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bewhoherenow
philosophy of existing sense

A thesis presented in partial fulfilment of the requirements
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of PhD
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acknowledgement

I am the husband of Rukiah Yacoob. I am invited.

our dog Sam is beautiful. I am lead.

I am a student of Marilyn Waring. I follow.

I am a student of Keith Thompson. conversation.

I am a student of Al Gunn. organisation.

I am a student of Robert Taylor. mechanics.

I am a student of Roderick Aldridge. precisely.

I am a student of Kevin Churchill. hospitality.

I am a student of Steven Taylor. history.

I am a student of Meridith Thatcher. blissfully.

I am a student of Juay Lim. wistfully.

I am a student of Shane Garrett. wishfully.

I am of air and sea and sounding waving earth.

i am numan

iam turning human.

i am my footnotes

laing. close to me. russell. strength and courage. mumford. so much. gould. clear. zeno.
help.

so many others

griffin. roaring. shiva. shattering. morgan. asking. spretnak. everywhere. bateson.
somewhere. shunryu suzuki. nowhere. waring. been there. carson. here. bird cloud sand
sea sound

Rukiah

i am earandhere.

i miss all as all [i speak where i can].

abstraction [sum].

body is [born and sustained through] sacrifice.

i see mind seek immortality and omnipotence through sacrifice.

i see mind over body - mind rooting divide in subtraction of orgasmic from being [being in the world] to body to part [orgasm] to non

i see mind rage [Laing] - where there was once here - rapeing here.

see you here [appealing].

argument [syllogism].

i, bodiment of being [eg Laing]

iam

be who here now

look down.

iam body

in

Pain.

The mutual repulsion of profane and sacred [Gould on sacred Hindu law].

profanity [of body] is polluted in embodying [pollution in her] and the sacrifice [decay and death - of zeroing body] - purifies sacred.¹

pain embodiment of being [eg Kierkegaard guilts] therefore pain space matter energy time [Zeno on space matter energy time]

space matter energy time therefore physics [physics - enlightenment testing ground for cause and effect. Einstein is the light speed observer - observing as fast as impossible with all else in train [slaved]. Newton masters gravity. Chaos is unpredictable slave. Second law of thermodynamics is mastery of slavery. Determinism - master [cause] and slave [effect] - exposed.]

physics therefore chemistry [cell bodies], biology [organic bodies], psychology [human body], sociology [human bodies]

physics therefore economy [shop - supply of body mastered and demand of body slaved], therefore law [keep shop] and policy [shop front]

¹

Based on Gould's summary of the underlying assumptions of Hindu sacred law in chapter four 'Priests and Conrapiests' (1967) in Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi. p. 111. Reprinted from *Contributions to Indian Sociology*. New Series, No. 1, pp 28-57.

physics therefore mathematics [dominating human language. the right angle [triangle, hypotenuse, point of view] from Pythagorus and the zeroing of infinity from Indian grammar as void shape [the view of] mind.]

physics of mathematics therefore philosophy of mathematics [the form of Plato called first cause by Aristotle and named one by Parmenides and Ptolemy mythologise shape as truth.]

mathematics therefore logic [proofing the dominance of mathematics as dominant perspective. Leibniz puts one[everything] and zero[nothing] in Aristotle's syllogism and Boole starts crunching medium of english.]

language therefore body [language is metaphor - the naming of]

therefore is am i [who] was seen before [then]

and therefore pain is becoming in between being

inbetweenbeing - etheranderos - heavenandearth

and [therefore] creation becomes kill[determined] [sacrifice].

sense [evidence].

inaffinity i body being in words [sound] in paper [light] in hand [body] and water [blood] and

inaffinity [analogy] i syllogism.

i syllogism to immortality [aim of mind] and syllogism immortality to death [target].

i deal summarily with

logic [Aristotle, Leibniz, Boole, Russell and others]

language [Panini, Itkonen, Laing, Burke and others]

law [Williams, Waddams and others]

mathematics [Sarton, Kline, Weyl and others]

physics [Zeno, Pythagorus, Newton, Einstein]

chemistry [Van Helmont, Brock, Hoagland]

biology [Malthus, Darwin, Carson]

sociology [Milgram]

psychology [Skinner]

economy [Smith, Marx, Stigler, Mumford]

policy [Machiavelli, Orwell] and
 mythology [Upanishads, Plato, da Vinci, Galileo, Kant].
 i quote directly or quote quote from recognised source.
 i use subheadings.
 i sound wordsounds [eg bodyandsoul]
 i emotion for sound [errors abound].
conclusion [assumptions].
 beingintheworld is[the way of the world].
 body is mind is being.
 mind is grasping[knots] itself.
 mind is lost[without body].
presumption [prediction].
 beingwhole
 [therefore]
 letgoofyourself [advice given] and
 shebehere.
 [500 words]

dark-light

the dominant metaphor of the dominant west.

According to Stephen McKnight.

In an effort to reawaken the consciousness of the dignity and the creativity of man reflected in the grandeur of the Roman monuments, Petrarch (1304-1374) proposed to prepare a history that would highlight this period and distinguish it from the period of darkness that followed "the celebration of the name of Christ in Rome".¹

This formulation is extraordinary for his era; it is the first time that the term dark age is used to refer to the period of the Christian empire. In fact, this characterization inverts the standard periodization of history that contrasts the age of Christianity to the preceding age of pagan darkness.

In his famous poem, Africa, Petrarch develops this imagery further and says:

"My fate is to live amid varied and confusing storms. But for you perhaps, if as I hope and wish you will live long after me, there will follow a better age. This sleep of forgetfulness will not last forever. When the darkness has been dispersed, our descendants can shine again in the form of pure radiance".²

In expressing this hope, Petrarch is now distinguishing three periods in Western history - the classical age, the dark age, and the emerging modern age...

Petrarch's reconceptualization...

supplies the root symbols of the Enlightenment and introduces the historical pattern that has dominated Western historiography down to recent times.³

dark age ... forgetful ... root symbol [the context].

¹ McKnight, Stephen A. (1989) *Sacralizing the Secular: The Renaissance Origins of Modernity*. Louisiana State University Press: London. McKnight references this quote to Theodor Mommsen (1959) "Petrarch's Concept of the "Dark Age"". In *Medieval and Renaissance Studies*. (ed) Eugene Rice Jr. Ithaca. p. 127.

² McKnight references Petrarch, *Africa*. IX, pp 451-457 and to Theodor Mommsen [as above].

³ McKnight, Stephen A. (1989) *Sacralizing the Secular: The Renaissance Origins of Modernity*. Louisiana State University Press: London. pp 10-11.

method.

blind-sight.

In 1928 the leading flower Masters of Japan demonstrated their particular way of interpreting the art of flower arrangement.

According to Gustie Herrigel.

Daily they began early in the morning, exhibited their work in choice vases, and until late in the evening there was an unabated stream of visitors who never grew tired of admiring, expertly and reverently, the astonishing variety of differentiated modulations of one and the same theme in masterly forms.

On the eighth day the Masters assembled for the last time. In their farewell speeches they regretted having to take the flowers out of their vases in the evening, so as to leave these free for the tasks of the following day. Because of this, the flowers were denied going their way to fulfilment. As living creatures their time was cut short, they could not perfect themselves to the point where maturity passes over into the peculiar beauty of fading. The Masters decided to commemorate the flowers by a solemn act, long in use, whereby the flowers are cut off, thrown away if faded, or, according to an earlier custom, carried away by the waves.

Amid general agreement it was decided to bury the flowers in Master Takeda's garden and to set up a commemorative tablet bearing on its front the inscription: "To the souls of the sacrificed flowers", while on the back were carved the names of the Masters taking part. As I later discovered, my name was subsequently added.⁴

he does not let the flower's go their way. he throws them away. he sacrifices them. they do not go the flower's way. |fade - the beauty of fading. |

he remembers the souls of the sacrificed flowers by growing an enduring memory of his names ("bury the flowers... set up... names of the Masters").

his name "As living creatures their time is cut short" [ie he clocks life.]. He is all time ("commemorative tablet" - a permanent carving). The flowers have cut time ("cut short").

the flowers are shut up.

he thought of the flowers on the last day he thought of his names.

The flowers are empty.

|empty - no place on earth. |

empty - I knew her once...

empty - filledwithfeeling [the method].

the political philosophy of being and nothing.

In 1984 the Labour government came to party. They wanted power and power had come rarely to the Labour party in a two party system of government. They came to power for only the fourth time in fourteen elections. They came to power and their daring young leader announced that the Fourth Labour Government was going to see out two terms in government. Six years in power. They came to power and they aimed to win the election in three years time. They didn't care how.¹

Politicians are ultimately interested in power. In some ultimate sense they want you to do what they tell you to do. They want you to do it now, and they want you to do it in haste, and they want you to do it when they tell you to do it again, and they want you to do it when they wind you up so that when they let you go you'll do it again and again and again. You do it for them. Because you love them. So much.

They will destroy you for it.

Not every body who is a politician is a politician and yet almost everybody is a salesman even if only of their self. R.D. Laing explains:

"A man without a mask" is indeed very rare. One even doubts the possibility of such a man. Everyone in some measure wears a mask and there are many things we do not put our selves into fully. In "ordinary" life it seems hardly possible for it to be otherwise.²

Laing is talking about not putting ourselves into the mode of existence philosophically referred to as reality. Reality is being in touch with being. With the way I am. With the way I am with my self. With the way I feel when I feel what I feel for who I am. The way I feel as I am. Where I am in the world with the world and with myself.

According to Laing if there is anything this mask is likely to reveal it is his own destructiveness.

He is unable to believe that he can fill his own emptiness without reducing what is there to nothing. He regards his own love and that of others as being as destructive as hatred. To be loved threatens his self; but his love is equally dangerous to anyone else. His isolation is not entirely for his own self's sake. It is also out of concern for others. A schizophrenic patient would not allow anyone to touch her, not because they would do her some harm, but because she might electrocute them. And this is simply a psychotic expression of what the schizoid individual feels daily. He says, "It would not be fair to anyone I might love, to love him". What he may then do is to destroy "in his mind" the image of anyone or anything he may be in danger of becoming fond of, out of a desire to safeguard that other person or thing in reality from being destroyed. If, then, there is nothing to want, nothing to envy, there may be nothing to love, but there is nothing to be reduced to nothing by him. In the last resort he sets about murdering

¹ The record speaks for itself. The single achievement of the Labour left was the nuclear-free legislation. A watered-down version of pay equity was passed (revoked by National), the registration of unions was restricted to the large unions (registration of unions expunged by National) and, except for criticism, the 1987 Report of the Royal Commission on Social Policy was ignored. All the rest was legislation of the Right. See Kelaey, Jane. (1993) *Rolling Back the State: Privatisation of Power in Aotearoa/New Zealand*. Bridget Williams Books: Wellington.

² Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. p. 95.

his "self," and this is not as easy as cutting one's throat. He descends into a vortex of non-being in order to avoid being, but also to preserve being from himself.³

He is threatened by his own love and he is threatened by anyone else's love. He is threatened and he is threatening and so he defends himself and others by withdrawing. Into isolation. This isolation leads to a vortex of non-being. A vortex of nothing. We follow him.

According to Laing, acting this way is

the abdication of ecstasy, the betrayal of our true potentialities.⁴

A genuine betrayal.

The trail of betrayal is most easily traced from Nineteen Eighty-Four.

The Party seeks power entirely for its own sake. We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness: only power, pure power. What pure power means you will understand presently. We are different from all the oligarchies of the past, in that we know what we are doing. All the others, even those who resembled ourselves, were cowards and hypocrites. The German Nazis and the Russian Communists came very close to us in their methods, but they never had the courage to recognize their own motives. They pretended, perhaps they even believed, that they had seized power unwillingly and for a limited time, and that just round the corner there lay a paradise where human beings would be free and equal. We are not like that. We know that no one ever seizes power with the intention of relinquishing it. Power is not a means, it is an end. One does not establish a dictatorship in order to safeguard a revolution; one makes the revolution in order to establish the dictatorship. The object of persecution is persecution. The object of torture is torture. The object of power is power. Now do you begin to understand me?

Winston was struck, as he had been struck before, by the tiredness of O'Brien's face. It was strong and fleshy and brutal, it was full of intelligence and a sort of controlled passion before which he felt himself helpless; but it was tired. There were pouches under the eyes, the skin sagged from the cheekbones. O'Brien leaned over him, deliberately bringing the worn face nearer.

"You are thinking," he said, "that my face is old and tired. You are thinking that I talk of power, and yet I am not even able to prevent the decay of my own body. Can you not understand, Winston, that the individual is only a cell? The weariness of the cell is the vigour of the organism. Do you die when you cut your fingernails?"

He turned away from the bed and began strolling up and down again, one hand in his pocket.

"We are the priests of power," he said. "God is power." But at present power is only a word so far as you are concerned. It is time for you to gather some idea of what power means. The first thing you must realise is that power is collective. The individual only has power in so far as he ceases to be an individual. You know the Party slogan: "Freedom is Slavery". Has it ever occurred to you that it is reversible? Slavery is freedom. Alone - free - the human being is always defeated. It must be so, because every human being is doomed to die, which is the greatest of all failures. But if he can make complete, utter submission, if he can escape from his identity, if he can merge himself in the Party so that he *is* the Party, then he is all-powerful and immortal. The

³ Laing, Ronald D. (1960) p. 93.

⁴ Laing, Ronald D. (1960) p. 12.

second thing for you to realize is that power is power over human beings. Over the body - but, above all, over the mind. Power over matter - external reality, as you would call it - is not important. Already our control over matter is absolute.⁵

O'Brien has stated the effect of being alone.

"Alone - free - the human being is always defeated. It must be so, because every human being is doomed to die, which is the greatest of all failures."⁶

For O'Brien isolation is defeat. There is no existence in being free. What is real is slavery. The complete and utter submission of identity to the Party. This slavery is omnipotence. This slavery is immortality. This slavery is sustained by "the second thing is power over human beings". This power is not sustained through power over the body: "our control over matter is absolute". It is sustained through power over the mind.

Winston ignores the dial that signals the intensification of his pain and interrogates this power.

For a moment Winston ignored the dial. He made a violent effort to raise himself into a sitting position, and merely succeeded in wrenching his body painfully.

"But how can you control matter?" he burst out. "You don't even control the climate or the law of gravity. And there are disease, pain, death -"

O'Brien silenced him by a movement of his hand. "We control matter because we control the mind. Reality is inside the skull. You will learn by degrees, Winston. There is nothing that we could not do. Invisibility, levitation - anything. I could float off this floor like a soap bubble if I wish to. I do not wish to, because the Party does not wish it. You must get rid of those nineteenth-Century ideas about the laws of Nature. We make the laws of Nature."

"But you do not! You are not even masters of this planet. What about Eurasia and Eastasia? You have not conquered them yet."

"Unimportant. We shall conquer them when it suits us. And if we did not, what difference would it make? We can shut them out of existence. Oceania is the world."

"But the world itself is only a speck of dust. And man is tiny - helpless! How long has he been in existence? For millions of years the earth was uninhabited."

"Nonsense. The earth is as old as we are, no older. How could it be older? Nothing exists except through human consciousness."

"But the rocks are full of the bones of extinct animals - mammoths and mastodons and enormous reptiles which lived here long before man was ever heard of."

"Have you ever seen those bones, Winston? Of course not. Nineteenth-century biologists invented them. Before man there was nothing. After man, if he could come to an end, there would be nothing. Outside man there is nothing."

"But the whole universe is outside us. Look at the stars! Some of them are a million light-years away. They are out of our reach for ever."

⁵ Orwell, George. (1983)[1949] *Nineteen Eighty-Four*. Penguin: England, pp 227-228.

⁶ Orwell, George. (1983)[1949] pp 227-228.

"What are the stars?" said O'Brien indifferently. "They are bits of fire a few kilometres away. We could reach them if we wanted to. Or we could blot them out. The earth is the centre of the universe. The sun and the stars go round it.

Winston made another convulsive movement. This time he did not say anything. O'Brien continued as though answering a spoken objection:

"For certain purposes, of course, that is not true. When we navigate the ocean, or when we predict an eclipse, we often find it convenient to assume that the earth goes round the sun and that the stars are millions upon millions of kilometres away. But what of it? Do you suppose it is beyond us to produce a dual system of astronomy? The stars can be near or distant, according as we need them. Do you suppose our mathematicians are unequal to that? Have you forgotten doublethink?

Winston shrank back upon the bed. Whatever he said, the swift answer crushed him like a bludgeon. And yet he knew, he *knew*, that he was in the right. The belief that nothing exists outside your own mind - surely there must be some way of demonstrating that it was false? Had it not been exposed long ago as a fallacy? There was even a name for it, which he had forgotten. A faint smile twitched the corners of O'Brien's mouth as he looked down at him.

"I told you, Winston," he said, "that metaphysics is not your strong point. The word you are trying to think of is solipsism. But you are mistaken. This is not solipsism. Collective solipsism, if you like. But that is a different thing: in fact, the opposite thing. All this is a digression," he added in a different tone. "The real power, the power we have to fight for night and day, is not power over things, but over men." He paused, and for a moment assumed again his air of a schoolmaster questioning a promising pupil: "How does one man assert his power over another, Winston?"

Winston thought. "By making him suffer," he said.

"Exactly. By making him suffer. Obedience is not enough. Unless he is suffering, how can you be sure that he is obeying your will and not his own? Power is in inflicting pain and humiliation. Power is in tearing human minds to pieces and putting them together again in new shapes of your own choosing. Do you begin to see, then, what kind of world we are creating? It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery is torment, a world of trampling and being trampled upon, a world which will grow not less but *more* merciless as it refines itself. Progress in our world will be progress towards more pain. The old civilizations claimed that they were founded on love or justice. Ours is founded upon hatred. In our world there will be no emotions except fear, rage, triumph, and self-abasement. Everything else we shall destroy - everything⁷

no beauty no truth no truth no beauty no good. The price of slavery to immortality and omnipotence is to simply miss my life.

Immortality and omnipotence is made up of all things
all things issue from immortality and omnipotence.

This is the article.

Orwell knew this trade. Price, article, payment.

[I]f the High, as we have called them, are to keep their places permanently - then the prevailing mental condition must be controlled insanity.⁸

This thesis is a study of the prevailing mental condition of controlled insanity.

It is an investigation of an exchange. And an exchange always involves a change. The flow is constant. There is never a moment when the flow is not flowing. That is a terrible truth.

O'Brien named his truth.

Alone - free - the human being is always defeated. It must be so, because every human being is doomed to die, which is the greatest of all failures.⁹

Is that the greatest of all failures? Surely it must be death of all humans. It must be the death of all living creatures. All life. All life and death. That's utter failure. I count myself out.

I know I will die and I don't like the idea.

I know I will die and I won't be afraid.

If I won't be afraid then I won't be afraid of the "greatest of all failures". I won't be afraid of being free and I won't be afraid of failing and I won't be afraid of being defeated. I won't be afraid. I won't be alone but I will be free. I will be free.

I will be free from submission. From endless submission. I will not escape identity. I will not escape my self. I will not merge with the party. I will not say one thing and say it as if it might mean the other thing. I will not agree to the manifesto. Its written down. And if its not written down its written down again. That's just the nature of the medium (is the message).

I will not become the party. I am free to be me.

I will, therefore, not become all-powerful and I will not become immortal. I will die.

But if he can make complete, Utter Submission, if he can escape from his identity, if he can merge himself in the Party so that he is the Party, then he is all-powerful and immortal.¹⁰

According to O'Brien power over matter

external reality, as you would call it - is not important. Already our control over matter is absolute.¹¹

I presume you have picked this up. If you can pick it up and smash it to pieces you have absolute control. You can smash it to pieces. There are faster ways but you can smash it to pieces by hand.

⁸ Orwell, George. (1983) [1949] pp 183-185.

⁹ Orwell, George. (1983) [1949] pp 227-228.

¹⁰ Orwell, George. (1983) [1949] pp 227-228.

¹¹ Orwell, George. (1983) [1949] pp 227-228.

You can smash matter into energy. If you smash matter into energy you get an explosion of energy. It takes a longtime for things to settle down and then they congeal. And then they smash into matter on matter on matter. Dense and black. And then bam. That's the big bang theory of the universe. You can smash it to pieces.

How that title has been interpreted.

You can only slow this process down indefinitely.

According to Eldridge Cleaver.

We shall have our manhood or the earth will be levelled by our attempts to gain it.¹²

And according to his colleague - a Mr X - if you can destroy a thing you control it. If you can destroy the universe its yours. Even if you can only destroy a part you can tell yourself you have destroyed.

In the words of O'Brien.

We can shut the stars out of existence.
We can blot them out.

According to O'Brien:

"This is not solipsism. Collective solipsism, if you like. But that is a different thing: in fact, the opposite thing."

Solipsism.

may be described as the view that, since all our knowledge is of our own mental states, nothing which is other than our own mental states can be known to exist. Now [in this view] there is no ground for asserting the existence of something that cannot be known. Therefore, my mental states, for all I know to the contrary, constitute the universe. Whether anything in addition to them exists I cannot tell, since being completely enclosed within the circle of my own ideas, externally incarcerated in the prison-house of my own experience, I cannot penetrate beyond its walls.¹³

C.E.M. Joad, Head of the Department of Philosophy and Psychology, University of London, 1936.

I leave the reader to decipher the "opposite thing".

No, I have not forgotten doublethink - the blow that caused Winston to shrink. Doublethink lies at the heart of this regime. It is the mechanism that turns something into nothing, and back again as required.

[T]he essential act of the Party is to use conscious deception while retaining the firmness of purpose that goes with complete honesty. To tell deliberate lies while genuinely believing in them, to forget any fact that has become inconvenient, and then, when it becomes necessary again, to draw it back from oblivion for just so long as it is needed, to deny the existence of objective reality and all the while to take account of

¹² Morgan, Robin. (1989) *The Demon Lover: On the Sexuality of Terrorism*. Methuen: London. p. 166.

¹³ Joad, C.E.M. (1936) *Guides to Philosophy*. Victor Gollancz: London. p. 56.

the reality which one denies - all this is indispensably necessary. Even in using the word doublethink it is necessary to exercise doublethink. For by using the word one admits that one is tampering with reality; by a fresh act of doublethink one erases this knowledge; and so on indefinitely, with the lie always one leap ahead of the truth. Ultimately it is by means of doublethink that the Party has been able - and may, for all we know, continue to be able for thousands of years - to arrest the course of history.

All past oligarchies have fallen from power either because they ossified or because they grew soft. Either they became stupid and arrogant, failed to adjust themselves to changing circumstances, and were overthrown; or they became liberal and cowardly, made concessions when they should have used force, and once again were overthrown. They fell, that is to say, either through consciousness or through unconsciousness. It is the achievement of the Party to have produced a system of thought in which both conditions can exist simultaneously. And upon no other intellectual basis could the dominion of the Party be made permanent. If one is to rule, and to continue ruling, one must be able to dislocate the sense of reality. For the secret of rulership is to combine a belief in one's own infallibility with the power to learn from past mistakes.

It need hardly be said that the subtlest practitioners of doublethink are those who invented doublethink and know that it is a vast system of mental cheating. In our society, those who have the best knowledge of what is happening are also those who are furthest from seeing the world as it is. In general, the greater the understanding, the greater the delusion; the more intelligent, the less sane. One clear illustration of this is the fact that war hysteria increases in intensity as one rises in the social scale. Those whose attitude towards the war is most nearly rational are the subject peoples of the disputed territories. To these people the war is simply a continuous calamity which sweeps to and fro over their bodies like a tidal wave. Which side is winning is a matter of complete indifference to them. They are aware that a change of overlordship means simply that they will be doing the same work as before for new masters who treat them in the same manner as the old ones. The slightly more favoured workers whom we call "the proles" are only intermittently conscious of the war. When it is necessary they can be prodded into frenzies of fear and hatred, but when left to themselves they are capable of forgetting for long periods that the war is happening. It is in the ranks of the Party, and above all of the Inner Party, that the true war enthusiasm is found. World-conquest is believed in most firmly by those who know it to be impossible.

This peculiar linking-together of opposites - knowledge with ignorance, cynicism with fanaticism - is one of the chief distinguishing marks of Oceanic society. The official ideology abounds with contradictions even when there is no practical reason for them. Thus, the Party rejects and vilifies every principle for which the Socialist movement originally stood, and it chooses to do this in the name of Socialism... Even the names of the four Ministries by which we are governed exhibit a sort of impudence in their deliberate reversal of the facts. The Ministry of Peace concerns itself with war, the Ministry of Truth with lies, the Ministry of Love with torture, and the Ministry of Plenty with starvation. These contradictions are not accidental, nor do they result from ordinary hypocrisy; they are deliberate exercises in doublethink. For it is only by reconciling contradictions that power can be retained indefinitely.¹⁴

Heraclitus explained the experience of doublethink.

Men do not know how what is at variance agrees with itself. It is an attunement of opposite tensions, like that of the bow and the lyre.¹⁵

¹⁴ Orwell, George. (1983) [1949] pp 183-185.

¹⁵ Heraclitus quoted in Russell, Bertrand. (1961) [1946] *History of Western Philosophy*. Allen and Unwin: London. p. 62.

What men do not know is that the master and the slave are in pain. For the purpose of this study the same pain. Tuning in to this pain destroys the difference between good and ill. War becomes Peace. Starvation becomes Plenty. Lies become Truth. Hate becomes Love. Tuning in to this pain the slave must become the master. For the master pleasure is in putting the revolt down. For the good.

he does it to her, she does it to them, they do it to each other

they are shown how to do it, they are told how to do it, and they go and play and work

they learn their place and they teach their place

- all according to the order of how things go.

If things go according to the order of how they have been going the course of history - the course of him - will be arrested. Stopped dead. The (postmodern) philosophers reflect him. They see:

the death of the subject

the end of History

the end of Time.¹⁶

Vincent Descombes relates the final act:

The last man, "having annihilated every trace of what is not himself," and having taken the place of God, found himself alone and miserable. This man, in turn, had to be annihilated. The moment had come to pass from the nothingness of will (nihilist sickness) to an active will to nothingness, from unfinished, passive and therefore morbid nihilism to active nihilism.¹⁷

This is the inside. You can't see the inside if you don't look closely, but the bow and the lyre make the same sound.

According to Orwell.

All past oligarchies have fallen from power either because they ossified or because they grew soft. Either they became stupid and arrogant, failed to adjust themselves to changing circumstances, and are overthrown; or they became liberal and cowardly, made concessions when they should have used force, and once again were overthrown. They fell, that is to say, either through consciousness or through unconsciousness.¹⁸

Oligarchies have fallen from power through ossification.

Ossify.

make or become rigid, callous, or unprogressive.

¹⁶ Flax, Jane. (1990) *Thinking Fragments*. University of California: Berkeley. As Spretak relates this view: "There's nothing to be grounded in except what we invent. It's all just discourse - socially produced language games people take for some kind of objective correlation with a fixed outer reality because that makes them feel secure." Spretak, Charlene. (1991) *States of Grace: The Recovery of Meaning in the Postmodern Age*. Harper: San Francisco. p. 16.

¹⁷ Descombes, Vincent. (1979) *Modern French Philosophy*. Cambridge University Press: Cambridge. p. 175. Descombes' quotations are from Deleuze (1962) *Nietzsche et la philosophie*.

¹⁸ Orwell, George. (1983) [1949] pp 183-185.

[Concise Oxford English Dictionary (1990)]

The Christian church is an archetype. The ideas no longer catch up with the mind and the cause is the immovable core [Pope, Catholicism]. To fail to adjust to changing circumstances seems obvious in hindsight. Hitler knew not to open a second front. He wrote it down in his struggle Mein Kampf. Hitler opened up his own front in the end - he killed himself.

There are oligarchies that fell through being soft. eg Nero fiddled while his capital was raised. The oligarch might become liberal and cowardly and make concessions when they should use force. eg The welfare state.

According to Orwell.

They fell, that is to say, either through consciousness or through unconsciousness.¹⁹

They lost through being unconscious.

The christian church was conscious and became unconscious and, while parts are still held unconscious, other parts are becoming conscious again. Hitler was conscious and then he lost consciousness. He thought he could blitz the East. Nero was conscious but preferred to be unconscious.

Now for the welfare state.

They almost destroyed themselves in fighting over the earth [World War I, World War II, Cold war] and this weakened the will. They lost consciousness of where they were going. Now they are agreeing on the rules for fighting over the earth. They don't trust each other of course. But they are becoming conscious again.

This is politics inside out.

Orwell called the policy governing Oceania "English Socialism".

THOUGHT POLICE REPORT 1984.

CURRENT POLICY FOR OCEANIA.

DESIGNATION: MARKET.

Munitions, Defence, Police, Justice and the Judiciary are sold to the Ministry of Peace [WAR]. Welfare, Health and Housing are sold to the Ministry of Plenty [DEPRIVATION]. The Media and Education are sold to the Ministry of Truth [INFORMATION]. Any bank, any national or multinational, any organisation for economic development, any Executive, any Treasury, any Limited Liability company is possessed by Love [HATE].

INFORMATION ON DEPRIVATION IS SOLD AS LOVE.

People are divided by appearance [EMASCULATION BY EMULATION] and regulated by the general agreement on tariffs and trade that the country is dependent on development,

¹⁹

Orwell, George. (1983)[1949] pp 183-185.

that interest and profit is remitted to the owner home and abroad, and debt remitted to the dispossessed [AGREEMENT ON MONEY].

THE WAR IS WON.

In 1984 the fundamentals are in place and neither practicality, popular opinion, nor human suffering get in the way.²⁰

STATUS: NORMAL HATE.

SIGNED. THOUGHT POLICE.

20

Kelsey, Jane. (1993) *Rolling Back the State: Privatisation of Power in Aotearoa/New Zealand*. Bridget Williams Books: Wellington. p. 95.

the scope of the study.

New Zealand is to develop by depending on

meat from grass, trees from soil, fish from coast, metals from ground, scenery from country, labour from women.

For the purpose of scoping this study I have grouped New Zealand's dependency into the environment.

The treatment of Mother Earth and the treatment of women and children by English Socialism are run together.

According to Petra Kelly (as relayed by Marilyn Waring).

There is no essential difference between the rape of a woman, the conquest of a country, and the destruction of the earth. The his/story of the world records the gender of the rapists, conquerors and destroyers.¹

This study is scoped to the prevailing mental condition of controlled insanity. It is now scoped to the mental condition that prevails over the earth. The earth, the oceans, the space above and the ground below. The life of the earth. The human life.

Waring adds that as rape is legitimised by men in marriage, and murder is legitimised in war, the plunder of the earth is legitimised in the market.²

This is not a study of freedom. It is not a study of the freedom of woman from rape or the freedom of the body from death or the freedom of the earth from exploitation. It is a study of how freedom is enslaved by the market. It is a slave market. A market for the slavery of freedom. In doublethink it is a free-market.

It is a study of the market for the freedom of the earth. It is a study of the legitimation of the market for the freedom of the earth.

Legitimation.

of what may live and where what may live and how what may live and (people only) where what may go if what doesn't live [eg disappear through invisibility].

of a person.

by conduct and coercion.

by justifiable reason and reasonable logic.

for title.

to reality.

by word and deed and trust. [numan.]

¹ Waring, Marilyn. (1988) *Counting For Nothing*. Allen and Unwin: Wellington, New Zealand. p. 204.

² Waring, Marilyn. (1988) p. 204.

Trust

a firm belief in the truth of a person.

Concise Oxford English Dictionary, 1990.

This is a study of word and deed.

It is a study of the words and deeds of the market for the freedom of the earth. It is a study of the intellectual words and deeds of the market for the freedom of the earth.

The Intellect

The faculty of reasoning, knowing, and thinking, as distinct from feeling.

The understanding or mental powers (of a particular person).

A clever or knowledgeable person.

The intelligentsia regarded collectively.

Concise Oxford English Dictionary, 1990.

Thought is schooled. It begins early, is intensified, and is established. The curriculum is scanned by the thought police. Intellectual thought is scanned by Thought Police - Intelligentsia. Intellectual thought of the free-market is scanned by Thought Police - Intelligentsia (economics).

In terms of truth economics is in the ministry for lies. In terms of welfare, health and housing economics is in the ministry for deprivation. In terms of peace economics is in the ministry for war. In terms of love they are in the ministry for war. They all are.

Lying is deceptive and deception painful. Deprivation is painful. Hate must hurt and hurt is pain. Pain on pain on pain is war.

Make no mistake about it. War is attrition.

Attrition.

a war in which one side wins by gradually wearing the other down with repeated attacks.

Concise Oxford English Dictionary, 1990.

Get on top early and stay on top.³ Don't give an inch. Fight tooth, fight claw. Watch every move. Anticipate!

When they go underground force them up.

Don't give up.

³

Past, see Lerner, Gerder. (1986) *The Creation of Patriarchy*. Oxford University: Oxford. Present, see (for example) Rape Crisis.

This is a study of the Thought Police - Intelligentsia (economics). This arm of nothing is currently called "neoclassical".

According to J.M. Alec Gee, Professor of Economics, University of Queensland, Australia, 1991.

There can be no doubt that the neoclassical school of economics is the dominant school of economics in the western world... In fact, the orthodox economist would regard the type of economics taught as being definitive, rather than as belonging to a particular school among alternative equally valid schools.⁴

This is a study of the mental condition of the (neoclassical) economist.

According to Orwell

It need hardly be said that the subtlest practitioners of doublethink are those who invented doublethink and know that it is a vast system of mental cheating. In our society, those who have the best knowledge of what is happening are also those who are furthest from seeing the world as it is. In general, the greater the understanding, the greater the delusion; the more intelligent, the less sane. One clear illustration of this is the fact that war hysteria increases in intensity as one rises in the social scale. Those whose attitude towards the war is most nearly rational are the subject peoples of the disputed territories. To these people the war is simply a continuous calamity which sweeps to and fro over their bodies like a tidal wave. Which side is winning is a matter of complete indifference to them. They are aware that a change of overlordship means simply that they will be doing the same work as before for new masters who treat them in the same manner as the old ones. The slightly more favoured workers whom we call "the proles" are only intermittently conscious of the war. When it is necessary they can be prodded into frenzies of fear and hatred, but when left to themselves they are capable of forgetting for long periods that the war is happening. It is in the ranks of the Party, and above all of the Inner Party, that the true war enthusiasm is found. World-conquest is believed in most firmly by those who know it to be impossible.⁵

Let me start with our society.

In our society, those who have the best knowledge of what is happening are also those who are furthest from seeing the world as it is. In general, the greater the understanding, the greater the delusion; the more intelligent, the less sane.⁶

Let's see what its like being more intelligent.

In general intelligence is answered in our society by what is known as the American Question "If you're so smart, how come you ain't rich?". The dummie asks the question, even the dummie knows the answer. You don't have to be smart to be rich but if you are smart you know the measure of your intelligence is your wealth.

If you want to see what its like you've got to see it up close. You've got to be in contact. So you go where the pain is. You find out who is in pain and you stay with them until their pain is your pain.

⁴ Gee, J.M. Alec. (1991) "The Neoclassical School". In Douglas Mair and Anne G. Miller (eds) *A Modern Guide to Economic Thought: An Introduction to Comparative Schools of Thought in Economics*. Elgar: England. pp 71-108. p. 71.

⁵ Orwell, George. (1983) [1949] *Nineteen Eighty-Four*. Penguin: England pp 183-185.

⁶ Orwell, George. (1983) [1949] pp 183-185.

I don't see any of them doing that.⁷

I don't see them in the gutter. I don't see them in a shack. I don't see them out of uniform.

I don't see them without running water. They don't go to the river or well. They don't see it. They don't touch it. They don't feel it. They don't know the colour they don't know the cold they don't know the clean. They don't see it day in day out. They don't see day in day out. So they don't depend on it.

They are furtherest from seeing their dependency.

Every living creature is dependent on water - clean living water [Spretnak].⁸

They have the best knowledge.⁹

Do they?

According to Orwell.

One clear illustration of this is the fact that war hysteria increases in intensity as one rises in the social scale.¹⁰

If this is so then the head of the social scale will believe they are making something out of nothing. They will know they are making something out of nothing. They know.

They are going to make so many things out of unlimited resources. They know resources are unlimited.

Let me explain why.

[We are presently at peace. I don't know how many people are dying. I don't even know the names of the countries or the parties. I've become bored with the details. I see war day in, day out, but its in the nature of the medium that I don't understand it. Television is a microscope. A microscope is a microscope. An intellersteller lens is a microscope. A window in a particle accelerator is a microscope. And the scope holds audience in check.]

Pain can only be experienced and Helen Caldicott explains the experience of pain.

The final stage of grief is adjustment and acceptance of death or reality. The patient will then finally be able to die at peace... if he has been allowed time to pass through the other stages of grief.¹¹

⁷ Mahatma Gandhi makes the same point in a different way. "you ask for historical evidence [for soul-force or truth-force]. It is, therefore, necessary to know what history means. The Gujarati equivalent means; "It so happened". If that is the meaning of history, it is possible to give copious evidence. But, if it means the doings of kings and emperors, there can be no evidence of soul-force or passive resistance in such history. You cannot expect silver ore in a tin mine." Gandhi, Mahatma. (1956) *The Gandhi Reader* (ed) Homer A. Jack. Indiana University Press* Bloomington. In *Indian Home Rule* (1938) [1909] chapter XVIII Passive Resistance.

⁸ Spretnak, Charlene. (1991) *States of Grace: The Recovery of Meaning in the Postmodern Age*. Harper: San Francisco. p. 17.

⁹ Orwell, George. (1983) [1949] pp 183-185.

¹⁰ Orwell, George. (1983) [1949] pp 183-185.

¹¹ Caldicott, Helen. (1984) *Missile Envy: The Arms Race and Nuclear War*. William Morrow: New York. pp 302-303.

to go through the end you've got to go through the beginning

According to Caldicot

The first stage is shock and disbelief.¹²

That's natural. It happens. Look at the scientists.

Einstein refused to believe in chaos. Einstein growled "God does not play dice" [exposing the religious mask]. Heisenberg showed the numbers and tests confirmed what they already knew. They didn't believe it so they had to get rid of it. The extreme reaction is to kill. Don't wait for later. Kill now. That is shock. They will not believe that the gods play.

I'm talking about Uranus. An early god. The husband of the Earth and the father of people (creatures). He plays. He does not play alone. He is, he is not.

In Physics and Philosophy Heisenberg described this crucial decision in the history of physics (sub-atomic matter).

An intensive study of all question concerning the interpretation of quantum theory in Copenhagen finally led to a complete ... clarification of the situation. But it was not a solution which one could easily accept. I remember discussions with Bohr which went through many hours till very late at night and ended almost in despair; and when at the end of the discussion I went alone for a walk in the neighbouring park I repeated to myself again and again the question: Can nature possibly be so absurd as it seemed to us in these atomic experiments?¹³

After long training in theoretical physics and several years of research Fritjof Capra comments.¹⁴

Heisenberg recognized that the formalism of quantum theory cannot be interpreted in terms of our intuitive notions of space and time or of cause and effect; at the same time he realized that all our concepts are linked to these intuitive notions. He concluded that there was no other way out than to retain the classical intuitive concepts but to restrict their applicability. Heisenberg's great achievement was to express these limitations of classical concepts in a precise mathematical form which now bears his name and is known as the Heisenberg uncertainty principle. It consists of a set of mathematical relations that determine the extent to which classical concepts can be applied to atomic phenomena and thus stake out the limits of human imagination in the subatomic world.¹⁵

You can see how the clarification was obtained.

According to Caldicot

After people have been shocked into reality about their disease or about their future and the future of their children in the nuclear age, they will enter the stages of grief.

¹²

p. 302.

¹³

Capra, Fritjof. (1989) [1988] *Uncommon Wisdom: Conversations with Remarkable People* Bantam: New York. p. 20.

¹⁴

Capra, Fritjof. (1991) [1975] *The Tao of Physics* - Flamingo: London. Preface.

¹⁵

Capra, Fritjof. (1989) [1988] *Uncommon Wisdom: Conversations with Remarkable People* Bantam: New York. p. 20.

The first stage is shock and disbelief, which will last for days or weeks. The whole situation is unreal and will go away.¹⁶

Notice the emphasis on their in the statement of cause (first sentence). In order go through here (the final stage) you have to go through their. In order to be healed you have to be with them. In their pain.

You can see they haven't passed out of the first stage of shock. You can see their whole situation is unreal and they want it to go away.

Heisenberg was in despair. He was alone. He was in night. And he asked himself again and again the question:

Can nature possibly be so absurd as it seemed to us in these atomic experiments.¹⁷

This is the highest order in science.¹⁸ These are the theoreticians. These are the theologians of our age. They define what is from what is not. You can see the question impelling the answer.

Can nature be absurd. That question answers itself. In this mind the question answers.

The solution is obvious. Get rid of absurd. Destroy it. That's the quickest way. Absurdity must be put to the stake. In the name of nature.

As Capra put it

stake out the limits of human imagination in the subatomic world.¹⁹

Don't be fooled by the doublethink. Its human imagination that is under surveillance. Therefore, that which matters - that which occupies space - must be split from life.

You can see this separation in Capra's understanding of Heisenberg's decision. Right at the beginning Capra refers to "our intuitive notions of space and time or of cause and effect" and he states these intuitive notions are linked to his intuitive notions".

That's double think for his intuitive notions are linked to those intuitive notions. Its his projection through the lens. Its his presentation of an image onto. Its his thing that obtrudes. [Oxford English Dictionary, 1990.]

If all of his notions are linked to his intuitive notions then how does he ever get out of where he is. How does he ever get over their. Where the pain is.

His intuitive notions are all linked to the classical notions of space and time. Capra states this clearly:

¹⁶ Caldicott, Helen. (1984) pp 302-303.

¹⁷ Capra, Fritjof. (1989) [1988] p. 20.

¹⁸ Sociology rests on psychology, that in turn on biology, then biology on chemistry, and the entire structure finally on physics. Kaplan, Abraham. (1964) *The Conduct of Inquiry: Methodology for Behavioral Science*. Chandler: California. p. 324.

¹⁹ Capra, Fritjof. (1989) [1988] p. 20.

there was no other way out than to retain the classical intuitive concepts.²⁰

His notions are closed to any other way out.

The classical notions of space and time are the separation of mass and energy.

The definition of mass is "they all occupy space". The definition of time is motion.

They are inseparable. You can't move without space. You can't space without move.

The classical notions cut.

To anybody on the ground the sun passes overhead and time passes according to who you are with. There's not a division in the moment of meeting.

Meeting.

Come into each others company by accident or design.

Make the acquaintance.

Deal with a group.

Oxford English Dictionary, 1990.

I don't mean that meeting. I mean letting them come to you. Because they want to. I'm talking about need *and* desire. Being with.

To anybody on the ground the sun passes overhead and time passes according to who you are with. To anybody on the ground the sun passes according to who you are with. To body movement accords with.

body moves with.

The moment of movement is with you. You are chaos. You are spontaneous. You don't know what you are going to do next. You are trust.

To anybody on the ground the classical notions are crap.

Heisenberg has already concluded "there was no other way out than to retain the classical intuitive concepts but to restrict their applicability".

According to Capra.

Heisenberg's great achievement was to express these limitations of classical concepts in a precise mathematical form which now bears his name and is known as the Heisenberg uncertainty principle. It consists of a set of mathematical relations that determine the extent to which classical concepts can be applied to atomic phenomena and thus stake out the limits of human imagination in the subatomic world.²¹

Heisenberg limits human imagination in the subatomic world.

²⁰ Capra, Fritjof. (1989) [1988] p. 20.

²¹ Capra, Fritjof. (1989) [1988] p. 20.

Heisenberg tracks human imagination to the subatomic world and there puts it to the stake.

They have rejected intuition as a way out.

My intuition is alive.

According to Heisenberg.

The Cartesian partition [separation of the moments of meeting] has penetrated deeply into the human mind during the three centuries following Descartes, and it will take a long time for it to be replaced by a really different attitude toward the problem of reality.²²

Reality is not a problem. The problem is penetration.

Penetrate.

to find access into or through, especially forcibly.
make a way.

Oxford English Dictionary, 1990.

Way.

the normal course of events (that is always the way).

Oxford English Dictionary, 1990.

There is another way.

Way.

a specific manner of life (soon got in the way of it).

Oxford English Dictionary, 1990.

soon getintheway.

You can see where life is going by looking at their understanding of energy. There's none.

There are two definitions.

Energy.

Energy is the name given to the ability to do work. People often confuse energy, power and force. Force is a push or pull on an object or body. The amount of work is determined by the strength of the force used and the distance through which it moves. Power measures the rate at which work is done.²³

The World Book Encyclopedia, 1993.

²² Capra, Fritjof. (1989) [1988] *Uncommon Wisdom: Conversations with Remarkable People*. Bantam: New York. p. 21.

²³ (The) World Book Inc. (1993) *The World Book Encyclopedia*. World Book Inc: Chicago.

That is a definition of power.

Power is measured by the work done. Work is done by an object or body. An object or body is defined as "the ability to do work". Work is determined by force. Force pushes and pulls the object or body to do work. The measure of this work is called power.

When you read through this understanding the confusion clears. You can see the motive - power. You can see the means - force. You can see the result - work. You can't see the confusion anymore.

Power forces the body to work. The body is defined as forced labour ("the ability to do work"). At the end of the day the labour that is yet to be forced out of the body is energy. The body is defined in terms of the work it can do.

When you see that power is force you can see the power pushing and pulling the body to work.

Work is what we do in caring for ourselves and others. Energy is what we share.

The definition of energy as forced labour ("the ability to work") naturally (inseparability of matter and energy) occurs in matter.

Matter.

is the substance of which all things are made. All objects consist of matter. The objects may differ widely from one another. But they have one thing in common - they all occupy space. Therefore, scientists usually define matter as anything that occupies space. All matter has inertia. This means that it resists any change in its condition of rest or of motion. The quantity of matter in an object is called its mass, but scientists usually prefer to define mass as a measure of inertia.

The World Book Encyclopedia, 1993.

Thus: matter means ["All matter has inertia. This means"] that it resists any change in its condition of rest or of motion.

That means that matter will do nothing that it's not made to do. Taking out the double knots, it will do what it's made to do and not otherwise. That's a definition of work according to order. And when the body is not working (at rest) it is resisting.

That is a definition of slavery.

The other definition of energy is pure clarity.

A digression

The first law of thermodynamics used to be "matter is neither created nor destroyed". Now it reads "mass-energy" is neither created nor destroyed.

The think occurred when they saw they were inseparable. You can see the ends of the earth in the purity of the separation.

Pure mass (mass on mass on mass).

matter reduced to nothing. A definition of a black hole.

Pure Energy.

An explosion of energy. Bang. A definition of "they occupy no place".

End of digression.

If matter and energy are inseparable then coexistence must be destroyed in the world and the mind.

The idea of energy is the basis of the second law of thermodynamics.

Entropy.

The idea of entropy is the basis of the second law of thermodynamics. According to this law, the direction of spontaneous change in isolated systems is toward maximum disorder. Thus the heat flows from a hotter substance to a cooler one. As the cooler substance gains heat, the motion of its molecules becomes more disorderly and its entropy increases.

The World Book Encyclopedia, 1993.

That's a definition of suffering.

When you spontaneously comfort some body - "the cooler one" - they recover (and so do you). When they recover they move to help others.

In science when "the cooler substance gains heat" (and the hotter cools down) they become "more disorderly" and their disorder (entropy) increases.

Entropy (definition as work).

The entropy of a substance increases whenever the substance loses some of its ability to work.

The World Book Encyclopedia, 1993.

Let me turn that around.

Whenever the substance loses some of its ability to work the entropy of the substance increases.

Now let me get rid of some added words and substitute disorder for entropy.

When the substance doesn't work to its ability it becomes disorderly.

Now let me name the substance (body) and substitute forced labour for ability to work (as clarified above).

When body doesn't respond to force it is disorderly.

That is the beginning of slavery.

Entropy (definition as random).

is a measure of the amount of disorder or randomness in a system. For example, shuffling a deck of cards always leads to a jumbled distribution of cards, and never to an ordered sequence.

The World Book Encyclopedia, 1993.

"and never to an ordered sequence." No need to ask who orders the sequence that distributes this world.

Shuffling a deck of cards always leads to the order of shuffling. and when you play the order of shuffling is fun.

You can see the think in the definition.

Because there are many more random ways of arranging a group of things than there are organised ways, disorder is much more probable.²⁴

You know who is organised (scientist) so you can see from the definition that when things are not organised in this way somebody else is "arranging a group of things" in a way the scientist describes as "random" and that order becomes, by the end of the sentence, and by the absence of human imagination, a more probable disorder.

That life, that energy, that random, that disorder, that spontaneous revolt must be put down.

getintheway.

Looking through the glass.

Glass

root [Glaze]

Glaze.

oblique

eyes that become fixed.

Oxford English Dictionary, 1990.

Fixed in the first stage of shock and disbelief. The whole situation is unreal and will go aparticularway.

As Laing sees this way.

The glare of his awareness kills his spontaneity, his freshness; it destroys all joy. Everything withers under it. And yet he remains, although profoundly *not* narcissistic,

compulsively preoccupied with the sustained observation of his own mental and/or bodily processes. In Federnan's language, he cathects his ego-as-object with mortido.

[Laing translates.]

A very similar point was made in different terms when it was said earlier that the schizoid individual depersonalizes his relationship with himself. That is to say, he turns the living spontaneity of his being into something dead and lifeless by inspecting it. This he does to others as well, and fears their doing it to him (petrification).²⁵

He is inspecting his body and he is inspecting us. He fears us doing it to him. He is petrified - paralysed with fear. He does it again and again.

I repeated to myself again and again the question: Can nature possibly be so absurd.
[Heisenberg]

He repeated to himself the absurdity. Again and again he severs nature from the absurd.

Separation is an impossibility.

He is becoming impossible. He is impotent. He is maintaining that nothing (impossibility) has a real existence.

Nihilism.

an extreme form of scepticism maintaining that nothing has a real existence.

Oxford English Dictionary, 1990.

He is nothing.

He really believes he can make something.

He really believes he can make a something out of his nothing because he really believes he is nothing.

And if he can't make his something out of his nothing he will make nothing out of something "he does to others as well, and fears their doing it to him".

He needs to be known as nothing.

They have the best information. They really believe in nothing.

Back to the outside.

According to Orwell.

Those whose attitude towards the war is most nearly rational are the subject peoples of the disputed territories. To these people the war is simply a continuous calamity which sweeps to and fro over their bodies like a tidal wave. Which side is winning is a matter of complete indifference to them. They are aware that a change of overlordship means

simply that they will be doing the same work as before for new masters who treat them in the same manner as the old ones.²⁶

When suffering the attitude is peace.

According to Orwell.

The slightly more favoured workers whom we call "the proles" are only intermittently conscious of the war. When it is necessary they can be prodded into frenzies of fear and hatred, but when left to themselves they are capable of forgetting for long periods that the war is happening.²⁷

The slightly more favoured workers pretend.

Their ideal is to never give their self away.

According to Laing they practice "the most tortuous equivocations with others" and practice being honest with their self.²⁸

The pretence is well fed.

The fear and the hope is that the pretence - the separation of power and force and work - will become real and the pretence will be those who pretend.

The fear is that they will no longer be real. Every man believes there is a little bit of life in this world where he can be.²⁹ It is somewhere inside that ever increasingly small shell he calls a private life. A private life that is becoming ever increasingly taken over by work.

He brings his work home. He can't leave it behind. What he is leaving behind is his self. His only chances for doing good are in the home where his kids will rapidly relegate him in terms of information. He doesn't have time to watch television and assimilate the latest news from the front(s). He's becoming immune to the information. He's beginning to focus increasingly and ever and completely onto his work. His wife will have to recognise that their personal time must be kept for an indefinite time. Not this weekend. At Christ the Mass.³⁰

He brings his work home and he brings the home of his heart closer to his work.

He is doing good at work.

This is a guardian. A master of slaves.

He drives the slogans (reform) into the slave.

²⁶ Orwell, George. (1983) [1949] pp 183-185.

²⁷ Orwell, George. (1983) [1949] pp 183-185.

²⁸ Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. p. 71.

²⁹ It is usual to cherish if not the reality, at least the illusion that there is a limited sphere of living free from this dehumanization. Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. p. 47.

³⁰ The period that commonly precedes divorce proceedings.

He is in the ministry for war and peace, the ministry for love and hate, the ministry for health and sickness, the ministry for plenty of information.

You've got to keep them moving at work and he is driving them faster and faster to catch up. Soon he won't be anywhere anymore.

He'll be killing us.

He'll have plenty of time for his self then.

He'll become one of them. He'll join the ranks of the Party.

He's doing the housework of the Party.

He is a slave to his mastery.

To get to the top you have to kill your self off completely. To even pretend to love everyone would be devastating - O the pain. What an explosion.

I

wouldn't exist anymore.

The hope is that he will be in ner par ty in ner par ty.

I will be in the Party.

I will do what I am told.

According to Orwell.

It is in the ranks of the Party, and above all of the Inner Party, that the true war enthusiasm is found. World-conquest is believed in most firmly by those who know it to be impossible.³¹

The Party is no party. The Party is pain.

The adequate object of their hatred is permanent peace.³²

The whole situation is unreal and will not go that way.

³¹ Orwell, George. (1983)[1949] pp 183-185.

³² Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. p. 112.

I am in a prison.

The only place I can really be free is in my mind. If I were free I would go there and here. I would see them now and then. I would see them every now and then. I would be able to think about longing.

At the moment I can only think about what must be done.

We can't go there because of here.

We can't do this because of that.

I have to get out of here and over to there in order to forget that I can't be here and there.

I have to get to a holiday (over there) in order to be able get back to my life (over here).

I'm free in my mind to think of where - here or there.

There is no over. They are hereandthere.

Had you forgotten.

Here and there are the intellectual equivalents of being hereandthere.

Logic tells us that if the statement is correct then it is equivalent to one and one makes two. Here and there equates to hereandthere.

In the world *moments of meeting* is indivisible.

When you meet you are. You are the meeting. You are hereandthere. You are not the moment of here and there. Is, is not.

If you are not then you are nowhere. Void.

That is prison!

You are empty inside.

No feeling now and no feeling later and no feeling alive.

Zero to indicate absence.

Zero "to indicate the absence of quantity".

quantity and quality are the same thing.

They are not two different things.

There is no dualism in the sense of the coexistence of two different essences or substances there in the object, psych and soma; there are two different experiential Gestalts... .²

R.D. Laing, The Divided Self, 1960.

A gestalt is where one experience is coextensive with the other. Laing described a time when heaven and earth meet.

There was an explosion. The force shows in my every act and word and deed (deed, my law).

The force of her. The force of existence. beingintheworld.

beauty. Not force of beauty. truth not force of truth. truthandbeauty.

In dualism. Object = psych, object = soma; object = mind, object = body; object = body, object = soul; object = object.

In dualism. Essences or substances. There is no dualism in the object. There are no essences or substances. soul and body. There is no dualism - therefore there is no object.

There is no dualism in sense of coexistence.

There is no sense of existence in dualism.

There is no sense in dualism.

There is no sense in coexistence.

In dualism existence is co existence [coexistence - until you die - havoc].

Cipher.

the arithmetical symbol denoting no amount but used to occupy a vacant place in decimal numeration.

Oxford English Dictionary, 1990.

She will occupy a vacant place.

He will sip her (cypher) life out. Energy.

She will become body. I(He) shall call her here (body) and she will there (mind).

When he has finished with here she will have no amount left. That is why he calls her vacant. She has no mind. No Intellect.

That culture is his.

I

²

Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. p. 21.

cultivate that.

It is time to enter the vortex. In the vortex the dreadful has already happened. Body is severed from soul. Matter and energy are separate distinct isolated systems. They merely coexist: Until one kills the other.

The physicist is a mathematical physicist.

In this world, according to physicist philosopher A.N. Whitehead (as relayed by C.E.M. Joad).

Nature is a dull affair, soundless, scentless, colourless; merely the hurrying of material, endlessly, unceasingly.³

Whitehead knew what he was talking about. He trained as a theoretical physicist. He trained theoretical physicists'. He was a recognised philosopher by both philosophy and physics. Author of works of stature.

This is what the physicist "sees". This is the nature of the movement of his mind. Dull. Silent. Black. Things. Endless. Unceasingly.

This is a mind stuck in the explosion. The explosion has dulled sense, erased silence with voice and blotted out black with white. [eg media.]

He is staring in the explosion.

He is shut up with awe.

He sees nothing in the light that hastens toward sight.

His sight has yet to see the light of day.

In the beginning.

In his beginning (birth).

C.E.M. Joad asks.

If scent, sound, colour, and, we may add, texture, taste and smell, are not really "out there" in the physicist's world, what is?⁴

Joad's question is correct. It asks the question implied in Whitehead's definition of experience.

Therefore there is no feeling no soul no sound no sight no hearing no moving no touch no tender no soft no sigh no sound no presence. no body.

³ Joad, C.E.M. (1936) *Guide to Philosophy*. Victor Gollancz: London. p. 316.

⁴ Joad, C.E.M. (1936) *Guide to Philosophy*. Victor Gollancz: London. p. 315-316.

There are just things that move. Just moving things. Parts. He has become a machine. He has two parts. He moves 1, other. 1, O.

And in that order

He is

The One.

According to Plotinus the founder of the school of Greek philosophy known as Neoplatinism The One is

The source of all truth, goodness, and beauty.

The World Book Encyclopedia, 1993.

Where will he be without his body.

He will be alone.

It is a journey through a landscape of illusion. Bleak. Blear. A journey here to go through there (partition) to be herendthere. Reality lies "yonder". But he has been everywhere here. He is lost in here. Help. I knew her once and I should never have let her go. I am become lost. I am souless.

For One the material world is unreal.

She will be crushed down to naught. No place. Empty. [the matter in a black hole.] Or I shall throw her away. I will throw her to the ends of the world. I will explode her. No where here. She is gone. [bang.]

For One politics is trivial. Routine. Slavery. There are masters and slaves (proles and subjects).

For One body is a temporary prison for soul.

He is merely here at the moment. He therefore seizes moment - he takes everything now! He takes her. He takes the world. He takes the trees for himself. He takes the electricity for himself. He takes the land for himself. He takes possession.

He takes time. He takes motion (trees (fuel), electricity). He therefore takes space (inseparability of time and space). He takes the land and the body and the body and the land and takes possession by force.

He cannot be here [on the ground, embodied] for a moment. He is isolated in his chamber. His torture chamber. He plays with his tool(s).

Numeration system.

are ways of counting and naming numbers. We cannot see or touch numbers, because they are ideas. But we can use symbols to stand for numbers.

The World Book Encyclopedia, 1993.

We cannot see him and he cannot see or touch us because he is in his mind. He is focusing on the count - one and one and one. If he were here he would look around and see. And hear their.

How numeration systems began.

Primitive people had several ways of recording the few numbers they needed. A shepherd could collect pebbles to represent the number of sheep in a flock. Each pebble meant one sheep. A bag of pebbles stood for the whole flock. By matching the pebbles the shepherd could see if any sheep were missing. Mathematicians called this kind of matching one-to-one correspondence.

The World Book Encyclopedia, 1993.

If I cannot match body and soul I will be missing.

Correction. If I cannot bodyandsoul I will be missing her.

Correction. If I cannot bodyandsoul I will be lost.

Correction. If I cannot bodyandsoul I lost. Desolate.

Primitive people.

Primitive people needed few numbers. Primitive people didn't use numbers. They used handandeye (coordination). He held the sheep in his sight and felt pebble fall from hand as he transferred stone to pouch. Replacing the sheep in sight with pebble from hand. If he wavers from this act, if the sheep are too many to hold in sight, too many to coordinate with hand of stones, then he can separate the moment. He can count the sheep to his head and remember the number word.

All the while he counts he has a number word in his head and he is counting one and two and three and four.

One and one and one make nothing.

He presumes an equivalence.

Every moment of meeting is a unique meeting of time and space and motion and sense [Laing].

The physicist's know this.

Mass is nothing but a form of energy. Einstein brought the two together in his theory of relativity. The speed of matter is light.

And when they look at light up close.

[Atomic physics. Quantum theory. Light quanta. Measure light.]

They were described quite well by Capra.

They are particles of a special kind, however, massless and always travelling with the speed of light.⁵

Particles that have no mass and move at the speed of light. Ha.

Now if they have no mass and they light then they have no body and they cannot be seen. Therefore they have no sense and they are invisible.

Does this sound like her.

Every now and then the bodies (she) revolt. They feel like "nothing". They feel "invisible". This sounds like her. They are all kinds of revolution. But in the end he puts her back in her place. There is never Inspiration. Inspirit.

According to Capra.

The apparent contradiction between the particle and the wave picture was solved in a completely unexpected way which called in question the very foundation of the mechanistic world view - the concept of the reality of matter. At the subatomic level, matter does not exist with certainty at definite places, but rather shows "tendencies to exist", and atomic events do not occur with certainty at definite times and in definite ways, but rather show tendencies to occur.⁶

They are "tendencies to occur" is the philosophic phrase.

They are "probability waves" is the mathematic phrase.

"We can never predict an atom with certainty; we can only say how likely it is to happen" is the physics phrase [testing ground].

He counts. He measures. He

immediately solve several puzzles which had arisen in connection with the structure of atoms and could not be explained by Rutherford's planetary model.⁷

He asks.

Rutherford's experiments had shown that the atoms making up solid matter consist almost entirely of empty space, as far as the distribution of mass is concerned. But if all the objects around us, and we ourselves, consist mostly of empty space, why can't we walk through closed doors? In other words, what is it that gives matter its solid aspect.⁸

He asks the same question again. He drives her to the same place. And again he gets the same answer.

⁵ Capra, Fritjof. (1991) [1975] *The Tao of Physics*. Flamingo: London. p. 77.

⁶ Capra, Fritjof. (1991) [1975] pp 77-78.

⁷ Capra, Fritjof. (1991) [1975] 79.

⁸ Capra, Fritjof. (1991) [1975] *The Tao of Physics*. Flamingo: London. p. 79.

"Why is she there |solid aspect|?" he asks.

He goes to his chamber, picks up his particle accelerator and he explodes what he does not understand.

According to Capra.

To begin with, the solid aspect of matter is the consequence of a typical "quantum effect" connected with the dual wave/particle aspect of matter, a feature of the subatomic world which has no macroscopic analogue. Whenever a particle is confined to a small region of space it reacts to this confinement by moving around, and the smaller the region of confinement is, the faster the particle moves around in it.⁹

You have to deny the guilt - even at this distance. So there is no "macroscopic analogue" - no everyday comparison. This does not occur here.

"To begin with" - Capra can't have Chaos in his world. That's the first thing. He begins without and not with.

Whenever a particle is confined to a small region of space it reacts to this confinement by moving around, and the smaller the region of confinement is, the faster the particle moves around in it.¹⁰

It? Confined? Prison!

She seeks a way out of this confinement. She is desperate as he seeks to crush her to nothing. She looks everywhere. Again and again. Faster and faster - as fast as she can run. The speed of light from his eyes.

She runs at the speed of light and he looks for her still.

That cannot be.

He cannot see her faster than she can be seen.

And if he did what would be there.

Impossibility.

She comes when he is in night for her.

The pictures in Capra's book are revealing.¹¹

She moves from a round - the strongest form of resistance (sphere) - to flattened right down by the pressure until she is very flat on the ground (he provides) and she puts up walls which Capra has denoted by lines illumining the edge of her resistance and, finally she breaks

⁹ Capra, Fritjof. (1991) [1975] *The Tao of Physics*. Flamingo: London. p. 79.

¹⁰ Capra, Fritjof. (1991) [1975] *The Tao of Physics*. Flamingo: London. p. 79.

¹¹ Capra, Fritjof. (1991) [1975] *The Tao of Physics*. Flamingo: London. p. 81.

into two into three and into four and in this way she tries to almost resume a kind of existence - but the walls remain etched and she is less than before.

She has broken up.

She cries - Take my body but leave me my soul.

But if he takes body he will have soul.

O pain. Endlessly Unceasingly.

His knowledge is a special kind of tautology. [translation] Its the study (oggle) of a specialist.

Remember Hegel said if I think of one thing then the other springs to mind.

If he thinks of One mind springs her to other.

He is thinking of One.

He still seeks her

Whenever a particle is confined to a small region of space it reacts to this confinement by moving around, and the smaller the region of confinement is, the faster the particle moves around in it [my underling].¹²

She is still a particle, the particle.

He is counting in his mind and presuming a one to one correspondence.

"1 unemployed life equals 1 unemployed life."

[repeating. one person over here is the same thing as one person thing over there. this life plus this life plus this life equals this many things.

"1 one tree over here equals one tree over there." [equator to temperate]

[repeating. move from there one thingumajig to over here.]

"1 for me and one for them."

[repeating. one for me and less than for them.]

He is counting his number in his mind and presuming a one to one correspondence. The one in his head over there added to the one in his head over there is the same as the two in his head over there. Yes, that's correct.

This is a special kind of equivalence known as the "eternal verities", "mathematical truisms". Its the mind answering itself. The mind does that. The mind does that when it is fear.

¹²

Capra, Fritjof. (1991) [1975] *The Tao of Physics*. Flamingo: London. p. 79.

It is perfectly correct to posit an identity (equivalence). That identity is not in the mind. Mind cannot hold anything. Mind grasping. Mind reaching for what mind cannot hold.

Identity is posited but does not hold.

No wonder there is doubt.

No one is here (in hand) for no one is here (hand). mind is nowhere here.

If there is a one to one correspondence in his mind then only the figures count. The mind can grasp imagination. The grasping doubting mind. The mind that doesn't exist.

The mind that can only grasp doubt.

Nonexistence (doubt) is the only I that can be grasped by nonexistence (mind).

So he holds to his numbers. He holds his numbers dear.

That is his here. His hear. That is what he hears. That is what he hears when he appears to be here. That is the "matter" that moves him unceasingly. [his hear is appearance, the numbers are real.]

For One body is a temporary prison for the soul.

Rest. body is peace for soul.

In my soul I can hear. I can hear silence and I can hear sound.

I can here breath and I can hear cry.

I can hear.

The order of christ the father and the son became the son.

The sun and the stars. There was no beginning (to time) and there was no end (immortality of the universe) and I go on forever. Incessant return.

Rest. soul is peace for the body.

My soul is my sound. Its what I make when I'm awake and what I sigh when I lie. Its what I hold when I stand. Its my hand. Its my head. Its my eyes. Its my breath.

Its my body that you see.

Its the body I have as young, Its the body I feel as old, Its the body that looks this way. Its the body I am inside. This is how I go.

I'm only here and now.

I'm only herenow.

Numeration systems.

are ways of counting and of naming numbers. They are also called numeral systems. We cannot see or touch numbers, because they are ideas. But we can use symbols to stand for numbers. These symbols are called numerals.

[The World Book Encyclopedia (1993)]

He named her and now he cannot see or touch. He has become lost. True. He does not know her name.

I do not know her name.

I know she is.

I am not afraid of her.

forming of guilt

[this section is on the following quote and all other quotes subordinate.]

The concept of dread

The relation of freedom to guilt is dread, because freedom and guilt are still a possibility. But when freedom is thus with all its wishful passion staring at itself, and would keep guilt at a distance so that not a jot of it might be found in freedom, it is not able to refrain from staring at guilt, and this staring is the ambi-guilt of dread, just as the very act of renunciation within possibility is a yearning!

Soren Kierkegaard, The Concept of Dread, 1946.

"when freedom" - He is in awe. He is awed. He is awful. He has swooned. He is wishful passion staring at itself.

Not a jot of it! He keeps guilt at a distance.

According to Abraham Kaplan.

It is not the science which is sinful, but the use to which it is put.²

That is the form of guilt. Forming distances guilt from freedom.

This is the beginning.

Common expressions of distance are science is neither good nor bad, science is neutral, science good in that orderrrr. First its neither, then its nothing, then its good. Faust! [oscillation, annihilation, gratification.]

A bargain made in Havoc.

According to mathematical physicist Richard P. Feynman.

Von Neumann [the great mathematician] gave me an interesting idea that you don't have to be responsible for the world that your in [sic]. So I have developed a very powerful sense of social irresponsibility as a result of Von Neumann's advice.³

Feynman was working on the atomic bomb and Von Neumann's advice cleared Feynman's doubt about exploding a nuclear bomb in a city. [city - where most people are lived.] Its a great life and I pass it on.

Feynman developed his own saying (idea of irresponsibility).

Scientific knowledge is an enabling power to do either good or bad - but it does not carry instructions on how to use it.⁴

¹ Kierkegaard, Soren. (1946) *The Concept of Dread* (ed and trans.) Walter Lowrie. Princeton University Press: Princeton. p. 97-98.

² Kaplan, Abraham. (1964) *The Conduct of Inquiry: Methodology for Behavioral Science*. Chandler: California. p. 210.

³ Feynman, Richard P. (1985) *Surely You're Joking, Mr Feynman!* Norton: New York. p. 132.

⁴ Feynman, Richard P. (1988) *What do you care what other people think?* Unwin: London. p. 241.

In short, in language, I don't know what I doing ("it [I] does not carry instructions").

Feynman won the nobel prize for physics in 1965.⁵

mathematical physics re Feynman re "Von Neumann [the great mathematician] gave me"
re mathematical physics is in form.

Form, by definition, fixed.

The relation between power and force and work. He knows he is powerful. He knows. "I am become death." He knows he can kill. He wants to vaporise. To vanish. That's the fastest way.

He wants to void. He wants to get out.

So he gets out there in his world. He goes into his self. He is out there. He is out there in his world. And if I do not reach him I will not come back alive.

He is in the conventional model.⁶ He is in the model. In the model. He is scientific knowledge itself. He does not take it off when he goes home, and he does not take it off when he goes out, and he does not take it off when he gets away from it all. He is. He is there. Already. All ready. He is not waiting. He guilting.

He knows everything [he knows he is nothing].

Science.

[etymology] know

And if he doesn't know now he will know.

According to Peter Atkins.

the unstopped flow of science gives us reason to believe that it is omniscient.⁷

Now science is a "flow". Craig. Science is a blow. Science is unstopped. Why would I(Craig) want to stop the flow.

Omniscient. Competent of doing anything. And competent of doing anything for any One - "does not carry instructions" "you don't have to be responsible for the world that your [sic] in".

Science! The study of seen. Seen but not their (*responsibility*). obscene. Observe. Object.

Science, technology and society. You want to know about violence. Wait until you see what he does to her.

⁵ Weber, Robert L. (1988) *Pioneer's of Science: Nobel Prize winners in physics*. Adam Hilger: Bristol.

⁶ "The conventional model of science, technology and society locates sources of violence in politics and ethics, in the application of science and technology, not in scientific knowledge itself." Shiva, Vandana. (1989) *Staying Alive: Women, Ecology and Development*. Zed: London. p. 26.

⁷ Atkins, Peter. (1992) "Will science ever fail?". *New Scientist*. 8 August 1992, pp 32-35. p. 33.

He is number. He sees to the ends of the world.

Can he see her? Can he hear her?

Physics (history).

Through the centuries, physics has been closely linked to developments in technology and to advances in mathematics, astronomy, and other sciences. The use of the word physics in its current sense was first recorded in the 1700's.

The World Book Encyclopedia, 1993.

They are 300 years old and they want more.

According to Soren Kierkegaard.

The Crowd.

If men are first permitted to run together in what Aristotle calls the animal category - the crowd - then this abstraction, instead of being less than nothing ... comes to be regarded as being something - then it does not take long before this abstraction becomes God [my underlining].⁸

[ie the abstraction of mathematical physics becomes God]

[This God is everywhere and therefore is the crowd]

The crowd crowds. They do nothing else. They watch, they look, they listen, they hear, they go away. They never come back again. They don't know each other. They don't go to ether.

They are formed of I'm only here, and then I'm over there, and so I may not come back again.

They are formed of unknown persons [ie they are abstract, abstractions.].

They are formed by oliarchy.

According to Robert Michels.

Who says organisation, says oligarchy.⁹

That is how far organisation has come. Crowds do not gather of their own volition. They are called together. They are called together because they are held apart.

They are called together because they are lonely. They are lost.

According to the Ministry of Education, (NZ) 1993.

Learning in science is fundamental to understanding the world in which we live and work. It helps people to clarify ideas, to ask questions, to test explanations, through

⁸ Kierkegaard, Soren. (1980) *The Sickness unto Death* (trans.) Howard V. Hong and Edna H. Hong. Princeton University Press: Princeton. p. 91.

⁹ Parry, Geraint. (1969) *Political Elites*. George Allen and Unwin: London. p. 42.

measurement and observation, and to use their findings to establish the worth of an idea.¹⁰

The ministry of education will help people "to clarify" "to question" "to test" "to measure" to observe "to use" to find "to establish"

the worth of

idea. How we think

Help people? Police! how we think.

[ie] The Ministry of Truth.

[ie] Thought Police - Intelligentsia (schools).

This learning

provides the basis for science programmes in schools from year 1 to year 13; that is, from junior classes to form 2 in primary schools and from form 3 to form 7 in secondary schools.¹¹

This programme integrates

Making Sense of the Living world
 Making Sense of the Physical World
 Making Sense of the Material World
 Making Sense of the Planet Earth and Beyond
 Making Sense of the Nature of Science
 Making Sense of Science, Technology, Skills and Attitudes.

[These six divisions are]

a convenient way of categorising the outcomes for science all of which are important.¹²

This programming is convenient. This programming is important.

this programming makes no sense.

this programming makes no of sense.

this programming worths the way we think about what we sense.

Science is presently recognised as the highest order of thinking. Physics is recognised as the highest order of science. In other words the house of physics is the recognised order.

According to August Comte who fathered the modern uni versity (as summarised by Abraham Kaplan).

¹⁰ Ministry of Education. (1993) *Science in the New Zealand Curriculum*. Learning Media: Wellington. p. 5.

¹¹ Ministry of Education. (1993) *Science in the New Zealand Curriculum*. Learning Media: Wellington. p. 7.

¹² Ministry of Education. (1993) p. 7 and p. 14. Convenience is the sole justification given for the education.

Sociology rests on psychology, that in turn on biology, then biology on chemistry, and the entire structure finally on physics.¹³

What is currently calling itself "Social Science" - the study of man in society - is what Comte thought of as sociology. You can see the desire to be like God.

Physics.

is the science devoted to the study of matter and energy. Physicists try to understand what matter is and why it behaves the way it does. They seek to learn how energy is produced, how it travels from place to place, and how it can be controlled. Physicists are also interested in how matter and energy are related to each other and how they affect each other over time and through space.

The World Book Encyclopedia, 1993.

"the study of matter and energy." - Errorrrrrrr. matterenergymatterenergymatterenergy and on an on an on

"what matter is and why it behaves the way it does." - They want matter to behave. Behave yourself! I told you.

You can see this clearly in his voice.

They seek to learn how energy is produced, how it travels from place to place, and how it can be controlled.¹⁴

They want to know how energy is produced, they want to see how energy - now "it" - travels, and they want control. Therefore they want control of how energy is produced and they want control of how energy moves. They want control of how energy is produced. In other words they want control of source. If they have control of source they will use it. Use for end. Use for what end. Object description. His ideal form.

Science teaches object to see k object.

He calls this seeking to learn.

see king to learn.

learning to seek.

Hunt - seek and kill.

You can hear the obedience in her voice.

She explodes when he detonates her and cries out across the heavens. She rises in a plume. She is majestic. She lets out breath in a final gust. A final gasp of loss. At her lost. She lives to be everywhere at once and he and he and he has expired her.

¹³

Kaplan, Abraham. (1964) *The Conduct of Inquiry: Methodology for Behavioral Science*. Chandler: California. p. 324.

¹⁴

[The World Book Encyclopedia (1993)]

She is gone.

The tapestry of living is wrought asunder.

Physicists are also interested in how matter and energy are related to each other and how they affect each other over time and through space.¹⁵

He is interested in how matter and energy are related? He is interested in pulling them apart. He is interested in how matter and energy are related by pulling them apart? He is interested in how marriage works by divorce. Divorce by force. He is interested? He is devoted to force (physics "is the science devoted.."). Force over time and through space.

Physicists are also interested in how matter and energy are related to each other and how they affect each other over time and through space.¹⁶

He is interested in how to effect matter and energy "over time and through space".

Space is my body. He will have it.

Space is out there. He wants to be in it.

He wants to be there now.

Blink. He is there..

Now he is back.

He is out there in his mind. Looking down his scope. Scoping the small. Targeting the big (galaxies).

Inspecting.

He asks himself the same question. again and again. "Will it be in order [ie nature]." "Or must I bring her round [chaos]."

Back in this pack.

He knows he is nothing so he runs with the pack [Kierkegaard's crowd.]. Until he is the pack. A pack in ner par ty. Until he is God.

Primitive people.

She is giving birth

therefore

he has nothing to do.¹⁷

¹⁵ [The World Book Encyclopedia (1993)]

¹⁶ [The World Book Encyclopedia (1993)]

¹⁷ Ortner, Sherry B. (1974) "Is Female to Male as Nature is to Culture?". In Michelle Zimbalist Rosaldo and Louise Lamphere (eds) *Women, Culture, and Society*. Stanford University: California. pp 67-87.

She is coming out of Chaos.

He crowds together. They look at each other.

"I wish she would finish."

"When she is not working there she will be working here. By my side."

"The only time she is not by my side is when I go away."

He hunts. He hunts, he kills.

If he hunts he will therefore have killed and have seen killing and have been shown how to kill and encouraged to kill and praised for killing and rewarded greatly for killing greatly.

He hunts for the profit margin.

He hunts for success.

He hunts for glory.

He hunts because he has to.

If he doesn't hunt he will be hunted down. He is in coexistence Until you die.

He feels guilt. Nonetheless he feels guilt. Long guilt.

So what does he do, where does he go.

He abstracts.

Abstract.

thought rather than in matter.

Oxford English Dictionary, 1990.

He gets away to thought.

He thinks he knows everything. Of course he thinks he knows everything, he knows he knows nothing of Chaos [Hegel - we are not able to know nothing.].

He doesn't know Chaos.

He, defining science as [etymology] know [Oxford English Dictionary, 1990].

He (scientific) knowledge. Doesn't know Chaos.

He believes he is God.

He believes she is nothing.

Once they think I'm going to let them fuck me, they seem to let me know that I'm a "nothing".¹⁸

He treats Nature the same way.

He is singular angular. He weeps before god. O Chaos O.

According to Kierkegaard.

If a human self had itself established itself then there could only be one form:... to will to do away with oneself, but there could not be the form: in despair to will to be oneself. This second formulation is specifically the expression for the inability of the self to arrive at or be in equilibrium and rest by itself.¹⁹

He is indespair.

He is in the form of despair. And in the form of despair Kierkegaard rules out the form "to will to be oneself". He is past the point of no return. He cannot break out of form. out of uniform. out of step. He cannot break rank.

Kierkegaard is emphatic on this point.

This second formulation is specifically the expression for the inability of the self to arrive at or be in equilibrium and rest by itself.²⁰

To be is to be in the flow. He is unable to arrive by resting.

Therefore "there could only be one form:... to will to do away with oneself". Self annihilation.

He wants to be one self. That's not selfish. That is lost.

It is a journey through a landscape of illusion. Bleak. Blear. A journey here to go through there (partition). Reality lies "yonder". But He has been everywhere here. He is lost. Help. I knew her once and I should never have let her go. I am become lost. I, Solace!

Father of the bomb.

"I am become death".

Oppenheimer.

He can turn matter into energy. He can separate the two. He can see the end of the universe. True.

He will be "only one form".

¹⁸ Llewellyn-Jones, Derek. (1981) *EveryMan*. Oxford University Press: Oxford. p. 117.

¹⁹ Kierkegaard, Soren. (1980) *The Sickness unto Death* (trans.) Howard V. Hong and Edna H. Hong. Princeton University Press: Princeton. p. 139.

²⁰ Kierkegaard, Soren. (1980) p. 139.

But there could not be. By itself.

Soren Kierkegaard.

There has to be *with* here. bewithtobe. [eg thereandhere]

He is lost.

Neoplatonism.

developed from the philosophy of Plato.

According to this theory, all things that can be perceived are only imperfect copies of forms, which are their perfect essence. Knowledge comes from grasping with the mind the essential form of a thing, rather than from perceiving with the senses its many incidental qualities.

Transcending all reality is The One, which is in itself unknowable. One cannot even say that The One is, because The One is beyond being.

The Neoplatonists believed that the purpose of philosophy is to escape from the attachment we feel to our bodies and physical environment. In this way, we achieve immortality by finding our true place in the world of forms.

The World Book Encyclopedia, 1993.

All things that can be perceived are only imperfect copies of form. The body can be perceived so it is only a copy of him [Plato, Aristotle, Bacon.].

He is taking the plants and housing them. For safe keeping. For keeping safe for him. From her. He is herding the animals into cages (zoos, (car) parks, sanctuary's). It won't be long before what's left are on sufferance. Just as the [ir] value falls to zero - out they go.

No room for her! She occupy a vacant place. She used to be here. She used [past particle].

He is the original. She copy. He perfect. She incidental. She just happens to be here.

He knows this.

Knowledge comes from grasping with the mind.

I want that now.

I, Rule.

What intellectual rattle will his mind [I] shake tomorrow.

I Command.

And if she doesn't hurry up. I will shake the order of shuffling.

My intuition is alive.

I will not shake the order of shuffling.

Transcending all reality is The One, which is in itself unknowable. One cannot even say that The One is, because The One is beyond being.

My intuition is alive.

He transcends no one. No one. Nothing. Zero. He transcends zero. He transcends naught.

He is "unknowable".

He can't speak for himself.

My intuition is alive. I speak for him. He's not attached to body. He's gone.

[The] Neoplatonists [believed that the purpose of philosophy [ie wisdom] is to] escape [from the attachment we feel to our bodies and physical environment].

But he did leave a message.

In this way, we achieve immortality by finding our true place in the world of forms.

Plotinus.

He has all gone that way.

That is where he is. In form.

One cannot even say that One is because One is beyond being.

One cannot say that. One cannot say. But One can say one and one and one. One and One is all One say.

He is beyond being in the world.

He has escaped. He has achieved immortality. He is fixed in form. He is staring.

According to Kierkegaard.

this staring is the ambiguity of dread, just as the very act of renunciation within possibility is a yearning.

This staring. This staring is in company with dread.

In 1631 Friedrich von Spee reported (as relayed by Maria Mies).

31 October 1624: Torture of Enneke Fristenares from Coesfeld (Munster).

After the accused had been asked in vain to confess, Dr Gogravius announced the order of torture... He asked her to tell the truth, because the painful interrogation would make her confess anyway and double the punishment... after this the first degree of torture was applied to her.

Then the judge proceeded to the second degree of torture. She was led to the torture chamber, she was undressed, tied down and interrogated. She denied to have done anything... As she remained stubborn they proceeded to the third degree and her thumbs were put into screws. Because she screamed so horribly they put a block into her mouth and continued screwing her thumbs. Fifty minutes this went on, the screws were loosened and tightened alternately. But she pleaded her innocence. She also did not weep but only shouted "I am not guilty. O Jesus come and help me." Then, "Your Lordship, take me and kill me." Then they proceeded to the fourth degree, the Spanish Boots... As she did not weep Dr Gogravius worried whether the accused might have been made insensitive against pain through sorcery. Therefore he again asked the executioner to undress her and find out whether there was anything suspicious about her body. Whereupon the executioner reported he had examined everything meticulously but had not found anything. Again he was ordered to apply the Spanish Boots. The accused however continued to assert her innocence and screamed "O Jesus I haven't done it, I haven't done it, Your Lordship kill me. I am not guilty, I am not guilty!"

This order went on for 30 minutes without result.

Then Dr Gogravius ordered the fifth degree: The accused was hung up and beaten with two rods - up to 30 strokes. She was so exhausted that she said she would confess, but with regard to the specific accusations she continued to deny that she had committed any of the crimes. The executioner had to pull her up till her arms were twisted out of their joints. For six minutes this torture lasted. Then she was beaten up again, and again her thumbs were put into screws and her legs into the Spanish Boots. But the accused continued to deny that she had anything to do with the devil.

As Dr Gogravius came to the conclusion that the torture had been correctly applied, according to the rules, and after the executioner stated the accused would not survive further torturing Dr Gogravius ordered the accused to be taken down and unbound. He ordered the executioner to set her limbs in the right place and nurse her.²¹

He dreads the sound of her cry from Chaos.

He dreads the sound of Chaos.

He hears. He thinks he hears and so she says nothing. Her sound is blocked. He has blocked her. She is silence.

According to Maria Mies [abridged].

The persecution and burning of... witches was directly connected with the emergence of... the rise of science and of modern economy.²²

The father of modern science (Francis Bacon) uses the same method and the same ideology as the old science (Christianity). He treats nature as a female to be tortured through mechanical inventions.²³

The father treats nature as a female.

The highest level of reality is Intellect.

²¹ Mies, Maria. (1986) *Patriarchy and Accumulation on a World Scale*. Zed: London. p. 82-83.

²² Mies, Maria. (1986) p. 83.

²³ Merchant, Carolyn. (1980) *The Death of Nature: Women, Ecology and the Scientific Revolution*. Harper and Row: New York. p. 87.

The soul is next. Then Nature. Then matter.

You see, he can order.

One, plus one, plus one, plus one.

That must be him counting.

You have to count to put in order.

Once in order they will follow.

He has tools.

According to the Encyclopedia of Witchcraft and Demonology, as relayed by Mary Daly.

They [the Inquisitors] had eye-gouges, branding irons, spine-rollers, forehead tourniquets, thumbscrews, racks, strapados, iron boots for crushing legs, heating chairs, choking "pears". The torturers cut off hands and ears of their victims, imposed artificial sleeplessness, unendurable thirst (by feeding salted foods and refusing liquids), and ... dislocated hands, feet, elbows, limbs, and shoulders.²⁴

He can hurt. You can see it up close.

hands feet elbows limbs shoulders unendurable thirst sleeplessness cut hands cut ears
crush legs burn bottom crush breasts crush forehead straighten spine gouge eyes.

According to Kierkegaard

The truth is naked. In order to swim one strips oneself naked - in order to aim at the truth one must undress in a much more inward sense, one must take off the inward clothing of thoughts, ideas, selfishness, and the like, before one is naked.²⁵

He must take off his one. and he must take off zero. She comes out of zero she comes out of O.

"She was undressed"

She was stripped. She was raped. The torture had been correctly applied, according to the rules, and after the executioner stated the accused would not survive further torturing she was free.

She was freedom in slavery.

She was naked. She shouted I am not guilty. Of hurting Him. She is Original sin. She is O. She must be punished.

You can see her sin. Witchcraft and demonology.

²⁴ Daly, Mary. (1978) *Gyn/Ecology: The Metaethics of Radical Feminism*. Beacon: Boston. p. 214.

²⁵ Kierkegaard, Soren. (1965) *The Last Years: Journals 1853-1855* (ed) Ronald Gregor Smith. Collins: London. p. 296.

The sanction [Malleus Maleficarum] defined witchcraft as a crimen exceptum - a crime distinct from all others. A crime outside ordinary rules, a crime therefore deserving of prolonged torture and merciless judgement.

The gloves are off. This is a crime directly against the Majesty of God.

God's order.

Before sanctioned rules come sanctioned rhetoric.

The rhetoric defines witchcraft and demonology as a crime against the male sex organ. According to the Malleus Maleficarum (The Hammer of Witches) (as relayed by Mary Daly).

nearly all the kingdoms of the world have been overthrown by women.²⁶

This revolt follows from the nature of women.

more credulous

more impressionable

have slippery tongues

feebler in mind and body

more carnal ie insatiable lust

weak memories

liars.²⁷

This answer is led by question.

Why is it that Women are chiefly addicted to Evil Superstitions?²⁸

The rules specify disorder (crime), torture (trial), and judgement (vaporisation at the stake).

Guilty.

He is guilty of dreading her.

The modern father (physicist) has his tools.

He has measuring techniques. He has a centre of the universe. He has a law of fallen (falling) bodies. He explodes into activity (radio, nuclear). He throws things at other things (particle accelerator, laser). He burns and freezes things (heats and cools). He squeezes (pressure).

²⁶ Daly, Mary. (1978) p. 189.

²⁷ Daly, Mary. (1978) p. 189.

²⁸ Daly, Mary. (1978) p. 189.

He has only his measuring rod.

He is not the centre of the universe. He does not regulate body. He explodes. He explodes. He throws things. He burns. He colds. He crushes.

He scatters her.

He does not hear.

He is stripping her of ether. medium. garb.

He is taking the soil and the plants.²⁹ The birds and plants. The animals and the plants. Humans and plants. Everything between the earth and sky. Everything *between*. He is stripping ether.

She is naked. She is before my eyes. She is barren.

The lands must have been bleak and hostile beyond the power of words to describe. Imagine a whole continent of naked rock, across which no covering mantle of green had been drawn - a continent without soil, for there were no land plants to aid in its formation and bind it to the rocks with their roots. Imagine a land of stone, a silent land, except for the sound of the rains and winds that swept across it. For there was no living voice, and nothing moved over its surface except the shadows of the clouds.³⁰

Rachel Carson, The Sea Around Us, 1950.

...the shadows of the clouds. Blear!

Desolate!

She was exposed as being chaotic so she was stripped. Naked.

She must be Chaos. Is that her name.

Titans.

were the first gods in Greek mythology. Most of them represented, in human form, such natural phenomena as the earth, sky and sun. Previously, the universe had existed in a state of emptiness called Chaos.

The first Titan was Gaea, the earth. She emerged from Chaos and gave birth to Uranus, the sky. She then married him.

The World Book Encyclopedia, 1993.

She comes from Chaos.

She comes from a state of emptiness called Chaos. She comes out of Chaos. She comes O.

I know where she comes from where does she go.

²⁹

He eats an estimated 40% of the earth's edible (light) energy (photosynthetic productivity). Vitousek, Peter M., Ehrlich, Paul R., Ehrlich, Anne H., and Mateson, Pamela A. (1986) "Human App op iation of the Products of Photosynthesis". In *Bioscience*. Vol. 34, No. 6. pp 368-373.

³⁰

Carson, Rachel L. (1951) [1950] *The Sea Around Us*. Staples P ess: London. p. 8.

Chaos.

is a new field of science that studies the complex and irregular behaviour of many systems in nature... The difficulty of prediction arises because chaotic systems display a characteristic known as "sensitive dependence on initial conditions". This means that a tiny difference in starting conditions can lead to greatly different results... Yet chaotic systems do obey certain rules. Mathematicians have discovered some equations that describe these rules and are seeking more.

The World Book Encyclopedia, 1993.

Chaos is the old (field of) science. Demon ology. De-man, study of. The old solution applies. Kill now!

Physicists believe chaotic systems are regular in principle.

According to physicist James Trefil.

As physicists you and I know that when Davies [physicist] talks about a system's being "unpredictable" in the chaotic sense, what he really means is that it is extremely sensitive to initial conditions. Given the inescapable uncertainties that accompany any physical measure measurement, the future of the system is perfectly predictable - indeed, most of our knowledge of chaotic systems comes from the study of computer models that do predict precise future states.³¹

The "future of the system is perfectly predictable...". There is even an "indeed" to substantiate - for the unconvinced. The difficulty is in her appearance. She resists physical measurement.

There can be no question of where most of his knowledge of chaos is coming from - "computer models".

He has extended his thinking. His thinking is unextended but the model of his thinking is extended [Griffin].

The computer.

They are everywhere. They are useful. They unemployed. They count. one and one and one.

That's what they do. Computer opens a circuit or resists. It counts yes, no. One, zero. It counts faster and faster and counts more and more. It counts the universe.

Its counting down.

"computer models that do predict precise future states" - She can be predicted. Precisely.

Prediction is for his control.

³¹

Trefil, James. (1989) "A Guidebook for Physicists to the Frontiers of Modern Physics" [review]. *Physics Today*. July 1989. pp 67-68. p. 68. Trefil is Clarence J. Robinson professor of physics at George Mason University. He has written several books explaining physics to the general reader, such as (1989) *Reading the Mind of God*. Scribner's: New York.

If you can predict something then you can say exactly where it is going to be at a particular point in time. And in a particular place (time).

She will be zero.

The question is when.

Chaos.

This means that a tiny difference in starting conditions can lead to greatly different results...

In other words a butterfly over Peking can storm over America.

The Lorenz butterfly attractor [climate model] is also chaotic.

blob.

One way of seeing Chaos in the Lorenz system is the following. Suppose we were to give a value of heads for each time a point on the Lorenz attractor went around one butterfly wing and tails would be as random as the one you would obtain by tossing a coin. [comment. coin toss is unpredictable.]

The resultant sequence of heads and tails would be as random as the one you would obtain by tossing a coin. [comment. coin toss is chaos and the sequence of heads and tails unpredictable.]

Secondly a strange attractor can't be classified or described using any known techniques in normal Euclidean Geometry. [he adds a variable and updates the past.]

Another way to observe Chaos in the Lorenz system is to examine the system for the butterfly effect of sensitive dependence on initial conditions. When we specify the initial conditions of a real system like the weather to put into our computer forecasts we don't know all of the present air disturbances with indefinite accuracy. We can't possibly hope to include the air disturbances created by a butterfly flapping its wings beyond the black stump for example. Our initial knowledge is therefore an initial blob rather than an initial point in phase space.

In a linear system, like the surface of a doughnut this doesn't present a great problem because as time evolves the blob just traces out a thickened line in phase space and at a single time in the future it is still a blob so that we can predict the future state to within the size of the blob.³² [he has a form of infinitude. infinitude is connected to infinity. he is going nowhere. she is everywhere.]

["to within the size of a blob"] and if you can predict to within the size of a blob then it is blotted out. Its a point in (reconstructed multidimensional phase) space.

If you can predict it to within the size of a blob then.

when computers are powerful enough to deal with (the million or so dimensional phase) space (in a chaotic system) the method of sensitivity to initial conditions can be used to determine the reliability of the computer.³³

32 ANU conference paper.

33 ANU conference paper.

In other words her sensitivity is a condition for testing the reliability of the way he thinks (the computer).

He is extending his number. The mathematician Koch repeated a simple rule over and over and called it a snowflake (Koch triangle).

The outline of a triangle and the outline of a circle don't look the same but they are both lines with a dimension of one.³⁴

He used the straight ruler in his head to measure the inside of a circle in his head. He uses the straight ruler to fill up the curves of the circle. He is simply measuring in his head.

Koch got to within the blob. When projected.

When he projected.

Physicists Sussman and Wisdom projected 845 million years ahead and after a 20 million years Pluto was on opposite sides of the sun.

There is a limitation to the accuracy of the measurement. If he flies the butterfly here (this insufficiently accurate specification of conditions) he won't know where he put Pluto.

When he projected.

The new fundamental constants in nature are the Feigenbaum scaling constants.

They are universal.

That means that no matter what physical quantity is being controlled - the rate of a dripping tap, or falling water, the beating of a heart, or one heart, the temperature of the hot plate under the pot of water, or burning or freezing - if the system obeys a dynamical rule (non-linear equation) the system will approach chaos in the same way as (the simple logistic) equation.

That which was difficult to count can now be counted.

He just need computer power to count for him.

Before computer non-linear equation too difficult.

Now non-linear can be broken down into a number of separate parts and counted for nothing.

Now.

non-linear down

non-linear broken

non-linear separate part

non-linear number

non-linear blob.

REVELATION OF ORDER IN CHAOS.

So much beauty in number.

Reliable.

Now counting all relevant initial conditions...

He counts the initial conditions so that he can be independent of dependency on the initial conditions (moment of meeting). He counts her starting place so he can be independent of dependency on her. He counts her zero so he can be one (isolated, independent).

The method of counting initial conditions brings the possibility of short term predictions in systems that were apparently unpredictable. He brings her chaos to his order.

Physicists believe chaotic systems are regular in principle.

Translation.

In the world of the intellect she is principled.

The nature of her disorder was predicted by mathematician Henri Poincare, 1908.

it may happen that small differences in the initial conditions produce very great ones in the final phenomena. A small error in the former will produce an enormous error in the latter. Prediction becomes impossible ...³⁵

According to mathematician Pierre Simon Laplace, 1776.

An intellect which at a given instant knew all the forces acting in nature, and the position of all things of which the world consists - supposing the said intellect were vast enough to subject these data to analysis - would embrace in the same formula the motions of the greatest bodies in the universe and those of the slightest atoms; nothing would be uncertain for it, and the future, like the past, would be present to its eyes [my underline].³⁶

I have taken this well known quote from Capra. He comments.

The philosophical basis of this rigorous determinism was the fundamental division between the I and the world introduced by Descartes. As a consequence of this division, it was believed that the world could be described objectively, ie without ever mentioning the human observer, and such an objective description of nature became the ideal of all science.³⁷

³⁵ ANU conference paper.

³⁶ Capra, Fritjof. (1991) [1975] *The Tao of Physics*. Flamingo: London. p. 65.

³⁷ Capra, Fritjof. (1991) [1975] p. 65.

Yes, that is the ideal of all science. Object description. Effect object (description), cause object.

There is a well known anecdote that goes with Laplace's "intellect which .. knew all".

Laplace wrote a five volume tomb called Mecanique Celeste (mechanical heaven) in which he explained the motions of the planets, moons and comets down to the smallest details, as well as the flow of the tides and other phenomena related to gravity. He presented the first edition of this work to Napoleon. Napoleon asked "Monsieur Laplace, they tell me you have written this large book on the system of the universe and have never even mentioned its Creator".³⁸ Laplace is reported to have replied bluntly "I had no need for that hypothesis".³⁹

I

is the blunt creator. I had no need to hypothesis God.

I had "no need.." - If I had "no need" why does I seek "nothing.. uncertain..".

Imagine chaos.

You can't predict where the ball is going to go. The ball is so sensitive to slight variations that even air disturbances created by the motion of a passing butterfly might have profound consequences. There would be a loss of prediction in the game. The game would degenerate into disorder, utter confusion, pandemonium, and the game would be doomed to fail. The game would be Chaotic!

The butterfly would beautiful.

According to Benoit Mandelbrot.

The better word "chaos" came later from others, but I was the first to focus on the underlying notion, and to specialize in studying the erratic-chaotic.⁴⁰ ..

Each context [application.] in turn elicited a complaint I had often heard in economics.

"Granted that such and such statistical expression is known to converge in all the other fields of science, how can it be that my field (my interlocutor would complain) is alone cursed by the necessity of facing divergent statistical expressions?"

"When all the other fields of science can be tackled by proven mathematical methods from familiar textbooks, why should my field necessitate newfangled techniques, for which the only references are dusty tomes written in French, or even in Polish, or incomprehensible modern monographs."⁴¹

Mandelbrot in economics.

³⁸ Capra, Fritjof. (1991) [1975] p. 66.

³⁹ Capra, Fritjof. (1991) [1975] p. 66.

⁴⁰ Albers, Donald and Alexanderson, G.L. (eds) (1985) *Mathematical People: Profiles and Interviews*. Birkhauser: Boston. p. 213.

⁴¹ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 215.

I visited Hendrik Houthakker at Harvard, and saw on his blackboard a diagram that I had already encountered in the study of incomes. On the grounds that such geometric similarity was bound to be the visible symptom of an underlying similarity of structure, I inquired about the problem that had led my colleague to the diagram in question, and was told that it referred to the variation of stock market and commodity prices.

I became fascinated with this topic because it involved marvellous examples of unquestionably important quantities whose variation is very erratic, very irregular .. chaotic. I soon came to distinguish two syndromes in price variation, sudden jumps and non-periodic "cycles," which I later denoted by the expressions Noah and Joseph Effects. [mandelbrot gets her down to fast unpredictable [sudden jumps] and non-periodic [an unrepeatable consistency].]

Price variation was becoming a source of worry to a few economists, because it was resisting being squeezed into the accepted econometric mold, which had simply been copied from the physics of a gas in equilibrium. [an increase in variables.]

On the other hand, I pioneered a radically different alternative approach, based on self-similarity. This is a widely familiar notion today, largely due to the physicists' work on critical point phenomena, but that work came much later. [eg dripping tap, liquid helium]

I showed that the stochastic process obtained via self-similarity generates sample functions that are very rich in configurations, and can account for a great part of observed price variation.⁴² [a counting for the cost of price]

Mandelbrot moved to "noise, then turbulence and galaxy clusters .. and so on to fractals in general".⁴³

According to Ian Stewart.

When Einstein's Theory of Relativity achieved public recognition, most people interpreted it as saying that "everything is relative", a comfortable philosophy that, for example, justifies the rich ignoring the poor on the grounds that others are yet poorer. However, that's not what Einstein was saying: he was telling us that the speed of light is not relative, but absolute. It should have been named the Theory of Non-relativity. Something similar is happening with Chaos Theory. Some people are taking it to mean that "everything is random", and using that to justify economic or ecological mismanagement. .. But Chaos Theory offers no such excuse. Its message is that some things that we think we understand may behave in very funny ways, some things that appear random may obey laws we haven't yet spotted, and most things don't fit into any of these categories at all. Indeed Chaos Theory has opened up new methods for controlling systems that appear to behave randomly.⁴⁴

Physicists are controlling random and so her random appearance.

chaotic systems do obey certain rules. Mathematicians have discovered some equations that describe these rules and are seeking more. [wbe]

Butterfly will be regulated. Strangled. She will be raped. She do obey certain rules. He will seek more. She will gather her strength. She will hold out. She will not run.

⁴² Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 214.

⁴³ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 215.

⁴⁴ Stewart, Ian. (1992) *The Problems of Mathematics* 2nd ed. Oxford University Press: Oxford. p. 237.

He wills to rule her. He ruler. He has his measuring rod.

It measures power.

According to physicist Philip W. Anderson.⁴⁵

the entire science of deterministic dynamics - misnamed "chaos" in the popular mind, but as we all know, more aptly called "deterministic chaos"... is simply "sensitive dependence on initial conditions" acting in a perfectly deterministic system.⁴⁶

Notice the way his deterministic system is perfect while she is "simply" - she is simple and therefore irrelevant to intellect. She is simply "acting" chaotically for she is real only in his perfect system (deterministic order).

She is sensitive to the conditions of her dependent. She starts from somewhere. She starts from place. She is here. She is here and there. hereandthere She has beginning.

She starts from place and she doesn't know where she is going.

She knows she is In.

Its not a question of knowing.

Its not a question.

beingtogether.

In tuition.

See this piece of paper. It is some sort of colour. It has some sort of type on it. Its talking to me now. But it can't be. It just can't be. It cant. It cain. it Cain. It, cain. it, Cain.

What about the life of it.

This piece of paper comes from the stars. It was light. Pure sight. And sight unseen. It went to the trees. They were beautiful. They excited. And there found orbit. (not and there it found its orbit.) Orbit and Chaos. [heaven in a wild flower - blake]

See this piece of paper. Feel its weight. See its shape. Touch the texture. Bring your mind to the point of contact. Touch the boundary. Touch the boundary in mind for you are connected.

According to Capra.

the electrons are bound to the nucleus by electric forces which try to keep them as close as possible. On the one hand they respond to their confinement by whirling around, and the tighter they are bound to the nucleus, the higher their velocity will be; in fact the confinement of electrons in an atom results in enormous velocities of about 600 miles per second! These high velocities make the atom appear as a rigid sphere,

⁴⁵ Anderson, Philip. (December 1990) "On the Nature of Physical Laws". *Physics Today*. p.9. The journal describes Anderson as a condensed matter theorist whose work has also had impact on field theory, astrophysics, computer science and biology. He is Joseph Henry Professor of Physics at Princeton University.

⁴⁶ Anderson, Philip. (December 1990) p. 9.

just as a fact rotating propeller appears as a disc. It is a very difficult to compress atoms any further and thus they give matter its familiar solid aspect.⁴⁷

That is an admission of his (temporary) defeat. Notice the way the fact of electron velocity (600 miles per second) is tacked on to the statement of what they do in confinement. The enormity of the(ir) resistance. The rule he has discovered is that the tighter they are bound, the faster they go.

Or the harder he tries to separate them the faster she moves.

This explains her world "appear as a rigid sphere".

Her world of appearance.

In his world it is "very difficult to compress".

Can you imagine the enormity of his press. Of how hard he is pressing hand to paper.

He uses his ability not to compress any further to explain the "aspect" of solidity. What aspect of solidarity will there be to explain if he breaks her.

Look how she holds him.

Look how tight the embrace.

She holds him for dear life.

Dear was meant for endearment and now has a price.

Look how Procreation.

matterenergymatterenergymatterenergymatterenergy and on an on an on

I wouldn't want to bring that down to a one to one correspondence match.

That would trivialise.

That would destroy my world.

That would release energy into the void.

To release that energy into the void would Havoc.

Havoc would go to the ends of the world AND COME BACK AGAIN.

I don't know when.

I don't know time.

I only embody.

I embody.

I am body.

I am body.

I am some body.

"they occupy space".

She knows she is not alone.

She will go to ether.

She is trust.

Father of science.

For you have but to follow and as it were hound out nature in her wanderings, and you will be able when you like to lead and drive her afterward to the same place again.⁴⁸

Francis Bacon.

He hunts.

He finds how to drive. He uses hounds. He seeks her in wanderings. She is in nature. Wandering. She is in ether. She is in ether there and here. She is in thereandhere. She is in ether.

He hunts and drives.... and afterward he has her in the same place again.

And you have but to follow...

And you will be able.

Is that what he has to do to be able.

Would I rather be can't (able, cain).

He is driving her to his lair again and in his leer she will be free in slavery.

He will drive her from her here and there to his leer.

Father of science.

Neither ought a man to make scruple of entering and penetrating into these holes and corners, when the inquisition of truth is his whole object.⁴⁹

I object to inquisition.

48 Merchant, Carolyn. (1980) p. 168.

49 Merchant, Carolyn. (1980) p. 168.

I scruple.

I scribble.

I don't have a whole object. I don't have a hole.

I must have neither.

Ether Methea Mina Moe.

I must be small.

I must be Mo.

If at all.

I must be no.

I mus be 0.

If I am not zero who will hear her sound.

According to Kierkegaard.

The opposite of freedom is guilt, and it is the supreme glory of freedom that it has only with itself to do, that it projects guilt in its possibility and also posits it by itself, and if guilt is posited actually, freedom still posits it by itself. If one does not give heed to this, then one has confounded freedom with something entirely different, with force.⁵⁰

Freedom has only with itself to do. It projects the possibility of guilt.

and if he believes in his guilt (posited actually) freedom will posit it by itself.

He believes in his guilt. He believes he is 0. Therefore freedom posits guilt by itself.

and if he does not give heed then he has confounded freedom with force.

He does not give head.

He takes head to this belief and confounds freedom with slavery. He puts freedom to his stake.

This is staring.

According to Kierkegaard.

This staring is the ambi-guilt of dread, just as the very act of renunciation within possibility is a yearning.

Renunciation.

⁵⁰

Kierkegaard, Soren. (1946) *The Concept of Dread* (ed and trans.) Walter Lowrie. Princeton University Press: Princeton. p. 97.

the instance of giving up.

Oxford English Dictionary, 1990.

He yearns to give up.

To give up he must go down.

He must turn his back on the pack.

He must offer his back to the pack.

He must turn over.

He must defenceless.

He must give them the chance to kill.

To kill him.

O He weeps before this God.

But he has no tears!

He cannot cry.

Solace!

Solace.

solas solatium solari

console.

Chasm.

a deep fissure in the earth.

a wide difference of feeling.

a hiatus.

[etymology] gaping hollow.

Oxford English Dictionary, 1990.

According to Derek Llewellyn-Jones.

At present the evidence is that it [testosterone] plays a very small part, once the [sex] drive has been primed at puberty. After this a man's sex drive is maintained by emotional impulses which stimulate the sex centre in the brain, and initiate the sexual response.⁵¹

In adults the stimuli in the limbic system of the old mammalian brain (which control mating and copulation in animals) are interpreted as erotic by the innermost, and oldest brain, the reptilian brain. These stimuli cue the reptilian brain. The reptilian brain triggers "the physical aspects of the sexual response, particularly erection, ejaculation, and orgasm".⁵²

In other words the mammalian brain drives erection, ejaculation, and orgasm.

The orgasmic is cataclysmic.

The orgasm can cataclysm.

The orgasm can cataclysm I.

The orgasmic can erase.

I'm talking about the sense of orgasm. The scent of orgasm. The having and the scent of having.

Have.

hold in possession as one's property or at one's disposal.

be provided with.

[etymology] heave.

Heave.

[etymology] take.

Oxford English Dictionary, 1990.

To hold to get to take.

To take, to hold, to get.

The past participle is had.

I'm talking now about it rather than the possibility.

It can't be held. It might last for hours. Then its over.

Then there has to be something else. Something to do with I.

She has erased the guilt. I have erased the guilt.

I had guilt. I held eraser to guilt.

Now I is free to act.

Free of fear of ripple.

In their mammalian brain men

are most attracted sexually by the sight or sound of a potential partner and such stimuli are interpreted in the cerebral cortex.⁵³

He cannot hear her here and there (in her wandering) so it must be what he sees.

Cerebral cortex (neocortex).

The neocortex is the area where the erotic part of the sex drive is interpreted. It is the area where man's ability to think, to talk, to write, and to appreciate aesthetics is situated. It may be the area where his capacity to love is situated.⁵⁴

"It may be the area where his capacity to love is situated." - He must let go of his capacity to area love.

The neocortex is the space of brain where the drive for sex - orgasm - is interpreted. Therefore, the neocortex tells the reptilian drive when to go. Therefore, the neocortex is where the reptilian drive begins. I note that the neocortex is the space of brain where man thinks (and talks and writes) and where he thinks aesthetics is situated. Aesthetics isn't situated. Its coextensive with love. If you love you will see (their) beauty. If you see beauty you are in love.

I note that neocortex is the space where man thinks. I note that neocortex is the space where man areas love. Neocortex space areas love. Why would that space in space area love.

I can think of reasons.

That is what I do.

I see this and I see that [discriminate].

I cannot see thisandthat [gestalten].

thisandthat not I.

According to Kierkegaard.

The relation of freedom to guilt is dread, because freedom and guilt are still a possibility. But when freedom is thus with all its wishful passion staring at itself, and would keep guilt at a distance so that not a jot of it might be found in freedom, it is not able to refrain from staring at guilt, and this staring is the ambi-guilt of dread, just as the very act of renunciation within possibility is a yearning.⁵⁵

He is staring and his mind is grasping and doubting.

His mind is grasping doubt and the stilled possibility of guilt becomes guilt on guilt on guilt - dread. He is fixed. And his freedom to act bound over (bend over).

⁵³ Llewellyn-Jones, Derek. (1981) p. 75.

⁵⁴ Llewellyn-Jones, Derek. (1981) p. 75.

⁵⁵ Kierkegaard, Soren. (1946) *The Concept of Dread* (ed and trans.) Walter Lowrie. Princeton University Press: Princeton. p. 97-98.

But this is not the area where love is situated.

She is consciously sensitising.⁵⁶

He does not see and she does not stop.

She is Everywhere. She is Erotica.

He sees only his one.

He is not.

He is in awe. He is awed. He is awful. He has swooned.
He is wishful passion staring at itself.

He sees only the end.

The End.

I say he sees nothing! He sees (only)

I.

According to Llewellyn-Jones.

almost alone of the behavioural drives, the sexual drive can be suppressed, modified, or diverted; and a person if sufficiently motivated, can live for years without needing any sexual release. Equally, if a person who is sexually stimulated is unable to obtain sexual release, it can cause great frustration, unhappiness, and hostility, so the "pain principle" is not entirely divorced from sexuality.⁵⁷

If sufficiently motivated he does not need.

He does not need.

Not need.

Knockneed.

He is in Fear.

He is In Fear, She is In Chaos.

They are in Eros.

erosandether.

the "pain principle" is not entirely divorced from sexuality [Jones].

Pain has become entirely fused to sexuality.

⁵⁶ Morgan, Robin. (1989) *The Demon Lover: On the Sexuality of Terrorism*. Methuen: London. p. 53.

⁵⁷ Llewellyn-Jones, Derek. (1981) p. 73.

His drive can be modified to thinking about hurting her. He can think about the pleasure of hurting her. And then, if he does not get his way great hostility will be his pleasure.

His story of the world is a story of great hostility. his story is a story of a life of great hostility - and practice defence.

His story is a story of life fending off death.

He grows up with death and by the time he becomes conscious death is a part of his life, is part of the background of his life, is the ground his life. Death has eaten so early in life and bitten so deeply at life that consciousness becomes consciousness in its awareness. For consciousness consciousness is great hostility [death of life].

For consciousness great hostility is consciousness.

This is how consciousness begin.

This is not how consciousness be.

Consciousness stirs of its own accord.

Consciousness is consciously sensitising.

Consciousness notices this and that here and there.

Consciousness is consciously inter acting. consciousness is flickering in and out of existence. In and out of that existence and in and out of that existence. Now a flower, now a something else. Now a something else now a flower. Now me now a flower, now flower now me. O flower. I swoon. I swoon as flower. I swoon as flower as me. I swoon in and out of sense. I swoon in and out of contact. I swoon in and out of contacting. I swoon in and out of here and there this and that. Now and then I'm me. Here and there I see me. as me.

I'm singular.

I'm over here. I'm over here now. now. now. not now, now. not now, now.

I'm alive as now.

I'm inangular...

I think I'm alive I think I'm alive I think I'm alive.

I can think.

I can think I'm alive. I'm alive. I alive but I does not have to think I'm alive to live.

Therefore

I am alive before I think "I am alive."

Not "I think, therefore I am alive [Descartes]."⁵⁸

Rest.

Why am I alive over here. Why am I not over here and over there.

I'm alive to be living. Living is consciously sensitising. Consciously moving in and out of being me and thee. Consciously being seen as me and consciously being seen as thee.

Consciously moving in and out of the flow.

consciously flowing in order to be making.

making the other glow.

Let her glow.

letherglow.

I ether glow

glowtogether.

glow to g ether.

Think and let go.

Think let go.

Go - think let.

Think - stand still - and let glow.

Think is the still possibility of freedom.

The relation of freedom to guilt is dread, because freedom and guilt are still a possibility.

Kierkegaard.

The path of freedom is this still possibility.

He dreads the still possibility of freedom.

Therefore he dreads the path of his freedom.

He dreads the path - the ripple - of his free act (freedom).

He dreads the ripple of freedom.

58

"I think, therefore I am" - Descartes. Samuel Johnston gave a refutation to Boswell. Speaking of Bishop Berkeley's theory of the non-existence of matter, Boswell observed that though they were satisfied it was not true, they were unable to refute it. Johnston struck his foot against a large stone, till he rebounded from it saying "I refute it thus." [ie Johnston bodied space.]

Ripple.

a ruffling of the water's surface, a small wave or series of waves.

Oxford English Dictionary, 1990.

he dreads the flow.

He dreads being inconsequential and consequential. [Hegal - axiom of internal relations.]

He dreads being a small effect and a long consequence.

He dreads being a long consequence and small.

He dreads the ripple of his freedom.

He is stilled by the possibility [of ripple].

He is awed.

He is awe.

I(He) is awful.

He is fixed.

He is fixed in the path of freedom.

The opposite of freedom is guilt, and it is the supreme glory of freedom that it has only with itself to do, that it projects guilt in its possibility and also posits it by itself, and if guilt is posited actually, freedom still posits it by itself. If one does not give heed to this, then one has confounded freedom with something entirely different, with force [my underlining].⁵⁹

and freedom posits guilt by itself.

The possibility of freedom means that freedom dreads him.

He takes freedom and preserves I.

I, Solace.

Dread.

The Dreadful. [this is Kierkegaard's dreadful realised.]

He takes freedom for his self.

The relation of freedom to guilt is dread, because freedom and guilt are still a possibility.

Freedom (still entity) and guilt (still entity) are possible but freedom with out guilt is to be preferred. I dreads the possibility, still now, of guilt. I transfixed by guilt. I transfixed. Fixed in transit.

I guilts.

Going in to guilt is fearful. What will happen when I come out (of the flow).

Will I come out?

Fear.

I, Fear. n n nothing, out.

I fear when I come out I be nothing.

I be Chaos.

I be "I don't know what I be."

I be void. Empty.

Let I be to see be.

letibetoseebe.

According to Kierkegaard.

[The opposite of freedom is guilt, and it is the supreme glory of freedom that it has only with itself to do, that it projects guilt in its possibility and also posits it by itself, and if guilt is posited actually, freedom still posits it by itself. If one does not give heed to this, then] one has confounded freedom with something entirely different, with force.⁶⁰

Void.

Freedom force.

Force freedom.

one has confounded freedom with something entirely different, with force.

Kierkegaard.

Indeed. One is force when one is freedom.

Freedom is an isolated piece of matter. Freedom is an isolated matter. Freedom is isolation. Freedom is solitude.

Freedom is getting used to lonely.

60

Kierkegaard, Soren. (1946) *The Concept of Dread* (ed and trans.) Walter Lowrie. Princeton University Press: Princeton. p. 97.

Being lonely.

Being lonely is afraid.

Freedom is in fear.

When I says freedom I says fear.

He is bound over to fear.

He is bound over to hate [Laing - the adequate object of hate is dread, dread kills living of life.].

And stuck in hate - hatred - the rage goes on and on till rage rages at hate.

And he is lost.

He, Dread, dreads dread [dreading].

Therefore

You dread.

His dread must be dreaded. His dread must be dreaded by her. She must rage the way he rages. He wills to see his rage in her face. Her pain will be his pleasure. She is O for his orgasmic. She is zero for One.

He is fixed in the first stage of shock and disbelief. The whole situation is become unreal and is going one way.

Make way.

One way.

One way.

One

The situation is unreal.

situate.

To flow.

sit.

Listen to her song sing. Her ongoing song sing and sing.

Sing to her song.

Swoon to her woon.

Soon to her womb.

Soontoherwomb.

oon to her wo.

oooooooooooooooo

.

sit.

Listening is an art.

it follows no form.

it follows no route (root).

it wanders and meanders and shuffles to suit.

listen be silent for silence

is ear for listen.

Touch is an art.

it has no form.

it follows no route (root).

is warm.

touch be soft

soft is skin for touch.

Sight is an art.

it has no form.

it follows no route (root).

it follows no norm.

sight be seen

to be seen is light for sight.

Lifing is an art.

it has no form.

it follows no route (root).

it follows before.

for follow after follow before.

one language.

He divides everything. That is all he does. Divide and conquer [Alexander [the Great.] - student of Aristotle. Machiavelli. Mao Tse-tung [Mao Zedong]. Clauswitz.]

The religion of man is singular.

Clauswitz can be summarised in two sentences. Kill the head, the brain, the think, the mind, the head quarters, the top, the intelligence. and second.

To Clauswitz, war was merely "the pursuit of diplomacy by other means." Thus, it was necessary to consider the political interests of the nation as more important than military goals. He also stressed that a nation at war must take risks and act boldly to obtain a decisive and total victory.

The World Book Encyclopedia, 1993.

War was merely the pursuit of diplomacy by other means and diplomacy is war by other means. The "political interests of the nation" and "a nation at war" was the next gravitation. Diplomacy [ie what war was when "war was merely"] was henceforth to be conducted by nations and in this scheme the pope would have a place. second place. The Peace of Westphalia established the rule that the religion of a territory was determined by the religion of the ruler [King or Prince]. England went through six wives and three Kingships [Scots, Dutch and Cromwell] and a change of sex [Elizabeth I]. To day it is the economic block, region, agreement, accord, trade agreement, bilateral, multilateral ties. Yesterday it was nation, the state, the king, the crown, our king and country needs you. Tomorrow it is the company, the shareholder, the executive, the chairman. Who knows what rattle he will be shaking in his scabbard tomorrow.

So to Clauswitz killing was effective [effectiveness is the battlefield] and in the time killing is not effective [ie his peace] he is preparing for killing. Clauswitz called it

the continuation of politics by other means.

First it was attributed to the animals [fight tooth, fight claw] and then it was given to Darwin to evolve "the struggle for existence" [My Struggle - Hitler] and now it is (economic) competition among all. First he fought the animals and now he's fighting the earth and in between he's fighting himself more or less and less and more for himself.

Looking at america C. Wright Mills called it

the decisive centralization of all the means of power and decision, which is to say - all the means of history-making.¹

the decisive centralisation of history.

He wants to control the Universe.

He wants to be a large effect and not a small beginning.

1

Parry, Geraint. (1969) *Political Elites*. George Allen and Unwin: London. p. 54. Parry references C. Wright Mills (1961) *The Sociological Imagination*. Oxford University Press [Evergreen edition]: New York. p. 182.

History is all he can make. He does not make future.

Therefore, the past will be centralised. Time will be brought forward until it is nothing. And when all the past is nothing he thinks all the future will be everything.

Forget her [all the past nothing]. If you forget you will forget her. The first cut is the deepest so cut off. He thinks there is plenty more fish in the sea. He is killing the fish.

forgetting the past is forgetting the future.

responsibility for truth.

I hear.

I see the wild dog coming home after days of hunting with a small animal dead in mouth. I see his hunger. He gives it to her she gives it to them. I hear his voice.

He is feeding the pack.

I see her run to him beside herself with her tail. I see her lick him. I see her joy. I see her remember his burden. She takes his prey and runs to the pack but before she reaches them she remembers him again and runs back to lick him again but just as she is about to touch him she finds her burden and runs back to the pack. I see her remember. I see her remember and remember the future and the past.

I see her holding them together.

I see her suffering.

If you bend something and bend and keep bending something will snap

bang and unravel.

To unravel is to take apart the past.

This is Descartes. Descartes was a mathematician.

He picked up Euclid from the Italian renaissance [his rebirth]. Euclid and Ptolemy [Greek mathematicians] were translated in 1533 in Venice. According to Preserved Smith geometry "at that time, as for long afterwards, was dependent wholly on Euclid".² Newton was next.

Let me just set Euclid in the Renaissance.

According to Preserved Smith (1920) writing a history showing "the Reformation... in its proper relations to the economic and intellectual revolutions of the sixteenth century [ie to the scientific revolution.]"³

² Smith, Preserved. (1920) *The Age of the Reformation*. Henry Holt: New York. p. 610.

³ Smith, Preserved. (1920) p. v.

The glory of sixteenth-century science is that for the first time, on a large scale, since the ancient Greeks, did men try to look at nature through their own eyes instead of through those of Aristotle and the Physiologus. Bacon and Vives have each been credited with the discovery of the inductive method, but, like so many philosophers, they merely generalized a practice already common at their time. Save for one discovery of the first magnitude, and two or three others of some little importance, the work of the sixteenth century was that of observing, describing and classifying facts. This was no small service in itself, though it does not strike the imagination as do the great new theories.

In mathematics the preparatory work for the statement and solution of new problems consisted in the perfection of symbolism. As reasoning in general is dependent on words, as music is dependent on the mechanical invention of instruments, so mathematics cannot progress far save with a simple and adequate symbolism. The introduction of the Arabic as against the Roman numerals, and particularly the introduction of the zero in reckoning, for the first time, in the latter Middle Ages, allowed men to perform conveniently the four fundamental processes. The use of the signs + and - for plus and minus (formerly written p. and m.), and of the sign = for equality and of ... for root, were additional conveniences. To this might be added the popularization of decimals by Simon Stevin in 1586, which he called "the art of calculating by whole numbers without fractions." How clumsy are all things at their birth is illustrated by his method of writing decimals by putting them as powers on one-tenth, with circles around the exponents; eg, the number that we should write 237.578, he wrote $237^{\circ} 5^{\circ} 7^{\circ} 8^{\circ}$. He first declared for decimal systems of coinage, weights and measures. [I shall refer to Stevin's declaration in a later chapter.]

Algebraic notation also improved vastly in the period. In a treatise of Lucas Pacioli we find cumbrous signs instead of letters, thus, no. (numero) for the known quantity, co. (cosa) for the unknown quantity, ce. (censo) for the square, and cu (cubo) for the cube of the unknown quantity. As he still used p. and m. for plus and minus, he wrote 3co.p.4ce.m.5cu.p.2ce.ce.m.6no. for the number we should write $3x + 4x - 5x^2 + 2x - 6a$. The use of letters in the modern style is due to the mathematicians of the sixteenth century. The solution of cubic and of bioquadratic equations, at first only in certain particular forms, but later in all forms, was mastered by Tartaglia and Cardan...

As one turns the pages of the numerous works of Jerome Cardan one is astonished to find the number of subjects on which he wrote, including, in mathematics, choice and chance, arithmetic, algebra, the calender, negative quantities, and the theory of numbers. In the last named branch it was another Italian, Maurolycus, who recognised the general character of mathematics as "symbolic logic". He is credited with understanding the most general principle on which depends all mathematical deduction. Some of the most remarkable anticipations of modern science were made by Cardan. He believed that inorganic matter was animated, and that all nature was a progressive evolution. Thus his statement that all animals were originally worms implies the indefinite variability of species, just as his remark that inferior metals were unsuccessful attempts of nature to produce gold, might seem to foreshadow the idea of the transmutation of metals under the influence of radioactivity. It must be remembered that such guesses had no claim to be scientific demonstrations.⁴

The last sentence is the reminder to forget. The reminder to forget that these guesses were not biology.

[from Preserved Smith quote.]

He believed that inorganic matter was animated [and therefore organic matter dead.], and that all nature was a progressive evolution. Thus his statement that all animals were originally worms implies the indefinite variability of species,

In 1859 Charles Darwin published The Origin of Species. Full title. Natural Selection or [that is,] the Preservation of Favoured Races in the Struggle for Life. The natural preservation of White man is the vernacular.

In other words those other "animals were originally worms" [worms - matter, nature.]

The reminder to forget that these guesses were not biology, chemistry and physics.

[from Preserved Smith quote.]

Thus his statement that all animals were originally worms implies the indefinite variability of species, just as his remark that inferior metals were unsuccessful attempts of nature to produce gold [chemistry], might seem to foreshadow the idea of the transmutation of metals under the influence of radioactivity [physics].

Such guesses had no claim to be scientific demonstrations.

According to Preserved Smith.

The encyclopaedic character of knowledge was then [sixteenth century], perhaps, one of its most striking characteristics. Bacon was not the first man of his century to take all knowledge for his province. In learning and breadth of view few men have ever exceeded Conrad Gesner, called by Cuvier "the German Pliny". His History of Animals (published in many volumes 1551-87) was the basis of zoology [zoology - caging animals.] until the time of Darwin. He drew largely on previous writers, Aristotle and Albert Magnus, but he also took pains to see for himself as much as possible.

The excellent illustrations for his book, partly drawn from previous works but mostly new, added greatly to its value. His classification, though superior to any that had preceded it, was in some respects astonishing, as when he put the hippopotamus among the aquatic animals with fish, and the bat among birds. Occasionally he describes a purely mythical animal like the "monkey fox". It is difficult to see what criterion of truth would have been adequate for the scholar at the time. A monkey-fox is no more improbable than a rhinoceros, and Gesner found it necessary to assure his readers that the rhinoceros really existed in nature and was not a creation of fancy.⁵

The criterion of truth was his drawings. Gesner's classification [in contra distinction to Preserved Smith's "to see for himself as much as possible"] was based first on redrawing ["he drew largely on" "partly drawn from previous works" "drawn from"] previous works ie Aristotle [the "great collector"]. After collecting Linneaus put them in order [evolutionary tree of life] and Darwin set them in motion [struggle for existence]. He calls this reality.

He put the bat among birds because it flew. He saw it. He did not feed the bat. He did not touch the bat. He did not love the bat. You have to touch the bat to love the bat. and to touch the bat you have to feed.

He put the hippopotamus among the aquatic animals with fish. He did not see the hippopotamus. The hippopotamus loves water. You can see that when hippopotamus comes out and anticipates.

Occasionally he describes a purely mythical animal like the monkey fox.

He does not play as children.

According to Preserved Smith.

As the master of modern anatomy and of several other branches of science, stands Leonardo da Vinci. It is difficult to appraise his work accurately because it is not yet full known, and still more because of its extraordinary form. He left thousands of pages of notes on everything and hardly one complete treatise on anything. He began a hundred studies and finished none of them. He had a queer twist to his mind that made him, with all his power, seek by ways. The monstrous, the uncouth, fascinated him; he saw a Medusa in a spider and the universe in a drop of water. He wrote his notes in mirror-writing, from right to left; he illustrated them with a thousand fragments of exquisite drawing, all unfinished and tantalizing alike to the artist and to the scientist. His mind roamed to flying machines and submarines, but he never made one; the reason given by him in the latter case being his fear that it would be put to piratical use. He had something in him of Faust; in some respects he reminds us of William James, who also started as a painter and ended as an omnivorous student of outre things and as a psychologist.

If, therefore, the anatomical drawings made by Leonardo from about twenty bodies that he dissected, are marvellous specimens of art, he left it to others to make a really systematic study of the human body. His contemporary, Berengar of Carpi, professor at Bologna, first did this with marked success, classifying the various tissues as fat, membrane, flesh, nerve, fibre and so forth. So far from true is it that it was difficult to get corpses to work upon that he had at least a hundred. Indeed, according to Fallopius, another famous scientist, the duke of Tuscany would occasionally send live criminals to be vivisected, thus making their punishment rebound to the benefit of science. The Inquisitors made the path of science hard by burning books on anatomy as materialistic and indecent.

Two or three investigators anticipated Harvey's discovery of the circulation of the blood. Unfortunately, as the matter is of interest, Servetus's treatment of the subject, found in his work on The Trinity, is too long to quote, but it is plain that, along with various fallacious ideas, he had really discovered the truth that the blood all passes through heart and lungs whence it is returned to the other organs.

While hardly anything was done in chemistry, a large number of phenomena in the field of physics were observed now for the first time. Leonardo da Vinci measured the rapidity of falling bodies, by dropping them from towers and having the time of their passage at various stages noted. He thus found, correctly, that their velocity increased. It is also said that he observed that bodies always fell a little to the eastward of the plumb line, and thence concluded that the earth revolved on its axis. He made careful experiments with billiard balls, discovering that the momentum of the impact always was preserved entire in the motion of the balls struck. He measured forces by the weight and speed of the bodies and arrived at an approximation of the ideas of mechanical "work" and energy of position. He thought of energy as a spiritual force transferred from one body to another by touch. This remarkable man further invented a hygrometer, explained sound as a wave-motion in the air, and said that the

appearance known to us as "the old moon in the new moon's lap" was due to the reflection of earth-light.⁶

Comment.

[from above quote.]

The Inquisitors made the path of science hard by burning books on anatomy as materialistic and indecent.

You can see the fight between the church and science for order. The church was burning the books but missing the press. The church didn't have the printing machines. They were owned and controlled by the money lenders. They were loosing control of learning [priestly knowledge.] and economic interest was localising control of space through monarchy [witness nation language and the money lender figures for royal debts [i see economics later].⁷

You can see the work of the inquisition. The church sought to control women so they could close the opening mind [child.]. So they burnt women as animalistic and irreligious. They burnt her as an example of what would happen to her wilfulness [her animalistic body and her irreligious virtue.] if she failed to reproduce good [ie obedient]. Looking back from the vantage of science Preserved Smith reclassifies the tragedy as punishment for being "materialistic and indecent".

I am looking back.

According to Hanna Arendt.

Violence appears where power is in jeopardy, but left to its own course it ends in power's disappearance... The chief reason warfare is still with us is ... the simple fact that no substitute for this final arbiter in international affairs has yet appeared on the political scene.⁸

Church power was in jeopardy so it showed its colours like the leaping leopard. The chief reason warfare is still with us is the simple fact that zero is no substitute for one. One - "this final arbiter" is no arbiter.

Machiavelli was unequivocal.

In the actions of all men, and especially of princes, where there is no court of appeal, one judges by the result.⁹

Machiavelli, The Prince, 1640..

There is no appeal.

One decides.

⁶ Smith, Preserved. (1920) pp 612-614.

⁷ For figures on royal debts see Smith, Preserved. (1920) Chapter XI The Capitalistic Revolution pp 515-562 especially pp 520-536.

⁸ Morgan, Robin. (1989) *The Demon Lover: On the Sexuality of Terrorism*. Methuen: London. p. 25. Morgan sources Hannah Arendt (1970) *On Violence*. Harcourt Brace and Jovanovich: New York. p. 5.

⁹ Machiavelli, Niccolo. (1961) [1640] *The Prince*. [trans George Bull] Penguin: London. p. 101.

One judge [i see law later].

Machiavelli was not deceived as he looked on the religion of war and the fighting of war fighting [each other]. He did not see the science of war.

[from Preserved quote above.]

If, therefore, the anatomical drawings made by Leonardo from about twenty bodies that he dissected, are marvellous specimens of art, he left it to others to make a really systematic study of the human body. His contemporary, Berengar of Carpi, professor at Bologna, first did this with marked success, classifying the various tissues as fat, membrane, flesh, nerve, fibre and so forth. So far from true is it that it was difficult to get corpses to work upon that he had at least a hundred. Indeed, according to Fallopius, another famous scientist, the duke of Tuscany would occasionally send live criminals to be vivisected, thus making their punishment rebound to the benefit of science.

da Vinci opened up the body for professor Berengar of Carpi who kept at least a hundred. He followed the blood and William Harvey (who had his own bodies) followed the blood around.

According to Carolyn Merchant

William Harvey's discovery of the circulation of the blood, published in 1628, is considered one of the outstanding achievements of early modern science. Although Harvey's cosmos and physiology were still infused by vital animistic principles, his analogy of the heart as a pump would soon be incorporated into a mechanistic physiology by Rene Descartes (1596-1650), Dutch physician Hermann Boerhaave (1668-1738) and French physician and philosopher Julien La Mettrie (1709-1751). The machine metaphor based on a dualism between body and soul, with the soul as an external operator, contrasted with the older vitalistic view that the body was permeated and enlivened by an animating spirit. This "incredible machine" (as it was called in a recent television documentary [Merchant is writing in 1980.]) must therefore be repaired by medical intervention, rather than left to the healing powers of nature.¹⁰

The analogy [ie words for body] is divided into body and soul [the separation of the powers of state and church or as I prefer the separation of his state, government, religion, economy from her.] and the symbol of the machine substitutes for body and therefore the power of medicine becomes power for fixing the machine. He calls this healing.

He fixes her by first breaking her.

According to Preserved Smith.

Under the leadership of Ambroise Pare surgery improved rather more than medicine. Without anaesthetics, indeed, operations were difficult, but a good deal was accomplished. Pare first made amputation on a large scale possible by inventing a ligature for large arteries that effectively controlled hemorrhage. This barber's apprentice [skill at cutting with scissors.] who despised the schools and wrote in the vernacular [ie French not Latin], made other important improvements in the surgeon's technique. It is noteworthy that each discovery was treated as a trade secret to be

exploited for the benefit of a few practitioners and not given freely to the good of mankind.¹¹

[It is noteworthy that science [early instance medicine] was learning to interest economics.]

[Preserved Smith continues.]

In obstetrics Pare also made discoveries that need not be detailed here. Until his time it was almost universal for women to be attended in childbirth only by midwives of their own sex. Indeed, so strong was the prejudice on this point that women were known to die of abdominal tumors rather than allow male physicians to examine them. The admission of men to the profession of midwife marked a considerable improvement in method.¹²

This is the history of early (medical) science. She would rather die than have a male physic presence. So he used lawful force on her door. He reasoned he knew how to birth with his forcept instrument. He reasoned that what he held in his hand helped her how to birth. He reasoned forcept better than hands. Her hands and body oil. Her healing pains.

Harvey was

one of the four censors of the Royal College of Physicians responsible for enforcing the College's monopoly [ie secret knowledge of forceps] over licensing laws [laws licensing physicians [ie male surgeons] as midwives [ie as in charge of the birth].¹³

First Harvey was "Physician Extraordinary" to King James I:¹⁴

After the death of James I, in 1624, Harvey became "Physician Ordinary" to Charles I.¹⁵

Physician Harvey no longer in jeopardy from Church due to alliance with King so he fades ("Ordinary") like leopard in savannah. He's gone back in the pack.

da Vinci demonstrated physics [astrology for navigation - where going].

[from Smith quote.]

Leonardo da Vinci measured the rapidity of falling bodies, by dropping them from towers and having the time of their passage at various stages noted. He thus found, correctly, that their velocity increased. It is also said that he observed that bodies always fell a little to the eastward of the plumb line, and thence concluded that the earth revolved on its axis. He made careful experiments with billiard balls, discovering that the momentum of the impact always was preserved entire in the motion of the balls struck. He measured forces by the weight and speed of the bodies and arrived at an approximation of the ideas of mechanical "work" and energy of position. He thought of energy as a spiritual force transferred from one body to another by touch.

¹¹ Smith, Preserved. (1920) *The Age of the Reformation*. Henry Holt: New York. pp 513-514.

¹² Smith, Preserved. (1920) p. 514.

¹³ Merchant, Carolyn. (1980) *op cit.*, p. 153.

¹⁴ Merchant, Carolyn. (1980) *op cit.*, p. 156.

¹⁵ Merchant, Carolyn. (1980) *op cit.*, p. 156.

da Vinci dropped an urn and measured. He saw where they fell ["a little to the eastward"]. da Vinci measured the impact of their breaking by going to a smooth surface and measuring how the ground meets the urn [before and after.]. He threw one ball at another repeatedly and saw the other body move punishingly and concluded that the impact was preserved. He preserves his impact through her. What about the urn. The urn in pieces and the water hole.

da Vinci translated "the old moon in the new moon's lap" into the appearance known to us as the old moon in the new moon's lap and his reality "reflection of earth-light".

On reflection.

The fountains mingle with the river,
And the rivers with the ocean;
The winds of heaven mix for ever
With a sweet emotion;
Nothing in the world is single;
All things by a law divine,
In one another being mingle.

Why not I with thine? -

See the mountains kiss high Heaven,
And the waves clasp one another;
No sister-flower would be forgiven,
If she distained her brother;
And the sunlight clasps the earth.
And the moonbeams kiss the sea;
What are all these kissings worth

If thou kiss not me.

Shelley, Love's philosophy.

She kiss not me so he does not forgive sister. Mary does not forgive Shelley [Frankenstein].¹⁶

flowersister.

He cannot forgive.

He cannot *give*.

Listen to his language.

Dr Harvey asked about the generation of the human spirit from woman.

I, for my part, greatly wonder how anyone can believe that from parts so imperfect and obscure, a fluid like the semen, so elaborate, concoct, and vivifying, can ever be produced, endowed with force and spirit and generative influence adequate to overcome that of the male; for this implied in the discussion concerning the predominance of the male or the female, as to which of them is to become agent and efficient cause, which the matter and pathic principle. How should such a fluid [the female's] get the better of another concocted under the influence of a heat so fostering,

of vessels so elaborate, and endowed with such vital energy? - how should such a fluid as the male semen be made to play the part of mere matter.¹⁷

Let me repeat the question.

which of them is to become agent and efficient cause, which the matter and pathic principle.

Let me repeat the answer.

a heat so fostering... elaborate... endowed... vital.

Let me repeat the questioner.

I, for my part.

Let me state the logic.

He is.

a heat so fostering, of vessels so elaborate, and endowed with such vital energy

He asks.

how should such a fluid as the male semen ("so elaborate, concoct, and vivifying") be made to play the part of mere matter.¹⁸

He asks how [Aristotelean logic [logic - mathematical deduction].

He asks "how such a fluid as" the male semen be made to play the part of" mere matter.

He does not ask who matter.

matter brings me to heaven and earth.

The symbolism [agent, matter, in the case above] of logic

is the symbolism of my time [time ie spacematterenergytime.].

[backing to arithmetic.]

[from the Preserved Smith quote on Cardan.]

As one turns the pages of the numerous works of Jerome Cardan one is astonished to find the number of subjects on which he wrote, including, in mathematics, choice and chance, arithmetic, algebra, the calender, negative quantities, and the theory of numbers. In the last named branch it was another Italian, Maurolycus, who recognised the general character of mathematics as "symbolic logic". His credited with

¹⁷ Merchant, Carolyn. (1980) *op cit.*, p. 159. Merchant is quoting Harvey (1857) *Works* [trans Robert Willis] Sydenham Society: London. p. 289, 299 (and see also p. 294; and Howard B. Aldelmann (1966) *Malpighi and the Evolution of Embryology* Cornell University Press: New York. vol. 1, p. 40.

¹⁸ Merchant, Carolyn. (1980) *op cit.*, p. 159. Merchant is quoting Harvey (1857) *Works* [trans Robert Willis] Sydenham Society: London. p. 289, 299 (and see also p. 294; and Howard B. Aldelmann (1966) *Malpighi and the Evolution of Embryology* Cornell University Press: New York. vol. 1, p. 40.

understanding the most general principle on which depends all mathematical deduction.¹⁹

Jerome Cardan.

[from Preserved Smith quote on Cardan.]

As one turns the pages of the numerous works of Jerome Cardan one is astonished to find the number of subjects on which he wrote, including, in mathematics, choice and chance, arithmetic, algebra, the calender, negative quantities, and the theory of numbers. In the last named branch it was another Italian, Maurolycus, who recognised the general character of mathematics as "symbolic logic". He is credited with understanding the most general principle on which depends all mathematical deduction. Some of the most remarkable anticipations of modern science were made by Cardan. He believed that inorganic matter was animated, and that all nature was a progressive evolution. Thus his statement that all animals were originally worms implies the indefinite variability of species, just as his remark that inferior metals were unsuccessful attempts of nature to produce gold, might seem to foreshadow the idea of the transmutation of metals under the influence of radioactivity. It must be remembered that such guesses had no claim to be scientific demonstrations.²⁰

You can see Jerome Cardan's mind in the list of subjects. First he calls it mathematics.

Mathematics.

[root] science.

Oxford English Dictionary, 1990.

Its also called learning. In other words he teaches science [knowledge.]. Theology used to be taught. Theology - the study of God [ie all things.] Science is the study of know how.

now how going no where.

Then Cardan examines choices and chances. He examines free will and he examines his determination. Then he separates the numbers (arithmetic) from the idea of number (algebra).

And then he examines the calender. and he sees the day and night, and the moons cycle, and the suns cycle, and he looks for the greater cycle and he can't see so he goes back in time (negative numbers).

Negative numbers.

In ordinary arithmetic, numbers indicate only size. That is, they show how many or how much. But many everyday measurements indicate both size and direction.

The World Book Encyclopedia [entry Algebra], 1993.

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Smith footnotes the "most general principle on which depends all mathematical deduction". Convenience has faded the general principle into background [ie backgrounds our energy [energy - spirit]. Smith references the Encyclopaedia Britannica, s.v. "Mathematics". If s is any class and zero a member of it, also if when x is cardinal number and a member of s , also $x = 1$ is a member of s , then the whole class of cardinal numbers is contained in s . Smith, Preserved, (1920) p. 611. [i see formula in Boole]

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Smith, Preserved. (1920) pp 609-611.

He goes back in time but he can't reach a time without her [earth] so he thinks his number (theory of numbers).

Let me ground his number logic [logic ie mathematical deduction].

Let me ground one.

to understand [symbolism of mathematics] go to beginnings and endings.

The perfection of mathematical symbolism [algebra in its perfection] in modernity was sparked by the amalgam of geometry and algebra through renaissance (1300 - 1600).

Euclid (father of geometry).

He compiled, systematically arranged, and wrote portions of the mathematics textbook Elements. Euclid began with accepted mathematical truths called axioms and postulates.

From them, he logically demonstrated 467 propositions of plane and solid geometry.

Euclid collected (compiled) and ordered (systematically arranged) and got precisely 467 propositions. They were propositions of surfaces defined flat (plane) and figures defined solid. They were defined in his mind. [hes playing with space]

He got them from a handful of axioms and called the axioms accepted mathematical truths.

There is a tale (told by the Greek philosopher Proclus,) that Pharaoh Ptolemy I asked Euclid if there was a shorter way to the study of geometry than the Elements. In reply Euclid studied "there is no royal road to geometry".²¹ The royal road lay through Euclid. The Pharaoh needed the elemental forms for order.

Euclid was king maker [queen].

Axiom.

a mathematical statement that is assumed to be true. Axioms are considered to be self evident truths that cannot be proved. An example of an axiom is the parallel axiom of geometry. The parallel axiom states that "through a point not on a given line, one, and only one, line may be drawn that is parallel to the given line".

The World Book Encyclopedia, 1993.

He calls them self evident truths.

Euclid's geometry was assumed ["assumed to be true"] to be true of planes and solid objects. Planes and solid objects were assumed to be perfectly flat on the outside and perfectly dense on the inside. Geometry is the study of the perfectly impermeable [impenetrable].

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World Book Encyclopedia (1990) [entry under Euclid].

In the early 1800s three mathematicians - Carl Friedrich Gauss of Germany, Janos Bolyai of Hungary, and Nikolai Lobachevsky of Russia - discovered non-Euclidian geometry. [note how his language has spread from Venice in the 1500s.]

non-Euclidian geometry.

[entry under geometry.]

In a lecture given in 1854, George Feidrich Bernhard Riemann argued that geometry should be viewed as a study of unspecified objects of any number of dimensions in any number of spaces.

In other words he no longer distinguishes between say a ball [sphere] and a brick [cube] because these figures can be deformed or molded into one another [eg dough]. In other words he has control of their space.

The study of "curved spaces" [topology] was followed by the theory of relativity [curved spaces of large spaces].

Euclidian and non-Euclidian mathematical truth begins with a line.

A line is length without breadth [Oxford English Dictionary (1990) entry 5a].

Geometry begins with an impossibility [length without breadth.].

It begins with a point in mind [length without breadth.].

This can be demonstrated.

Geometry.

Geometry is concerned with the properties and relationships of figures in space.

The World Book Encyclopedia, 1993.

Geometry was developed by the civilizations living along the rivers of the middle east [eg Babylon]. The economy was farming [agriculture] and water and land precious.

Geometry ran the Pharaohs on the Nile River. The problem of the Nile was flooding and the problem with flooding was the destruction of boundaries of land bordering the Nile. In other words he couldn't distinguish his property [ie system of slavery.]. It was all divided up and in order when the floods came and obliterated his lines of order. So the mathematician (geometer) developed a system for putting figures in space so that he could always space his figure [ie claim his property.]. The Pharaohs built pyramids [pyramid - his claim for life after death]. Slavery was run efficiently [witness pyramids].

Geometry was priestly knowledge.

The priests kept the peace with geometry and kept the war with warriors and kept the warriors with geometry [ie weapons - leading edge technology - knowledge of leaders].

Geometry has a long history. The Babylonians were aware of geometric principles in 2,000 B.C. Slavery has a long history.

Geometry.

In the 300s B.C., the Greeks became the first people to study mathematics from a theoretical point of view and not simply for its practical applications. This changing emphasis was largely due to the influence of the Greek philosopher Plato and the students at his Academy. Plato's most lasting contribution to mathematics was his insistence on the use of deductive reasoning in proving geometric theorems. He argued that because the senses can be fooled, a person should use reason, instead of physical diagrams, to prove geometric theorems. Also during the 300s B.C., the Greek philosopher Aristotle laid out very clearly the foundations for an axiomatic system and deductive reasoning.

The ancient Greek mathematician most often associated with geometry is Eculid.

The World Book Encyclopedia, 1993.

Plato taught the forms. The diagram - drawing - is rubbed out. He doesn't want to see. He goes inside his mind and formulates deductive reasoning (his theory of number) as a reasoning deduced from forms. His pupil carries on. They are one.

Empirical scientists [eg biologists.] represent Aristotle as a break with Plato. Mathematician Herman Weyl is not deceived.

According to Herman Weyl.

Aristotle ascends [goes up.] from the single object to the concept by isolating individual features of the object and by "abstracting" from everything else.²²

Aristotle began the classification of non-human creatures and after the renaissance [Aristotle translated between 1478 and 1500] legitimated the science of cutting and collecting and systematising Gustav Linnaeus continued by collecting the plants (Systema Plantarum (1753)) and the animals (Systema Naturae (1758)) in preparation for Darwinian motion.²³

What does Aristotle go up to.

According to Herman Weyl.

It is characteristic of Aristotle that he reverses this diagram ["the Platonic conception of ideas as numbers" [ie the forms.]] and begins at the bottom, with the individual beings, while Plato starts with the "one".²⁴

Plato teach idea and Aristotle works words on her. [ten categories: substance, quantity, quality, relation, place, time, position, state, action, and affection. he puts her down as tenth.].²⁵

²² Weyl, Herman. (1949) *Philosophy of Mathematics and Natural Science*. Princeton University Press: Princeton. page 150.

²³ Smith, Preserved. (1920) [translation schedule] p. 574.

²⁴ Weyl, Herman. (1949) *Philosophy of Mathematics and Natural Science*. Princeton University Press: Princeton. page 150.

²⁵ Russell, Bertrand. (1961) [1946] *History of Western Philosophy*. Allen and Unwin: London. p. 210.

According to Charlene Spretnak.

Plato made a sharp distinction between
mind [the principle that understands the rational] and
matter [which has no part in knowledge].²⁶

According to Spretnak historians of Western philosophy pay little attention to the body of thought preceding Plato.²⁷ Preceding Plato there is no real body of thought or thought of body. [and preceding thought is bodyandmind.] After Plato there is only thought of body.

[Spretnak relays the defence]

Pre-Socratic philosophy [Plato putting words into the mouth of Socrates - Socratic dialogue] differs from all other philosophy in that it had no predecessors.²⁸

According to the encyclopedia.

Two Greek philosophers who lived during the 500s B.C. - Thales [625? - 546?] and Pythagoras [? 529 ?] - influenced the later development of geometry. [wbe entry Geometry.]

Plato ran his school 300 years before the [guilting] sacrifice of Christ and got his figures from Pythagoras.

According to the encyclopedia Pythagoras' idea

appears in many early religions and is still the belief of many of the Hindu sects of India. Pythagoras may have obtained some of his ideas during travels in the East.

Pythagorus was a Greek philosopher and mathematician and therefore east was Persia - and beyond the vast expanse of India.

Pythagoras.

Little is known of Pythagoras' early life, but scholars believe that he was born on the island of Somas. In about 529 B.C., he settled in Crotona, Italy. Pythagoras founded a school (brotherhood) among the aristocrats of that city.

The people of Crotona were suspicious of the Pythagorean brother hood because its members were Aristocrats. The people killed most of the members in a political uprising. Historians do not know whether Pythagoras left the city some time before the outbreak of violence and escaped death there, or was killed in it. The brotherhood of aristocrats was finally destroyed in the 400s B.C.

The brother hood was not destroyed. Plato found the brother hood and brought it to Athens.

According to Charlene Spretnak.

²⁶ Spretnak, Charlene. (1991) *States of Grace: The Recovery of Meaning in the Postmodern Age*. Harper: San Francisco. p. 251.

²⁷ Spretnak, Charlene. (1991) p. 249.

²⁸ Spretnak, Charlene. (1991) p. 249.

the Pythagoreans formalized in a table of opposites the preference for separateness and distinct boundaries that had been present in Greek culture ever since the introduction of the warrior-hero cult.²⁹

The warrior-hero cult was formalised by the Pythagoreans.

According to Charlene Spretnak.

The cult of the warrior-hero was introduced into Europe in the Neolithic age by invading nomadic tribes, the "Kurgans" horse riding Indo-Europeans, who, probably for climatic reasons, migrated from the Eurasian steppes west into east-central Europe (entering the Danubian basin initially), south into the Near and Middle East, southeast into Pakistan and India, and east toward Mongolia.....

[so "west into east-central Europe" is east from Pythagoras in Greece [ie east Europe.]
.]

The Indo-European tribes introduced a religious cult centred on warrior-gods (the light of the sky god, the thunderbolt god, and the god of death and the underworld) and the glorification of death in battle, as the hero is touched by the spear of death.³⁰

In other words the Indo-European tribes introduced a religious cult centred on warrior-gods. These gods - "the light of the sky god, the thunderbolt god and god of death and the underworld" - glorified life and death "as the hero is touched by the spear of the god of death".

They glorified death in death and death in life.

That is the situation today.

According to Charlene Spretnak.

The Indo-European migrations into Europe were concentrated in three waves: c. 4400-4300 B.C., c. 3400-3200 B.C., and c. 3000-2900 B.C.³¹

Three waves of attack on attack on attack [attrition.] on

An unbroken heritage of symbolic, mythic, and ritual artifacts unearthed in scores of Neolithic settlements dating at least as far back as 6500 before Christ.³²

or about 8 thousand 5 hundred years from now.

I am only here and now.

Who are these people who drove in to a heritage which reveals

²⁹ Spretnak, Charlene. (1991) p. 250.

³⁰ Spretnak, Charlene. (1991) p. 248.

³¹ Spretnak, Charlene. (1991) p. 247.

³² Spretnak, Charlene. (1991) p. 249.

no evidence of warfare [such as caches of weapons, concentrations of skeletons all killed by battle wounds at the same time, or extensive fortification of hilltop settlements].³³

These are the people.

hill forts became common and the pattern of burial changed dramatically: whereas pre-Indo-European graves were roughly egalitarian between the sexes [females having somewhat more burial artifacts, but age being the major determinant].

These are people who fit in burial. Instead they have big displays of dead masters for the slave masters [eg saints in the Middle Ages, head of state now, head of Great commercial company soon]. Lower down you pay your money and you get your box.

The unbroken heritage handed body.

The heritage who had no evidence of warfare

were richly symbolic [of cosmology, generation, regeneration, the Goddess and minor gods, and sacred animals, as well as sculptures of half-animal and half-human forms].³⁴

The rich heritage passed on life. The heritage of them was decided by her. She died holding him.

The hill fort people collect property and dish it out when he dies. [I see 1 awful force later]

What was the rich heritage like. According to the encyclopedia.

prehistoric people did not begin to record history until they had invented writing - only about 5,500 years ago. The period before human beings learned to write is called prehistory.³⁵

This is written after the guilty sacrifice so that must be 7 thousand and 5 hundred years ago. They were alive when they were first attacked [4400 B.C.] and now [2000] they [5,500 - 6,500 B.C.] are not history [prehistoric].

Not history, not past.

They used to be an unbroken heritage.

They used to be an unbroken heritage from generations ago.

Stone Age.

is a term used to designate the period in all human cultures when people used stone, rather than metal, tools. The Stone Age began about 2 million years ago, when human beings first appeared and began to make crude chopping tools from pebbles. It ended in the Near East about 3000 B.C. when people began to use bronze.

³³ Sprcetak, Charlene. (1991) p. 247.

³⁴ Sprcetak, Charlene. (1991) p. 248.

³⁵ [The World Book Encyclopedia (1993)].

The bronze age was the period when people used bronze for tools and weapons. When bronze was sophisticated and pebbles crude chopping tools.

Why are the people defined in terms of tools.

Q. Why are the rich heritage people a tool time.

Prehistoric people.

helped make life possible. [numan.]

past people helped make life possible and he is making life impossible by degrees.

Pythagorus. [phi THAG uhr uhs]

[around 530 B.C.] Pythagoras was famous for formulating the Pythagorean Theorem, but its principles were known earlier. [wbe.]

According to the encyclopedia [wbe. entry geography, earliest forms of geometry] the Babylonians were aware of the principles later expressed in certain geometric theorems, including Pythagorean Theorem.

According to the encyclopedia.

[As a philosopher,] Pythagoras taught that number was the essence of all things. [wbe.]

How could he do that. How could he say that number was all things. [how could he number all and all number. he is making number real.]

Pythagoras taught that the human soul is immortal and that after death it moves into another living body, sometimes that of an animal. [wbe.]

So Pythagoras taught that the human soul moves into another living body and sometimes that body is a living body and sometimes that body is an animal. Where did Pythagoras get the idea soul rests in body.³⁶

soulflows and bodyandsoul. gotogether.

Pythagoras worked on the simplest line figure - a triangle.

Pythagorean Theorem.

The theorem states that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. [wbe. Pythagorus]

That is for the record. Let me explain the triangle idea.

A triangle is the simplest straight line figure. Three straight lines form a triangle.

Three sides of three squares.

³⁶

Pythagoras' idea is called "transmutation of the soul". [wbe.]

He numbers them 3, 4, 5.

The ancient Egyptians [who lived by the river tides.] called them a "magic 3-4-5" triangle" [wb encyclopedia (1993) entry Pythagorus].

Plato called the magic philosophy and today calls the philosophy science. I call science obscene. seen but not their (*responsibility*).

Tomorrow will call today's knowledge of immortality and omnipotence superstition and call immortality and omnipotence calling.

Pythagorean Theorem.

Pythagoras was famous for formulating the Pythagorean Theorem but its principles were known earlier.

World Book Encyclopedia, 1990.

Origin.

The ancient Egyptians wanted to lay out square corners (90 degrees) to their fields. They had few of the tools we have today. How could they make a 90 degree angle? About 2000 B.C. they discovered a "magic 3-4-5" triangle. Workmen took a loop of rope knotted into 12 equal spaces. They took three stakes and stretched the rope to form a triangle around the stakes. They placed the stakes so the triangle had sides of 3, 4 and 5 units. The side of 5 units was what we could call the hypotenuse and the angle opposite it equalled 90 degrees.

The ancient Greeks learned this trick from the Egyptians. Between 500 and 350 B.C. a group of Greek philosophers called the Pythagoreans explored the 3-4-5 triangle. They learned to think of the triangle's sides as the sides of three squares. The area of a square is a side multiplied by itself. In the 3-4-5 triangle the area of a square of which the hypotenuse is a side equals the sum of the areas of the squares of the other two sides: $5 \times 5 = 3 \times 3 + 4 \times 4$. Then the Pythagoreans generalized this rule about the 3-4-5 triangle to apply to all right angled triangles. This general statement became Pythagoras' theorem.

World Book Encyclopedia, 1993.

Not easy to see without draw. Pythagoreans had to "learn to think of the triangle's sides as the sides of three squares". They had to learn to see one thing [three squares] as the appearance of another [triangle]. They convinced themselves with a proof.

They added the three side three times to get 9 and the four side four times to get 16 and the five side five times to get 25 and saw that 9 and 16 add to 25. Magic.

Pythagoreans.

the Pythagoreans generalized this rule about the 3-4-5 triangle to apply to all right angled triangles. This general statement became Pythagoras' theorem.

World Book Encyclopedia [entry Pythagoras' theorem, origins], 1993.

In other words the Pythagoreans insisted that the 3-4-5 triangle a rule.

Plato articulated the rule. Socrates asked how do you know the rule is true. and Plato replied I have a proof.

Plato drew a triangle and measured the three squares and showed how nine and sixteen were twenty five. Thus in a 3,4, 5 triangle Plato concluded the two small squares had the same area as the large square.

Socrates brushed the numbers aside and asked Plato to demonstrate by putting the two smaller squares into the largest square. Plato counted again. Socrates ignored number. Finally Plato cut up the smaller triangles and put them on top of the larger to show the fit. Socrates looked underneath.

When Socrates was dead Plato drew a picture of a slave with no knowledge of geometry. Plato made up the character of dead Socrates and wrote down a series of questions for the mouth of Socrates and made up and wrote down answers for the slave.³⁷ In this way Plato showed a slave knew the area of square 3 and square 4 were the same as the area of square 5. He called the slaves knowledge "spontaneous recovery of knowledge".³⁸ Plato called knowing the square of 3 and 4 equal to the square of side 5 a proof.

Plato argued a man [even a slave man]

only need to be awakened into knowledge by putting questions to him.³⁹

Plato argued

if he [man.] did not acquire the knowledge in this life, then he must have had and learned it at some other time.⁴⁰

Plato concluded

if the truth of all things always existed in the soul [of man], then the soul [of man] is immortal.⁴¹

That was Plato's philosophy proved.

You can see how Plato has transported "some other time" into "all things always existed" and therefore sometime to immortality. Immortality is the future. Plato has discarded the past for all of the future.

Plato wrote down his audience [gentle with the reader] say "I feel, somehow, that I like what you are saying." and Plato is not bashful to reply "And I, Meno, like what I am saying"

³⁷ Baum, Robert J. (1973) *Philosophy and Mathematics: From Plato to the Present*. Freeman Cooper: San Francisco. p. 38.

³⁸ Baum, Robert J. (1973) p. 38. Baum is quoting Plato's *Phaedra* 86-87.

³⁹ Baum, Robert J. (1973) p. 38.

⁴⁰ Baum, Robert J. (1973) p. 38.

⁴¹ Baum, Robert J. (1973) p. 38.

followed by a brotherhood spiel that ends "I am ready to fight in word and deed, to the utmost of my power."⁴²

The triangle idea travelled to Macedonia in the hands of Plato's pupil Aristotle.

The triangle idea is Hegel's dialectic logic. First he reasons thesis [3] then he reasons anti-thesis [4] and then he reasons synthesis [5] and then he reasons synthesis [5] thesis [3] and so on. By triangulation Hegel reasoned his nation [Prussia] Absolute [ie immortal]. Hegel's pupil Marx used the logic [triangulation] to reason his idea [Communism] will ultimately rule [ie immortal].⁴³

The problem with Pythagorus' theorem is the disproof.

If I draw a triangle in the sand and draw three squares from the three sides and ask for a demonstration of how the two smaller sides fit into the third and largest side [hypotenuse.] there is a problem.

This problem is visible when the squares are bodied. I body the proof. There are three sides to the triangle whose lengths relate as 5, 4 and 3. Man, woman and child. The proof consists of showing how the man contains the woman and child. Simple. He cannot occupy the same place with two bodies. Only she can occupy the same place with two or more bodies. But then she would be leader [ie 5 ie hypotenuse].

So Plato rubs out the diagram and takes the triangle into mind. Mind secures the triangle from embodiment by defining line as length without breadth.

A length without breadth that does not exist in the world.

He calls this world a plane.

Laing called the plane a formation [in formation idea perfect [eg Brahman]].

That is mind point [point of mind].

Plato.

Plato's most lasting contribution to mathematics was his insistence on the use of deductive reasoning in proving geometric theorems.

The ancient Greek mathematician most often associated with geometry is Euclid.

World Book Encyclopedia, 1990.

The problem with perfection is infection. There is no impermeable.

Thales finds magnetism - a loadstone to attract and repel.

⁴² Baum, Robert J. (1973) p. 38

⁴³ Marx, Karl and Engels, Frederick (1967) [1848] *The Communist Manifesto*. (ed) A.J.P. Taylor. Penguin: London. p. 105 "In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all."

zero.

Now let me ground zero.

According to Preserved Smith.

Algebraic notation also improved vastly in the period [renaissance].

[and, Smith notes]

The use of letters [ie algebra] in the modern style is due to the mathematicians of the sixteenth century.¹

In other words the renaissance added algebra to geometry.

In the history of algebra.

The Chinese, the Persians, and the people of India used algebra thousands of years ago. ...

The first definite evidence of the use of algebra appears in the writings of Ahmes, an Egyptian mathematician who lived about 1700 B.C. or earlier.

The Arabs made many contributions to the study of algebra. They used positive and negative signs and developed fractions much as they are used today. During the 800s, the Arabs introduced the zero from India. This was one of the greatest advances in the history of mathematics. Between 813 and 833, al-Khowarizmi, a teacher in the mathematical school in Baghdad, collected and improved the advances in algebra of previous Hindu and Arab scholars. The Arabic word algebra, which means reduction in the sense of solving an equation, comes from the title of his work. The Persian astronomer Omar Khayyam (c. A. D. 1050-1123) wrote a book on algebra.

There was little progress in algebra during the Middle Ages. Its study in Europe began in the 1500s, when its value as a symbolic language of mathematics attracted scholars. Many mathematicians have contributed to its later development.

The World Book Encyclopedia, 1993.

So the Arabs introduced the zero from India.

[entry under mathematics.]

Arab mathematics. Scholars in the Arab world translated and preserved the works of ancient Greek mathematicians [Euclid] and made their own original contributions as well. A book written about 825 by the Arab mathematician al-Khowarizmi described a numeration system developed in India. This decimal system, which used place values and zero, became known as the Hindu-Arabic numeral system...

In the mid-1100s, a Latin translation of al-Khowarizmi's book on arithmetic introduced the Hindu-Arabic numeral system to Europe. In 1202, Leonardo Fibonacci, an Italian mathematician, published a book on algebra that helped promote this system. Hindu-Arabic numerals gradually replaced Roman numerals in Europe.

The World Book Encyclopedia, 1993.

1

Smith, Preserved. (1920) *The Age of the Reformation*. Henry Holt: New York. p. 610.

In other words

I, II, III, IV, V, VI, VII, VIII, IX, X

became

1, 2, 3, 4, 5, 6, 7, 8, 9.

To India.

[entry under Sanskrit language and literature.]

Sanskrit literature began with the Vedas, which were handed down orally by each generation for centuries before they were written down. The main parts of the Vedas are collections of sacred hymns called the Samhitas, the earliest of which was compiled about 1000 B.C. Later Vedic works include the *Brahmanas* (first composed about 850 B.C.) and the Aranyakas and the Upanishads (first composed about 700 B.C.). The *Brahmanas* deal with religious rituals and with teachings about the *Brahman*, the supreme divine force of Hinduism. The *Aranyakas* and the *Upanishads* are theological and philosophical works. Most of the *Upanishads* are written in the form of conversations between a teacher and a student.

[entry under Hinduism.]

The Vedas are the oldest Hindu scriptures and are older than the sacred writings of any other major religion. The teachings of the Vedas existed for centuries before they were finally written down.

[entry under Vedas.]

The word Veda means knowledge [ie science].

The Vedas were composed during the 1,000 years before the birth of Christ. For hundreds of years, certain Hindu families memorized parts of the Vedas and passed them down orally. Hindu law permitted only certain persons to hear the Vedas recited, and so the works became surrounded by mystery. Nevertheless, the ideas presented in the Vedas spread throughout Indian culture.

[entry for Sanskrit language and literature]

The Sanskrit language belongs to the Indo-European language family, which also includes English, German, Latin, and Farsi. Sometime after 1500 B.C., the Aryans, a people who spoke an early Indo-European tongue, invaded India from the northwest. Their language developed into Vedic Sanskrit [Vedic refers to the Vedas], which became the language of the Indian upper classes.

The World Book Encyclopedia, 1993.

In summary.

The vedas are some of the first scribblings.² Writing [Vedic Sanskrit ie Vedas] is monopolised by the upper class. Some Veda knowledge was secret ("only certain persons") and some presented throughout Indian culture [rituals and epic rhymes].

²

See Spretnak, Charlene. (1991) *States of Grace: The Recovery of Meaning in the Postmodern Age*. Harper: San Francisco. for the Aryan religion pp 247-248.

In Indian culture the strict system of social classes existed in some form before Aryan invaders attacked India about 1500 B.C.

The Aryans or their descendants gradually gained control of most of India. They used the cast system at first to limit contact between themselves and the native Indian people.

They wrote in Sanskrit.

[entry Language.]

The earliest Indo-European language of which we have a record is Hittite, followed by Greek and Sanskrit.

Most of the nations that gave rise to Western civilization speak Indo-European languages. Speakers of these languages originally lived in an area extending from northern India to western Europe.

Scholars classify languages into families. Language families are groups of languages that are related because they all developed slowly from a single earlier language called a parent language.

[The World Book Encyclopedia (1993)]

This is the history of politics.

Look!

When speakers of a language become divided into groups that are out of contact with each other, the language of each group continues to change in its own way. After several centuries, the individual groups speak so differently that they cannot understand each other.

The World Book Encyclopedia [entry Language], 1993.

[the numbers [eg logistics] are spreading and local language following in audio and visual.

Rule.

language keeps them apart and language keeps us together.

One.

He speaks one language.

But

the languages in each family are still related because all of them come from the same parent.

[entry Language.]

Many simple Indo-European words are similar. The English word *mother* is *mata* in Sanskrit, *meter* in Greek, *mater* in Latin, *madre* in Spanish, *mutter* in German, and *mat* in Russian.

The World Book Encyclopedia, 1993.

Early politics.

Speakers of the parent Indo-European language probably lived in the area north of the Black sea. From there, they likely migrated in every direction, changing the language along the way.

The World Book Encyclopedia [entry Language], 1993.

He hasn't changed baby words.

He is trying.

According to A Teachers Guide to Recent Research into children learning mathematics.

[Rebecca] was asked to write twenty-three. She did 203. Later she was asked to write thirty-five and wrote 305. She often made mistakes of this type...(Ginsberg, 1977).

[the authority comments.]

Her symbolisation of number reflected her spoken language: thirty-five was 305 (30 and 5).³

She had advanced linguistic skills. She had no difficulty understanding that thirty and five make thirty five. She was not understanding his zero.

Rebecca is 7 years old.

According to the work quoted by the authority Joe was able to write numbers with four or more digits without reverting to Rebecca's rule.

He is getting better at learning his rule.

He understanding zero.

He's going to change the most meaning of all [mother, meter, mater, madre, mutter, mat, matter, body, being, the being of all ground].⁴

Back to one language.

[from above quote]

The Aryans or their descendants gradually gained control of most of India. They used the cast system at first to limit contact between themselves and the native Indian people.

In Sanskrit, ancient language of India, they wrote the word Arya for Aryan meaning noble [high born.].

The caste system is the teaching of Hinduism.

³ Dickson, Linda and Brown, Margaret and Gibson, Olwen. (1984) *Children Learning Mathematics: A Teachers Guide to Recent Research*. Cassell: Oxford. p. 206.

⁴ Laing gives the reasoning stop to unearthing being: "The experience of oneself and others as persons is primary and self-validating. It exists prior to the scientific or philosophical difficulties about how such experience is possible or how it is to be explained." Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. p. 23.

The Hindu castes are grouped into four main categories, called varnas. In order of rank, these hereditary groups are Brahmans, the priests and scholars, Kshatriyas, the rulers and warriors, Vaisyas, the merchants and professionals, and Sudras, the labourers and servants. The cast system includes thousands of castes, each of which has its own rules of behaviour.

The World Book Encyclopedia [entry Hinduism], 1993.

There were two castes. Those inside and those outside the (caste) system.

The untouchables.

For centuries, one large group, the untouchables, has existed outside the four varnas and has ranked below the lowest Sudra caste [ie below labourers and servants]. The untouchables traditionally have had such occupations as tanning, which Hindu law forbids for a member of any caste in the four varnas.

The World Book Encyclopedia [entry Hinduism], 1993.

They were cast off. Untouchable, invisible, immaterial.

abandoned. exemplified.

outcast [ie where what goes if what doesn't live.].

Woman were yoked to Suttee.

Suttee.

comes from the Sanskrit word sati which means faithful wife.

[The World Book Encyclopedia (1993)]

She is burnt to death when he die. That is her destiny. Her faithful future.

Every caste was yoked to Suttee.

According to Benjamin Walker as relayed by Mary Daly.

She pleaded to be spared but her own son insisted that she throw herself on the pile as he would lose caste and suffer everlasting humiliation. When she still refused, the son with the help of some others present bound her hands and feet and hurled her into the blaze.⁵

Her son knocked her down and hit her so hard he could tie her hands and feet with the help of others.

According to Joseph Campbell as relayed by Mary Daly.

It became customary not only for wives but for mistresses, sisters, mothers, sisters-in-law and other near female relatives and retainers to burn themselves along with their deceased master. With Rajputs it evolved into the terrible rite of jauhar which took

5

Daly, Mary. (1978) *Gyn/Ecology: The Metaethics of Radical Feminism*. Beacon: Boston. p. 117.

place in times of war or great peril in order to save the honour of the womenfolk of the clan.⁶

This gripping of mind is explained by the yoking of heaven and earth.

In the caste system every action or inaction bears on where in the system the soul will be born in the next creation.

At the top of the cast system is a new level of existence [Brahman].

At the bottom of the caste system is the untouchable touch of everlasting humiliation. The something that is nothing.

According to physicist Fritjof Capra the Bhagavad-Gita is very clear on this point.

All actions take place in time by the interweaving of the forces of nature, but the man lost in self delusion thinks that he himself is the actor.

[Q. Do you think you are the actor?]

[A. Yes!]

But the man who knows the relation between the forces of Nature and actions, sees how some forces of Nature work upon other forces of Nature, and becomes not their slave.⁷

When he who thinks he is the actor "sees how some forces of Nature work upon other forces of Nature" [ie when he sees slavery ie caste system.] then he knows "the relation between the forces of Nature and actions" and he knows [he has the intelligence to know.] how to become not their slave [ie the know how to become their master].

[subject: nature]

In Hinduism [as relayed by Fritjof Capra.]

the basic recurring theme in Hindu mythology is the creation of the world by the self-sacrifice of God - "sacrifice" in the original sense of "making sacred" - whereby God becomes the world which, in the end, becomes again God.⁸

To understand the philosophy is to understand the sacrifice.

Upanishads [oo PAN uh shadz].

The Upanishads form a basic part of Hinduism and have influenced most Indian philosophy.

The World Book Encyclopedia, 1993.

The Upanishads are Indian philosophy.

⁶ Daly, Mary. (1978) p. 117.

⁷ Capra, Fritjof. (1991) [1975] *The Tao of Physics* • Flamingo: London. p. 101.

⁸ Capra, Fritjof. (1991) [1975] p. 100.

Upanishads

Several important Hindu schools of thought, including the sankhya and yoga schools, were founded on the teachings of the Upanishads. These teachings follow two basic philosophies.

One states that there is a single fundamental reality, called Brahman, or God, which corresponds to Atman, the soul. The other Upanishadic philosophy states that each soul is individually divine.

The World Book Encyclopedia, 1993.

Every man has his Atman [individual divinity]. This is the point of the Upanishads.

As relayed by Fritjof Capra.

That which is the finest essence - this whole world has that as its soul. That is Reality. That is *Atman*. That art thou.⁹

Chandogya Upanishad (6.9.4).

This point killing.

According to Fritjof Capra.

India's favourite religious text, the beautiful spiritual poem of the Bhagavad Gita. The Gita as it is commonly called, is a dialogue between the god Krishna and the warrior Arjuna who is in great despair, being forced to combat his own kinsmen in the great family war which forms the main story of the Mahabharata. Krishna, disguised as Arjuna's charioteer, drives the chariot right between the two armies and in this dramatic setting of the battlefield he starts to reveal to Arjuna the most profound truths of Hinduism. As the god speaks, the realistic background of the war between the two families soon fades away and it becomes clear that the battle of Arjuna is the spiritual battle of human nature, the battle of the warrior in search of enlightenment.¹⁰

Inside the battle of death Krishna creates a battle between life and death - the battle for enlightenment.

Krishna advises.

Kill therefore with the sword of wisdom the doubt born of ignorance that lies in thy heart. Be one in self-harmony, in Yoga, and arise, great warrior, arise.¹¹

Bhagavad Gita (4.42)

Krishna tells Arjuna to realize that life and death are unreal compared with the soul's eternal nature. The eternal nature of the soul is Brahman. Arjuna is told he will reach eternity when he kills fearlessly [ie omnipotently]. He is yoked to life and death in war by eternity [Brahman].

⁹ Capra, Fritjof. (1991) [1975] p. 100.

¹⁰ Capra, Fritjof. (1991) [1975] pp 98-99.

¹¹ Capra, Fritjof. (1991) [1975] p. 99.

Arjuan kills his heart.

This is Upanishadic lesson.

Immortality and omnipotence is yoked to death by the ecstasy of life.

As relayed by Fritjof Capra.

Taking as a bow the great weapon of the Upanishad,
One should put upon it an arrow sharpened by meditation.
Stretching it with a thought directed to the essence of That,
Penetrate that Imperishable as the mark, my friend.¹²

Mandaka Upanishad (2.2.3).

He penetrates her as the great weapon.¹³

He tears away all impediment in the way to what is true and permanent in his (individual) being (*atman*) is already "nothing more than ultimate being *brahman*".¹⁴ [he shifts into *atman* and *brahman*].

As a man, when in the embrace of a beloved wife, knows nothing within or without, so this person, when in the embrace of the intelligent Soul, knows nothing within or without.¹⁵

Brihad-aranyaka Upanishad (4.3.21).

And when in the arms of her sacrifice [faithful wife.] he will know her [nothing] then he [so this person] will be in the embrace of Intelligence ["intelligent Soul" ie Brahman.]. and Intelligence knows nothing [her.] within or without and without or within.

According to Fritjof Capra Brahman is the unifying concept which gives Hinduism its essentially monistic character in spite of the worship of numerous gods and goddesses.

This that people say, "Worship this god! Worship that god! - one after another - this is his [Brahmans] creation indeed! And he himself is all the gods.¹⁶

Brihad-aranyaka Upanishad (1.4.6).

According to Fritjof Capra.

Brahman, the ultimate reality, is understood as the "soul" or inner essence, of all things. It is infinite and beyond all concepts; it cannot be comprehended by the intellect, nor can it be adequately described in words:

"Brahman, beginning less supreme: beyond what is and beyond what is not" -

¹² Capra, Fritjof. (1991) [1975] p. 98.

¹³ *the identification of oneself as a weapon with which to pierce, penetrate, probe, and explode is a male identification. Morgan, Robin. (1989) *The Demon Lover: On the Sexuality of Terrorism*. Methuen: London. p. 177.

¹⁴ Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi p. 15.

¹⁵ Capra, Fritjof. (1991) [1975] p. 103.

¹⁶ Capra, Fritjof. (1991) [1975] p. 99.

Incomprehensible is that supreme Soul, unlimited, unborn, not to be reasoned about, unthinkable".¹⁷

He sacrifice originings of making sacred to his death reality.

Stop think. be what is here what now.

According to A Teachers Guide to Recent Research into children learning mathematics.

Difficulties with zero within the context of the arithmetic operations are also discussed by Oesterle (1959) in his summary of some of the literature of the preceding two decades or so which is concerned with the teaching of the zero number bonds. It appears that the consensus of opinion supports the view that at the primary level to operate in any meaningful way with zero is somewhat nonsensical.

[To operate in any meaningful way with zero is nonsense [no sense ie no sense, no body].]

[the authority continues]

One may have occasion to add 3 pence and 5 pence but not to add 0 pence and 3 pence.

[that is correct and the following conclusion presumes zero.]

The empty set [zero in modern guise.] in concrete situations is not attended to; there is no necessity to incorporate it into one's thinking.¹⁸

Like Plato the learning authority has ruled out situations they describe as "concrete" and Plato described as "matter" and like Plato they see there is no necessity [no necessity "to incorporate" ie embody].

T he y see how. He see not who.

The authority states unequivocally.

Once the need for facts involving zero has arisen

[note the precondition for multiplication "once the need" - that heralds a myth.] [here the authority quotes Oesterle, 1959.]

the student should be given specific practice with these processes both in isolation and as integral parts of real problems. Generalisations from the numerous contacts with zero should be derived from the student's personal experience with these facts as they occur in real problems.¹⁹

In other words mix zero into reality by mixing this mix of reality and zero into the students personal experience.

¹⁷ Capra, Pritjof. (1991) [1975] p. 99.

¹⁸ Dickson, Linda and Brown, Margaret and Gibson, Olwen. (1984) *Children Learning Mathematics: A Teachers Guide to Recent Research*. Cassell: Oxford. p. 258.

¹⁹ Dickson, Linda and Brown, Margaret and Gibson, Olwen. (1984) p. 258.

latter in [the Whewellian] sense. The reason for this is obvious: Mathematics being far more esoteric than the other sciences, its history can only be told to a select group of initiates.²⁵

This is his therapy. Isolate, elevate and congratulate.

You are now "a select group of initiates".

According to Elliot Aronson.

[Dissonance theory leads to the prediction that] if a person works hard to attain a goal, that goal will be more attractive to him than to someone who achieves the same goal with little or no effort...

[These speculations were] test [ed in an experiment by Judson Mills and me. In this study,] college women volunteered to join a group that would be meeting regularly to discuss various aspects of the psychology of sex. The women were told that if they wanted to join, they would first have to go through a screening test designed to insure that all people admitted to the group could discuss sex freely and openly. This instruction served to set the stage for the initiation procedure, which required them to recite aloud (in the presence of the male experimenter) a list of obscene words and a few rather lurid sexual passages from contemporary novels. (It should be mentioned that the experiment was performed in the late fifties, when this kind of procedure was far more embarrassing for most women than it would be today.) One-third of the students [she] underwent a mild procedure, in which they recited a list of words that were sexual but not obscene. The final one-third of the subjects were admitted to the group without undergoing an initiation...

The results supported the predictions. Those subjects who underwent little or no effort to get into the group did not enjoy the discussion very much.... Those subjects who went through a severe initiation, however, succeeded in convincing themselves that the same discussion [over heard same discussion] was rather interesting and worthwhile.²⁶

Aronson stresses prediction depends on undergoing initiation voluntarily.

Mathematician George Sarton emphasises the exclusivity of the fraternity of mathematicians.

If the history of science is a secret history [it is], then the history of mathematics is doubly secret, a secret within a secret, for the growth of mathematics is unknown not only to the general public, but even to scientific workers.²⁷

Mathematics is distanced from the know nothings.

engineers [ie scientists.] may be found from time to time employing a new formula, but this does not imply any knowledge or understanding of the process which led to it.²⁸

25 Sarton, George. (1936) *The Study of the History of Mathematics and The Study of the History of Science*. Dover: New York. p. 4.

26 Aronson, Elliot. (1960) *The Social Animal*. W.H.Freeman: San Francisco. p. 122. Elliot Aronson and Judson Mills (1959) "The Effect of Severity of Initiation on Liking for a Group". In *Journal of Abnormal and Social Psychology*. Vol. 59, pp 177-181.

27 Sarton, George. (1936) pp 7-8.

28 Sarton, George. (1936) pp 7-8.

In other words the scientists may think they discover but this does not imply knowledge or understanding of the origin - "that which led to it".

The height [elevation] of mathematics from the engineers [science and company] is given perspective by the distance of people from the engineers.

the average citizen uses every day more and more complicated and marvellous machines about which he knows less and less.²⁹

True! He is yoked.

Sarton introduces himself.

The practical man may neglect those secreta secretorum [secret secretion], but the philosopher cannot neglect them without loss and without disgrace.

He is "the philosopher". This is the title the religious philosophers of the age of the [current] middle [middle ages] accorded Aristotle. Loss and disgraced is the philosopher who neglects secreting to the secret.

Sarton distinguishes philosophising from the "practical" and hard-headed mathematician. The practical and hard-headed mathematician is "bent on his own investigations and nothing else" and "may neglect them [those secreted secrets]".

In other words.

The "practical" and hard-headed mathematician [as opposed to the philosopher], bent on his own investigations and nothing else, may neglect them [philosophy] too, but he will be a poorer man for doing so.

[Sarton continues by contrasting the richer man.]

Indeed, one may claim that the history of mathematics provides for him the very best education, the best humanistic initiation, one especially adapted to his own needs.³⁰

The richer man recognises that the history of mathematics provides for him the very best education [provides controlling position in the world] and the best humanistic initiation, one especially adapted to his own needs.

I see the humanism of his initiation later. I examine his own needs first.

According to George Sarton [historian of mathematics].

Many times have I compared the history of science with a secret history, the account of a development taking place mysteriously in the darkness, while the majority of people are more interested and more immediately affected by the events happening on the battlefield [war and sport] or the forum [forum ie politics], or by the vicissitudes of their own selves and families [personal life].

29 Sarton, George. (1936) pp 7-8.

30 Sarton, George. (1936) pp 7-8.

In this characterisation George Sarton sees "the majority of people" as held by [yoked.] "the events happening on the public battlefield [war, politics] or personal strife.

That is correct. That is where the majority are held.

George Sarton sees clearly that.

For societies, even as for individual, one must make a sharp distinction between the things which are the most urgent and those which are the most important. These things are not by any means the same [ie they are different]. The most urgent necessity is to live, to remain alive, that is, to eat, sleep, be happy, procreate children, and obtain security for one's family. That means physiology, business, and sport, and often enough war.³¹

Do you see how George Sarton has linked the necessity of to live, to remain alive, that is, to eat, to sleep, to be happy, to procreate children and obtain security for one's family to the medical physician [physiology], economics [business] and friendly competition [sport] and often war [killing].

[sarton is correct. they run in straight lines from necessity[angle].]

What then are those things "which are the most important".

According to George Sarton.

the most important things are not to satisfy one's physiological needs, but to increase the cultural heritage which has been bequeathed to us. The urgent things are obvious enough, and men's efforts to obtain them fill the whole historical picture [ie hunting and gathering [consumer.] goods.]; one can hardly see anything else [true.]. Yet all the time some men pursue in the darkness, secretly, the fulfilment of their intellectual desires and of humanity's highest purpose.³²

So what is "the cultural heritage" that has been bequeathed to mathematicians and is pursued "in the darkness, secretly," to the fulfilment of his intellectual desires and fulfils humanity's highest purpose.

According to George Sarton.

the history of mathematics should really be the kernel of the history of culture.³³

So the history of mathematics is the real kernel of the history of culture and therefore of "the cultural heritage" that has been bequeathed to mathematicians is the history of mathematics.

History is culture [he has culture by the throat].

His story of the world or

³¹ Sarton, George. (1936) pp 7-8.

³² Sarton, George. (1936) pp 7-8.

³³ Sarton, George. (1936) p. 4.

The myth of mathematics.

To understand his myth is to understand his biography.

Sarton defines his symbols.

When we write his biography [the biography of the great mathematician.] it is clear that it is that essential thing, his genius, which must remain in the centre of the picture...³⁴

George Sarton quotes historian John Addington Symonds to define "that essential thing, his genius" in a passage which ends.

We shall never comprehend, nous autres [secret], the mysteries of genius. It is a God-sent clairvoyance, inexplicable, and different in kind from intellect.³⁵

In Sarton's history of the origin of mathematics all else [ie the world] falls into the background and the inexplicable [secret] beheld.

According to Sarton.

[Sarton is cryptic.]

Let us contemplate for a moment the magnificent panorama of mathematical history as it unfolds itself before us when we evoke the past. First, millineries of preparation during which some fundamental discoveries are already adumbrated: the idea of number slowly emerges from the darkness [where he is], the idea of fraction, the idea of periodicity in geometrical patterns and others. By the middle of the fourth millenium before Christ, the Egyptians were already acquainted with large numbers of the order of millions, and with a decimal system of numeration. Before the middle of the second millenium they had already attained sufficient geometrical insight to determine the area of any triangle as we do it ourselves, and to solve the more difficult problems...

Euclidian mathematics was very gradually and thoroughly prepared, not only by the millenary efforts of Africans and Asiatics, but by three centuries of persistent investigations by the most gifted people among our ancestors, the Greeks of the golden age. The historian is made to witness the building up, as it were stone by stone, of that wonderful monument, geometry, as it was finally transmitted to us in the *Elements*. The Greek "miracle" continued for at least six more centuries after Euclid, but with less and less intensity and with longer intervals of sleep between the periods of creation...

After the Romans came the barbarians, and ancient wisdom [ie mathematics.] was in danger of complete oblivion, when it was unexpectedly rescued by the Arabs. These were also barbarians, but barbarians redeemed by an intense faith and, for a few centuries at least, by an unquenchable curiosity. The masterpieces of Greek mathematics [Euclid, Ptolemy.] were translated into Arabic and thus transmitted to the West. If we call the Greek astounding rationalization of geometrical thought a miracle then the Arabic rescue and renaissance was another miracle, that is, a series of events which nobody could have foreseen and which nobody can completely explain...

That Renaissance [ie continuity], slowly prepared by Christian and Jewish mathematicians, blossomed first, as we should expect, in Italy, then in the Netherlands, England, and the other countries of Europe, where trade was flourishing and new cities rapidly growing, where universities vied with one another, and emulation was excited

³⁴ Sarton, George. (1936) p. 23.

³⁵ Sarton, George. (1936) p. 23.

by proud challenges from some of the mathematicians to their rivals. Thus was gradually introduced in a second golden age almost as brilliant as the first. Just think of this array of men, the children of a single century: Kepler, Napier, Briggs, Fermat, Descartes, Desargues, Pascal, Huygens, Newton, Leibniz, Seki Kowa. What could we say of those giants in so brief a sketch as this, except that the glory of Greece, so well known to all to them (except the last), was resurrected in them? In a way they continued the Greek tradition, and they did it with so much fervour that they almost forgot their humbler but very real debts to the Middle Ages [ie the preparation for the renaissance by Christian and Jewish mathematicians.]. This golden age [ie renaissance for mathematics ie translation of Euclid [1533] to the death of Galileo.] was not transitory, like the Greek one; it continued, with less splendour perhaps but with equal greatness, until our own days [Sarton is in the twentieth century after mathematician Einstein.] The immense prestige of the seventeenth-century mathematics is partly due to the effect of contrast. The giants of those golden days seem more gigantic because they rose so near the mediaeval plains [of slow preparation]. As we come from the lowlands, the first snowy peak amazes us [Newton and Leibniz], and if many such giants of nature follow each other within a relatively short time we may be completely overwhelmed [one will be too much ie infinity.].³⁶ [my underlining]

The slowly emerging insight to determine the glory and the resurrection of the giants of nature is a series of miracles. Who are these giants.

According to George Sarton

The history of mathematics is exhilarating, because it unfolds before us the vision of an endless series of victories of the human mind, victories without counterbalancing failures, that is, without dishonourable and humiliating ones, and without atrocities [he is peace]. At the same time it helps to dispel pessimism. However great the victories may be, the seasoned historian expects still more and greater ones [hope eternal.]. Has it not always been so? Has not each mathematical conquest been followed with another and nobler one? History shows that time after time a theory which was thought final and complete was nothing but a stepping stone to a better one, and new theories were thus established one after another when there seemed to be no more room for them [when there seemed to be no more room at the inn there was infinity.]. Why should our presence to-day [ie the presence of mathematicians.] create such a strange discontinuity in human evolution? [He is beyond history.] It is thus highly probable that mathematics will continue to be unfolded with greater and greater exuberance. There may be now and then periods of rest and fallow, but it is almost inconceivable that our knowledge should ever be everywhere lost and permanently stopped. It cannot decrease, it is bound to increase, though no one can foretell the rate of growth.

The final sentence, the final plea, the plea of finality, defines science [and not only economics] and the definition defined by mathematicians.

Mathematicians are defined by the humanism of their initiation.

It is time to view his creation.

According to George Sarton.

Take the mathematical developments out of the history of science, you suppress the skeleton which supported and kept together all the rest [mathematics sustains science.]. Mathematics gives to science its innermost unity and cohesion, which can never be

entirely replaced with props and buttresses or with roundabout connections, no matter how many of these may be introduced.

He is the "innermost unity and cohesion" and he can never be entirely replaced no matter how many "props" and "buttresses" or "roundabout connections" may be introduced.

According to Sarton the mathematician.

should seize every occasion to indicate the relationships between mathematics and other sciences, and to insist that these relationships have always been reciprocal: mathematical problems being often the result of physical need, while mathematical elaboration gave physics, and, gradually, other sciences, not only means of discovery of almost miraculous potency, but also perfect models of analysis and synthesis.³⁷

Mathematics and science have not always existed but he must have his history.

These relationships have not always been reciprocal but he must have his history.

His history is that mathematical problems are often the result of physical need [ie needs of physics] but mathematics is "miraculous potency" and "perfect models [of analysis and synthesis]". He is Plato [philosophy of forms ie neoplatonism].

analysis and synthesis is a model for rejection.

physical need does not need mathematical problems. mathematical problems need "miraculous potency" and "perfection" of his triangle [ie his model of analysis and synthesis ie break first and fix later with know how].

He should seize every occasion for his genius is Sarton's advice.

This is his creation [genius].

eat, sleep, happy, procreate, family

need

(medical) science, (economic) science, (advertising) science, (warrior) science.

and science

need

mathematics.

Sarton spells out the means of operation.

The filiation of ideas is somewhat like the filiation of individuals, except that the intricacy is even greater.

In other words gets the next generation [and the old stuff shunted down eg maths in school].

Mathematician John von Neumann, 1945, spells out the infiltration.

The methods of mathematics pervade and dominate the "theoretical" divisions of the natural sciences. In modern empirical sciences it has become more and more a major criterion of success whether they have become accessible to the mathematical method or to the near-mathematical methods of physics. Indeed, throughout the natural sciences an unbroken chain of successive pseudomorphoses, all of them pressing toward mathematics, and almost identified with the idea of scientific progress, has become more and more evident. Biology becomes increasingly pervaded by chemistry and physics, chemistry by experimental and theoretical physics, and physics by very mathematical forms of theoretical physics.³⁸

King is taking over queen [queen ie physics.]. Queen has spawned medical-chemical science and medical-chemical science has spawned genetic science and genetic science will spawn.

He must have that axiom [self evident order].

He has his miracle birth, he has his resurrection and he has his creation.

He has his destiny.

According to George Sarton.

The fundamental distinction between scientific efforts, for the humanist, is that some are heroic while others are not. That distinction cuts across all the others; it is independent of scientific value, of method, even of morality.³⁹

His is an unbounded heroic scientific effort.

He is hero.

As hero he cuts across scientific value, method, morality.

there is no value to science [science is obscene]. there is no scientific method [anything goes [feyerabend]].⁴⁰ there is no morality [science good or bad].

there is lost without here.

This is how mathematician George Sarton sees his role as historian.

The main duty of the historian of mathematics, as well as his fondest privilege, is to explain the humanity of mathematics, to illustrate its greatness, beauty, and dignity, and to describe how the incessant efforts and the accumulated genius of many generations have built up that magnificent monument, the object of our most legitimate pride as men, and of our wonder, humility, and thankfulness as individuals.⁴¹

38 Quoted in Browder, Felix E. (1988) "Mathematics and the Sciences". In *History and Philosophy of Modern Mathematics*. (ed) William Aspray and Philip Kitcher, University of Minnesota: Minneapolis. p. 278.

39 Sarton, George. (1936) p. 44.

40 Feyerabend, Paul. (1975) *Against Method: Outline of an Anarchistic theory of Knowledge*. New Left Books: London. and Feyerabend, Paul. (1978) *Science in a Free Society*. New Left Books: London.

41 Sarton, George. (1936) p. 2 .

So wonder, humility and thankfulness are due to the greatness, beauty and dignity of that magnificent monument the humanity of the incessant efforts of mathematical genius.

Genius Faust.

To understand [mathematician] go to beginnings and ends [spacematterenergytime].

Mathematicians are defined by the humanism of their initiation.

According to Adolf Hitler.

In regard to the part played by humane feeling, Moltke stated that in time of war the essential thing is to get a decision as quickly as possible and that the most ruthless methods of fighting are at the same time the most humane. When people attempt to answer this reasoning by high falutin talk about aesthetics, etc., only one answer can be given. It is that the vital questions involved in the struggle... for... existence must not be subordinated to any aesthetic considerations. The yoke of slavery is and always will remain the most unpleasant experience that mankind can endure...

Since these ideas of what is beautiful and humane have no place in warfare, they are not to be used as standards of war propaganda.

[on the contrary]

The most cruel weapons... [are] the most humane, provided they helped towards a speedier decision; and only those methods were good and beautiful which helped towards securing... dignity and freedom... in that life and death struggle.⁴²

In other words the struggle [blitzkrieg] for life and death is won by the most cruel weapons and the most cruel weapons are therefore the good and the beautiful and the most humane.

The purpose of propaganda.

[is to] appeal to the feelings... rather than to... reasoning powers.⁴³

Adolf Hitler, Mein Kampf, 1939.

Mathematician [philosopher] Jacques Hadamard explains invention in the mathematical field [field ie property].⁴⁴

In the introduction Jacques Hadamard quotes Henri Bergson who first isolate life and then elevate species.

The inventive effort which is found in all domains of life by the creation of new species has found in mankind alone the means of continuing itself by individuals on whom has been bestowed, along with intelligence, the faculty of initiative, independence and liberty.⁴⁵

⁴² Hitler, Adolf. (1939) *Mein Kampf*. [unexpurgated edition] Jurst and Blackett: London. pp 157-158.

⁴³ Hitler, Adolf. (1939) pp 158-159.

⁴⁴ Hadamard, Jacques. (1949) *The Psychology of Invention in the Mathematical Field*. Princeton University Press: Princeton.

⁴⁵ Hadamard, Jacques. (1949) p. xii.

So the inventive effort concerns continuing himself [by individual found in mankind] on whom has been bestowed - culture [the faculty of intelligence ie his initiative, independence and liberty].

Jacques Hadamard examples Metschnikoff who elevates "the fight [of human species] against microbes" as

[the work not only of phagocytes [microbes.] but also of] the brain, creating bacteriology [the scientific fighter].⁴⁶

In this work "works of art are truly inventions."⁴⁷

So inventions are truly works of art [Hadamard examples Beethoven's symphonies and Racine's tragedies].⁴⁸

Hadamard then contrasts the scientist whose work "properly concerns" mechanical inventions [fighting machines] with the place of the creative [ie philosophic] mathematician. He concludes

As my master, Hermite, told me: "We are rather servants than masters in Mathematics."⁴⁹

So in the creative-art-philosophy of Mathematics [capital idea] mathematicians are slaves ["my master"]. [ie mathematicians are slaves to Mathematics].

[initiation into slavery]

In the chapter on the "General Direction of Research" Hadamard first sets aside "practical applications" [science machines.] and then states that the "delicate choice" of subjects of research is "one of the most important things in research" and "according to it we form, generally in a reliable manner our judgement of research students."⁵⁰

Hadamard operates the delicate choice.

Students have often consulted me for subjects of research; when asked for such guidance, I have given it willingly, but I must confess that - provisionally, of course - I have been inclined to classify the man as second rate. In a different field, such was the opinion of our great Indianist Sylvain Levi, who told me that, on being asked such a question, he was tempted to reply: Now, my young friend, you have attended our courses for, say, three or four years and you have never perceived that there is something wanting further investigation?⁵¹

46 Hadamard, Jacques. (1949) p. xii.

47 Hadamard, Jacques. (1949) p. xii.

48 Hadamard, Jacques. (1949) p. xii.

49 Hadamard, Jacques. (1949) p. xii.

50 Hadamard, Jacques. (1949) p. 126.

51 Hadamard, Jacques. (1949) p. 126.

the subjects of research are suggested in teaching and value-judgement follows recognition.
[ventriloquism - classified - provisionally, of course - as first rate. second rate did not listen.
and third rate does not rate. conclusion. rating by self duplication.]

According to Hadamard.

The guide we must [must - importance [of which Poincare pointed out.].] confide in is
that sense of scientific beauty, that special esthetic sensibility.

beauty is boundless.

Hero bound.

That is destiny.

destiny.

According to Harold A. Gould.

[All Indic religious systems have as] their [The One] ultimate purpose life transcendence (*moksha*) because all [The One] assume that sentient [sense] existence is a false perception of reality (*maya*), the facade behind which lies The One (*tat ekam*), *brahman*, who, formless, and because formless eternal, is the sole reality [eg Platonic form].¹

Therefore to transcend life assume

sentient existence [*sensation*] is a false perception of reality.

and in this existence [assumption] transcendence requires Brahman-supervised rituals.²

[i see brahman supervised rituals later.]

Therefore Brahman-supervised rituals are required for spiralling rebirth (*samsara*) over the long pull.³

[Or In the short term I obey and in the long pull I get out [of body].]

The rhyme of unreal body and rebirth mind.

All that is perceived by the senses, all that we are attached to by virtue of our physical existence, is transitory (subject to death and decay) and therefore unreal (*maya*).⁴

He says *sensation* unreal.

According to the Central Leader "your place your paper" Wednesday September 6, 1995.

[Natash says] My husband and I have worked towards slowly buying things once so that hopefully we will have them for life. But now we are back at square one.

[Commentator elucidates] Luckily... they have been left with some [household] goods.

[Natash says] I feel really tired...

I feel numb and distraught

when I begin to think about the sentimental things.⁵

Her sentiments are things. She trained to think her sentiment thing.

She is tired [energy stolen].

¹ Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi. p. 15.

² Gould, Harold A. (1987) p. 16.

³ Gould, Harold A. (1987) p. 16.

⁴ Gould, Harold A. (1987) p. 15.

⁵ *Central Leader*. Auckland, N.Z. p. 1.

She is numb and distraught. She adds numb and distraught. She is distraught and herdistraught numbed.

distraught[her] is numbered.

She[distraught] counts for nothing [unreal].

He numb her [zero - nothing of something] and now she numb her [number - numb of distraught].

The rhyme of unreal body and rebirth mind

fuses the mortal tasks (*karma*) [daily grind] to rebirth [ie atman-brahman - at bra man, eg buying the best for all life].

Gould quotes A.M. Hocart, 1950.

[The conclusion we have arrived at on modern evidence is that] the caste system is a sacrificial organization..⁶

[the best remains unattainable - there is always better]

According to Harold A. Gould.

[nature of caste system.]

The fundamental presupposition which makes the caste system necessary is that reality and immortality are one [and the same thing] and that this eternal state of being is by its very nature the opposite of everything that one associates with mortal existence.

in short necessary one nature opposite. in other words nature of one necessarily opposite. [opposite ie realityandimmortality opposite[equal not] mortal exist sense.

[example]

That which seems real through sensory perception [herbody eg distraught] is in fact [-her reality inside of which she is -] unreal. [feelings are choked off as arrive. organisation taking over.]

and that which seems unreal to mortals [the numbing of distraught], [because their senses and even their normal thought processes cannot perceive or imagine it,]

is the only reality [ie here and now unreal, Platonic forms real].⁷

In this world [ie in this supposition or assumption or summing up or bottom line].

Transcendence can normally take place only by slow degrees [time eg biological clock, eg rate of profit.] because mortal existence in its entirety is arranged in one vast hierarchy [space eg organisation.] which measures the degree to which any living thing [matter eg body.] is immersed in life-process [energy].⁸

⁶ Gould, Harold A. (1987) p. 8. Gould is quoting A.M. Hocart (1950) *Caste: A Comparative Study*, Methuen: London. p. 17.

⁷ Gould, Harold A. (1987) pp 16-17.

⁸ Gould, Harold A. (1987) pp 16-17.

Her life process [eg distraught, eg birthing] is defecation [ie pollution] and his life process [eg mind, eg thought ie number] is birthing [is purity].

[are you seeing the split of living [into defecation and birthing.] and the hierarchy of the split [pollution and purity.] and the assignation of herbody birthing to defecation [eg nature.] defined as pollution and the birthing of his mind [number] defined as purity.]

According to Gould.

[In this existence.] The Truth (law) of this division - that all mortal existence is an illusion (*maya*) and *brahman* the only reality - applies to everything [including the veil that conceals the Truth.] that is in the cosmos.⁹

the reality of the cosmos is in being into the cosmos to be. breath her in and breath her out and beautify needing her *is* shebehere.

The law [his law] applies to her [every thing]. Her mortal existence [eg distraught] is an illusion and numb [number] - the only reality - applies to her. Law applies to every thing in her.

cosmic - heavenandearth - *uncontainable*.

According to Harold A Gould.

With *karma samsara* at its heart [ie with mortality shorted by rebirth], this conceptual package, [operating in the context of the pre-industrial state,] makes the caste system entirely understandable.¹⁰

The entire understanding of the caste system is packaged in her.

lopa

leaves the function of the deleted unit intact and lets it be represented by zero.¹¹

Panini (1.1.62).

This is the [necessary] meaninglessness of his meaning (symbols).

He shorts her

Once they think I'm going to let them fuck me [convenience] - I'm nothing.¹²

to building pyramids in his sky.

he triangles his way infinity.

⁹ Gould, Harold A. (1987) pp 16-17.

¹⁰ Gould, Harold A. (1987) p. 16.

¹¹ Itkonen, Esa. (1991) *Universal History of Linguistics: India, China, Arabia, Europe*. John Benjamins: Amsterdam. p. 16.

¹² Lewellyn-Jones, Derek. (1981) *Every Man*. Oxford University Press: Oxford. p. 117.

Caste system.

[Gould.]

I have subtitled [this collection of essays on] the caste system "the sacralization of a social order" as a way of stressing my conviction that this ancient social institution was the necessary sociological manifestation of the underlying moral-philosophical presuppositions of Hinduism.¹³

[Hocart's analysis showed essentially that] Indic religion, wherever it became established, transmuted the occupationalized division of labour into a complex sophisticated socioreligious structure which simultaneously performed economic and ritual functions.¹⁴

Some of these groups got integrated into the system by "modifying their values" while others were created by the very logic of the caste system itself. "Race" and "nationality" were transmuted into the religious and economic categories of an intricate division of labour which served religious needs as crucially as purely economic and political needs. [my underlining]

[Thus.]

Without traditional Hinduism there could have been no caste system. Without the caste system traditional Hindu values would have been socially inexpressible.¹⁵

[Necessity - given by Hume as a constant conjunction ie if a, b and if b, a.]

Caste system.

[its enormous longevity.]

the caste system, [its Hindu-ness notwithstanding,] is a system of social stratification rooted in an occupationalized division of labour no different in its fundamental characteristics [qua social stratification,] from [that associated with all of the Old World] high civilizations whose origins are traceable back to the technological [ie tool.] revolution [ie sky god ascendancy.] which began in and on the peripheries of the Fertile Crescent [land between the rivers of Niger and Emperates in middle east eg Babalonia.] ten or so millenia ago [about 8000 BC].¹⁶

[its fame.]

Greek scholars travelling with Alexander the Great in the 4 century BC not only commented on it but had themselves been made aware of its existence by the accounts of even earlier Greek adventurers associated with the Persian expeditions into northwestern India. Greeks subsequently connected with the Seleucid court and the Bactrian kingdoms that succeeded Alexander rendered accounts of it. So did Chinese-Buddhist pilgrims centuries later and European travellers during the mercantilist age [East India Company reconnaissance].¹⁷

One has enormous longevity.

¹³ Gould, Harold A. (1987) p. 1.

¹⁴ Gould, Harold A. (1987) p. 8.

¹⁵ Gould, Harold A. (1987) p. 1.

¹⁶ Gould, Harold A. (1987) pp 1-2.

¹⁷ Gould, Harold A. (1987) p. 2.

Caste system.

There can be no question that Hinduism arose in a cultural milieu that was coming to be dominated by what Schweitzer (1960) termed "world and life renunciation". Trends in this direction seem to be suggested by ceramic seals and other archaeological data associated with the Indus Valley Civilization dating as far back as the third millennium BC.

But even if this degree of antiquity is not ultimately substantiated [by artifacts.], the impulse to regard mortal existence as entrapment in organismic processes

which must be overcome by [his lies ie orders.]

the practice of austerities [eg socially mobilising, eg poverty.],

mystical introspection [eg falling in love mystifies loving to need.] and

Vedic rituals [battlefield and forum ceremonies.].

under the guidance of spiritual mentors [mental spirits ie mathematics.]

is clearly in evidence from the sixth or seventh centuries BC onward.¹⁸

Evidence.

According to Esa Itkonen.

Language

Any universal history of linguistics must start with India, because linguistics has a longer and better tradition in India than anywhere else.¹⁹ As far as recorded history is concerned, Panini's (c. 400 BC) grammar is the origin of Indian linguistics. At the same time it [ie Panini grammar.] determines in a definitive way the nature of subsequent linguistics [eg English.], which consists in elucidating and complementing Panini's sutras.

This is a pervasive feature of Indian culture: sutra literature, formulated as a group of aphorisms [short sayings], is followed by bhasya literature, or commentary.²⁰

[restatement] panini's grammar is pervasive. linguistics [eg mathematicians] formulate ideas into sayings and later linguistics [mathematicians] elevate ie intellectualise [eg commentary].

Script

The oldest sacred scriptures of Hinduism are the four Vedas (c. 1300-800 BC), the most literary of which is the Rg-veda, a collection of hymns whose topics range from the origin of the universe and the praise of various gods to problems of sexual rejection [that be her.].

[The importance of language is expressed graphically in the hymn 10.125, where language personified] as a goddess, [she] glorifies herself in the following terms:

¹⁸ Gould, Harold A. (1987) p. 13.

¹⁹ "The oldest extant treatise on [Greek] language is Plato's (d. 349 BC) dialogue Cratylus (originally Kratulos). Itkonen, Esa. (1991) p. 167.

²⁰ Itkonen, Esa. (1991) *Universal History of Linguistics: India, China, Arabia, Europe*. John Benjamins: Amsterdam. p. 5.

"I gave birth to the father on the head of this world. My womb is in the waters, within the ocean. From there I spread out over all creatures and touch the very sky with the crown of my head.

I am the one who blows like the wind, embracing all creatures. Beyond the sky, beyond this earth, so much have I become in my greatness."

[he does not have to bring her down to earth - earth will earth - but he does. Itkonen comments.]

The [important] idea [his domain.] seems to be that since language can express the holiness of the gods as well as the immensity of the universe, it too shares these same characteristics. This interpretation seems to be confirmed by the fact that brahman, which simply means "sacred word" in the Vedas, acquires in the Upanishads (c. 800-400) [ie his written elevation.], the next set of sacred scriptures, the meaning of "Absolute," "Supreme Being" or "Ground of the Universe," and thus becomes the central [centralised, centralisation.] concept of Hinduism.

[Itkonen summarises the elevation of his word above gods of praise.]

Thus we have the meaning shift [from] "sacred word" to "sacred thing".²¹

words are losing their sacred *soundsation*.

[guttural of news reader. lightener for finish. gusto for opening. - the rapidity of meaningless sounds.]

she is sacred as thing, his thing, his form, his brahman

and her word - I gave birth in my greatness, I distraught in my smallness - silenced [infinitesimal].

[she is a song to sing]

According to Gould.

We know that as Hinduism evolved in the gangetic plains and slowly diffused throughout India, permeating a wide range and variety of societies as it did so [later permeating christianity.], it underwent an enormous institutional development [later eg renaissance ie industry.] and acquired a phenomenal philosophical, doctrinal and ritual corpus expressed through many sectarian systems [eg kingship [ie transition to religious state.], eg democracy [ie transition to economic region.]].²²

According to Gould the effect is

to a convergence between religion [eg progress, enlightenment, reason, science, age of.] and an occupationalized division of labour [ie specialisation eg housework, eg organisational structure [eg utilities, eg company]].²³

21 Itkonen, Esa. (1991) pp 6-7.

22 Gould, Harold A. (1987) p. 13.

23 Gould, Harold A. (1987) p. 12.

The caste system classified society into the sacred knowledge of the priest (Brahmin), the leadership of the warrior king (Kshatriya), the money making of the merchant (Vaisya), the farmer (Sudra) and the unmentionable (Untouchable).

The leadership of the warrior king is by revolving doors. The hand on the door is the priest.

The leader puts his face and his name in the corridor of power [his immortality].

The priest stays out of sight. He secret secretion.

According to Gould.

The innovators... were the Brahmans and the success of their mission lay in the fact that the basic moral and cosmological concepts out of which it was constructed became universally diffused (varying only in nuance) through all of the sectarian varieties of Indian religious experience and penetrated all of the cultures that were dispersed over the Indian subcontinent.²⁴

The universality of the diffusion (varying only in nuance) is due to the incarnation of his sacrifice here on earth. [nuance - by degrees]

According to Abinash Chandra Bose, 1966 (as relayed by Gould).

The Deity allowed his absoluteness to be sacrificed so that he could be manifested in the world of space and time.²⁵

manifest in the world of space and time the world becomes a sacrifice.

Society itself (*varna*) is sacralized and becomes an instrumentality of the sacrifice.²⁶

Gould.

he sacralise by sacrifice.

According to David Bergamini.

Not until the mathematicians have finished can the engineers proceed with the construction of space craft and launching of flights.

The importance of mathematics was emphasized in the first Mariner flight towards Venus. A minute typographical slip in one mathematical equation that was fed into a computer [his other brain.] ruined the entire flight - the 7 million pound Mariner [you see how heavy he is.] went off course and had to be destroyed.²⁷

All that work hung on single fling.

²⁴ Gould, Harold A. (1987) p. 12.

²⁵ Gould, Harold A. (1987) p. 14. Gould is quoting Abinash Chandra Bose (1966) *Hymns from the Vedas*. Asia Publishing House: New York. p. 287.

²⁶ Gould, Harold A. (1987) p. 14.

²⁷ Bergamini, David. (1965) [1963] *Mathematics*. Time-Life International: Netherlands. p. 58.

Here is the 7 million.

For a single space flight, they [mathematicians in the United States.] must compute about 100 trajectories, then choose the best one - plus another 20 or so alternatives for emergencies. Among the myriad factors they have to deal with are the possibilities of collision with meteorites, the safest routes through radiation, and the weight and rate of expenditure of fuel.

The actual calculation of each trajectory takes a computer a matter of seconds - but only after five people have worked four or five months to feed it the correct information.²⁸

Here is the 7 million.

Those four or five months are his salaries and the salaries of the varnas [occupational division of labour] working under him including the expense of making his machines.

His machines are biggest computer. He need counter.

His machines are fastest, loudest, furtherest, highest, biggest, never menopause [eg atomic bomb, star wars].

The chief employers of mathematicians in the United States are the Department of Defence [supervising making of war machines.] the aircraft and electronic industries [learning to fly [and therefore minaturise.] and target his brain.] and the universities [training recruits and researching computers [eg artificial intelligence.] eg New zealand.].

According to David Bergamini.

The mathematical problems posed by a programme to land men on the moon would have been insoluble just over a decade ago. The American moon programme [United States - his centralized working space.] calls for millions of additions and subtractions to calculate effects of the ever-changing gravitational pulls of earth, moon and sun on a rocket in space.²⁹

Feeding the "additions and subtractions" are his measurers at sightings strategically located around the entire particle[eg earth]. They are observatories.

defence department, mathematics department, space department, matter department, energy department, air department, electric department, science department.

Hallowed ground.

Max Weber, 1958, called the achievement a Brahman theodicy.³⁰

28 Bergamini, David. (1965) [1963] p. 58.

29 Bergamini, David. (1965) [1963] p. 36.

30 Gould, Harold A. (1987) p. 6.

Theodicy.

the vindication of divine province in view of the existence of evil!³¹

Looking through ill [the view in his existence] he reaches for the stars.

He reaches for

her sight, her flight, her place, her body, her spirit, her breath, her flow, her wo

and he escapes her existence.

he escapes her unpredictability, her life of spontaneity, her mesh [and she escapes his non existing].

CHAAAAAAAAAAAAAAAAAAAAAAAAAOOOS.

According to David Bergamini.

To work [the millions of additions and subtractions] with pencil and paper would take human beings centuries [has taken centuries.]. The moon-flight calculations will be made by electronic computers both at ground control centres and on the space ships themselves. These computers will calculate the forces acting on a rocket, keep pace with its progress through the heavens and suggest adjustments for speed and direction.

All this is the result of learning how to count faster and faster. What began as a way of getting man beyond the number 1 will get him beyond the earth.³²

He seeks to escape his destiny.

His destiny [negative numbers] are catching.

He sacralise by sacrifice.

[According to David Bergamini.]

One important field in which they [mathematicians] work is celestial exploration: mathematicians must do the spade work for the human race.

He sacrifice [spade work] for the race.

The race against his destiny.

he is out there and I am in here.

he thinks he is leaving her behind. and soon he must leave behind for she is not his her any more. she becoming uncontrollable.

He defined her inert and dead and now she is throwing up

³¹ Oxford English Dictionary (1990)

³² Bergamini, David. (1965) [1963] p. 36.

and when she comes up dead [bird fall from sky, fish on shore] he don't know why.

According to Galileo Galilei [Assayer] at the beginning of science.

I say that upon conceiving of a material or corporeal substance, I immediately feel the need to conceive simultaneously that it is bounded, and has this or that shape; that it is in this place or that at a given time; that it moves or stays still; that it does or does not touch another body; and that it is one few or many. I cannot separate it from these conditions by any stretch of my imagination. But that it must be white or red, bitter or sweet, noisy or silent, of sweet or foul odour, my mind feels no compulsion to understand as necessary accompaniments....

For that reason I think that tastes, odours, colors, and so forth are no more than mere names so far as pertains to the subject wherein they reside, and that they have their habitation only in the sensorium. Thus if the living creature were removed, all these qualities would be removed and annihilated... I do not believe that for exciting in us tastes, odours, and sounds there are required in external bodies anything but sizes, shapes, numbers, and slow or fast movement; and I think that if ears, tongues, and noses were taken away, shapes and numbers and motions would remain, but not odours or tastes or sounds.

These, I believe, are nothing but names apart from the living animal - just as tickling and titillation are nothing but names when armpits and the skin around the nose are absent.³³

This is his repulsion of sensorium.

[she is sensorium he is secretion.]

You can see Galileo's assumption at the beginning ["I say,"]. He up and on conceiving [birthing thought] and immediately upon birthing his thought he binds ["bounded"] shape.

to grasp shape - This is the Greek heritage [geometry] taking from the Christian.

He binds place ["it is in this place"] and time ["at any given time"].

he lets it be represented by zero - This is the Indian heritage [al-jabr] taking from the Christian.

"that it does or does not touch another body"

This is contamination of body - pollution is touch, purity isolation.

And as Galileo states for the rest of science to hear

I cannot separate it [material or corporeal substance] from these conditions by any stretch of my imagination.³⁴

He has already separated from his imagination - separation is the condition [in above sentence] from which he cannot separate. His conditions is material or corporeal substance.

³³ Ludovico, Geymonat. (1965) [1957] *Galileo Galilei: A biography and inquiry into his philosophy of science*. [trans Stillman Drake] [ref.] p. 105.

³⁴ Ludovico, Geymonat. (1965) [1957] p. 105.

The Aristotlean logic is impeccable.

1. separate. "I say"
2. attach to separate. "For that reason"
3. say inseparable from separate. "I believe"

The significance of Galileo's syllogism is spelt out by Ludovico Geymonat, 1957.

The clarity and importance of these Galilean pages must be evident, because they indubitably opened the way which has since been travelled by modern science. ...

Even today, when through our improved critical knowledge we are more disposed to identify the concept of "explanation" of sounds, colours, tastes, etc., with that of their "reduction" to primary qualities [ie even today when the logic of reduction is unbested.], we must still admit that such a reduction represents a step of overwhelming importance in the explanation of secondary qualities.³⁵

Divisive step [Faust].

Galileo understood exactly where he was going.

According to Galileo [this is Galileo's famous reply to the Church's word of God [ie bible].

Philosophy is written in this grand book - I mean the universe - which stands continually open to our gaze, but it cannot be understood unless one first learns to comprehend the language and interpret the characters in which it is written. It is written in the language of mathematics, and its characters are triangles, circles, and other geometrical figures, without which it is humanly impossible to understand a single word of it; without these, one is wandering about in a dark labyrinth.³⁶

[Note the double negative "without which it is humanly impossible" or is humane with mathematics.]

he is in a dark labyrinth so he thinks his humanity is light.

Krishna's advice - think your humanity is light when in dark labyrinth [dark labyrinth - in Arjuan's case family fight, his brother, his father, his mother, his sister, his uncle, his family bound tight.]

Hitler's struggle for existence not subordinated to aesthetical conditions. [struggle for existence - in Hitler's case the yoke of slavery is and always will remain the most unpleasant experience that mankind can endure.]

According to David Bergamini.

The several hundred mathematicians recruited for the wartime Los Alamos project [United States.] to develop the atomic bomb had at their disposal just one IBM machine, a rudimentary prototype of later computers... [named ENIAC.]

³⁵ Ludovico, Geymonat (1965) [1957] p. 105-106.

³⁶ Ludovico, Geymonat (1965) [1957] p. 107.

Yet in the post war project to develop the H-bomb, Dr Stanislaw Ulam proved a match for the "thinking machines". A host of calculations had to be made to decide whether the bomb was feasible. The data were given to a team working with the computer ENIAC - and also to Dr Ulam. Doing calculations the long, old-fashioned way, Ulam and one assistant turned in their answers even before the instructions to ENIAC had been completed.³⁷

He is racing. This is after war race.

Where is he going.

A host of calculations had to decide whether the bomb was feasible.³⁸

The question that was going around and around in his head was whether an atomic explosion - exploding her essence - would woorld in unforgiving chaining action.

CHAAAAAAAAAAAAAAAAAAAAAAAAAAAAAOS.

Remember Einstein - energy equals mass at the speed of light.

He had to get it out to a simple yes or no answer.

mass or speed of light.

white or red, bitter or sweet, noisy or silent, of sweet or foul odour, my mind feels no compulsion to understand as necessary accompaniments..³⁹

According to David Bergamini.

His [Ulam's] triumph over ENIAC led Dr Edward Teller, head of the project, to remark later: "In a real emergency the mathematician still wins - if he is really good."⁴⁰

He is going for heroism in the emergency [theatre] race to make war (bombs).

His is not to wonder why.

According to George Sarton.

The capriciousness of mathematical development cannot be emphasized too much....

[to ask where going is to complain of lack.]

It is as if an explorer of an unknown territory complained of the absence of maps, or the student of an unknown language of the lack of grammars and dictionaries...

[he is unknown place speaking unknown tongue.]

³⁷ Bergamini, David. (1965) [1963] p. 60.

³⁸ Bergamini, David. (1965) [1963] p. 60.

³⁹ Ludovico, Geymonat. (1965) [1957] *Galileo Galilei: A biography and inquiry into his philosophy of science.* [trans Stillman Drake] [ref.] p. 105.

⁴⁰ Bergamini, David. (1965) [1963] p. 60.

capriciousness is of the essence of discovery, because we can only know where we are going, and whether it is worth going to, when we are there.⁴¹

He is explorer of "when we are there".

Sarton explains the exploration of "when we are there".

each theory presses forward as it were, and the mathematicians, who are playing with it must needs perceive some of its consequences. The desire to follow them to the limit is then likely to prove irresistible, whether these consequences be useful or not.⁴²

He irresistibly explores usefulness or uselessness - he knows not what he does.

He knows

it is perhaps more possible, and more permissible, for a mathematician than for any other man to secret himself in a tower of ivory.⁴³

and in his towers.

It cannot decrease, it is bound to increase, though no one can foretell the rate of growth.⁴⁴

rate of growth - growth now compared to growth later, ie new growth compared to old growth, ie new birth compared to old birth ie rebirth.

He is rebirthing.

he thinks he is rebirthing - his rebirthing is in his mind.

According to Gould.

Samsara, or rebirth, is concrete testimony as to the fidelity with which the individual has conformed to caste *dharma* - ie the moral significance of their actions [my underline].⁴⁵

His morality is his creativity [rebirth] and his creativity his morality.

He is on his way to divinity [one plus one plus one].

He is there.

41 Sarton, George. (1936) *The Study of the History of Mathematics and The Study of the History of Science*. Dover: New York. pp 18-19.

42 Sarton, George. (1936) p. 19.

43 Sarton, George. (1936) pp 19-20.

44 Sarton, George. (1936) p. 14.

45 Gould, Harold A. (1987) p. 17.

From here to there.

According to Laing.

in fear and trembling... [discover] irredeemably alone.⁴⁶

Example.

Freud footnotes (as relayed by Laing).

during this long period of solitude, the child had found a method of making himself disappear. He had discovered his reflection in a full-length mirror which did not quite reach to the ground so that by crouching down he could make his mirror-image "gone".⁴⁷

According to Laing.

by the help of the mirror... there were two "hims", one *there* and the other *here*.⁴⁸

According to Laing.

in overcoming or attempting to overcome the loss or absence of the real other in whose eyes he lived and moved and had his being he becomes another person to himself who could look at him from the mirror.⁴⁹

He becomes the other person [mirror person] and looks at himself.

According to Laing.

this little boy of the "two selves"...

retains his awareness of himself as an object in the eyes of another by observing himself as the other.⁵⁰

He sees himself as if he is the [m]other and as the other sees himself as a thing [he is not there.] and he retains this seizure of himself in himself.

he takes himself as the other prisoner.

According to Laing the prisoner

as opposed to a person... has no subjectivity of its own, and hence can have no reciprocal intentions.⁵¹

This is what he sees as himself when he sees himself as his imagination of the other.

⁴⁶ Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. p. 37.

⁴⁷ Laing, Ronald D. (1960) p. 116.

⁴⁸ Laing, Ronald D. (1960) p. 117.

⁴⁹ Laing, Ronald D. (1960) p. 117.

⁵⁰ Laing, Ronald D. (1960) p. 117.

⁵¹ Laing, Ronald D. (1960) p. 76.

This is his imagination.

This is Galileo.

tickling and titillation are nothing but names... ⁵²

if the living creature were removed, all these [sensory] qualities would be removed and annihilated... ⁵³

He removes the living creature by hunting her down.

Her habitation is

only in the sensorium.⁵⁴

He therefore takes away [subtracts].

tastes, odours, and sounds... [and therefore] ears, tongues, and noses...

These, I believe, are nothing but names...⁵⁵

And with sensorium nothing but names

shapes and numbers and motions... remain.⁵⁶

This is Galileo announcing the birth of what remains - force endures, preserves, ensures ... reality.

She is deleted - by lopa!

He is doing, undergoing, happening.

She is nominal [that].

He is

the active ending [and] tells that there is an agent [doing, undergoing, happening].⁵⁷

Panini.

[that ie nominative]

[agent ie there] [there ie agent] [ie that is] [that is that and agent is agent is doing, undergoing, happening.]

⁵² Ludovico, Geymonat (1965) [1957] p. 105.

⁵³ Ludovico, Geymonat (1965) [1957] p. 105.

⁵⁴ Ludovico, Geymonat (1965) [1957] p. 105.

⁵⁵ Ludovico, Geymonat (1965) [1957] p. 105.

⁵⁶ Ludovico, Geymonat (1965) [1957] p. 105.

⁵⁷ Iitkonen, Esa. (1991) *Universal History of Linguistics: India, China, Arabia, Europe*. John Benjamins: Amsterdam. p. 33.

There.

According to Jacques Hadamard writing on originality directing [the inventive work in] mathematics.

As Dr. de Saussure rightly observes, the intervention of emotional causes is often possible (he gives me typical examples in the life of Freud, the creator of psychoanalysis). However, this chances to be less the case as concerns mathematics, on account of the abstract character of that science where, according to Bertrand Russell's celebrated word: "We never know what we are talking about, nor whether what we are saying is true."⁵⁸

The status of Dr de Saussure is given by his title and by his right observation and by de Saussure demonstrating his superiority to Freudian psychoanalysis by characterising emotional causes in terms of Freud's life and thus establishing de Saussure's expertise in the subject matter of emotional causes. de Saussure's expert observation (according to Hadamard) is that emotion as a cause is often possible. Hadamard comments that the possibility of emotion directing original research in mathematics lessens as abstraction increases.

Hadamard quotes Russell's recognition of the abstract [nature of mathematics].

We never know what we are talking about, nor whether what we are saying is true.⁵⁹

He proofs his past to see if he is true.⁶⁰

According to mathematician Michael J. Crowe.

In presenting a theorem,

first we name it and state it precisely so as to exclude the exceptions it has encountered in the years since its first formulation;

then we prove it;

[and third he uses his proof to prove more of his past.]

finally, we employ it to prove results that were probably known long before its discovery. In short we reverse history.⁶¹

He looks to prove his existence here first by presenting a theorem and then proving the theorem is a theorem [theorem ie attached to a self-evident truth, self-evident truth ie axiom, ie self-evident proof ie proof evident to himself.] by looking for a proof in the mirror of his past [*there.*].

⁵⁸ Hadamard, Jacques. (1949) *The Psychology of Invention in the Mathematical Field*. Princeton University Press: Princeton. p. 131.

⁵⁹ Hadamard, Jacques. (1949) *The Psychology of Invention in the Mathematical Field*. Princeton University Press: Princeton. p. 131.

⁶⁰ "Mathematics does not have such a mirror [empirical evidence]; it must create a set of internal values and standards." [mathematician] Jaffe, Arthur. (1990) "Mathematics Motivated by Physics". In *The Legacy of John von Neumann*. (ed) James Glimm, John Impagliazzo and Iadore Singer. American Mathematical Society: Rhode Island. pp 137-150. p. 146.

⁶¹ Crowe, Michael J. (1988) "Ten Misconceptions about Mathematics and Its History". In *History and Philosophy of Modern Mathematics* (ed) William A pray and Philip Kitcher. University of Minnesota: Minneapolis. pp 260-277. p. 266.

In proofing his existence.

the latest expert on analysis works alongside Leibniz and Newton in ordering the area they created;

[he is back there.]

a new Ph.D. in number theory joins Euclid, Fermat, and Gauss in perfecting knowledge of the primes [know how of numbers].⁶²

he trains in his past.

He joins the past to be present.

To join the present to the past

[the relations between spatial configurations and their mutual lawful dependencies,] is something entirely rational.⁶³

Herman Weyl.

he is rootless.

he rationalises his originings [he deletes his beginnings].

he is a question born of doubt.

mathematician Michael J. Crowe sees.

that it took Whitehead and Russell 362 pages of their Principia Mathematica to prove that $1 + 1 = 2$.⁶⁴

he adds himself to himself and gets something entirely different.

he has his destiny to be.

mathematician philosopher Herman Weyl sees.

The ultimate foundations and the ultimate meaning of mathematics remain an open problem.⁶⁵

This is the prototype of deductive science [he is open to problem and closed answer].

he has no beginning. no alpha, no omega.

so he feels no soil so he bears no fruit.

62 Crowe, Michael J. (1988) p. 267.

63 Weyl, Herman. (1949) *Philosophy of Mathematics and Natural Science*. Princeton University Press: Princeton. p. 3.

64 Crowe, Michael J. (1988) p. 266.

65 Weyl, Herman. (1949) p. 219.

There.

His objective.

According to mathematician Herman Weyl, 1949 [got to the United States with Einstein and von Neumann and before Hitler or after the cold war].

Constructive natural science has the general task of assigning

[to the objects such constructive quantitative characteristics as will make their behavior, under circumstances described by the characteristics of the same kind,]

completely determinate and predictable on the basis of the natural laws.

[there he is nature and she is chaos.]

[Weyl comments.]

The implicit definition of characteristics is tied to these laws.⁶⁶

Weyl is explicit. The laws "natural" and "completely determinate and predictable" and are tied to the definition explicit in the characters (and implicit in the definition of characteristics).

the laws he ties to reality and chaos her appearance.

he yoke her.

yoke.

completely determinate and predictable.

Herman Weyl prefaces' the objective law of natural science with the objective of mathematics.

By subjecting the observed motions to this law, it is possible to obtain data for the numerical evaluation of the ratios [comparisons.] of the masses of the individual bodies before and after the reaction.⁶⁷

By subjecting her to his law, by seeing what she does when he does what he does to her [his agency] he realises himself.

He makes himself real.

For it is only in the mother's presence that he is able fully to *live* and *move* and *have his being*.⁶⁸

R. D. Laing, An Existential Study in Sanity and Madness, 1960.

He weeps.

⁶⁶ Weyl, Herman. (1949) p. 148.

⁶⁷ Weyl, Herman. (1949) p. 148.

⁶⁸ Laing, Ronald D. (1960) p. 118.

he joins the past and is absent here and he joins the present to the past and takes us there.

he is making zero.

There.

Herbert Robbins "one of the world's leading statisticians" was asked "How do you feel about being a mathematician." and answered the question this way.⁶⁹

Most people acquire a certain expertise, and they work in fields where their expertise can be used. I don't have any expertise. If I were a Picasso, I could wake up in the morning and say: "Well, I think I'll paint a Picasso today." And by the end of the day I would have painted a real, genuine Picasso. Although it may not be one of my best, it would be another Picasso and it would be discussed by art critics and sold to collectors, and so on. Another day, another painting.

Now if I get up in the morning and say, "I think I'll do something in mathematical statistics," at the end of the day I've got a wastebasket full of paper and nothing to show for it. And likewise the next day, and the next. I cannot do something by willing myself to do it, and what I finally produce is usually complete junk. I've probably wasted more paper than any mathematician in the world. I have no idea whether I'll ever do anything worth talking about for the rest of my life.

I'm not even like a dentist who comes home and can tell his wife: "Today I did three fillings and two root-canals, and I saved several people from serious tooth decay. Now let's have dinner."

What did I do today? I talked to a few people. I tried to think about something and it came to nothing. Finally, I found that I was just repeating what some other researcher had already done. The day's been a total loss.⁷⁰

he thinks his something is something and his nothing nothing.

He has.

something and it came to nothing.

He has.

no idea [whether I'll ever do anything worth talking about for the rest of my life.]

He has.

nothing to show [for it].

He has.

a total loss.

He has.

the rest of my life.

⁶⁹ Albers, Donald and Alexanderson, G.L. (eds) (1985) *Mathematical People: Profiles and Interviews*. Birkhauser: Boston. p. 283.

⁷⁰ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 294.

begin originings (*responsibility*).

Robbins' states the mindeffect of hunting at the top.

Most mathematicians are unable to cope with this. I see so many who have stopped working, or are just repeating themselves and basking in former glory. There are so many ways this emotional deprivation can get to you - the fact that you're just looking at the interior of your skull as though you were inside an egg, and there's no world except what you see inside. In most cases, there's no real contact with humanity, history, or culture in general.⁷¹

mozart played his violin and the earth was light.

energy equals mass times light squared.

he takes her body and throws at light speed and calls her energy in space.

souless.

begin originings (*recognition*).

There.

According to mathematician Herbert Robbins "one of the world's leading statisticians".

let me mention a remark that J. Robert Oppenheimer once made.

As you know, his attitude toward the H-bomb changed from being opposed to being in favour of it. Oppenheimer said that originally he was opposed to the H-bomb because it served no useful purpose. But once a really clever way of making it had been proposed, it was so "sweet" - from the point of view of physics - that it was impossible not to try it.

My blood ran cold when I read that. What kind of enterprise were we engaged in when something can be so technologically attractive that, even though it may involve the death of millions of people, a scientist must do it because of its scientific sweetness?

One of the things I'm happy about is that I didn't work on nuclear weapons. I know many mathematicians who contributed to producing fission and fusion weapons. I'm glad I didn't. But then, nobody asked me to.⁷²

The interviewer asks

"What about those who teach mathematical techniques that may be used for destructive purposes?"⁷³

[Robbins replies.]

⁷¹ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 294.

⁷² Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 295.

⁷³ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 295.

I hope that nothing I do will be used for purposes I don't approve of, but I know perfectly well that it will. Its inevitable. There's nothing I can do about it.⁷⁴

Therefore his life-blood is running cold.

Its inevitable. There's nothing he can do about it.

he rests his "happy" and his "glad" on his hopelessness.

What kind of enterprise were we engaged in when something can be so technologically attractive that, even though it may involve the death of millions of people, a scientist must do it because of its scientific sweetness?

Herbert Robbins.

[left behind ["were"]]

he is a question born of doubt.

begin originings.

There.

According to mathematician Paul Halmos.

Most mathematicians think of a hierarchy in which mathematics is above physics, and physics is higher than engineering. If they do that, then they are honor-bound to admit that philosophy is higher than mathematics...

Even as a philosopher, I tended toward math.

Paul Halmos was "Von Neumann's assistant".⁷⁵

Johnny von Neumann inspired Paul Helmos.⁷⁶

The first day that I met him he asked if it would be more comfortable for me to speak Hungarian, which was his best language, and I said it would not. So we spoke english all the time.

And as I said, his speed, plus depth, plus insight, plus inspiration turned me on [to mathematics].⁷⁷

What is mathematics.

According to Paul Helmos.

It is security.

Certainty.

⁷⁴ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 295.

⁷⁵ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 125.

⁷⁶ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 125.

⁷⁷ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 127.

Truth.

Beauty.

Insight.

Structure.

Architecture.⁷⁸

They are intimately interconnected, and they are all facets of the same thing.⁷⁹

numbers are sensations of insecurity yoked to sweetness.

beginoriginings.

There.

According to mathematician Lipman Bers.

A working mathematician is always a platonist. It doesn't matter what he says.⁸⁰

According to mathematician Ronald L. Graham.

in some sense, the basic reality is mathematics.⁸¹

Kurt Godel was "the mathematical logician at the Institute for Advanced Studies in Princeton".⁸²

According to Paul Erdos "one of the best known, most prolific and widely travelled of mathematicians" [published around nine hundred papers.].⁸³

Godel I talked with a great deal. He was certainly a remarkable intellect. He understood everything, even what he didn't work with.

According to mathematician Olga Tausky-Todd.

If you asked him [Godel] a definite question which required some mathematical manipulation, he would write it down in logic symbols.⁸⁴

Godel is logician.

⁷⁸ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 127.

⁷⁹ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 127.

⁸⁰ Albers, Donald, Alexanderson, G.L. and Constance, Reid. (eds) (1990) p. 19. The interviewers of the 15 mathematicians write "If there are any anti-Platonists in this book, I failed to find them." p. xiii.

⁸¹ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 113. Albers, Donald, Alexanderson, G.L. and Constance, Reid. (eds) (1990) p. 19.

⁸² Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 360.

⁸³ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 83 and 87.

⁸⁴ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 318.

Mathematician Paul Cohen "has won two of the most prestigious awards in mathematics (the Fields Medal and the Bocher Prize)... [and] in two completely different fields: analysis and logic".⁸⁵

According to Paul Cohen.

Godel himself had the platonic view that the question demanded an absolute answer [and that, therefore, neither his proof of the consistency of the continuum hypothesis with the axioms of set theory nor mine of its independence from them was a final answer].⁸⁶

logic seeks final answer from question.

he embodies doubt.

According to biographer mathematician Hao Wang.

He [Godel] died of "malnutrition and inanition" caused by "personality disturbance," according to the death certificate (on file in the Mercer County courthouse, Trenton).⁸⁷

[inanition - emptiness, esp. exhaustion from lack of nourishment. oed.]

he body doubt.

⁸⁵ Albers, Donald, Alexanderson, G.I. and Constance, Reid. (eds) (1990) *More Mathematical People: Contemporary Conversations*. Academic Press: New York. p. 43.

⁸⁶ Albers, Donald, Alexanderson, G.I. and Constance, Reid. (eds) (1990) p. 54.

⁸⁷ Wang, Hao. (1987) *Reflections on Kurt Godel*. MIT Press: Massachusetts. p. 15.

transcendence.

Here.

According to Laing.

his self is virtually unembodied. The self is probably conceived as immortal or made of nearly imperishable non-bodily substance. He may call it "life substance" or his "soul," or even have his own name for it [eg beauty, creativity] and feel that he can be robbed of it. [This was one of the ideas most central to Schreber's (1955) famous psychosis].¹

He can be robbed of his creativity and soul and beauty and truth.

According to Constance Reid "was not trained as a mathematician, but she is well known for her books on mathematics and mathematicians".²

All the mathematicians I have talked to have said that von Neumann had the quickest mind they ever knew. He and Hilbert [the figure who set the questions for those who followed died in ref.] worked together, for a period, when Hilbert was old and von Neumann was young.³

Constance comments on her ignorance.

I would like to have sat in on those sessions.⁴

Hilbert set a series of questions with one end in mind.

Francoise Ulam, wife of mathematician Stanislaw M. Ulam, is not a mathematician. Francoise Ulam "became aware that he [Johnny] seemed to be always willing to go wherever the action was!"⁵

Francoise comments on her ignorance.

I never saw Johnny other than properly dressed in a business suit and tie, no matter what the occasion.⁶

According to Francoise Ulam.

I first met Johnny in 1941 when Stan introduced me to him, at a mathematical meeting in Chicago shortly after we were married. That morning the mathematicians had been offered, for distraction, a slaughterhouse tour.

Of course, Johnny had gone along! (Stan and I more cowardly passed this up.) I say "of course" because it was not long before I became aware that he seemed to be always

¹ Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. p. 149.

² Albers, Donald and Alexanderson, G.L. (eds) (1985) *Mathematical People: Profiles and Interviews*. Birkhauser: Boston. p. 271.

³ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 275.

⁴ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 275.

⁵ Glimm, James and Impagliazzo, John and Singer, Isadore (eds). (1990) *The Legacy of John von Neumann*. American Mathematical Society: Rhode Island. p. 10.

⁶ Ulam, Francoise. (1990) "Nonmathematical Reminiscences about Johnny von Neumann". In *The Legacy of John von Neumann*. (ed) James Glimm, John Impagliazzo and Isadore Singer. American Mathematical Society: Rhode Island. pp9-13. p. 9.

willing to go wherever the action was! He joined us after the tour, pale and shaken, and admitted that it had been a rather gory trip.⁷

She saw him bodyshaking and palpitating.

She saw him saw death.

According to Francoise Ulam.

There were but few other times when I saw him visibly upset and not his usual composed self.

One, when he came to us immediately upon returning from the Alamagordo bomb test.⁸

She saw him saw death.

According to Francoise Ulam.

Another, on what was to be his last visit to Los Alamos. He already knew the nature of his illness, and did not look well at all. But at our house for lunch, he would not tell Stan what was wrong.⁹

He was silenced.

Francoise Ulam saw Johnny there when they were here.

I used to marvel how anyone could be so sociable and still do creative work, until I realized that you, mathematicians, live a double life. [Faust.]

Even when you are here, with us, on the earth, your eyes have a look that shows you are cerebrating!

[she gives their name for their activity.]

"Thinking!" you call it.

[she speculates.]

I suppose that Johnny's mind was always tuned to the far reaches of abstract cogitations and it did not matter whether he was at work or play.¹⁰

She names their activity thinking and defines as "tuned to the far reaches of abstract cogitations".

She names their activity "whether at work or play".

She no longer marvels at their creativity at work and play she knows.

7 Ulam, Francoise. (1990) p. 10.

8 Ulam, Francoise. (1990) p. 10.

9 Ulam, Francoise. (1990) p. 10.

10 Ulam, Francoise. (1990) p. 10.

he is there.

he joins the past and is absent here and he joins the present to the past and takes us there.

Here.

Laing sees no mind [no body, no mind].

if he could not see himself there [in the mirror], he himself would be "gone;" thus he was employing a schizoid presupposition by the help of the mirror, whereby there were two "hims," one there [in the mirror] and the other here.

That is to say, in overcoming or attempting to overcome the loss or absence of the real other in whose eyes he lived and moved and had his being, he becomes another person to himself who could look at him from the mirror.¹¹

no mind - the loss or absence. there absent here.

According to Harold A. Gould.

to the priestly minds that evolved this system [caste system] of thought the biological realities of organismic existence seemed to somehow represent the opposite of what immortal existence and being must be.

They saw the blood and gore associated with birth, the suffering and deformations associated with disease and violence, the repugnancies associated with waste effusions from the human body, and the decay and putrefactions associated with death as all connoting imprisonment in a body and a world which, as long as one could find no way to transcend it, must remain irretrievably entangled in it for life after life.

Mortal existence was permeated with polluting substances whose control and systematic reduction through time, requiring Brahman-supervised rituals in one's present life and upward spiralling rebirth (*samsara*) over the long pull, were the essential ingredients for finding a way out (*moksha*).¹²

control and systematic reduction through time.

there absent here.

According to M.N. Srinivas, 1965 (as relayed by Gould).

The caste system has enabled a vast number of tiny groups with distinct cultures, occupations and systems of belief to live side by side,

the autonomy of each being respected while at the same time cooperation was ensured between them.¹³

Gould comments on ensuring the cooperation of autonomy.

¹¹ Laing, Ronald D. (1960) p. 117.

¹² Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi. p. 15-16.

¹³ Gould, Harold A. (1987) p. 5. Gould is quoting M.N. Srinivas (1965) *Religion and Society Among the Coorgs of South India*. Asia Publishing House. p. 212.

What was important was the process of "transmutation," something made possible by the enormous moral influence on the entire fabric of Indian society which an emergent class of religious specialists, the Brahmins, were able to exert.¹⁴

his[mathematical] exertion [cooperation] mutates freedom into his autonomy.

and

[according to Celestin Bouglé, 1971 (as paraphrased by Gould).]

[Brahmin] by making himself worshipped [as] a special species....¹⁵

mutates himself into the ritual focal points of the system.

and by mutating to the ritual focal points he becomes transcendent

and transcendent translucent.

Translucent

Niccolo Machiavelli (d. 1527) stated the decisive import of ritual to a prince [prince ie warrior king (kshatriya)].

A prince, then, must be very careful not to say a word which does not seem inspired by the five qualities I mentioned earlier.

To those seeing and hearing him, he [the prince.] should appear a man of compassion, a man of good faith, a man of integrity, a kind and religious man.

And there is nothing so important as to seem to have this last quality [my underlining].¹⁶

For the prince to appear [and reappear by revolving doors] the sixth quality compassion, good faith, integrity and a kind and religious man is resanctified by priest.

According to Gould.

This[resanctification] arises from the need for royal power

[to be continuously resanctified by priestly (ie ritual) power in order for the former]

to retain its sacred legitimacy.¹⁷

According to Louis Dumont (as relayed by Gould).

¹⁴ Gould, Harold A. (1987) p. 6.

¹⁵ Gould, Harold A. (1987) p. 6. Gould is quoting Celestin Bouglé (1971) *On the Caste System*. Cambridge University Press. p. 56.

¹⁶ Machiavelli, Niccolo. (1961) [1640] *The Prince*. [trans George Bull] Penguin: London. p. 101.

¹⁷ Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi. p.

It is not enough that the king should employ Brahmans for the ritual, he must also have permanent, personal relationship with one particular Brahman, his *purohita*.¹⁸

The warrior king in the modern state is the prime minister, the president, the premier.

His personal brahman is the minister of finance.

He talks numbers.

He keeps order.

Order.

I hate taggers,
And if I couldn't hang them, I would put them in stocks and pour paint over them.

Auckland District Court judge Barry Morris (Central Leader, Friday September 1, 1995).¹⁹

The Central Leader reporter asked residents how they felt about graffiti and taggers, and what they thought of the judge's comments.

John.

Hanging is a little drastic but it is not such a bad idea. I think it (graffiti) stems from parental guidance or the lack of it. Parents should be made to provide restoration for what damage graffiti does to property. That would certainly make them think about it because a whack in the pocket always hurts the most.²⁰

John is a fighting man. John sums up his certainly "a whack in the pocket always hurts the most".

wrong.

it always hurts.

Kahu.

Comments like that would get kids more angry. It doesn't resolve the problem. As a judge he should have more thoughtful or mature suggestions than that. There is no one way of solving the problem. But we could limit the sale of spray cans to people under the age of 18 years. They should only be sold to kids who need it for a genuine art project and is accompanied by a parent.²¹

Kahu tries to censure.

wrong.

¹⁸ Gould, Harold A. (1987) p. 19. Gould is quoting Louis Dumont (1962) "Kingship in Ancient India" in *Contributions to Indian Sociology* (no. 6) p. 51.

¹⁹ *Central Leader*. Auckland, N.Z. 19.95. p. 4.

²⁰ *Central Leader*. Auckland, N.Z. 19.95. p. 4.

²¹ *Central Leader*. Auckland, N.Z. 19.95. p. 4.

Seine.

I don't blame the judge for saying that. Graffiti is the hip thing to do among gangs. There is just so much crap around and they use the excuse that it is art. So why don't they go to art school? There are more options in education these days compared to when I was at school.²²

Seine suggests art school.

is art.

is from the h e art.

Barbara.

I think that it was said in the heat of the moment, I don't think he really meant it. If he did then they would also be murderers. I think kids should be made to clean off graffiti themselves and pay for any damages. I don't think parents can always be made responsible, it depends on the age of the child.²³

Barbara forgives the judge and measures the cost [for the erasure] by the age of the child.

she takes the age of the child of the parent and gives to a counting judge.

wrong.

Andrea.

I would make them clean it up or give them some community service to do such as painting murals. As a teacher we always make the punishment fit what they have done and maybe in the process they will learn they have a streak of creativity. The basis of the problem is that they don't take pride in their community and doing something positive might change that.²⁴

"make the payment fit what they have done"

they have paid with their fit.

"and maybe [in the process they will learn they have a streak of] creativity."

they art creativity.

why crime.

Barry.

I hate taggers,
And if I couldn't hang them, I would put them in stocks and pour paint over them.²⁵

²² *Central Leader*. Auckland, N.Z. 1.9.95. p. 4.

²³ *Central Leader*. Auckland, N.Z. 1.9.95. p. 4.

²⁴ *Central Leader*. Auckland, N.Z. 1.9.95. p. 4.

²⁵ *Central Leader*. Auckland, N.Z. 1.9.95. p. 4.

crime is hate.

According to the New Zealand Crimes Act 1961, Interpretation, Section 2. Clause (2).

When it is provided in this Act that any one is liable to any punishment for doing or omitting any act, every person doing or omitting that act is, subject to the provisions of this Act, guilty of a crime.²⁶

guilty. by definition.

wrong.

is from the heart.

Order.

Judgement was summed up by the famous story of the American judge who said:

"Judgement for the plaintiff: Mr Justice Story will furnish the authorities."²⁷

his judgement is a story of just authorities [judicial reasoning].

According to S.M. Waddams.

Judicial reasoning is often result oriented. This becomes as a shock to many beginning law students, who assume that judicial conclusions are reached by logical progression.

Consider a legal test based on the attributes of the reasonable person (this excellent but odious character as A.P. Herbert called him, vainly appealing to his fellow citizens to order their lives after his example). A judge has said that a carrier of a mill shaft cannot reasonably foresee that the mill will be stopped if he delays in delivering the mill-staff, so he is not liable for that loss. On the other hand, other judges have said that the seller of defective machinery can reasonably foresee that it is likely to cause injuries to persons using it, damage to the users property, and financial loss. So the seller is usually held liable for those losses.²⁸

Waddams asks "How does the judge know that the carrier cannot foresee the damage, whereas the seller can?"

Not by any empirical survey of carriers and sellers. The fact is that the judge does not and cannot separate the reason from the result. As one judge said, the reasonable person is but "the anthropomorphic conception of justice". The judge attributes to the reasonable person just those qualities and just that degree of knowledge and foresight that will lead to a result the judge considers desirable. The judge will say that the reasonable seller can foresee injury, therefore liability follows.

But in truth the conclusion is hidden in the reason itself, for by holding that the loss is foreseeable the judge has made the conclusion inevitable. The judge does not investigate the degree of foresight in ignorance of the consequences of his finding on that point, as though he could be surprised a moment later to find that it had led him to

²⁶ Butterworth Group. (1994) *Crimes Act 1961*. Butterworths: Wellington. p. 22.

²⁷ Waddams, S.M. (1992) *Introduction to the Study of Law*. 4th ed. Carswell: Ontario. p. 104.

²⁸ Waddams, S.M. (1992) pp 74-75.

impose liability. He holds that the seller can foresee the loss because he thinks it right that the seller should be made liable [my underlining].²⁹

he holds that he thinks it [judge foresight] right.

therefore judge sight holds right.

where does he get his right.

He is appointed by parliament and his rules [laws] are appointed by politics.

Politics is the winner of the head count.

That is the matter subject to the science of advertising.

Predictable.

Persuadable.

The science of politics measures coercion.

According to Alison M. Jaggar.

Gramsci's concept of hegemony... is designed to explain how a dominant class maintains control by projecting its own particular way of seeing social reality so successfully that its view is accepted as commonsense and as part of the natural order by those who in fact are subordinated by it.³⁰

The judge does not have to carry out "any empirical survey".

The criminality of the crime and the guilt of the criminal are one.

he projects guilt so successfully that his view is accepted as commonsense and as part of the natural order by those who in fact are subordinated by it.

The conclusion [guilt] is in the mind as the path of giving reasons.

Reasonable orders

orders after his example.

According to Arthur L. Goodhart the same set of facts may look entirely different to two different persons and therefore the crucial question of legal principle is "What facts are we talking about?". Goodhart comments.³¹

The judge finds his conclusions upon a group of facts selected by him as material from among a larger mass of facts, some of which might seem significant to a layman, but which, to a lawyer, are irrelevant.

²⁹ Waddams, S.M. (1992) pp 74-75.

³⁰ Jaggar, Alison M. (1983) *Feminist Politics and Human Nature*. Rowman and Allenheld: Sussex. p. 151.

³¹ Goodhart, Arthur L. (1930) *The Ratio Decidendi of a Case*. [A lecture delivered at the University of London] 191-222.

The judge, therefore, reaches a conclusion upon the facts as he sees them.

It is on these facts that he bases his judgement, and not on any others. It follows that our task in analyzing a case is not to state the facts and the conclusion, but to state the material facts as seen by the judge and his conclusion based on them. It is by his choice of the material facts that the judge creates law. A congeries of facts is presented to him; he chooses those which he considers material and rejects those which are immaterial, and then bases his conclusion upon the material ones.³²

His conclusion is inseparable from material and separated from immateriality.

Example.

In *Barwick versus English Joint Stock Bank* the defendant's bank manager fraudently induced the plaintiff to accept a valueless guarantee.³³

In delivering the judgement of the court Justice Willes said.

The general rule is, that the master is answerable for every such wrong of the servant or agent as is committed in the course of the service and for the master's benefit, though no express command or privity of the master be proved.³⁴

In the above case the material fact is the master.

[expression of the slave is immaterial]

Example.

According to the Central Leader "your place, your paper" Wednesday September 20, 1995.

The accident occurred around 7.40 am on Saturday with the driver suffering minor cuts and bruises.³⁵

According to the Central Leader "your place, your paper" Wednesday September 20, 1995.

The Kingsland-based Framework Trust has been recognised as one of the best mental health providers in Australasia....

Spokeswoman Katherine Fell says the key to their success is concentrating on peoples' strength rather than their weaknesses.

[reporter quotes Katherine Fell.]

"The standard medical model looks at peoples' illnesses but we concentrate on the things people can do."³⁶

the standard medical model suppresses body with drugs or cuts material out.

³² Goodhart, Arthur L. (1930) p. 203.

³³ Goodhart, Arthur L. (1930) p. 201. Goodhart is quoting L.R. 2 Ex259 (1867).

³⁴ Goodhart, Arthur L. (1930) p. 201. Goodhart is quoting L.R. 2 Ex 265 (1867).

³⁵ *Central Leader*. Auckland, N.Z. 19.95. p. 1.

³⁶ *Central Leader*. Auckland, N.Z. 19.95. p. 9.

the mental health providers get heavily sedated bodies going or pushes them out.

the driver is suffering a no go.

that is the immaterial.

if you don't get in line you get zero.

The order of traffic is ordained.

Ordination.

According to Gould.

[proposition]

The crucial element [of caste opposition] is a pattern of reciprocal interaction among groups whose hierarchical relationships and specialized functions have been fixed and stabilized by the facts (consequences) of economic inequality and diversification.

[conclusion. description of his economy.]

Its purpose is religious:

To achieve salvation in accordance with the methods for doing so which proceed from the assumptions about the cosmos which underlie Hindu Civilization [my underline].³⁷

the traffic runs to salvation.

According to the american presidential address of economist Robert Aaron Gordon, Dallas, Texas, December 29, 1975.

This road to salvation will not be an easy one

[for those who have been seduced by the siren of mathematical elegance or those who all too often seek to test unrealistic models with out much regard for the quality of relevance of the data they feed into their equations [ie for economists].]

But let us all [all economists.] continue to worship at the alter of science.³⁸

science and company.

[mathematics is split into "mathematical elegance" and realistic computer models of his elegant mathematics and elegant physics [eg bomb].]

Gould comments on what makes transmutation possible.

³⁷ Gould, Harold A. (1987) p. 120.

³⁸ Gordon, Robert A. (1976) "Rigour and Relevance in a Changing Institutional Setting". *American Economic Review*. Vol.66, No.1, (March) 1976. pp 1-13. p. 12.

[What was important was the process of "transmutation," something made possible by] the enormous moral influence on the entire fabric of Indian society which an emergent class of religious specialists, the Brahmans, were able to exert.³⁹

the religious specialists [mathematics] are exerting economists.

economists are worshipping brahman [science of mathematics].

the prince [warrior king (Kshatriya)] is sanctified by disciple [economist].

Mathematician John von Neumann plays his economy.

[proof by contradiction]

According to mathematician Peter David Lax (professor at New York University's Courant Institute, 1990).

Von Neumann... was the central figure of the mid-century.⁴⁰

According to mathematician David Blackwell (distinguished professor at the University of California, Berkeley) 1985.

I remember when von Neumann and Morgenstern's book on game theory came out. It was a very significant book and it's a big book, because they wrote it twice, once in symbols for mathematicians and once in prose for economists.⁴¹

According to economic analysis historian Ingrid H. Rima.

Von Neumann's 1928 paper on the theory of games identified, in principle, the possibility that interacting parties can achieve mutually compatible maxima (or minima).

The winner take-all outcome of a two-person game is not the only outcome if the possibilities envisioned are allowed to be more complex than the either/or outcome of "Holmes arrests Moriarity" or "Moriarity escapes."

Such games as "Treasure Hunt" or "Bridge" readily envision outcomes in which the skill (and luck) of the participants result in a "saddle point," or a division of treasure or tricks, that is a minimax (least loss) or a maximin (least gain) outcome.

Von Neumann's approach was thus the key to solving the puzzle of the indeterminate two-person game and led to their later collaboration in The Theory of Games and Economic Behavior (1944).⁴²

The (mathematical) theory of games is the theory of economic behaviour.

The Romans ran games.

³⁹ Gould, Harold A. (1987) p. 6.

⁴⁰ Albers, Donald, Aleanderson, G.L. and Constance, Reid. (eds) (1990) *More Mathematical People: Contemporary Conversations*. Academic Press: New York. p. 158.

⁴¹ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 27.

⁴² Rima, Ingrid Hahn. (1991) [1978] *Development of Economic Analysis*. 5th ed. Irwin: Boston. p. 496-497.

The colosseum transfixed a quarter of a million for centuries
and held a war machine together.

Today television and radio and newspaper and colosseums hold.

According to the New Zealand Treasury's Brief to the Incoming Government, 1987.

the task that faces the Government is a comparative systems one.

What systematic option out of a wide range of possibilities is to be preferred?

This is the comparative institutional approach which underlies much of the discussion in this book.⁴³

Von Neumann organised (systematised) the comparison of systems [systems ie "a wide range of possibilities"].

He exacted the theory.

The old model was Robinson Crusoe.

Crusoe started with treasure and an island and organised his economy and rescued a coloured time saver - Friday.

That was for nationalism.

Nationalism - the division of freedom by colour[race] and the cooperation of his geography by state religion.

The new model is hard ball.

In the new model the old model is a biological approach.

According to the 1970 Nobel prize winner in economics Paul Samuelson, 1985.

Reactions... against... the methodology of mathematical physics led Alfred Marshall [d. 1924.] and a host of later writers to hanker for a "biological" approach to political economy.⁴⁴

Samuelson sums up against mathematical physics [ie biological approach].

A dispassionate audit of what resulted from this urge would have to report a disappointing paucity up to now of fruitful finds or insights.⁴⁵

In short, bottom line failure.

⁴³ [The] Treasury. (1987) *Government Management: Brief to the Incoming Government 1987*. Vol. 1. The Treasury: New Zealand. p. 1.

⁴⁴ Samuelson, Paul A. (1985) "Modes of Thought in Economics and Biology". *American Economic Review*. Vol.75, No.2, May 1985. pp 166-7 p. 166.

⁴⁵ Samuelson, Paul A. (1985) p. 166.

Paul Samuelson announces several writers (including Paul Samuelson) have been exploring the notion that

what survives under competition, whether in the jungle or the marketplace, may resemble what is achieved in a maximum problem's solution

- even though no participants in the struggle may have any perception and awareness that they as individuals are maximizing anything or awareness that the group ends up doing so.⁴⁶

The first paragraph states the problem. Its the same problem Crusoe faced - survival in the elements [Euclid - self evident in the elements, elements in the self-evident].

There is a difference in the problem - a possible resemblance of survival in the elements to "what is achieved" in a "maximum problem's solution".

Samuelson's maximum problem solution is von Neumann's minimax (least loss) or a maximin (least gain) outcome.

The difference makes no difference.

Samuelson states the new solution in the second paragraph.

even though no participants in the struggle may have any perception and awareness that they as individuals are maximizing anything or awareness that the group ends up doing so.⁴⁷

Its a statement of the old solution - Adam Smith's invisible hand (no participants [are] aware... [and] end up doing so[maximising]).

The new ritual is maximisation.

He is maximising his financial order.

He is revvving up.

Paul Samuelson is a mathematical economist.

Milton Friedman is a proselytising mathematical economist (prophet).

According to Don Brash 1981 general manager of broadband bank (and long time Governor of the New Zealand Inflation Rate) Milton Friedman is "the most influential economist in the second half of the twentieth century."⁴⁸

According to economist[disciple] Milton Friedman.

[T]here is one and only one social responsibility of business

⁴⁶ Samuelson, Paul A. (1985) p. 166.

⁴⁷ Samuelson, Paul A. (1985) p. 166.

⁴⁸ Friedman, Milton. (22 April 1981a) "The Invisible Hand in Economics and Politics". [Lecture] Wellington, New Zealand. p. 1.

- use its resources and engage in activities designed to increase its profits so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception or fraud [my underlining].⁴⁹

so long as business stays within the rules [and ... engages in open warfare eg competition]

I have already dealt with the deception of fraud.

he is selected to referee the game. he has his henchmen [eg police, teachers, parents].

he has his hell [inside and out].

and criminals are untouchable.

O Chaos.

I grieve for thee.

Here.

According to economist Gary S. Becker.

In the mid-sixties, stimulated by the civil rights movement [chaos.], economists began seriously to study racial discrimination and, a few years later, discrimination against women [chaos.].

Numerous studies since then have applied the economic approach to different minorities, and "minority economics" is a thriving field today.⁵⁰

That is the detonation of the democratic state.

his majorities are becoming his minorities and minorities "a wide range of possibilities".

state majorities are becoming regional minorities.

state majorities[the national elite] are becoming minorities[national governments].

and his economic region are becoming his new majorities.

and the economic region[regional parliaments] are becoming the new majorities.

that is the explosion of the economic rate [bill].

the numbers are interregionalised [currency and date and weight and ratebill] and the names are interregionalised [eg telecom[communications, information], corrections[penalty, information] and the laws [eg contract] are interregionalised.

he holds his economy with his democracy.

⁴⁹ Mintzberg, Henry. (1989) "The Case for Corporate Social Responsibility". In *Journal of Business Strategy*. pp 3-15. p. 6. Mintzberg is quoting M. Friedman (1970) "A Friedman Doctrine: The Social Responsibility of Business Is to Increase Its Profits". *The New York Times Magazine*. Sept. 13, pp 32, 33, 122, 126.

⁵⁰ Becker, Gary S. (1976) *The Economic Approach to Human Behavior* by Gary S. Becker. University of Chicago Press: Chicago. p. 15.

O Chaos.

I grieve for thee.

Here.

According to economist Mark Blaug the reputation of economist and 1993 nobel prize winner in economics Ronald H. Coase rests securely on two articles. One article.

The paper on the nature of the firm posed an innocent question which has never been asked before - why do business firms exist at all? - and drew from it an amassing series of implications by a process of pure deduction [Euclid following Pythagorus.].

The argument went roughly as follows:

the purchase or hire of factors of production requires the drawing up of contracts and the process of employing factors in the production of goods and services requires a knowledge of prices, both of which involve the using up of real resources; when the cost of such market transactions reaches a certain level, it pays to replace the market mechanism by a centralised organisation operated on hierarchical principles called a "firm"; but the costs of coordinating inputs rises as the firm grows larger, thus setting a limit to the size of the firm; beyond that size, therefore, additional transactions are farmed out to other, smaller firms.⁵¹

In other words as the firm grows larger additional transactions are farmed out to smaller firms [eg person.]. In other words as the firm grows the growing is by smaller firms. [he calls this economy competition, the egyptians called it rope stretching]

The growth of firms [limited liability or irresponsibility]

and the death and decay of her.

According to Harold Gould the crucial element of caste opposition

is a pattern of reciprocal interaction among groups whose hierarchical relationships and specialized functions have been fixed and stabilized [caste.] by the facts (consequences) of economic inequality and diversification.⁵²

The fact (consequence) of economic inequality and diversification is fixed by the cost of "a knowledge of prices" [Coase].

Prices... measure the opportunity cost of using scarce resources.

Neoclassical economics.

Fixed by a knowledge of how to use the opportunity of scarcity.

A knowledge of opportunity.

a knowledge to scare.

⁵¹ Blaug, Mark. (1985) *Great Economists since Keynes* • Wheatsheaf: Sussex. [resume on Ronald H. Coase.]

⁵² Gould, Harold A. (1987) p. 120.

According to economist Gary S. Becker, 1976.

[I have come to the position that] the economic approach is [a comprehensive one that is] applicable to all human behavior,

be it behavior involving money prices or imputed shadow prices, repeated or infrequent decisions, large or minor decisions, emotional or mechanical ends, rich or poor persons, men or women, adults or children, brilliant or stupid persons, patients or therapists, businessmen or politicians, teachers or students.⁵³

I applied the economic approach to fertility, education, the uses of time [eg driving], crime, marriage, social interactions, and other "sociological, "legal," and "political" problems.

Only after long reflection did I conclude that the economic approach was applicable to all human behavior [eg driving].⁵⁴

He applied. He applied. He applied.

He applied for fame.

He applied vertical thinking.

thinking is vertical [anatomy].

healing whole.

O Chaos.

I grieve for thee.

The question is opportunity therefore opportunity is problem.

According to mathematician Paul Halmos.

I regard them as identical problems.

They are all problems in communication, explanation, organization, architecture, and structure...

Whether it is making clear to a medical doctor [ie business man.] or to a paleontologist [ie scientist.] how to solve a problem in the summation of geometric series, or explaining to a graduate student who has had a course in measure theory why L_2 is an example of a Hilbert space...

The answer is the same - its all communication.⁵⁵

In 1871 mathematical physicist James Clerk Maxwell put forth his famous Demon paradox.

a being whose faculties are so sharpened that he can follow every molecule in his course, and would be able to do what is at present impossible to us...

⁵³ Becker, Gary S. (1976) p. 8

⁵⁴ Becker, Gary S. (1976) p. 8

⁵⁵ Albers, Donald and Alexanderson, G.L. (eds) (1985) p. 129.

Let us suppose that a vessel is divided into two portions, A and B by a division in which there is a small hole, and that a being who can see the individual molecules opens and closes this hole, so as to allow only the swifter molecules to pass from A to B, and only the slower ones to pass from B to A. He will, thus, without expenditure of work raise the temperature of B and lower that of A,

in contradiction to the second law of thermodynamics.⁵⁶

In other words if he can so sharpen his faculties [that he can follow every molecule] he will [therefore] be a being able to do what is at present impossible.

reverse the passage of life.

by taking life from life and returning decay.

to take and give life he be

"see the individual molecules" and "open and close the hole".

he be I see the life and death, and I let life in and I let death out, and I let life in and I let her out.

he be I don't know what he be.

O Chaos.

I grieve for thee.

According to mathematician William Asprey mathematician Leo Szilard (1929) showed the way through the paradox lies in treating entropy [energy.] as information.

The entropy that was lost in the gas on account of the Demon's separation of low and high energy particles was compensated for by the information the Demon gained about the motion of the gas particles.

In order to obtain this information the Demon had to introduce negative entropy into the system, explaining the paradoxical net loss of entropy.⁵⁷

he gains information about life and decay in return for death.

He cannot say that.

According to information theory.

⁵⁶ Asprey, William. (1990) "The Origins of John von Neumann's Theory of Automata". In Glimm, James and Impagliazzo, John and Singer, Isadore (eds). (1990) *The Legacy of John von Neumann*. American Mathematical Society: Rhode Island. pp 289-309. p. 291. William is quoting Maxwell (1871) *Theory of heat*. Longmans, Green: London [13] p. 328 as quoted in Leon Brillouin (1956) *Science and information theory*. Academic Press: Illinois. p. 162.

⁵⁷ Asprey, William. (1990) "The Origins of John von Neumann's Theory of Automata". In Glimm, James and Impagliazzo, John and Singer, Isadore (eds). (1990) *The Legacy of John von Neumann*. American Mathematical Society: Rhode Island. pp 289-309. p. 291.

The word information, in this theory, is used in a special sense that must not be confused with its ordinary usage. In particular, information must not be confused with meaning.⁵⁸

he doesn't mean anything when he says information.

According to information theory information is

a measure of one's freedom [of choice when one selects a message].⁵⁹

According to mathematician historian William Asprey, Leo Szilard's 1929 explanation of the paradox was "accepted by the physics community" and [therefore]

information was accepted as a scientific concept, defined by its statistical mechanical properties as a kind of negative energy that introduced order into a system.⁶⁰

A negative energy that introduces order -

a debt that keeps him going and unbearably alive.

In the autonomy of economics information about who goes in and who goes out is interactive behavior.

Games.

The interactive behavior of decision makers (players) whose decisions affect one another.

The major applications of game theory are to economic decisions but the technique applies equally to non-human players (ie strategies, military decisions, interfirm competition for markets).⁶¹

Ingrid Rima.

In the slavery of economics interactive behavior is knowledge[information].

the purchase or hire of factors of production requires the drawing up of contracts and the process of employing factors in the production of goods and services requires a knowledge of prices, both of which involve the using up of real resources; when the cost of such market transactions reaches a certain level, it pays to replace the market mechanism by a centralised organisation operated on hierarchical principles called a "firm"; but the costs of coordinating inputs rises as the firm grows larger, thus setting a limit to the size of the firm; beyond that size, therefore, additional transactions are farmed out to other, smaller firms.⁶²

the contract is for knowledge of who gets what.

58 Asprey, William. (1990) p. 292. Asprey is quoting Warren Weaver ["Shannon's collaborator and popularizer"] in Claude Shannon and W. Weaver (1949) *The mathematical theory of communication*. University of Illinois Press: Illinois. pp 8-9.

59 Asprey, William. (1990) p. 292. Asprey is quoting Warren Weaver ["Shannon's collaborator and popularizer"] in Claude Shannon and W. Weaver (1949) *The mathematical theory of communication*. University of Illinois Press: Illinois. pp 8-9.

60 Asprey, William. (1990) p. 291.

61 Rima, Ingrid Hahne. (1991) [1978] *Development of Economic Analysis*. 5th ed. Irwin: Boston. p. 502.

62 Blaug, Mark. (1985) *Great Economists since Keynes* • Wheatsheaf: Sussex. [resume on Ronald H. Coase.]

the cost of knowledge [of prices, processes] is the negative energy.

the negative energy is her decay and his knowledge is the measure of what she pay or his knowledge of her energy loss and therefore his gain

is his return, and return and return is his returning, and returning is his rebirth, rebirth - he birth, she death.

the mechanism is a central organisation working smaller centres.

the mechanism is a string of one [centralised] and zero [decentralised].

He will, thus, without expenditure of work raise the temperature of B and lower that of A, in contradiction to the second law of thermodynamics.⁶³

James Clerk Maxwell, 1871.

he will be without expenditure

and the temper of her life lowered[frozen] to his law. bleak, blare, desolate.

O Chaos.

I grieve for me.

63

Asprey, William. (1990) p. 291. William is quoting Maxwell (1871) *Theory of heat*. Longmans, Green: London [13] p. 328 as quoted in Leon Brillouin (1956) *Science and information theory*. Academic Press: Illinois. p. 162.

The ritual continuum.

According to Harold A. Gould.

In the ritual continuum, two interrelated processes of exchange are involved. These processes arise from the nature of Hindu ceremonial ritual. In all important domestic ceremonies the priest must occupy the central position in the rituals that are performed. He embodies, as was stated earlier, the sacred knowledge and the sacred state of purity without which the ceremony itself has no magicoreligious efficacy.

The Brahman priest is, in this sense the conferer, the transmitter, of purity from its ultimate, highest source to its immediate, mundane context. This transmission of purity takes place (ideally) according to an order of preference:

the secular Brahman has first priority, the Kshatriya second, the Vaisya next and the Sudra last, of course, in the sense that he cannot receive direct ministrations from the Brahman priest at all.

We may say, then, that the Brahman dispenses ritual purity downward through the caste hierarchy while grain is dispensed upward as payment for this service.¹

The conferer.

According to mathematician Edna E. Kramer.

Zeno's paradoxes in some form have been used as arguments for all the theories of space, time, and infinity that have been propounded from his day to ours.²

Zeno's work is passed on by Aristotle.

According to mathematician Albert Hooper.

The question as to whether a line could be regarded as being made up of an infinite number of points came to a head when a pupil of Parmenides, Zeno of Ela, thought up certain paradoxes, eight of which still survive in the writings of Aristotle and Simplicius, but four of which were sufficient to frighten [Greek] mathematicians away from using the idea of "infinity" until the seventeenth century, when mathematicians had become so deeply interested in the application of mathematics to the realities of time and space that they ignored logical difficulties and developed the "infinitesimal calculus".

We must bear in mind that until the time of the Renaissance, mathematicians, with the partial exception of Archimedes, regarded their subject as a purely intellectual form of reasoning based on certain rigid precepts.³

at the time of the renaissance [began in italy] the realities of space and time were warfare [eg Machiavelli].

the space and time of warefare at the time of the renaissance were trade [eg Italian merchants].

¹ Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi. p. 115.

² Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 295.

³ Hooper, Alfred. (1948) *Makers of Mathematics*. Faber and Faber: London. 325.

that ought to tell you something about the application of mathematics to the immediate mundane context.

the political intrusion of his person.

According to mathematician Morris Kline.

Leibniz was primarily a philosopher and even more versatile; his contributions to mathematics, science, history, logic, law, diplomacy, and theology were first-rate.⁴

first rate saving infinity for himself.

Newton and Leibniz independently invented calculus. Leibniz said "let infinity tend to zero" with Induism "as you please".

For Newton calculus was a step on the way to the stars. The breakthrough Copernicuous paved. All at once mathematics moved from knowing where they were in his sky to knowing how to get out there.

A crowning achievement [ref Newton].

Isaac Newton could write.

I don't know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.⁵

Newton was writing for posterity as hero in his lifetime and knew what posterity would think of him.

he understates himself as "ocean of truth".

Nature and Nature's laws lay hid in night:
God said "let Newton be!" and all was light.⁶

Alexander Pope.

He was enlightenment [brahman]

he does not know her.

true. he does not know her name.

According to mathematician Morris Kline.

Though Copernicuous and Kepler [Kepler exactly measured Copernicuous idea.] were deeply religious men they were not tied to literal interpretations of holy writings.

⁴ Kline, Morris. (1980) *Mathematics: The Loss of Certainty*. Oxford University Press: Oxford. p. 60.

⁵ Hooper, Alfred. (1948) *Makers of Mathematics*. Faber and Faber: London. p. 274.

⁶ Hooper, Alfred. (1948) *Makers of Mathematics*. Faber and Faber: London. p. 275.

They believed their new doctrines to be part of God's design of the universe and therefore wholly acceptable.⁷

Their non literal - transfinite, infinite - interpretation was not tied to the old book. They were talking in to another language. They were still talking into her.

They found a way to make her go.⁸

Kepler stressed the principle of continuity.

the way in which one thing "merges" into another, even though we cannot say exactly when or how the "one thing" ceases to be and the other thing comes into being.⁹

they make her merge into nothing and guilt they cannot say when or how the thing ceases to be.

and when she ceases to be - his something comes into being.

he is in fantasy.

Laing.

The patterns in space and time, their relative permanence and rigidity, do not turn at any time into a natural system or a hyperorganism, although the fantasy can develop, and men can start to live by the fantasy that the relative permanence in space-time of patterns and patterns of patterns is what they must live and die for.¹⁰

According to mathematician Alfred Hooper.

[Leibniz] turned to logic, and before he was fifteen had formed the opinion that both the ancient and medieval treatment of the subject stood in need of reform.¹¹

correct. and logic reformed [i see logic later].

According to Kline.

In a November 1715 letter to the philosopher and champion of Newton, Samuel Clarke, he[Leibniz] said...

God needs to repair and wind up the watch occasionally

"He [God] had not, it seems, sufficient foresight to make it a perpetual motion...the same force and vigour remain constant in the world, and only pass from one part of matter to another, in conformity with the laws of nature."¹²

⁷ Kline, Morris. (1959) *Mathematics and the Physical World*. John Murray: London. p. 120.

⁸ "As the famous nineteenth-century mathematical physicist James Clerk Maxwell said about any mechanical device he did not understand, "What's the go of that?". Kline, Morris. (1959) *Mathematics and the Physical World*. John Murray: London. p. 10.

⁹ Hooper, Alfred. (1948) *Makers of Mathematics*. Faber and Faber: London. p. 240.

¹⁰ Laing, Ronald D. (1967) *The Politics of Experience and The Bird of Paradise*. Penguin: Middlesex. p. 96.

¹¹ Hooper, Alfred. (1948) *Makers of Mathematics*. Faber and Faber: London. p. 316.

¹² Kline, Morris. (1980) *Mathematics: The Loss of Certainty*. Oxford University Press: Oxford. p. 72.

he moves the world with the same force and vigour.

the key conjunction in Leibniz sentence is only [necessity].

brahman is purity.

she is getting out of religious order and he is getting in to her science order.

"force and vigour remain constant in the world".

Remember Hume's law of nature - a constant conjunction [of force in the world].

do I have to spell out hate.

force and vigour only passes from one part of body to another part of body in conformity with the laws of mathematics.

Leibniz.

rape.

Co-inventor of calculus Leibniz took great care in the formulation of his different symbol.

According to mathematician Alfred Hooper, Leibniz complained [in a review of "Newton's first account of fluxions to be published"] that

Newton had always used fluxions instead of his own "differences"¹³

According to mathematician E. T. Bell, 1940, (or any standard text on calculus) the calculus is a differential and integral calculus".¹⁴

she is divided into difference and the loss subtracted in to her.

where does she go.

Bishop Berkeley was writing for a different master [church] for the same slave.

Mathematician Ian Stewart dispels the prejudice to reveal the mathematical point of Bishop Berkeley's criticism.

The thing to realize about Berkeley's objections is that he had the analysts dead to rights. It was a penetrating, informed criticism, and it revealed a horrible gap. He may have been grinding an axe about the difference (or lack thereof) between mathematical proof and religious belief, but he'd thought very hard about what he was criticizing.

Nobody had a really good answer to Berkeley. On the other hand it just won't wash to say that hundreds and hundreds of calculations, all confirmed in other ways, are due to "compensating errors", without explaining why the devil the errors are perpetually conspiring to compensate! Indeed, if you can prove that the errors always compensate, that is tantamount to proving they aren't errors at all.

¹³ Hooper, Alfred. (1948) *Makers of Mathematics*. Faber and Faber: London. pp 319-20.

¹⁴ Bell, B. T. (1940) *The Development of Mathematics*. McGraw-Hill: New York. p. 226.

Moreover, Newton and his followers knew that what they were doing made sense, because they had a slightly more subtle picture (albeit physical) of what was happening.

Berkeley insisted on thinking like an algebraist [I see logic later.], with o [small zero.] being some definite constant. Then o must be both zero and non-zero, an absurdity. But Newton thought of o as a variable which can be made to approach 0 as closely as we please without actually vanishing. Newton thought of the whole process whereby o shrinks to zero;

Berkeley wanted Newton to fix its value at the instant before it disappeared forever, which he couldn't do. Newton knew that Achilles will catch the tortoise eventually because he is running faster; Berkeley was trying to make Newton isolate the instant immediately before the tortoise is overtaken, it being clear that there is no such thing.

Nobody took the slightest notice, because the method worked beautifully, logic or no.¹⁵

that is his [his story of] mathematics in paragraphs or in last sentence - take your pick.

the mathematical method is

approach 0 as closely as we please without actually vanishing.

and the no matter [no matter, no mind] is

it being clear that there is no such thing as vanished.

the thing that is no such thing is zero - she is vacant - no [subjectivity of] her [ref Laing].

she[nobody] notices.

she is here [i am with her]

.

Albert Hooper says the Bishop [church.] asked the mathematician [science.].

[Berkeley attacked the use of infinitesimally small quantities, saying that the reasoning employed was false and illogical, and that therefore the conclusions based on such reasoning were unacceptable....]

"What are these fluxions?" he asked.

"The velocities of evanescent increments.

And what are these same evanescent increments?

They are neither finite quantities, nor quantities infinitely small, nor yet nothing. May we not call them the ghosts of departed quantities.?"¹⁶

she gone.

she is here [i am with her]

¹⁵ Stewart, Ian. (1992) *The Problems of Mathematics*. 2nd ed. Oxford University Press: Oxford. pp 102-103.

¹⁶ Hooper, Alfred. (1948) *Makers of Mathematics*. Faber and Faber: London. pp 321-322.

he says she are neither finite quantities, nor quantities infinitely small, nor yet nothing. he says she is next to nothing and he minds[thinks] her as something

she infinity.

he is not in her.

"May we call them ghosts of departed quantities?"

no.

she is here [i am with her]

Mathematician Kline explains infinity.

Instantaneous speed

[Let us consider how Newton and Leibniz approached the problem of defining and calculating instantaneous rates. Though there were differences in their approaches we shall ignore them and examine the subject in the form in which it has been standardized in recent years.]

To start with,

let us take [the formula that relates the] distance an object falls to the time it falls, and [let us] calculate the instantaneous speed [of a ball exactly three seconds] after it is dropped.¹⁷

he takes a falling object and he drops it [remember Leonardo da Vinci and his urning.] and then he goes to a perfectly smooth surface where the friction of time equals zero [ie where friction does not exist.].

and by stopping time he gets speed in an instant.

he moves in no time.

she is here she is going nowhere [i am with her]

.... i wait.

he asks what happens when time approaches zero and concludes matter is divided.

.... i screaming.

seeking to crush my infitesimally small is the particle physic.

when he smash one particle into another he thinks there is connection and a time point of reversal as one object sheers off another at speed approaching light speed.

.... he misses me.

he asks what happens when time [the speed of light] approaches zero [the speed of instantaneous de acceleration] and concludes matter divides into energy.

an instantaneous division of matter into energy.

he divides her at light [constant]

and hunts her dis integrating energy.

O Chaos.

can you hear me.

he weeps.

he has no tears.

[listen to the silence of his guilt.]

Mathematics is the subject in which we never know what we are talking about nor whether what we are saying is true.¹⁸

Bertrand Russell.

he speaks no sense.

she is here [i am with her]

.... i am dying.

According to mathematician Edna E. Kramer.

Zeno's paradoxes in some form have been used as arguments for all the theories of space, time, and infinity that have been propounded from his day to ours. [true]

Zeno's contribution to the euclidian [triangular solution] of the infinite was mainly negative.¹⁹ [Zeno does not contribute to the triangular solution]

Zeno saw infinity.

Berkeley probed.

Remember Ian Stewart's reply to Berkeley.

Nobody had a really good answer to Berkeley. On the other hand it just won't wash to say that hundreds and hundreds of calculations, all confirmed in other ways, are due to

¹⁸ Hooper, Alfred. (1948) *Makers of Mathematics*. Faber and Faber: London. p. 384.

¹⁹ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 295.

"compensating errors", without explaining why the devil the errors are perpetually conspiring to compensate! Indeed, if you can prove that the errors always compensate, that is tantamount to proving they aren't errors at all.²⁰

he proves [in other ways] his errors always compensate without explaining why the devil the errors.

that is the state of brahman [devil the errors].

Indeed, if you can prove that the errors always compensate, that is tantamount to proving they aren't errors at all.²¹

he is in error.

he was in sin.

Zeno pointed.

Archilles' race.

The slower when running will never be overtaken by the quicker Archilles;

for that which is pursuing must first reach the point from which that which is fleeing started, so that the slower must necessarily always be some distance ahead.²²

translation - if the hunt is brought to a halt he will be behind and the slower necessarily always some distance ahead.

he seeks compensation for loss of time.

the slower is called turtle and Hin dualism there are turtles all the way down.

Zeno point.

Time's Arrow.

If everything is either at rest or in motion in a space equal to itself,

and if what moves is always in the instant

the moving arrow is unmoved.²³

Zeno.

first take everything at stop or rest, or, if you prefer, take everything in motion and put in a space equal to itself.

Zeno stops time as splacematterenergytime.

²⁰ Stewart, Ian. (1992) *The Problems of Mathematics*. 2nd ed. Oxford University Press: Oxford. p. 102-103.

²¹ Stewart, Ian. (1992) *The Problems of Mathematics*. 2nd ed. Oxford University Press: Oxford. p. 102-103.

²² Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 293.

²³ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 294.

in no time Zeno states his proposition.

if what moves [eg arrow] is always in time

[then] the moving arrow is unmoved.

arrow never leaves bow.

in no time.

Zeno is saying time is spacematterenergytime

and therefore no time is no spacematterenergytime.

and no spacematterenergytime is nowhere.

and if he stops time he will reach there.

[c is a constant light speed in $e = m c$ squared.]

O Chaos.

where is your nowhere.

According to mathematician Edna Kramer (as relayed by Aristotle).

Zeno voices objection to the infinite divisibility of finite portions of time and space.²⁴
[false.]

[she notes]

Several methods of escape are possible.²⁵

Kramer presents the impossible first.

In the first place, we could do what Zeno wanted his listeners to do - we could [so loudly to the reader.] deny the reality of space and time.²⁶

space and time are reality and spacematterenergytime are not in question.

Kramer re presents the impossible.

Or, instead, we could use the approach of the philosopher Bergson and deny that space and time consist of points and instants, for these entities seem to cause all the trouble.²⁷

separating space and time are point and instant and spacematterenergytime are not in question.

²⁴ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 295.

²⁵ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 295.

²⁶ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 295.

²⁷ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 295.

Kramer maintains escape.

Or we can maintain that, although space and time do consist of points and instants, the number of these in any finite interval is infinite.

Most mathematicians choose this last alternative, which naturally demands a clear-cut concept of the nature of the infinite.²⁸

mathematicians maintain impossibility.

they maintain a clear cut-infinite.

they finite infinity ["in any finite interval"]

and they infinity their finite ["the number .. in any finite .. is infinite"].

and down they go until infinity becomes so infinitesimally finite he drops her out of his equation and finds himself there at his answer, the answer, and she is rejected.

O Chaos.

hold me.

According to Kramer.

To the Hindu mathematicians must go all credit for carrying the idea to completion - not only symbolizing numbers, but computing with them successfully.

One of the most significant instances of this is the fact that they alone, of all peoples, first included the concept zero and the symbol 0 among other cardinal numbers and did not think of it merely as a dash or sunya (void). ..

One can see two hands, two trees, two stones, etc. There are concrete images from which to extract images, but from the consideration of other abstractions - the symbols for the cardinals themselves: 1, 2, 3, 4, etc. When arranged in order of size, they are thought of as ordinal [his order.] numbers.

To care for an absence of a cardinal symbol in reckoning, some symbol was needed. When created, it had to be placed ordinally and so was put as lowest in rank, and the number system became 0, 1, 2, 3, 4, etc.²⁹

Kramer does not understand why zero was imagined real and therefore Kramer does not understand why the zero ordered to bottom.³⁰

therefore Kramer senseless to void (*sunya*).

[Kramer continues]

Various explanations have been offered why the idea of zero as a number came more readily to the Hindus than to other peoples.

²⁸ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 295.

²⁹ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 20.

³⁰ Kramer acknowledges H.M.S. Coxeter for constructive criticism. [Preface].

At any rate, even Bhaskara, at the summit of Hindu arithmetic achievement, was still not at ease in computations involving zero. One reason for this is that zero is actually exceptional in some of its behavior.

[speaking of behavior Kramer moves straight into speaking of training children to zero.]

In all the years of elementary schooling of all the many generations of children who have been exposed to arithmetic, it is doubtful whether any child stumbling over a division example thought of using as a substitute for the usual "I can't do this" the novel "No one can do this - it is really impossible."³¹

she on her way to no one.

Kramer writes of counting infinity in numbers. in numbers parts equal whole [eg $1 + 1 = 2$].

In this process of matching lies the explanation why the number of stars in the heavens or grains of sand in the desert may inspire the poet but fail to thrill the mathematician.

Although no one would particularly enjoy the physical labour of enumerating such aggregates, it would be possible to do so.³²

we are doing the physical labour of enumerating such aggregates.

and it is impossible to do so [we are becoming impossible].

Kramer explains the impossibility of counting large infinity by declaring the impossibility of dividing one by zero.

If we ask for the answer to 8 divided by 2 we can check it by the multiplication 4 times 2 equals 8. If we ask for 8 divided by 0 however, there is no answer that will check, since there is no number that when multiplied by 0 will give 8. If we try 5 divided by 0, half divided by 0, etc. we are just as badly off.

Division by zero is impossible!

For the particular quotient 0 divided by 0 any answer will do, since any answer will check. The result of 0 divided by 0 is indeterminate. ..

A more accurate statement would be: 1 divided by 0 is meaningless.³³

Kramer has moved from division by zero is impossible, to division by zero is indeterminate, to division by zero is meaningless. she senseless to *sunya*.³⁴

Kline says the same, leading the reader in to the crucial distinction between the zero that means something and the zero that he means nothing.

³¹ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 21.

³² Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 297.

³³ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 21.

³⁴ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 20.

Another of the great abstractions is the number zero, which, peculiarly, is an abstraction from the absence of objects. We are of course accustomed to the use of zero and hence do not appreciate that the concept of zero as a number is a remarkable one.

Too many people still confuse zero and nothing, and for this reason among others fail to realize just what is meant by zero as a number.

It is easy to see, however, that the two concepts must be distinguished. [one in no mind, one in mind.]

A person's grade in a course he never took is nothing; he may, however, take a course and obtain the grade of zero. If a person has no account in a particular bank, his balance there is not zero but nothing; if he has an account his balance may be zero.

To say that zero is a number means that we can operate with zero much as we operate with any other number. Thus, $5 + 0 = 5$ but $5 + \text{nothing}$ is a meaningless expression and yields nothing.³⁵

you can see [eg in last sentence] Kline distinguishes between zero as a number [0] and zero as nothing and you can see that to explain nothing he repeats himself to avoid referring to something - "nothing... yields nothing". nothing becomes meaningless and zero operational.

he is fighting for yield something [axiom - co existence - till you die].

Kline repeats Kramer on division by zero by first stating the axiom [first sentence] and then regurgitates gobbledegook.

The only restriction on zero as a number is that one cannot divide by zero. Division by zero, so to speak, produces nothing.

[do you see how he "so to speak" her - *maya* (unreal)]

Because so many false steps in mathematics result from attempted division by zero, we should be clear as to why the operation is not feasible....

Hence the answer to 5 divided by 0 should be some number that when multiplied by 0 gives 5. But any number multiplied by zero gives zero.

The expression 0 divided by 0 is also meaningless but for a somewhat different reason. The answer to 0 divided by 0 should be some number that when multiplied by 0 yields the 0 dividend. However any number may serve as a quotient because any number multiplied by zero gives zero.

But mathematics cannot tolerate such an ambiguous situation. If 0 divided by 0 arises and any number may serve as an answer we shall not know what number to take and hence are not aided. It is as if we asked a person for direction to some place and he replied, Take any direction.³⁶

he has chosen one direction.

[We must bear in mind that until the time of the Renaissance, mathematicians, with the partial exception of Archimedes, regarded their subject as]

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Kline, Morris. (1959) *Mathematics and the Physical World*. John Murray: London. p. 32.

36

Kline, Morris. (1959) p. 32.

a purely intellectual form of reasoning based on certain rigid precepts.³⁷

Kramer goes through Bhaskara's notes.

No wonder Bhaskara was puzzled!

In 1152 he wrote: "1 divided by 0 is like the infinite invariable God who suffers no change."

Translated into less mystic language, 1 divided by 0 is infinite.

[she gives a few of his numbers.]

Bhaskara's reasoning was as follows: If we perform the series of divisions 1 divided by a tenth, one divided by a hundredth, one divided by a thousandth, one divided by a million, etc., the answers 10, 100, 1,000, 1,000, etc. become increasingly large.

Hence he thought if we divide by nothing at all, the answer should be inconceivably large or infinite.³⁸

when she is in him there infinity.

infinity *meaning*.

Kramer comments on the enumeration of infinity.

We know that sooner or later the matching of the stars [light] and the numbers 1, 2, 3, 4, 5, etc. will end
and we shall have the number, however large.³⁹

she is sent to divide again and again into a larger and larger number and he will have her number, however long.

she is sent to answer.

O Chaos.

where do you go.

Mathematician Kline appeals to the clarity of instant by denying a physical difficulty with instant [affirming a physical ease with instant].

Instantaneous speed

If the notion of instant is clear, then the notion of instantaneous speed is not. Here the difficulty is not one of physical reality. The reader who accepts the physical notion of an instant must also and probably does accept the notion of instantaneous.

[his example is a particle collision.]

³⁷ Hooper, Alfred. (1948) *Makers of Mathematics*. Faber and Faber: London. p. 325.

³⁸ Kramer, Edna E. (1955) p. 21.

³⁹ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 297.

[For example, a person travelling in an automobile has a speed at each instant during the time he is travelling. Collision with a tree would convince the doubter that he is moving at the instant of the collision. But there is difficulty in stating just what we mean by instantaneous speed, and if we do not know precisely what it means then we certainly shall have trouble in calculating it.]

[instantaneous speed is as they fly out the windows.]

[Kline explains the method of approximation.]

Average.

To see the difficulty more clearly let us reconsider what average speed is and how this is calculated.

Since speed is the rate of change of distance compared to time, the average speed, which applies over an interval of time rather than at an instant, is the distance travelled during that interval divided by the time. If a person travels ninety miles in three hours, his average speed over the three hours is thirty miles per hour. The concept of average speed, then, is distance divided by time, and this definition permits us to calculate average speed.

The concept of average speed, then, is distance divided by time, and this definition permits us to calculate average speed.

Kline calculates her approximate speed at an instant by averaging her speed from two points in time [his finite interval].

Kline applies numbers to his method of finding instantaneous speed.

[Kline continues]

We are tempted to define and calculate instantaneous speed in the same way. [clock them and measure distance of body from point of impact]

But at an instant zero distance is travelled and zero time elapses. [his question is at what point in time does the automobile stop and people inside start]

[do you see he has no beginning. he calls this no beginning instant and elapses. there are beginnings and endings]

[here come the numbers]

Hence, to define instantaneous speed as distance divided by time leads to the expression

0 divided by 0 which is meaningless.

space matter energy time *meaningful*.

Kline presents the mathematical problem [ie meaninglessness] as metaphysical ie beyond the physical [Krishna's attack, Hitler's struggle].

[Kline continues]

Here, then, is the problem. Physically we have every reason to believe that there is such a thing as an instantaneous speed; yet we cannot define it and calculate it mathematically.

Kline tells the reader he has every reason to believe matter is divided by time ["instantaneous speed"].

he therefore seeks the [philosophical-mathematical] idea that cuts body by killing time.

Kline takes time out for a brother speech.

[Kline continues]

But why do scientists bother with instantaneous speeds?

It is to determine the speeds with which automobiles are daily striking trees?

The answer is of course that many scientific problems require the use of instantaneous speeds. For example, since an object near the surface of the earth falls with varying speed, to know its speed at any time means of course to know an instantaneous speed. When an object is far from the earth and falls toward it under gravitational attraction, then not only its velocity but its acceleration varies from instant to instant. Kepler's second law of motion says that the planets move with varying speed in their elliptical paths around the sun. A bob on a spring and on a pendulum moves with constantly varying speed and acceleration. A deep investigation of all these motions requires understanding of calculation of instantaneous speed and instantaneous acceleration.

Moreover, the problem which scientists since the seventeenth century have faced is not just that of treating instantaneous speed and acceleration but also instantaneous rates of change of forces, intensities of light and sound, energies, and hundreds of other instantaneous rates of change.⁴⁰

these determinations are of falling bodies.

he kills them by freezing time.

she is here [i am with her]

... she is cold.

she make sound come and she sound go.

listen [stop machine] andlistenandlisten.

Kline explains his presentation of the numbers by taking us there and simplifying.

[Kline begins]

Let us consider how Newton and Leibniz approached the problem of defining and calculating instantaneous rates. Though there were differences in their approaches we shall ignore them and examine the subject in the form in which it has been standardized in recent years.⁴¹

⁴⁰ Kline, Morris. (1959) *Mathematics and the Physical World*. John Murray: London. p. 365-366.

⁴¹ Kline, Morris. (1959) *Mathematics and the Physical World*. John Murray: London. p. 367.

Kline formulates the mathematical problem in numbers with a physical analogy of a falling object (ball) [his form of her.].

[Kline continues]

To start with, let us take the formula that relates the distance an object falls to the time it falls, and let us calculate the instantaneous speed of a ball exactly three seconds after it is dropped.⁴²

Kline goes to the first no exit - to find the instant when time is zero and concludes

we see that we obtain 0 divided by 0 the very difficulty [in obtaining instantaneous speed] mentioned at the outset."⁴³

Kline explains the exasperating mind attacking.

[when you read Kline see first the exasperation, and then the obvious seeking, and then the attempt to cheat as Kline reads his think of the readers mind, and then the switch to numbers that disguise the implication of "when h is not 0 and let us see" as he appeals to the sight of seeing her as not zero,

and then the conclusion that as h gets closer and closer to 0 the right side of (6) [get on the right side of his formula.] approaches 96.

and now he gets rid of her

"therefore take [have.]

96 [his number for her in this function.]

to be the speed [the fastest she can go by herself on earth] when $h = \text{zero}$."

and she disintegrates as s h e z e r o o o

she is here [i am going]

she is hereandthere and sheand i break as thunder.

and he has his plus and minus in compensation.

[Kline begins.]

The situation is exasperating. The answer is obviously at hand in formula (6) but we cannot use formula (6). Why must these mathematicians be so punctilious? [praise me honesty.] One is tempted to cheat a little and use formula (6). But cheating will not do, not merely on moral grounds but because it will not produce results later. The new idea that Newton and Leibniz contributed comes in at this point. Let us examine (6) when h [time] is not 0 and let us see what happens as h gets closer and closer to 0 in value. For such values of h , formula (6) is valid, and we see from this formula that as h gets closer and closer to 0 the right side of (6) approaches 96.

⁴² Kline, M orris. (1959) *Mathematics and the Physical World*. John Murray: London. p. 367.

⁴³ Kline, M orris. (1959) *Mathematics and the Physical World*. John Murray: London. p. 369.

We therefore take 96 to be the speed when $h = 0$, that is, the speed at the end of the third second.

In other words [we need other words to explain the inexplicable], what we do is consider what happens as h gets smaller and smaller, and see what number the expression $96 + 16h$ approaches as h approaches 0. This number, which is called the limit of $96 + 16h$ as h approaches 0, is taken to be the value of the speed in question. Now it is true that 96 is also the value of the expression $96 + 16h$ when $h = 0$. That the two results are the same is due only to the fact that we used a very simple function to start with. [Kline has not explained the distinction between the limit and $h = 0$.]

The verbal expression of the general fact about speed at an instant that we have just illustrated is this: The speed at an instant is the limit approached by the average speed... as h [time] approaches 0.

Physically this means that we take [we take.] as the speed at the end of the third second the speed approached by the average speeds over the smaller and smaller intervals of time commencing at the end to the third second.⁴⁴

O Chaos don't let me go.

Kline debriefs the reader on the use of limit [his term for pushing time out of mind].

The person who meets this concept of instantaneous speed for the first time gets the impression that despite the avowed renunciation of an attempt to cheat, cheating has been done nevertheless.

It appears as if, after stressing that we could not use the expression (6) [his function.] to obtain the value k/h [the average value ie distance divided by time.] when h [time.] is 0, we inserted some mumbo jumbo about limits and then used expression (6) anyway.

[Kline allows.] We did use the expression (6)

[and argues.] but the manner in which we used it is all important.

Kline closes for the kill - the distinction between smaller and smaller and smaller [limit concept] and zero.

If we are to think correctly

in the calculus

and avoid serious errors when the algebraic expressions that represent k/h [space and time] ... we must understand and respect the distinction between the limit of a function of h [time] as h [time] gets smaller and the value of the function when h [time] is 0.

[Kline repeats, as Stewart has repeated, Physics God Einstein's saying "God is subtle, but he is not malicious".]

The limit concept is of course a complex and subtle one, and the way to get to know such an idea is like the way in which one gets to know a person: one must live with it.⁴⁵

living with smaller and smaller and smaller is living without her.

⁴⁴ Kline, Morris. (1959) *Mathematics and the Physical World*. John Murray: London. p. 369.

⁴⁵ Kline, Morris. (1959) *Mathematics and the Physical World*. John Murray: London. p. 370.

she becomes infinitesimally inexistence.

s h e z e r o o o .

and he fills the whole sky.

Chaos!

she is gone.

and he says I must live without her.

O Chaos.

who do you live with.

Mathematician Edna Kramer - working with numbers on Zeno's paradox - comments on the equation of time with zero.

Then, since we have agreed that two sets of things are equal in number when they can be paired in one to one fashion [eg time equals zero.],

there are as many numbers in our first set [infinity] as in the second [numbers counting infinity];

that is, the number of even integers [numbers counting infinity] is the same as the number of all intergers [his name for all numbers ie infinity].⁴⁶

[he is saying the "numbers counting infinity" is the same as "infinity". look. he picks up her [number|body|extension] with his [infinite|energy|holy]. he has her.]

[Here Kramer raises the difficulty of a finity of infinity.]

"But, surely," you exclaim, "this second set [numbers counting infinity] is merely a part of the first [infinity.]! The even integers are only part of the whole set of integers!"

[Kramer exclaims at the possibility.]

Evidently we have, in the set of integers [infinity] a collection that is numerically equal to a part of itself!

do you see how infinity was the numbers, has become integers, has become the set and how the numbers are equal to a part of

and now you have to double back to [for] get that "itself" is the whole and the parts are the whole.

time not zero and time zero.

she is nowhere [i am with out].

[Kramer concludes by stating the axiom.]

there is a one to one correspondence [and therefore] the whole of something is numerically equal to one of its parts.⁴⁷

Thus, by stating as an axiom that the whole of something can equal a part, [Cantor was able to deny the argument of this[Zeno's.] paradox].⁴⁸

infinity becomes the finity of finities.

According to Leibniz (as relayed by Kline).

It will be sufficient if, when we speak of infinitely great or of infinitely small quantities it is understood that we mean quantities that are indefinitely great or indefinitely small, ie as great as you please, or as small as you please, so that the error that any one may assign may be less than a certain assigned quantity.

[as you please - Induism - in dualism.]

[Kline quotes Leibniz as showing how all the rest follow.]

On these suppositions, all the rules of our algorithm, as set out in the Acta eruditorum for October 1684, can be proved without much trouble.⁴⁹

The significance of the calculated (mathematical) attack on time is given by mathematician E. T. Bell.

The calculus of Newton and Leibniz at last provided the long-sought method for investigating the continuity [time.] in all of its manifestations, whether in the sciences or in pure mathematics.

All continuous change, as in dynamics or in the flow of heat and electricity, is at present attackable mathematically only by the calculus and its modern developments. The most important equations of mechanics, astronomy, and the physical sciences are differential and integral equations, both outgrowths of the seventeenth-century calculus.

In pure mathematics, the calculus at one sweep revealed unimagined continents to be explored and reduced to order, as in the creation of new functions to satisfy differential equations with or without prescribed initial conditions. [my underlining].⁵⁰

he is running her down.

he has unimagined creation to be reduced to order.

O Chaos.

will I ever see you.

she is gone.

47 Kramer, Edna B. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 298.

48 Kramer, Edna B. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 299.

49 Kline, Morris. (1980) *Mathematics: The Loss of Certainty*. Oxford University Press: Oxford. p. 139.

50 Bell, E.T. (1940) *The Development of Mathematics*. McGraw-Hill: New York. p. 118.

she indescribable.

letherglow.

lether glow.

numberdumb.

According to Edna Kramer.

Leibniz.

attached mystical significance to this system. He believed that it was "the image of Creation" he imagined that Unity (One) represented God, and Zero the void from which the Supreme Being drew all things, just as unity and zero are the only symbols needed to express all numbers in binary form.⁵¹

There is his re birth [Renaissance.].

There is the binding form [binary] that holds her in the hands of physician [eg physicist.].

Plato's Supreme Being slaves void.

the numbers cut her.

cutting her out of her ground and putting her into his back to gether and colouring the eye to sell the eye dear.

O Chaos.

where has she going.

she is here, i am there.

O Chaos.

I weep.

According to Kline in 1703 Guido Grandi examined the series plus one, minus one, plus one, minus one and he "obtained the third result, $1/2$, by another method."⁵²

Remember the other two.

[this first]

Kramer presents the impossible first.

In the first place, we could do what Zeno wanted his listeners to do - we could [so loudly to the reader.] deny the reality of space and time [Kramer's italics.].

⁵¹ Kramer, Edna B. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 17.

⁵² Kline, Morris. (1980) *Mathematics: The Loss of Certainty*. Oxford University Press: Oxford. p. 143.

space and time are Kramer's reality and spacematterenergytime are not in question.

[this second]

Kramer presents the impossible second.

Or, instead, we could use the approach of the philosopher Bergson and deny that space and time consist of points and instants, for these entities seem to cause all the trouble.

space and time are point and instant and spacematterenergytime is not in question.

the third alternative is to cut them all in half [1/2].

to cut (matter and energy) and (space and time) in half.

he already has them as matter and energy and as space and time [constant].

he has them face to face in repulsion.

and spacematterenergytime is outside his existence.

Remember the injunction on zero.

The only restriction on zero as a number is that one cannot divide by zero. Division by zero, so to speak, produces nothing.⁵³

[do you see how he "so to speak" her - *maya* (unreal).]

dividing by zero returns future and past.

[according to Kline]

Grandi therefore maintained that 1/2 [half] was the sum of the series.⁵⁴

his half [probability] is read as a sum of the series and a son of infinity presumes a beginning and ending of time.

According to Kline.

In a letter to Christian Wolf published in the Acta eruditorum of 1713, Leibniz treated the same series. He agreed with Grandi's result but thought that it should be possible to obtain it without resorting to the original function.

Instead Leibniz argued that if one takes the first term, the sum of the first two, the sum of the first three, and so forth, one obtains 1, 0, 1, 0, ... Thus 1 and 0 are equally probable; one should therefore take as the sum the arithmetic mean, namely 1/2 which is also the most probable value.⁵⁵

Leibniz obtains the same answer as Grandi [the division of division].

⁵³ Kline, Morris. (1959) *Mathematics and the Physical World*. John Murray: London. p. 32.

⁵⁴ Kline, Morris. (1980) *Mathematics: The Loss of Certainty*. Oxford University Press: Oxford. p. 143.

⁵⁵ Kline, Morris. (1980) *Mathematics: The Loss of Certainty*. Oxford University Press: Oxford. p. 143.

he adds 1 and 0 and takes the average as a half.

he cannot be that.

so he goes back to the series that summed to 1 and 0. he looks at the series $1 - 1 + 1 - 1 + 1 - 1$ and he sums $1 - 1 = 0 + 1 = 1 - 1 = 0$.

he cannot be this $[= 0]$ or that $[= 0]$.

so he backs to the series $1 - 1 + 1 - 1 + 1 - 1$ and writes his first formula

$$1 - (1 - 1) - (1 - 1) - \dots^{56}$$

and he gets

$$1 - (0) - (0) - \dots$$

one minus zero minus zero minus zero infinity.

and he makes himself the beginning and throws away the endings as ended [Husserl.]

and he is original function.

he does not see her subtracting to invisibility.

O Chaos.

how long have you been subtracting.

According to Kramer.

In this process of matching lies the explanation why the number of stars in the heavens or grains of sand in the desert may inspire the poet but fail to thrill the mathematician.

Although no one would particularly enjoy the physical labour of enumerating such aggregates, it would be possible to do so.⁵⁷

she is numerating infinity.

she [no one] has been set to do so.

and he has set free he.

what is he be.

[Kramer.]

Then, since we have agreed that two sets of things are equal in number when they can be paired in one to one fashion, there are as many numbers in our first set as in the second; that is, the number of even integers is the same as the number of all integers.

⁵⁶ Stewart, Ian. (1992) *The Problems of Mathematics*. 2nd ed. Oxford University Press: Oxford. p. 90.

⁵⁷ Kramer, Edna B. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 297.

Evidently we have, in the set of integers, a collection that is numerically equal to a part of itself.⁵⁸

he is evidently [self evident] he.

According to Kramer.

Thus, by stating as an axiom that the whole of something can equal a part, Cantor [eg of he] was able to deny the argument of this paradox.⁵⁹ [he deny Zeno.]

According to Kramer.

The cold mathematical name for this majestic mountain is... continuum.

The name "continuum" is used because the totality of points in a continuous line-segment of any length, however short, is one example of an infinite manifold of this type....

Pity poor Zeno who first hit the seemingly stupendous snag of an infinite number of points in a finite length and the infinite number of instants in a finite unit of time.⁶⁰

Kramer calls the totality of parts[points] a continuum of space or a continuum of energy.

the continuing is spacematterenergytime.

eg hereandnow.

According to Kline.

Leibniz argued that if one takes the first term, the sum of the first two, the sum of the first three, and so forth, one obtains 1, 0, 1, 0, 1, Thus 1 and 0 are equally probable; one should therefore take as the sum the arithmetic mean, namely 1/2, which is also the most probable value.

This argument was accepted by James, John, and Daniel Bernoulli and Lagrange.

Leibniz conceded that his argument was more metaphysical than mathematical but went on to say that there is more metaphysical truth in mathematics than is generally recognised.⁶¹

So in his scheme one and zero are just as probable as they are as a half probability.

that is the pointlessness of Zeno's point in numbers.

the moment he fixes the end of time she is forced to divide into two and he defines her division as one for me and nothing for she or as I cannot see.

and at the end of his time matter is spaced.

⁵⁸ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 297.

⁵⁹ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 299.

⁶⁰ Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 303.

⁶¹ Kline, Morris. (1980) *Mathematics: The Loss of Certainty*. Oxford University Press: Oxford. p. 143.

The contracts on 0 and 1 are given by mathematician Gottlob Frege (1884).

Having recognized that a statement of number is an assertion about a concept, we can attempt to supplement the leibnizian definitions of the individual numbers by means of the definitions of 0 and 1.

Right away we might say: the number 0 applies to a concept, if no object falls under that concept. Here, however, "no" appears to have been substituted for 0, with which it is synonymous. Therefore the following wording is preferable:

the number 0 applies to a concept if, no matter what a might be, the statement always holds that a does not fall under this concept.⁶²

you can see his concept shearing meanings off words. First zero are individuals numbers, and then she is no object, and then she becomes a, and as a matter becomes no matter what she might be, and what she might matter becomes his a.

and he "always holds" her under his concept no matter what.

Gottlob Frege continues the conceptualisation.

The number [0] can be pictured neither as a separate object nor as a property of an outward thing, because it is neither something sensible nor the property of an outward thing.

[he pictures her as senseless and as not the property of any thing.]

The situation is probably most clear in the sense of the number 0. One will try in vain to picture 0 visible stars [his example black hole.]. To be sure, one can think of the sky completely covered up by clouds; but there is nothing in this picture which might correspond to the word "star" or to the 0. One is only imagining a situation in which one may conclude: now no star may be seen.⁶³

can you see how he rejects imagining no star for no star refers to star and he have her as no.

if he cannot see the stars for the clouds he concludes the stars are still there and only now no star may be seen.

he is not now.

real nothing is "never no star" for never no star is never no.

Laing warns.

knots.

In this region everything is paradoxical. ..

⁶² Frege, Gottlob. (1983) [1964] "The concept of number". In *Philosophy of Mathematics: Selected readings* 2nd ed (ed) Paul Benacerraf and Hilary Putnam. Cambridge University Press: Cambridge. pp 130-159. [translated by Michael S. Mahoney from Gottlob Frege, *Die Grundlagen der Arithmetik* (Breslau: 1984) pp 67-104, 115-119.] p. 130.

⁶³ Frege, Gottlob. (1983) [1964] "The concept of number". In *Philosophy of Mathematics: Selected readings* 2nd ed (ed) Paul Benacerraf and Hilary Putnam. Cambridge University Press: Cambridge. pp 130-159. [translated by Michael S. Mahoney from Gottlob Frege, *Die Grundlagen der Arithmetik* (Breslau: 1984) pp 67-104, 115-119.] p. 132.

The self dreads to become alive and real because it fears that in so doing the risk of annihilation is immediately potentiated. ..

...and yet to be seen is to be.⁶⁴

never no star is never no start and never no start he fantasy as ever be.

never no starting then never be.

In the following passage Frege unimagines the world and reasons meaning useful.

The unimaginability of the content of a word is no reason, then to deny it any meaning or to exclude it from usage.

That we are nevertheless inclined to do so is probably owing to the fact that we consider words individually and ask about their meaning, for which we then adopt a mental picture.

Thus a word for which we are lacking a corresponding inner picture will seem to have no content. However, we must always consider a complete sentence. Only in the latter do the words really have a meaning. The inner pictures which somehow sway before need not correspond to the logical components of the judgement. It is enough if the sentence as a whole has a sense; by means of this its parts also receive their content.

[Frege interposes in this passage potently.]

This observation seems to me to be useful in throwing light on several difficulty concepts, such as that of the infinitesimal, and its scope is probably not limited to mathematics.

[Frege footnotes the infinitesimal to "defining the sense of an equation like - and here he generalises the calculus equation.]

The separateness [independence] which I require for the number is not intended to mean that a number-word used outside of the context of a sentence shall denote anything, but rather I want only to exclude its use as a predicate or attribute, for such a use somewhat alters its meaning. [many knots here.]

But one might object, even if the earth is really unimaginable, still it is an external thing having a definite place. Where, however, is the number 4? [or number 0] It is neither outside of us nor inside of us. Taken in spatial terms, this is correct. A determination of the place of the number 4 is not a spatial object, not that it is no object at all. Not every object is somewhere. Even our mental pictures are in this sense not in us. In us there are ganglia cells, blood particles, etc., but no mental pictures. Spatial predicates are not applicable to them: the one is neither right nor left of the other. Mental pictures have no distances between them which may be stated in millimetres. When nevertheless we refer to them as in us, we mean that they are subjective.

Even if the subjective has no spatial location, however, how is it possible for the number 4, which is objective, to be nowhere? Now I maintain that there is no contradiction here. The number 4 is, as a matter of fact, exactly the same for everyone who works with it; but this has nothing to do with spatiality. Not every objective object has a place.⁶⁵

⁶⁴ Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. pp 112-119.

⁶⁵ Frege, Gottlob. (1983) [1964] "The concept of number". In *Philosophy of Mathematics: Selected readings* 2nd ed (ed) Paul Benacerraf and Hilary Putnam. Cambridge University Press: Cambridge. pp 130-159. [translated by Michael S. Mahoney from Gottlob Frege, *Die Grundlagen der Arithmetik* (Breslau: 1984) pp 67-104, 115-119.] pp 133-134.

Frege argues objective [ie number] has no place and he started by unimagining the world as meaningless.

he says meaningfulness is objective as he argues objective has no place.

he names her meaningfulness void (*sunya*).

and he makes himself maker of names and forms (*moksa*).

According to Edna Kramer.

Leibniz, great mathematician and philosopher of the seventeenth century, co-inventor of calculus, advocated the binary system... which is used by the most primitive of primitive races.

He attached mystical significance to this system. He believed that it was "the image of Creation" he imagined that Unity (One) represented God, and Zero the void from which the Supreme Being drew all things, just as unity and zero are the only symbols needed to express all numbers in binary form.⁶⁶

there is his rebirth.

he draws all things from her [eg forceps]

and calls himself brahman.

The separateness [independence] which I require for the number is not intended to mean that a number-word used outside of the context of a sentence shall denote anything, but rather I want only to exclude its use as a predicate or attribute, for such a use somewhat alters its meaning. [many knots here.].⁶⁷

separateness is the context of number-word.

According to Esa Itkonen.

brahman, which simply means "sacred word" in the Vedas, acquires in the Upanishads (c 800 -400 BC), the next set of sacred scriptures, the meaning "Absolute", "Supreme Being", or "Ground of the Universe", and thus becomes the central concept of Hinduism (cf. Zaehner 1962: 46).

We thus have the meaning shift "sacred word [*soundsation*.]" to "sacred thing [*inscription*.]".

When Bhartrhari later expresses the view that the universe is ultimately of linguistic nature, and defines *brahman* more narrowly as *sabda-brahman*, ie "word-*brahman*", he in fact performs the reverse meaning shift "sacred thing [papyrus.]" to "sacred word [eg number.]" In both cases the overriding importance of language [eg mathematics.] is emphasized.⁶⁸

66 Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 17.

67 Frege, Gottlob. (1983) [1964] "The concept of number". In *Philosophy of Mathematics: Selected readings* 2nd ed (ed) Paul Benacerraf and Hilary Putnam. Cambridge University Press: Cambridge. pp 130-159. [translated by Michael S. Maboney from Gottlob Frege, *Die Grundlagen der Arithmetik* (Breslau: 1984) pp 67-104, 115-119.] pp 133-134.

68 Itkonen, Esa. (1991) *Universal History of Linguistics: India, China, Arabia, Europe*. John Benjamins: Amsterdam. p. 6.

No wonder Bhaskara, 1152, "saw 1 divided by 0 like the infinite infinity as invariable God who suffers no change."⁶⁹

he saw Hin dualism (*dharma*) [the constant conjunction as ritual].

Kline paints a picture of mathematical man and his mighty mythematics.

The plight of man is pitiable. We are wanderers in a vast universe, helpless before the devastations of nature, dependent upon nature for food and other necessities, and uninformed about why we were born and what we should strive for. Man is alone in a cold and alien universe. He gazes upon this mysterious, rapidly changing, and endless universe and is confused, baffled, and even frightened by his own insignificance. As Pascal put it:

"For after all what is man in nature? A nothing in relation to infinity, all in relation to nothing, a central point between nothing and all and infinitely far from understanding either. The ends of things and their beginnings are impregnably concealed from him in an impenetrable secret. He is equally incapable of seeing the nothingness out of which he was drawn and the infinite in which he is engulfed."

Montaigne and Hobbes said the same thing in other words. The life of man is solitary, poor, nasty, brutish, and short. He is the prey of contingent happenings.

Endowed with a few limited senses and a brain [mind.], man began to pierce the mystery about him [matter.]. By utilizing what the senses reveal immediately or what can be inferred from experiments, man adopted axioms and applied his reasoning powers. His quest was the quest for order; his goal, to build systems of knowledge as opposed to transient sensations, and to form patterns of explanation that might help him attain some mastery over his environment.

His chief accomplishment, the product of man's own reason, is mathematics.

It is not a perfect gem and continued polishing will probably not remove all flaws. Nevertheless, mathematics has been our most effective link with the world of sense perceptions and though it is discomfiting to have to grant that its foundations are not secure, it is still the most precious jewel of the human mind and must be treasured and husbanded. It has been in the van of reason and no doubt will continue to be even if new flaws are discovered by more searching scrutiny. Alfred North Whitehead once wrote, "Let us grant that the pursuit of mathematics is a divine madness of the human spirit." Madness, perhaps, but surely divine.⁷⁰

he is mad over time.

madness.

According to Kramer.

The mathematical historian, Otto Neugebauer, has proposed the theory that through some channel, probably trade, the great mathematical achievements of the Babylonians of the first two millenia before the Christian era were transmitted to India, and that the Hindu mathematicians were not entirely original in their work. There is reason to believe that they were merely building on a firm Sumerian foundation. ..

⁶⁹ Kramer, Edna E. (1955) p. 21.

⁷⁰ Kline, Morris. (1980) *Mathematics: The Loss of Certainty*. Oxford University Press: Oxford. pp 353-354.

We can only conjecture what the names were of the men who invented the ideal symbolism that led to modern arithmetic....

Historians lack exact details of the gradual evolution of Hindu arithmetic during this millenium [2000 BC to 400 BC.]. It is likely, however, that the maximum progress occurred before the original Aryan myth had frozen Hindu society into the caste system. By the day of Aryabhata only the privileged Brahmins and Kshatriyas had the right to mathematical knowledge. The stifling effect of the caste system resulted from the secretiveness it engendered. ..

In spite of the smoke screen of secrecy there is evidence Bhaskara was the greatest Hindu mathematician of them all".⁷¹

Kramer tells of Bhaskara's daughter.

Lilavati (beauty).

the two ancient astrologers who, when Lilavati was born, had been paid to cast her horoscope; bent with age, and shorn of their dignity in his presence - Bhaskara even then had been known for his wisdom - they had seemed uneasy and timid, and had spoken of many things other than their business. Finally they had predicted that Lilavati was to be his only daughter, and that she should never marry; and when they had delivered this prediction, they left hurriedly, fearful of the rage which they expected their prophecy would call forth. But Bhaskara had sent gifts after them and a message of blessing. ..

Lilavati, even at the age of eleven, had preferred to remain at home and read to him her childish compositions or listen to his recitals of myths and puzzles, while her playmates celebrated, as they had every year since the age of seven, the festival of Molakata, in order to ensure the speedy winning of a husband. Bhaskara had been pleased. More and more she had become the comfort and delight of those leisure moments which he stole from his endless work on mathematics.

But suddenly she changed. The books, the puzzles, the lessons, all seemed to bore her. Now she played all day with her friends at games that she had always scorned as childish. And when in the twelfth year the festival days of Molakata came, she celebrated with the other girls of her age. Soon Bhaskara perceived that he could not change the course of nature [her.].

Lilavati did not then know that the astrologers had been unable to discover any time when the gods would permit a marriage for her; and when Bhaskara saw that her heart was set upon marriage and that to be denied this would cause her great misery, he laid aside his books, and for one whole day and night studied the child's horoscope and the heavens.

At last he found an hour on a certain day when the gods would receive the marriage favourably. He called Lilavati to his side, and telling her first that her had found a propitious date, related the findings of the old astrologers so many years before. Then he went to a friend in a near-by village and arranged a match with the delighted friend's son. All this had happened three months ago. And today Bhaskara realized with a start that within a few hours the ceremony must begin.

Soon the noisy wedding procession arrived and the great rooms were filled with chatter and laughter. Lilavati was seated in the embrace of the uncle, as was the custom, with a screen still barring her first glimpse of her husband to be. Then the astrologers set up the hour glass beside her, to determine the exact moment that the heavens had decreed

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Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 7.

for the performance of the ceremony. From time to time Lilavati leaned over and gazed at the floating cup, to see how near the hour was.

To Bhaskara the preliminaries seemed endless. Several times he approached the priest, to ask whether the propitious moment had not already come. Then suddenly Vatsaraja, the old astrologer, bent over the hour-cup and cried out! A silence fell on the group as he lifted the vessel from the water. No liquid flowed through the cavity, just as no liquid had entered it. As Lilavati in her anxiety had bent over the cup, a pearl had dropped from her costume and stopped the opening through which the fluid should have passed. And so, unnoticed, the hour had gone, and now that the accident was discovered, it was forever too late.

It was the will of heaven, Bhaskara said. And he took into his arms the child who could not restrain her weeping, and caressed her; he mustered all the words of comfort he could find; among other things, he whispered to Lilavati that the great book upon which he had been labouring for years would bear her name through the centuries. Thus, by the promise of immortal fame did he hope to console her for the accident that had prevented her marriage.

[Kramer speaks in my time]

Whether Lilavati realized the significance of Bhaskara's great tribute, we do not know. It is certain, however, that the spirit if not the name of Lilavati is ever with us.⁷²

in the endlessness of custom Bhaskara stills Lilavati's future

and when Vatsaraja cries out - Lilavati accelerates instantaneously -

and she is unrestrained weeping at loss -

her heart is locked in the past and her body falls to his future

- and soul voids.

O Chaos.

I grieve in grief.

Caste.

brahman - Bhaskara.

kshatriya - priest.

vaisya - noisy.

sudra - outside.

We may say, then, that the Brahman dispenses ritual purity downward through the caste hierarchy while grain is dispensed upward as payment for this service.⁷³

Harold Gould.

Immortality.

Brahman is the conferer, the transmitter of purity from its ultimate, highest source to its immediate, mundane context.¹

According to Harold Gould.

Varna is the social field within which humans are compelled to strive for life-transcendence [purity].²

varna - the immediate mundane context. I'm talking about food in the mouth and defecation, he and she together.

the battle field.

According to Harold Gould.

The higher the *varna* the greater the amount of intransitive pollution that occurs whenever this state of normal purity is disturbed by birth, death, and other "dangerous" events.³ [definition]⁴

purity is disturbed by birth, death, and other "dangerous" events.

purity shuts them out.

brahman has people at a distance.

untouchable can not touch.

According to Harold Gould.

The higher the *varna* of a *jati* the nearer it is to identity with the *sacred* (non-involvement with biological process) [first equation.],

the lower the *varna* the more it is identified with the *profane* (involvement with biological process) [proof of first equation].⁵

Profane has dirt on her hands. she bent.

she with plant food.

she clean.

she clean water.

According to Harold Gould.

¹ Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi. p. 115.

² Gould, Harold A. (1987) p. 17.

³ Gould, Harold A. (1987) p. 113.

⁴ Gould, Harold A. (1987) p. 113.

⁵ Gould, Harold A. (1987) p. 113.

Society (*varna/jati*) is thus a series of oppositions [eg mathematics.]

between pure (*sacred*) and impure (*profane*) arranged in vertical (hierarchical) order embracing corporeal man:

Brahman v Kshatriya,
 Brahman and Kshatriya v Vaisya,
 Brahman and Kshatriya and Vaisya v Sudra touchable and Untouchable
 and,
 Touchable v Untouchable].⁶

he is braced between his untouchable purity and his untouchable profane.

he is braced between his I don't know you every day and his I don't see you any day.

he is braced from the top to the bottom and from the inside out.

he is braced by emulation of diversity[infinity]

in the operation of these assumptions in the coding of Hindu Sacred Law we are dealing with a kind of "grammar" the learning of which enables one to "speak" the "language" of Hindu social organization.⁷

Henry Orenstein.

bodylanguage.

bewhoherenow.

lookdown.

According to Esa Itkonen.

The most frequent type of metaphor, employed both in the Vedas and in the Upanishads, consists in an elaborate correspondence, or isomorphism, between microcosmos and macrocosmos:

"...macrocosmic man is the prototype of microcosmic man, and his various parts correspond to the different organs of the human individual: between man and the world there is an analogy of being, and since creation is sacrifice on the macrocosmic scale, so is this sacrifice renewed on the microcosmic scale a creative act which ensures the continued orderly existence of the universe (Zaehner).⁸

between man and world is an analogy of being.

between man and being is made a constant conjunction.

and the constant conjunction to man and being is world and woman.

and since creation [being] is sacrifice [big bang, lost in space.]

⁶ Gould, Harold A. (1987) p. 113.

⁷ Gould, Harold A. (1987) p. 112.

⁸ Itkonen, Esa. (1991) *Universal History of Linguistics: India, China, Arabia, Europe*. John Benjamins: Amsterdam. pp 7-8.

sacrifice renewed in you.

for orderly existence.

According to Esa Itkonen.

[Itkonen continues.]

In *moksa* [transcendence] the two terms of correspondence fall together, to the point of forming a full circle:

"I who am food, eat the eater of food!
I have overcome the whole world!"

[he comes over her]

[Itkonen comments on the correspondence]

Because language is at most an unreliable medium, religious teaching is to a large extent imparted by non-verbal means; the pupil is supposed to regulate his behaviour in accordance with the directions given by his teacher with the ultimate intention of being able to imitate the later's behavior and thinking in all the details.

This type of education is motivated by the assumption that actions which one performs oneself can teach something that words heard from someone else cannot possibly do. Accordingly, the pupil - teacher relationship covers all aspects of daily life. This agrees with the requirement... that one's thoughts and actions should constitute a harmonious whole. Claims unsupported by one's own behavior have no value, however ingenious they may appear (Zimmer 1973).⁹

body language educated [trained].

According to the New Zealand Herald newspaper, Wednesday October 11, 1995.

One of the men accused of raping and murdering a woman last year acknowledged in the High Court at Christchurch yesterday that he must have killed her, but said he had no memory of it ..

"I don't remember assaulting.. [her]. I remember coming out of some sort of state and I remember looking down and she was lying there dead." ..

After he had intercourse... he left the veranda to wash himself at a drinking fountain... . When he came back [she was "having sex" with another man.]. This made him angry and he and [the other man.] fought. [The other man left.]

"[She] was angry at me for attacking [the other man]. She was yelling at me and then started to strike at me. I think I must have tried to stop her and I must have caused her death."¹⁰

he had her and she was his. and when she was not longer his he went out of his mind.

he went to no mind.

⁹ Itkonen, Esa. (1991) pp 7-8.

¹⁰ Herald. Auckland, N.Z. section 1, p. 2.

and in no mind she was no [stop.].

and when he came back she was gone to his witnesses.

"... he ... had sex.

It was a passionate time. There was no struggling. It was a consensual thing."¹¹

He.

HE HAD HER ALL OVER AGAIN.

According to Gottlob Frege.

I have already called attention above to the fact that we say "the 1" and, by means of the definite article, set up 1 as an object [my underlining].¹²

and when one is articulated as a definite object object moves on.

and when the object passes another certain object [number] they all become zero and he moves on [fuck her].

Symbols [analogy].

"I who am food, eat the eater of food!
I have overcome the whole world!"¹³

the two terms of the correspondence fall together and she equals nothing [$1 - 1 = 0$] and he is something [$1 = 1$], his constant conjunction [$1 - (1 - 1 = 0) - (1 - 1 = 0) -$.

According to Clarence Lewis and Cooper Langford.

Symbolic logic does not presuppose either logic or mathematics. Since it is itself logic in an exact form, and since it constitutes the theoretical foundation of mathematics in general, it is capable of being understood

without previous training in either of these branches.¹⁴

symbolic logic presupposes itself. mathematics presupposes itself.

we carry them around our necks [eg keys] we carry them around our pockets [eg keys] and we carry them around our hands [eg keys].

some of them are mechanical [eg keys] some of them are electronic [eg keys] and some of them are numerical [eg keys].

the numerical [eg keys] surpass themselves.

¹¹ Herald. Auckland, N.Z. section 1, p. 2.

¹² Frege, Gottlob. (1983) [1964] "The concept of number". In *Philosophy of Mathematics: Selected readings* 2nd ed (ed) Paul Benacerraf and Hilary Putnam. Cambridge University Press: Cambridge. pp 130-159. [translated by Michael S. Mahoney from Gottlob Frege, *Die Grundlagen der Arithmetik* (Breslau: 1984) pp 67-104, 115-119.] p. 131.

¹³ Itkonen, Esa. (1991) p. 7.

¹⁴ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) *Symbolic Logic*. Century: New York. p. v.

combinations are infinite.

unless your world is an infinity of nothingness things.

with a key for every one

and something who is nothing to hold key for keyholder.

she is here [i am with her]

...i am empty.

.

According to Clarence Lewis and Cooper Langford.

Leibniz

may be said to be the first serious student of symbolic logic, though he recognised the Ars Magna of Raymond Lull and certain other studies as preceding him in the field. Leibniz projected an extended and Utopian scheme for the reform of all science by the use of two instruments, a universal scientific language (characteristica universalis) and a calculus of reasoning (calculus ratiocinator) for the manipulation of it.

The universal language was to achieve two ends; first, by being common to all workers in the sciences, it was to break down the barriers of alien speech, achieving community of thought and accelerating the circulation of new scientific ideas.

he has his language and i, i am language alien in my world and he is achieving accelerating and circulating thought.

she is here [i am with her]

...i silence.

he sounds machines for ears.

...where is wind oo oo ooo.

he has let her go.

Second, and more important, it was to facilitate the process of logical analysis and synthesis by the substitution of compact and appropriate ideograms for the phonograms of ordinary language.

[he is appropriate idea, she ordinary sound]

do you read me. "calculus of reasoning ... manipulation ... more important ... substitution...".

do you read me. "ideograms for phonograms".

numbers for words and words cast as ordinary grams of sound.

she is dirt.

she is here [i am with her.]

...i am in place.

he has one key for thumb up and thumb down.

tongue up and tongue down.

lether be.

tonedown.

According to Lewis and Langford.

Leibniz himself [$1 = 1$] is more important for his prophetic insight, and for his stimulation of interest in the possibilities of logistic, than for any positive contribution.

...

The reformation of all science was, as he well understood an affair which no man could accomplish single-handed.¹⁵

so "Leibniz ...prophetic insight..."

[Lewis and Langford continue]

Other scholars on the Continent were stimulated by these studies of Leibniz to attempt a calculus of logic. The best of such attempts are those of Lambert and Holland. But all of them are inferior to Leibniz's own work [my underline].¹⁶

According to Lewis and Langford.

The foundations from which symbolic logic has had continuous development were laid in Great Britain between 1825 and 1850.

The signally important contribution was that of the mathematician George Boole;

but this was preceded by, and in part resulted from, a renewed interest in logic the main instigators of which were Sir William Hamilton and Augustus De Morgan.¹⁷

According to Lewis and Langford (a few pages on).

Boole was really the second founder of symbolic logic.

...It was not even new: Leibniz, Holland, and others had previously quantified the predicate. [my underlining]

But often the historical importance of an idea depends less upon its intrinsic merit than upon the stimulus exercised upon other minds; and this is a case in point.¹⁸

¹⁵ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) p. 6.

¹⁶ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) p. 7.

¹⁷ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) p. 7.

¹⁸ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) p. 7.

i follow the case in point and look at intrinsic merit and i look at the response of other minds later.

let me in intrinsic merit of quantification of predicate.

According to Lewis and Langford.

Hamilton's "quantification of the predicate" is familiar to most students of logic. ... ["All A is B" may mean "All A is all B." or "All A is some B.]

The other traditional forms of propositions may be similarly dealt with so as to render the "quantity" of the predicate term unambiguous.

The idea [let see.] is a simple one, and really of little importance for exact logic: no use has been made of it in recent studies. It was not even new: Leibniz, Holland, and others had previously quantified the predicate.

But often the historical importance of an idea depends less upon its intrinsic merit than upon the stimulus exercised upon other minds; and this is a case in point.

The sole significance [let see.] of quantification of the predicate for exact logic is that it suggests a manner in which propositions can be treated as equations of terms [let see.];

and the mere representation of propositions as equations keeps the thought of [let see thought behind representation.] an analogy between logic and mathematics before the mind.¹⁹

and if I have before mind an analogy between logic and mathematics I have before mind an analogy between mathematics and logic and before mind I have nothing else before mind.

and if I have before mind an analogy as an equation I am mind full of the representation of mathematics and logic.

she is here [i am with her.]

...i am before.

...i am before i was quantified predicate.

she is unequivocal equation.

the first operation is to cover body.

mind no see.

the second equation is to cut off scene and guard cut off.

no mind see.

she heavy, she shape, she shape out of shape.

she is here [i am with her.]

... i am vaporised.

see no mind.

According to David Hume, 1793 (as relayed by Michael Crowe).

"There is no ... Mathematician so expert ... as to place entire confidence in any truth immediately upon his discovery of it, or regard it as any thing, but a mere probability.

Every time he runs over his proofs, his confidence encreases; but still more by the approbation of his friends;

and is thus rais'd to its utmost perfection by the universal assent and applauses of the learned world.²⁰

she is rais'd, he earns the applause of the learned world, and his confidence encreases.

he is in error.

she is in eros.

According to the world of mathematician E.T. Bell.

In accuracy of practical measurements both the stonemasons and the irrigation engineers of Egypt of the third millenium B.C. reached great heights. It is asserted, for instance, that the maximum error in a side and in a corner angle of the Great Pyramid are only small fractions of one per cent. Again, the surveyors responsible for observing the Nile succeeded in placing their water gauges in one plane for a distance of about 700 miles round all the bends of the river. With a sufficient number of centuries for observation, this could be done by trial and error, and it does not necessarily imply any great knowledge of scientific surveying. The Egyptians had plenty of time!²¹

the egyptians collapsed. [used zero.]

the sumerians crashed. [used zero.]

the mayans disappeared. [used zero.]

the babalonians splattered. [used zero.]

obituary.

the lesson of this space is their attempt to source their direction by sculping spacematterenergytime.

the damage subsists in the repulsion of space for space - attack and repel.

their failure to spacematterenergytime is living-dying [eg paradox eg dilemma eg error].

taking part as whole is missing the parting.

²⁰ Crowe, Michael J. (1988) "Ten Misconceptions about Mathematics and Its History". In *History and Philosophy of Modern Mathematics* (ed) William Aspray and Philip Kitcher. University of Minnesota: Minneapolis. pp 260-277. 276.

²¹ Bell, E.T. (1940) *The Development of Mathematics*. McGraw-Hill: New York. p. 41.

paradox - a belief in returning.

no time.

According to Crowe.

G.H. Hardy concluded in a 1929 paper entitled "Mathematical Proof" that "If we were to push it to its extreme, we should be led to a rather paradoxical conclusion [let see conclusion inextremis.]:

that there is, strictly, no such thing as mathematical proof; that we can, in the last analysis, do nothing but point; that proves what Littlewood and I call gas, rhetorical flourishes designed to affect psychology...."²²

she is a rhetorical flourish designed to affect his psychology.

he is cold she is hot -

he has her boil water.

he is hot she is hotter -

he has her neat.

he is hot she is cold -

he has her stilled.

she is here [i am with her.]

...i am body temperature.

...i wait.

he is a constant conjunction of mutual repulsion.

Proof.

"a thought-experiment - or "quasi-experiment: which suggests a decomposition of the original conjecture into subconjectures or lemmas, thus embedding it in a possibly quite distant body of knowledge."²³

Imre Lakatos.

she is a possibly quite distant body of knowledge he decompose[defecate] his thought in her.

he has her waiting at on and off [stop.].

she is here [i am with her.]

²² Crowe, Michael J. (1988) p. 268.

²³ Crowe, Michael J. (1988) p. 268.

be no.

According to Crowe.

On this basis Lakatos, in opposition to the belief that the proof or refutation of a mathematical claim is final, argued forcefully that on the one hand mathematicians should seek counterexamples to proved theorems (pp 50ff) and on the other hand be cautious in abandoning refuted theorems (pp 13ff).

Moreover, he warned of the dangers [let see.] involved in recourse, if counter examples are found, to the techniques he called "monster-barring," "monster-adjustment," and "exception-barring" (pp 14-33).²⁴

the danger is exception ("monster") [eg black holes his paradox].

the exception is counter examples is recourse is a return to re route nature.

eg

you can't save the world but you can save one child.

Advertisement.

to lose world childs nothing.

According to Michael J. Crowe.

E.T. Bell [mathematical historian.]

in a number of his writings developed the point [let see.] that standards of proof have changed dramatically throughout history.²⁵

absolute rigour is discontinuum.

she is unbounded flow.

According to mathematician E.T. Bell.

Not until A.D. 1899, in the work of another great geometer, D. Hilbert (1862 -, German), was the full impact of Euclid's methodology felt in all mathematics.²⁶

According to Edna Kramer.

We quote another definition of mathematics, from the German mathematician David Hilbert, considered by many to have been the foremost worker of modern times in the field of logical foundations of mathematics.

²⁴ Crowe, Michael J. (1988) pp 268-269.

²⁵ Crowe, Michael J. (1988) p. 268.

²⁶ Bell, E.T. (1940) p. 68.

"Mathematics is a game played according to certain simple rules with meaningless marks on paper."²⁷

he plays a game of marks with us.

and us plays for keeps with her.

and he plays to keep us.

According to Kramer.

Benjamin Peirce's definition of mathematics as "the science which draws necessary conclusions reflects its deductive nature."

A quip of Bertrand Russell's has its serious side. "Mathematics is the subject in which we never know what we are talking about nor whether what we say is true". Many will give a literal interpretation to this definition and agree with it heartily. Russell alludes to the fact that we cannot discuss the "truth" of our propositions, since they are deduced from assumptions.

He also refers to the fact that, in addition to the axioms, we must have certain undefined elements to which our axioms are applied. Just as we get into an endless chain of argument by trying to prove all premises, we find similar difficulty in trying to define everything. [my underlining].²⁸

she is undefined elements we "must have" to deduct or we get in an endless chaining action.

he applies his assumptions to her undefined elements by undefining her.

According to E. T. Bell.

Every list of the seven wonders of the ancient world includes the Great Pyramid. But since the translation of the Moscow papyrus in AD 1930, this pyramid has been overtopped by a greater than any the slaves in Egypt could ever have reared. This greatest of Egypt's pyramids existed only in the mind of a nameless mathematician who discovered or guessed the most remarkable result in pre-Greek geometry. He gave a numerical example of the correct formula, [... for the volume of the frustum of a truncated square] pyramid...

Had the forgotten Egyptian responsible for this result proved his procedure, he would rank high among the greater creators of mathematics. Even the empirical discovery of such a process or its verbal equivalent is evidence of extraordinary mathematical insight. In some guise the essential method underlying the formula has reappeared in all the great ages of mathematics. The Greeks called it exhaustion; Cavalieri in the seventeenth century AD called it the method of indivisibles and, as will appear in the proper place, got no closer to proof than the ancient Egyptians of at latest 1850 BC.

To us it is the theory of limits and, later, the integral calculus...

The complete method of exhaustion is sufficiently described through the simpler problem of determining the area of a circle.

[let see how Bell makes her [as space] equal zero.]

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Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 251.

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Kramer, Edna E. (1955) p. 250.

Regular polygons of n sides are inscribed and circumscribed to the circle; the required area, is less than that of the circumscribed polygon and greater than that of the inscribed; as n is increased, the difference between the areas of the polygons diminishes until, in the limit, as n tends to infinity, the difference vanishes, or is "exhausted," and the common area of the limiting polygons is equal to that of the circle. [she is a vanished difference.]

In many partial applications of the method, only inscribed polygons were considered. In either variant, it is necessary to know the area of a regular polygon of n sides. This is immediate once the area of an isosceles triangle is known. If the limits described exist, and if they can be calculated, the problem is solved [ie he presuppose the answer.].

At any stage, say $n = 96$, where Archimedes stopped in the third century BC, an approximation to the area of the circle is obtained from the calculable polygons. Moreover, this approximation is comprised between determinate bounds given by the areas of the inscribed and circumscribed polygons of 96 sides. But the crucial step [let see.] in obtaining the exact formula for the area, or even defining what is meant by the area, is taken only by passage to the limit as n becomes indefinitely great.²⁹

so his knowledge become certain ("great") as the number of polygon shape become so indefinitely great he fills up her shape and she shapeless.

he schzero infinity.

he applies his assumptions to her undefined [elements] and undefines her [she is his limit.].

still he cannot say her name.

According to mathematician Morris Kline.

Shaving

Russell's antinomy [paradox] was put in popular form by Russell himself [$1 = 1$] in 1918 and this version is known as the barber paradox.

A village barber advertised that he doesn't shave any people in the village who shave themselves, but he does shave all those who don't shave themselves. Of course, the barber was boasting that he does shave all those who don't shave themselves. Of course, the barber was boasting that he had no competition, but one day it occurred to him to ask whether he should shave himself.

If he does shave himself, then by the first half of his assertion - namely, that he doesn't shave those people who shave themselves - he should not shave himself, but if he doesn't, then, in accordance with his boast that he shaves all people who do not shave themselves, he should.

The barber is in a logical paradox.³⁰

According to Kline.

A few logicians, beginning with Frank Plumpton Ramsey (1903-1930), have tried to make a distinction between semantic and true contradictions, that is logical ones. The "word paradox," the "heterological paradox," and the "liar paradox" they called

²⁹ Bell, E.T. (1940) pp41-42.

³⁰ Kline, Morris. (1980) *Mathematics: The Loss of Certainty*. Oxford University Press: Oxford. p. 250.

semantic because these involve concepts such as truth and definability or ambiguous uses of a word. Presumably, strict definitions of these concepts, used accordingly, would resolve the paradoxes just mentioned.

On the other hand Russell's paradox, Cantor's paradox of the set of all sets [the parts that are the whole.] and the Burali-Forti paradox are considered logical contradictions.

Russell himself did not make this distinction. He believed that all the paradoxes arose from one fallacy which he called the vicious circle principle and which he described thus:

"Whatever involves all of a collection must not be one of the collection." [my underline].³¹

the paradoxes arise from the vicious recycling of birth and defecation.

when she go no more get another one

never be without.

he paradoxes.

she is here |i am with her|

...i am without.

According to Kline.

A number of other attempts have been made to resolve the paradoxes...

The "barber paradox" is resolved" by affirming that there is no such barber or by requiring that the barber exclude himself from the classes of people he does and does not shave, just as the statement that the teacher who teaches all those who attend the class does not include the teacher.

Russell rejected this last explanation. As Russell put it in an article of 1908, "one might as well in talking to a man with a long nose, say, "When I speak of noses I except such as are inordinately long," which would not be a successful effort to avoid a painful topic."³²

you can see what the problem is.

either the barber is no and teacher does not learn and painful topic or

he point at his body with his mind.

his pointed mind paradoxes body.

he boasts his shaven head in shame.

she is body is he. [the paradox of be he]

³¹ Kline, Morris. (1980) pp 206-207.

³² Kline, Morris. (1980) p. 207.

shesomething.

she looks her own way.

she symboling.

she symboling heaven of life in decay - heaven in a grain of sand [Blake.].

The axiom of choice according to Kline.

In the effort to build solid foundations for mathematics, establishing consistency certainly became the most demanding problem.

As had happened many times in the past, mathematicians had used an axiom unconsciously and much later not only realised that they were using it but had to consider the ground for accepting such an axiom. Cantor had used the axiom of choice unwittingly in 1887 to prove that any infinite set contains a subset with cardinal number . . . It had also been used implicitly in many proofs of topology, measure theory, algebra, and functional analysis....

Still another use is in the proof that the power set of a finite set, that is, the set of all subsets of a finite set, is finite. In 1923 Hilbert described the axiom as a general principle that is necessary and indispensable for the first elements of mathematical inference.³³

Kline summarises.

The key issue with respect to the axiom of choice was what mathematics means by existence. [my underline]

To some it covers [one.] any mental concept found useful that does not lead to contradictions, for example, an ordinary closed surface whose area is infinite [the infinitely small closed down.].

To others, [two.] existence means a specific, clear-cut identification or example of the concept, one which would enable anyone to point to or at least describe it [clearly cut infinity].³⁴

the key is existence.

he is with me now.

I have his clone.

According to Heinrich Scholz (as translated by Kurt F. Leidecker).

Leibniz

saw that the old logic was not sufficient for a metaphysics which can place itself side by side with mathematics as a strict science. It was, therefore, a question of creating a new logic which would accomplish what was expected of it.

³³ Kline, Morris. (1980) pp 209-210.

³⁴ Kline, Morris. (1980) p. 211.

And what is it that we expect of such a logic?

We require of it that it will render syllogizing just as independent of thinking or the meaning content of the propositions involved in the syllogism, as modern mathematics has made calculating in the widest sense of the word right down to the magnificent feats of the modern infinitesimal calculus independent of thinking of the meaning content of the symbols involved in the calculation.

[did you get that - syllogism independent of thinking of meaning content.]

With the eye of genius Leibniz saw that the unparalleled advance of modern mathematics rests upon this unburdening of thought [forgetfulness.]. Relieving thought in this way tremendously facilitates reasoning. Syllogizing is thus freed of all sorts of unnecessary thought operations by virtue of ingenious substitutions.

At the same time, syllogizing is exemplary insured against errors to which content-centered thinking is constantly prone.

Thus it is a matter of construing logic so it can enter competition with modern mathematics in this decisive point. In other words, it is a problem of transforming the rules of the syllogism in general into rules of calculating.

And what does that imply? [let see.]

It implies that these rules must be so formulated that when applying them one need no longer think at all of the meaning content of the expressions to which they have reference [forget.].

This insight into the real function of the rules of the calculus must be looked upon as one of the greatest lights that dawned on Leibniz and one of the most beautiful illuminations of the human spirit in general.

With this interpretation every object which is to this day supported by the principle of the so-called nonquantification of qualities is nullified a priori [before.]. [she nulled.]

For, quantity does not enter any longer into Leibniz' concept of the rules of calculus. He himself designated the calculus to be created - the calculusratiocinator (logical calculus), as he called it repeatedly - a calculus of qualities.³⁵

he divides her and calls her quantity her quality and undefines her from beginning.

[Scholz continues on Leibniz sight]

Such a calculus can only be obtained when we succeed in substituting for the natural language of thought [bodylanguage.] an artificial language [eg words, numbers.], in other words, when we succeed in inventing a symbolism with the aid of which the statements in question can be so presented or, to speak with Leibniz, so "represented," that when operating with them we no longer need to think of their meaning content [she is gone.].

It is patent now that we have arrived at the famous characteristica universalis [universal language].

What, then, is this characteristica universalis?

It is a system of symbols in which we postulate the following.

1. Between the symbols of the system (in so far as they are not symbols for zero places) and what is thought (in the widest possible sense of the word) there must exist an unambiguous relation which is reversible.

That means that for every thing thought there must exist one and only one symbol - the "image" of the thing thought - and, vice versa, for every symbol there must exist one and only one thing thought: Let us call it the "meaning of the symbol".³⁶

do you see how the meaningless content of symbol [when operating with them we no longer need to think of their meaning content]

has become symbol of meaning ["for every thing thought there must exist one and only one symbol: Let us call it the "meaning of the symbol"."].

In the footnote to "meaning of the symbol" Heinrich Scholz draws the reversal of identity and disclaims the reversal.

The new logic thus is based on nothing less than a system of "meaningless" symbols.

[Scholz reject [t]his argument]

This continually recurring yet absolutely erroneous assertion is immediately done away with if we can point out that merely when we operate with these symbols - this we will have to do, of course - we are arranging it so that during the operation with these symbols we need not think of their meaning.

Indeed, it would be best if we generally did abstract from the meaning so as to be sure that nothing has crept in that rests solely on considerations of content.³⁷

Scholz points out that the meaning of the meaningless symbols is in their operation - which he remembers to do.

and then Scholz points out that we are arranging it so that during the operation we do not need to think of their meaning ie their operation.

he saves himself from the uncertainty of creeping content by forget before.

A.N. Whitehead examples saving for brahman and brahman advice.

[This example shows that,] by the aid of symbolism, we can make transitions in reasoning almost mechanically by the eye, which otherwise would call into play the higher faculties of the brain.

It is a profoundly erroneous truism, repeated by all copy-books and by eminent people when they are making speeches, that we should cultivate the habit of thinking of what we are doing. The precise opposite is the case. Civilization advances by extending the number of important operations which we can perform without thinking about them.³⁸

³⁶ Scholz, Heinrich. (1961) pp 54-55.

³⁷ Scholz, Heinrich. (1961) p. 124.

³⁸ Whitehead, A.N. (1911) *An Introduction to Mathematics*. Oxford University Press: London. p. 42.

civilization advances by brahmam thinking about saving his thought and all copy-books and eminent people when they are making speeches cultivating the habit of thinking of what they[copy books and eminent people] are doing.

he has every body pushing his buttons.

speed is measured by the time taken to add to million.

he takes time.

copy books and eminent people go with star status - this time.

mutual repulsion. [Brahman v Kshatriya]

Scholz recalls Leibniz at the start.

[according to the way things were set up,]

the operational rules postulated for operating with the feasible combinations of symbols must function as rules for operating with these and only these symbols, then we can readily see in what sense and with what justification Leibniz himself [$1 = 1$], as the first, was able to interpret these rules as "rules of the game" and the result of the logic he had in mind as a reduction of the logical operations to an "interlude" (Jeu de caracteres).³⁹

her representation is interlude.

she game.

According to William Kneale and Martha Kneale.

Form.

The Platonic doctrine of Forms has a whole literature devoted to it. However we interpret it, two negative points seem clear.

Forms are neither things in the ordinary sense nor "ideas" in the mind, but correspond in part at least to what later philosophers have called "universals". The theory is introduced in the following way in two passages in the [Plato's] Republic.

"The same holds of the just and the unjust, the good and the bad, and all the Forms. Each by itself is one, but as they appear everywhere through their communion with actions and bodies and with each other, each seems to be many." [Republic 476A]

"We have been accustomed to assume a single Form for each group of things to which we apply a common name." [Republic 596A].⁴⁰

brahman calls them laws of nature.

brahman calls the laws holding the just and the unjust, the good and the bad [eminent people and copy-books or Kshatriya and Vaisya-Sudra].

³⁹ Scholz, Heinrich. (1961) p. 56.

⁴⁰ Kneale, William and Kneale, Martha. (1962) *The Development of Logic*. Clarendon Press: Oxford. p. 19.

laws they hold people and copies of people and he holds her.

the laws of his nature holding universe.

The same holds of the just and the unjust, the good and the bad, and all the Forms. Each by itself is one, but as they appear everywhere through their communion with actions and bodies and with each other, each seems to be many.⁴¹

Plato, Republic [476A].

force holds many[infinity] for one.

We have been accustomed to assume a single Form for each group of things to which we apply a common name.⁴²

Plato, Republic [596A].

Aristotle followed by forming the plants and animals into groups and subgroups and Linnaeus filled them out and put them in order and science traced the root to her [i see genetics later].

According to A.N. Whitehead.

The first law of motion, as following Newton we now enunciate it, is - every body continues in its state of rest or of uniform motion in a straight line, except so far as it is compelled by impressed force to change that state.

This law is more than a dry formula: it is also a paean of triumph over defeated heretics. The point at issue can be understood by deleting from the law the phrase "or of uniform motion in a straight line". We there obtain what might be taken as the Aristotelian opposition formula:

"Every body continues in its state of rest except so far as it is compelled by impressed force to change that state."⁴³

Whitehead gives Newton's rule with the drawing rubbed out.

Newton puts her straight to uniform.

According to A.N. Whitehead.

dynamics [eg relativity].. now claims to be the ultimate science of which the others are but branches.

The claim amounts [bottom line.] to this: namely, that the various qualities of things perceptible to the senses are merely our peculiar mode of appreciating change in position on the part of things existing in space [my underline].

For example, suppose we look at Westminster Abbey. ..

41 Quoted in Kneale, William and Kneale, Martha. (1962) p. 19.

42 Quoted in Kneale, William and Kneale, Martha. (1962) p. 19.

43 Whitehead, A.N. (1911) p. 28.

Again we lay our hands on its stones and note their cool, even temperature simply marks our sense of the transfer of heat from the hand to the stone, or from the stone to the hand; and, according to modern science, heat is nothing but the agitation of the molecules of a body. ..

Thus the endeavour to give a dynamical explanation of phenomena is the attempt to explain them by statements of the general form that such and such a substance was in this place and is now in that place.

Thus we arrive at the great basal idea of modern science, that all our sensations are the result of comparisons of the changed configurations of things in space at various times.

It follows, therefore, that the laws of motion, that is, the laws of the changes of configurations of things, are the ultimate laws of physical science.⁴⁴

[Whitehead comments on the ultimate laws of dynamic motion - knowing "such a substance was in that place and is now in that place.]

[...where only the positions and shapes of things are considered together with their changes, is that]

events of such an abstract world are sufficient to "explain" our sensations.

When we hear a sound, the molecules of the air have been agitated in a certain way...

Our very thoughts appear to correspond to conformations and motions of the brain; injure the brain and you injure the thoughts.

Meanwhile the events of this physical universe succeed each other according to the mathematical laws which ignore all special sensations and thoughts and emotions[particulars].⁴⁵

emotionless motion [Galileo, Newton, Einstein, Whitehead, physics, mathematics, logic.]

he is symbol of quiet repose positioning body and shapes of emotion in place.

Rest is merely a particular case of such motion merely when the velocity is and remains zero.⁴⁶

A.N. Whitehead.

she is here [i am without]

...i repel.

The point about zero is that we do not need to use it in the operations of daily life. No one goes out and buys zero fish.

[therefore.]

It is in a way the most civilized of all the cardinals, and its use is only forced on us by the needs of cultivated modes of thought.

⁴⁴ Whitehead, A.N. (1911) pp31-32.

⁴⁵ Whitehead, A.N. (1911) p. 33.

⁴⁶ Whitehead, A.N. (1911) p. 29.

Many important services are rendered by the symbol 0, which stands for the number zero.⁴⁷

A.N. Whitehead.

the cultivated mode of thought not needed in daily life.

so he cultivate the mode of thought in body temperature [zero degrees Celsius].

the cultivated mode of thought from logic.

According to Bertrand Russell.

In mathematics, which is wholly deductive, syllogisms hardly ever occur.

Of course, it would be possible to re-write mathematical arguments in syllogistic form, but this would be very artificial and would not make them any more cogent.

Take arithmetic, for example. If I buy goods worth 16 shillings and 3 penny [minor premise], and tender a 1 pound note in payment [major premise.], how much change is due to me? [conclusion.].⁴⁸

logic is proof for mathematics.

According to Lewis and Langford.

The next stage of development [after 1890].. is the bringing together of symbolic logic and the methodology of rigorous deduction, as exhibited in pure mathematics...

They took mathematics in its ordinary deductive form and vigorously analyzed the processes of proof which they found in such deductions. By symbolizing the logical relations upon which proof depends, they gave mathematics the "logistic" form, in which the principles of logic actually become the vehicles of the demonstration.⁴⁹

the principles of logic demonstrate the proof of mathematics.

Lewis and Langford give the demonstration status.

It was by this time (1895) generally recognised as the ideal of mathematical form that each branch of the subject should be derived from a small number of assumptions, by a rigorous deduction.

It was also recognised that pure mathematics is abstract; that is, that its development is independent of the nature of any concrete empirical things to which it may apply...

As it became customary to say, the only truth with which pure mathematics is concerned is the truth that certain postulates imply certain theorems. The emphasis which this conception throws upon the logic of mathematics, is obvious:

the logic of it is the truth of it; no other kind of truth is claimed for pure mathematics.⁵⁰

⁴⁷ Whitehead, A.N. (1911) p. 43.

⁴⁸ Russell, Bertrand. (1961) [1946] *History of Western Philosophy*. Allen and Unwin: London. p. 209.

⁴⁹ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) *Symbolic Logic*. Century. New York. p. 16.

⁵⁰ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) p. 18.

the emphasis of logic is the purity of mathematics - "the truth of it; no other kind of truth".

this truth is zero.

he makes himself real [physics].

For it is only in the mother's presence that he is able fully to *live* and *move* and *have his being*.⁵¹

R. D. Laing, 1960.

According to Aristotle (as relayed by Russell) there are ten categories.

substance, quantity, quality, relation, place, time, position, state, action, and affection.

[they are referred as]

expressions which are in no way composite signify.⁵²

expressions which are composite in no way are nowhere - zero composition - completely incomposite - no where here signifies.

According to Russell.

Aristotle... is still, especially in logic, a battle-ground, and cannot be treated in a purely historical spirit.⁵³

there is here.

According to Russell.

Consider the state of our knowledge in regard to the two propositions "Socrates is mortal" and "all men are mortal". In order to know the truth of "Socrates is mortal", most of us are content to rely upon testimony; but if testimony is to be reliable, it must lead us back to some one who knew Socrates and saw him dead.⁵⁴

["did you see dead"]

[Russell continues]

The one perceived fact - the dead body of Socrates - together with the knowledge that this was called "Socrates", was enough to assure us of the mortality of Socrates.

But when it comes to "all men are mortal", the matter is different.⁵⁵

Russell knew mortality is the same.

All the important inferences outside logic and pure mathematics are inductive [physics], not deductive; the only exceptions are law and theology, each of which

⁵¹ Laing, Ronald D. (1960) p. 118.

⁵² Russell, Bertrand. (1961) [1946] p. 210.

⁵³ Russell, Bertrand. (1961) [1946] p. 206.

⁵⁴ Russell, Bertrand. (1961) [1946] p. 208.

⁵⁵ Russell, Bertrand. (1961) [1946] p. 208.

derives its first principles from an unquestionable text, viz the statute books and scriptures [my underline].⁵⁶

[i see unquestionable text contract law later. unquestionable text theology inducted by priest in sacrament of blood of dead body of christ]

only the sacrifice of Socrates - the dead body of Socrates

is to be reliable,

it [deduction]

must lead us back to some one who knew Socrates and saw him dead [my underline].⁵⁷

that is the meaningless meaning of truth that lies outside logic and pure mathematics.

that is the truth defined as a meaningless nothing in nowhere.

all men are mortal is a promise but dead body unequivocal.

Every man is born of some woman. proof. self-evident.

contraproof.

⁵⁶ Russell, Bertrand. (1961)[1946]pp209-210.

⁵⁷ Russell, Bertrand. (1961)[1946]pp209-210.

untouchable.

According to Harold Gould.

Untouchable.

With all their felt deprivations and hostility to the status quo, Hindu Untouchables saw themselves to a remarkable degree as part of the system, as subscribers to the *meanings* underlying it.

This has been made clear by contemporary studies of the phenomenon called "sanskritization" (see Srinivas, 1962), in which low castes endeavour to raise themselves not by rebelling against the caste system but by adopting the symbols, rituals, and social pretensions of the pure casts.¹

he dresses her up.

he makes her up.

he colour.

According to William Kneale and Martha Kneale.

[Leibniz] often asserts that a philosophically constructed grammar will make formal reasoning easy by providing the framework for a calculus ratiocinator (ie a quasi-mechanical method of drawing conclusions) in which even the non-syllogistic arguments of Jung may be brought under a few simple rules of procedure.²

a grammar to count difference.

and while he is counting the difference the difference doesn't count.

he come back for difference when finish count.

he starts with different from me.

According to Scholz the "meaning of the symbol" is not "based on nothing less than a system of "meaningless" symbols".³

This continually recurring yet absolutely erroneous assertion is immediately done away with if we can point out that merely when we operate with these symbols - this we will have to do, of course - we are arranging it so that during the operation with these symbols we need not think of their meaning.

Indeed, it would be best if we generally did abstract from the meaning so as to be sure that nothing has crept in that rests solely on considerations of content.⁴

he abstracts from content to form.

¹ Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi. p. 52.

² Kneale, William and Kneale, Martha. (1962) *The Development of Logic*. Clarendon Press: Oxford. p. 328.

³ Scholz, Heinrich. (1961) *Concise History of Logic*. [trans Kurt F. Leidecker] Philosophical Library: New York. p. 124.

⁴ Scholz, Heinrich. (1961) p. 124.

he has two forms - the form of infinitude content [eg matter] and the infinity of formlessness [eg space].

he thinks he has her in two.

if he has to meaningless the meaning or meaning the meaningless he is wasting time.

splacematterenergytime.

Leibniz.

prophesies that, when the new language is perfected, men of good will desiring to settle a controversy on any subject whatsoever will take their pens in their hands and say Calcuemus [let us calculate].⁵

let us calculate.

In the IMS NZ Pharmalogical Index - Year To Date October 1994 versus Full Year 1993.

Coldral cold and flu preparation out sold every other cold and flu preparation.

body cold.

Plus one for me.

According to Harry Watson "a transport energy expert at the University of Melbourne".

...in the next 20 years improved emission control technology and the disappearance of older vehicles would greatly reduce emissions of hydrocarbons and nitrogen oxides, the key elements in photochemical smog.

But he said the problem of greenhouse gases spewing from vehicles would not easily be solved, because this required a significant reduction in fuel consumption. Small cars were unlikely to be the answer because of drivers needs and preferences, less protection in an accident, and the impact on an car industry committed to producing larger vehicles.

Better driving habits could help - aggressive drivers used a third more fuel than the average driver - but forcing cars to move more slowly would probably help.⁶

vaporising the past and defecating on the future at a steady faster pace.

Plus one for twenty years.

and the older and smaller get out of the way of the larger and faster and louder [drivers needs and preferences].

According to advertisement.

Just because you have arthritis doesn't mean you have to suffer constant agonising pain. For fast, temporary pain relief without the side effects of conventional drugs, natural may be a natural choice.

⁵ Kncalc, William and Kncalc, Martha. (1962) p. 328.

⁶ NZ Herald. Monday, October 16, 1995, Auckland, Section one, p. 16.

This comprehensive formula combines the ever popular and effective anti-inflammatory action of 500 mg of high potency plant extract with anti-rheumatic and analgesic plant extract, plus bark and seed, plus concentrated fish oils high in Omega 24 fatty acids and oil of pretty plant smell.

Natural the natural choice for temporary arthritis pain relief.

arthritis - inflammation of joint(s) [Oxford English Dictionary (1990)].

arthritis is a deathsong so bark sing of tree

According to Dan George.

Once more I like to hear water murmur of earth -
 Once more I like to touch a child to feel beyond today -
 Once more I like to taste a tree's sap to remember the strength of spring.
 Once more I like to see the colour of happiness to know the deathman's song will please me.

Then,
 O Earth,
 I shall be ready to return to you
 what little I have left from all the years of taking from you.⁷

and life turns infinity.

his natural is a temporary drug for decay [of mind].

he springs one.

Plus one for now.

and the decomposition he leaves for body.

Advertisement.

True beauty begins within, and no amount of lotions or potions will provide the vitality, radiance and healthy glow of a well nourished mind and body.

Nature provides us with many wonderful beauty aids that can help to soften, smooth, strengthen and add lustre to many different body parts.

he starts within and has her as mind and body and body as parts.

he incision.

Plus one for lust and strength.

Advertisement (Monday, October 16, 1995).

The world's top scientists believe global warming has begun and predict that the world will suffer more natural disasters and disease as it takes hold, a British newspaper said.⁸

⁷ George, Dan. (1989) [1982] *My Spirit Soars*. Hancock House: United States. p. 89.

⁸ *N.Z.Herald*. Monday, October 16, 1995, Section one, p. 10.

completely determinate and predictable.

he knows nothing.

he is compartmentalised and she is together.

Advertisement (Monday, October 16, 1995).

The world's top scientists believe global warming has begun and predict that the world will suffer more natural disasters and disease as it takes hold, a British newspaper said.⁹

that's a them "world will suffer" and us "top scientists" [brahman is untouchable to untouchable.].¹⁰

letgoofyourself.

only the [orgasm]sacrifice - the dead body

is to be reliable,

it[deduction] must lead us back to some one who knew Socrates and saw him dead.¹¹

[fusion - constant conjunction of his birth and death]

to be dead is to be alive only in mind.

and mind in no mind.

sanscritisation.

According to Edna Kramer.

When we reason, we draw inferences from certain propositions or statements [numbers or words].

When these propositions are the result of experiment or observation, the reasoning is termed inductive, and we have seen how probability theory aids in pronouncing judgement on hypotheses that grow out of induction.¹²

[Ill see probability shortly.]

hypotheses grow out of deduction and deduction grow out of hypotheses and crucial induction test hypothesis.

According to Clarence Lewis and Cooper Langford.

in a hypothetical argument, validity did[does in my time]

⁹ *N.Z.Herald*. Monday, October 16, 1995, Section one, p. 10.

¹⁰ Laing, Ronald D. (1967) *The Politics of Experience and The Bird of Paradise*. Penguin: Middlesex.

¹¹ Russell, Bertrand. (1961) [1946] *History of Western Philosophy*. Allen and Unwin: London. pp 209 -210.

¹² Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 245.

not depend upon the particularity or content of the statements connected by the "if-then" relation. This recognition was exhibited by throwing [my underline] the argument into such forms as,

If A, then B.

But A is true.

Hence B is true.¹³

if a, b

a

therefore b

if a.

b

therefore a.

its a syllystudy.

if its a sillistudi what if.

according to Kant we don't know.

according to Kant - noumena - things in themselves.

things in themselves - obverse of inessential.

According to Russell.

The "thing in itself" was an awkward element in Kant's philosophy, and was abandoned by his immediate successors, who accordingly fell into something very like solipsism.¹⁴

Kant couldn't explain things in themselves - he was awkward.

his successors fellin to solipsism and things in themselves are inexplicable.

he does not know her name.

she is be.

According to Russell.

Kant's immediate successor, Fichte (1762-1814), abandoned "things in themselves", and carried subjectivism to a point which seems almost to involve a kind of insanity. He holds that the Ego is the only ultimate reality, and that it exists because it posits itself; the non-Ego, which has a subordinate reality, also exists only because the Ego posits it.

¹³ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) *Symbolic Logic*. Century: New York. p. 5.

¹⁴ Russell, Bertrand. (1961) [1946] p. 689.

.. "To have character and to be a German," says Fichte, "undoubtedly mean the same thing".¹⁵

that was when Ego was nationalism.

[Ergo - therefore]

she (he does not know) before [non].

According to Lewis and Langford.

It is called "mathematical logic" as often as "symbolic logic," and the designations "exact logic," "formal logic," and "logistic" are also used.

None of these is completely satisfactory; all of them attempt to convey a certain difference of this subject from the logic which comes down to us from Aristotle and was given its traditional form by the medieval scholastics. This difference, however, is not one of intent: so far as it exists, it is accidental or is due to the relative incompleteness and inexactness of the Aristotelian logic.

The use of symbols has characterized logic from the beginning - for example, in the use of letters to represent the terms of the syllogism.

Symbolic logic merely extends this use in ways which are required by, or conducive to, clarity and precision. Thus the subject matter of symbolic logic is merely logic - the principles which govern the validity of inference|deduction|.¹⁶

he [logic] governs validity of inference [deduce, conclude].

he characterise her at his [logic] beginning as a syllogism |Aristotle from Pythagorus, from triangle, from hypothesis, from synthesis, from difference, from right angle.|

Advertisement.

Just because you have arthritis doesn't mean you have to suffer constant agonising pain. For fast, temporary pain relief without the side effects of conventional drugs, natural may be a natural choice.

This comprehensive formula combines the ever popular and effective anti-inflammatory action of 500 mg of high potency plant extract with anti-rheumatic and analgesic plant extract, plus bark and seed, plus concentrated fish oils high in Omega 24 fatty acids and oil of pretty plant smell.

Natural the natural choice for temporary arthritis pain relief.

syllogism - natural may be a natural choice and formula comprehensive therefore the natural choice.

it works when you have well trained.

[train - chaining action.]

¹⁵ Russell, Bertrand. (1961) [1946] p. 690.

¹⁶ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) p. 3.

According to Joan-Baptista van Helmont, 1648 (as relayed by William H. Brock).

That all plants immediately and substantially stem from the element water alone I have learnt from the following experiment.

I took an earthen vessel in which I placed two hundred pounds of earth dried in an oven, and watered with rain water. I planted in it the stem of a willow tree weighing five pounds. Five years later it had developed a tree weighing one hundred and sixty-nine pounds and about three ounces. Nothing but rain (or distilled water) had been added. The large vessel was placed in earth and covered by an iron lid with a tin-surface that was pierced with many holes. I have not weighed the leaves that came off in the four autumn seasons.

Finally I dried the earth in the vessel again and found the same two hundred pounds of it diminished by about two ounces.

Hence one hundred and sixty-four pounds of wood, bark and roots had come up from water alone.¹⁷

if earth nothing before and after he can count the in between.

he starts with his laboratory of nothing and proves something by finishing with nothing.

he is earth to nothing and nothing to earth.

According to William H. Brock.

Helmont's arresting experiment and conclusion capture the essence of the problem of chemical change.

How and why do water and air "become" the material of a tree - or, if that sounds too biochemical, how and why do hydrogen and oxygen become water? How does brute matter assume an ordered and often symmetrical solid form in the non-living world? Helmont's experiment also raises the issue of the balance between qualitative and quantitative reasoning in the history of chemistry. Helmont's observations are impeccably quantitative and yet, because he ignored the possible role of air in the reaction he was studying, and since he knew nothing of the hidden variables of nutrients dissolved in the water or of the role of the sun in providing the energy of photosynthesis, his reasoning was to prove qualitatively fallacious.¹⁸

you can see the experiment seeks brute "How does brute matter assume an ordered and often symmetrical solid form in the non-living world?" [question].

you can see the difference "qualitative and quantitative reasoning in the history of chemistry" [method].

you can see his her "hidden variables" [error].

you can see the brutal difference he makes of her.

voiding hidden variable presupposes [closed beginning and closed end presupposes] closure. [closure - beginning no spacematterenergytime]

¹⁷ Brock, William H. (1993) [1992] *The Norton History of Chemistry*. Norton and Co: New York. p. xxi.

¹⁸ Brock, William H. (1993) [1992] p. xxii.

According to Brock (or any subject text).

Chemistry.

Chemistry is best defined as the science that deals with the properties and reactions of different kinds of matter.

Historically it arose from a constellation of interests: the empirically based technologies of early metallurgists, brewers, dyers, tanners, calciners and pharmacists; the speculative Greek philosophers' concern whether brute matter was invariant or transformable; the alchemists' real or symbolic attempts to achieve the transmutation of base metals into gold; and the iatrochemists' interests in the chemistry and pathology of animal and human functions. Partly because of the sheer complexity of chemical phenomena, the absence of criteria and standards of purity, and uncertainty over the definition and identification of elements (the building blocks of the chemical tree), but above all because of the lack of a concept of the gaseous state of matter, chemistry remained a rambling, puzzling and chaotic area of natural philosophy until the middle of the eighteenth century. The development of gas chemistry after 1740 gave the subject fresh empirical and conceptual foundations, which permitted explanations of reactions in terms of atoms and elements to be given.

Using inorganic, or mineral, chemistry as its paradigm, nineteenth-century chemists created organic chemistry, from which emerged the fruitful ideas of valency and structure; while the advent of the periodic law in the 1870s finally provided chemists with a comprehensive classificatory system of elements and a logical, non-historically based method for teaching the subject. By the 1800s, physics and chemistry were drawing closer together in the sub-discipline of physical chemistry

Finally, the discovery of the electron in 1897 enabled twentieth-century chemists to solve the fundamental problems of chemical affinity and reactivity, and to address the issue of reaction mechanisms - to the profit of the better understanding of synthetic pathways and the expansion of the chemical and pharmaceutical industries.¹⁹

mind follows life to his death [inorganic chemistry] by following his death [physics] to life [organic chemistry].

According to Brock.

the history of chemistry not only informs us about our great chemical heritage, but justifies the future of chemistry itself [1 = 1].

Such a justification echoes the liberal and moving words of the first major historian of chemistry, Hermann Kopp:

"The alchemists of past centuries tried hard to make the elixir of life ... These efforts were in vain; it is not in our power to obtain the experiences and views of the future by prolonging our lives forward in this direction. However, it is possible and in a certain way to prolong our lives backwards, by acquiring the experiences of those who existed before us and by learning to know their views as if we were their contemporaries. The means for doing this is also an elixir of life."²⁰

he goes back in time and believes he prolongs the future.

¹⁹ Brock, William H. (1993) [1992] pp xxii-xxiii.

²⁰ Brock, William H. (1993) [1992] pp xxvi-xxvii. Brock references Hermann Kopp to *Die Entwicklung der Chemie in der neueren Zeit*. (Munich, 1873) p. 6.

he sells short.

he continually collapses history by accelerating little future [Zeno]. and when acceleration reaches point of return the past will arrive instantaneously. and suddenly there will be here. and all of the past be present in all of the future. and then be gone.

According to Brock.

Purity has been rightly described as the fundamental concept of chemistry.

For without the concept of a homogeneous substance, a quantitative science based on the balance is useless, while qualitative analysis would be impossible.²¹

difference[analysis] is required for (quantitative or qualitative) distinguishing purity (homogeneous substance).

According to Brock.

The rise to preeminence of John Joseph Griffin and Co. within only four years of setting up the London base can be partly explained by a decline in energy of some of the older and more traditional philosophical instrument-makers, who did not respond to the rising demands of the industrial and educational age for chemical apparatus and remained content with their sales of telescopes, microscopes and surveying instruments. Griffin, by contrast, met this challenge and was particularly fortunate in being able to respond to the mid-century interest in science teaching.

[first cut philosophy out]

Henry Moseley, science inspector to the Committee of council on Education, when commissioned to look into the details of how practical science might be introduced into the elementary school curriculum, naturally turned to Griffin for advice. When he reported to the government, who were to offer grants-in-aid to schools, he recorded that "no man has probably laboured more than that gentleman [Griffin] to simplify and economize the construction of such apparatus". Similar tributes were forthcoming in Hofmann's Jury Reports of the 1882 London International Exhibition.

[then cut out man of science]

"It must be conceded that to the exertions of Mr Griffin, commenced twenty years ago, in rendering to the public efficient chemical apparatus at a moderate price combined with the production of elementary works on all branches of science, the present widespread development of a taste for the acquisition of chemical knowledge is in a great measure attributable."

[then cut out chemical knowledge]

Similar accounts of chemical suppliers in other countries await documentation by historians. In America, for example, until the 1850s, there was scarcely any domestic production of chemical apparatus or reagents, most of which were imported from Britain, France and Germany and sold through dealers in scientific instruments, opticians or pharmacies. Reminiscent of the situation in Griffin's Glasgow in the 1820s, American chemists bought their burners from plumbers, water baths from tin-smiths, and beakers from glass factories. In 1850, however, encouraged by meeting the American chemist, Eben Horsford, at Giessen, Liebig's assistant, Bernard G. Amend,

set up a drug and laboratory supply store in New York. He was soon joined by a school friend, Carl Eimere. Together with the Fisher Scientific Co., founded at Pittsburgh in 1902, Eimer and Amend became America's chief laboratory suppliers.

[then cut tools in]

A great stimulus to native entrepreneurial activity was the campaign waged by the Department of Agriculture for pure foods and drugs. This was premised upon accurate methods, chemical analysis and purity control.²²

[and cut in ideal]

he has himself as purifier by having her as profane.

she is of unknown figure [sound].

here is how he instantiates in subsistence.

According to Brock.

A great stimulus to native entrepreneurial activity was the campaign waged by the Department of Agriculture for pure foods and drugs. This was premised upon accurate methods, chemical analysis and purity control.

When, for example, at the University of Wisconsin in 1890, Stephen Babcock developed a simple apparatus for estimating the quantity of butter fat in milk, the consequences were not only a decline in the adulteration of milk by farmers and a fairer method of pricing by quality, but a sudden need and demand for the hand-operated centrifuge, graduated test bottles, pipettes and small graduated cylinders for the measurement of the sulphuric acid used in the test. All items had to be manufactured at a price dairy farmers could afford. It was this need that gave F. Kraissl the opportunity to expand the Kimble Glass Company he had set up in New Jersey in 1887 and to issue the first American laboratory-ware catalogue in 1892. Kraissl also found that similar apparatus was needed in the burgeoning petroleum industry of Philadelphia, so that the oil refiner paid a fair price for the crude oil that was mixed with water, mud and sand.

The final take-off of the American chemical apparatus industry occurred during the First World War when, like Britain, America was forced to become self-sufficient.²³

the campaign waged [war financed] by[through] politics.

he took off [grew fast] in the nation during wars among nations as essential to nation (national self-sufficiency).

he has his habitat.

According to Brock.

Frankland's and Armstrong's exertions in the nineteenth century and the curriculum reforms a century later all demanded adequate laboratory space, while, at the level of

²² Brock, William H. (1993) [1992] pp 192-193.

²³ Brock, William H. (1993) [1992] p. 193.

research, laboratories has been the sin qua non [without which not] of a research programme since the time of Liebig.²⁴

[without which not - home]

habitat has niche.

According to Brock.

The post war decision to expand British universities and to create new universities and polytechnics gave many architects the opportunity to rethink the design of scientific accommodation and to experiment with new materials.

The Royal Institute of British Architects sponsored a symposium on teaching laboratories in 1958, while the Nuffield Foundation's Division for Architectural Studies carried out an elaborate investigation of the design of industrial research laboratories, which usually reflected university experience and design, at about the same date. Aware of the changing student numbers and scientific curriculum, architects began to pay more attention to flexibility in design and to the special environments needed for post-war equipment - air conditioning for mass spectrometry and spectroscopy, constant temperatures for chromatography, special facilities and shielding for the storage of radioactive materials and hazardous chemicals.

Chemical designers, for the sake of convenience of servicing, moved away from the familiar nineteenth century island bench to longer peninsular surfaces, and they took great pains to redesign that essential piece of equipment, the fume cupboard:

"In every way the fume cupboard seems to be the most awkward thing to deal with in a laboratory planning, costly in itself, it can have expensive repercussions on the heating and ventilating of the laboratory, it consumes an inordinate amount of air, occupies valuable wall space or obstructs light, and the ducts from it have possibly to be taken through the floor above."

It was clear by the early 1960s that the expectation that a chemistry student would spend all the time not allocated for lectures in the laboratory was undergoing a dramatic change. With the diminishing importance of qualitative analysis in the training of chemists as it was replaced by micro-analysis and instrumental analysis, undergraduate students non longer needed to spend up to twenty-five hours a week in the laboratory.

The indications during the last thirty years are that designers, influenced by the special precautions needed for safe research, the availability of highly efficient ventilation systems, and the fact that laboratories in most countries fall within the orbit of much health and safety legislation, foresee a situation in which all actual experiments will be performed in centrally placed fume cupboards or shielded glove-boxes, leaving "the open benches as places for assembling equipment and placing reagent bottles, spare glassware, notebooks, etc."²⁵

he moves into brahman hood [the scientific curriculum] with his killing ground [fume - fire place].

he tests for testosterone.

²⁴ Brock, William H. (1993) [1992] p. 427.

²⁵ Brock, William H. (1993) [1992] pp 434-435.

A great stimulus to native entrepreneurial activity was the campaign waged by the Department of Agriculture for pure foods and drugs. This was premised [my underline] upon accurate methods, chemical analysis and purity control.²⁶

test has purity premise.

According to Mahlon B. Hoagland (or mainline medical chemical science).

Physicists tell us that the inanimate universe is steadily becoming more disorganized; everything is moving slowly - on a time scale of billions of years - toward chaos. The second law of thermodynamics states that entropy - the official word for disorder - is steadily increasing everywhere in the universe.

Why should the universe "aspire" to disorganization? It isn't as strange as it first appears. Look at it this way.

Suppose you had some dilute blue paint and some dilute yellow paint and you poured them into a single container. The paint molecules will bounce about, as is the way of molecules, until there is an even green mixture. The molecules have become completely randomly distributed, disorganized; have reached what is for them the most stable configuration. If you desired to push the system backward so as to return to an uneven, nonrandom, organized mixture of blue and yellow molecules - say, the blue on top and the yellow on the bottom - you'd be working against the system's strong "desire" to reach the random, stable, disorganized state of greenness.

So it is with all atoms and molecules in the universe. They seek the Nirvana of randomness, of total disorder, of ultimate stability.²⁷

his purity is premised on the profanity [chaos] of the universe.

where is he coming from to see her going to nothing [total disorder] from nothing [black hole, matter on matter on matter].

he is going nowhere.

he is lost.

According to Hoagland.

There is nothing alive that is simpler than a cell, and nothing can start to get more complex without first being a cell.²⁸

he separates his nothing alive [going nowhere] from his life and seeks the source of living.

he seeks the source of nothing.

According to Hoagland.

DNA contains all the genes but also has information as to when these genes should be turned off.

²⁶ Brock, William H. (1993) [1992] p. 192.

²⁷ Hoagland, Mahlon B. (1977) *The Roots of Life: A Layman's Guide to Genes, Evolution, and the Ways of the Cell*. Houghton Mifflin: Boston. p. 7.

²⁸ Hoagland, Mahlon B. (1977) p. 3.

Here, then, is a point of focus, a phenomenon about which one can ask a sharp question. How can genes be turned on and off?²⁹

he asks how to turn life on and off[stop].

he asks what he knows not [life he does not know] and he not what he knows [he is not death].

he is off for on.

According to Hoagland.

The best estimates are that life began some 3 billion years ago, after the 2 billion year old earth had cooled sufficiently to support it. There are fossils of extremely small and quite simple sea creatures over 2 billion years old. Ancestors of those fossilized creatures would have been even smaller, and we can assume that the most primitive form of life of all was a cell, perhaps not unlike some of the simple forms of single-cell life that exist in abundance today.

So the focal question for us is: How could a cell have first got its start? Not how did a cell first get started - that's a question that never be answered because no one was there to watch.

But it's quite legitimate to ask how could it have happened. We can make astute guesses and do experiments that indicate probabilities.³⁰

you remember probability - when the options are 1 or 0 and 1/2.

the don't know yet half is probability.

experiments aim for certainty [1 or 0].

"legitimate to ask how could" is hypothesis.

hypothesis presumes "no one was there to watch".

According to Mahlon Hoagland.

We now know that the creation of an individual requires a set of written instructions.

The instructions have been copied over and over again with remarkable fidelity for many millions of years, yet the individual dies after only a few years.

We may ask then, if the instructions are immortal. Well, yes - at least as immortal as anything can be for the biologist.

The fact is that the mortal, living-and-dying individual is the transient caretaker of the instructions that must be conveyed down the generations; the runner in the relay race where DNA is the baton.

An individual life has significance only to the extent that it passes information about its ancestors to its descendants. Certain moths are born without mouths and begin to

²⁹ Hoagland, Mahlon B. (1977) p. 98.

³⁰ Hoagland, Mahlon B. (1977) pp 30-31.

starve from the moment of their birth - their only job being to mate and lay eggs quickly so that moth information will get to the next generation.

If DNA is the mortal's immortality, the human's perverse curiosity can't resist asking: How did it all get started.³¹

he perversely signifies mortal body as "transient caretaker" and immortality as (DNA) information.

still he asks where does she come from ("How did it all get started").

he does not know her name.

According to Hoagland.

In the laboratory we can separate the mating partners by vigorously mixing the solution they're suspended in.

Thus, one can control exactly how many genes from the male will enter the female! The important point to make, however, is that the genes that do enter the female become a part of her information store. The male genes are incorporated right in line with the female's genes. When she later divides by cell-splitting, the daughter cells contain the genes from both male and female - as do all future generations.

Thus was the dawn of sex. Bacterial mating certainly illustrates vividly the purpose of sex: to recombine DNAs from different sources.³²

the purpose of sex for physical chemical biologist is combining information [mind]. [ie the purpose of sex is mind, mind is man]

According to Hoagland.

The radioactivity counter in my lab had just begun to print out the numbers I'd been impatiently waiting for. I had designed an experiment, as the result of a year's work, that would test an idea I had about how cells plugged energy into amino acids to make them link up to form protein molecules. To discover this would for the first time shed a clear light on the initial step in the building of the most important material of the body, protein.

Well, those numbers, to my incredulity and dawning jubilation, fell out as though I had been in collusion with the atoms themselves, sharing with them my fervent hopes.

It helped to open the door to a series of discoveries that within five years provided complete understanding of protein synthesis.³³

for the biologist collusion with the hopes of the atoms is as immortal as anything .. the numbers [of atoms] are incredulous and dawn jubilation.

numbers are light.

³¹ Hoagland, Mahlon B. (1977) pp 28-29.

³² Hoagland, Mahlon B. (1977) p. 68.

³³ Hoagland, Mahlon B. (1977) p. 41.

generation is regeneration.

Hoagland asks.

What is it inside these cells that tells them to start dividing, and to stop when they have divided enough to restore the missing organ? ..

A colleague of mine, Dr Nancy Bucher, has probably contributed more to our knowledge of regeneration than any other scientist.

Some of her important work has involved making Siamese twins of rats. She sewed rats together side by side until they established a good shared circulation; until blood flowed easily between the two. She then removed two thirds of the liver of one of the rats, and, as its liver regenerated, watched to see if the liver of the other rat began to grow. It did! This meant that the regenerating liver caused something to go into the blood stream, where it could circulate to the other normal liver and make it start to grow. It did! This meant that the regenerating liver caused something to go into the blood stream, where it could circulate to the other normal liver and make it start to grow.

She and many other scientists have tried to learn what this substance might be, but have so far been unsuccessful.³⁴

he follows life blood.

the experimental rat is animal devil [from bubonic plague] for human subject.

he locks them in cages and injects and subjects and dejects and rejects.

the nazis didn't extrapolate.

[extrapolate - hate]

According to Hoagland.

Ideas are related in a complex way to our brain's remarkable capacity for imagining. Imagination allows us to picture interrelationships that might be. Once the picture has taken shape, we have a theoretical explanation for what we've observed - an untested idea.³⁵

the shape of his hypothesis [eg no one was there to watch] is untested.

he escapes rat [rat is living] with his imagination [rat is dead] and tests untested idea by stabbing.

[dead - all dead - untested idea]

According to Hoagland.

The creative act in science .. is the envisioning of a simple law or explanation that shepherds a welter of meaningless and bewildering facts into order.

³⁴ Hoagland, Mahlon B. (1977) pp 108-109.

³⁵ Hoagland, Mahlon B. (1977) p. 128.

So it was with Charles Darwin and Alfred Russel Wallace over a century ago. Separately pondering, they had sought to explain the, until then, bewilderingly wide distribution and diversity of living things on the earth. Their magnificently simple concept of the survival of those best suited to their particular environment by virtue of fortuitous changes in the way they were constructed was a brilliant leap of the imagination. Their inspired explanation rendered simple and comprehensible a vast accumulation of biological information.³⁶

he creates himself as simplicity and envisions her as nothing.

Darwin put her to his struggle for existence - until you die.

According to Darwin.

In October, 1938, that is, fifteen months after I had begun my systematic enquiry, I happened to read for amusement Malthus on Population, and being well prepared to appreciate the struggle for existence which everywhere goes on from long-continued observation of the habits of animals and plants, it at once struck me that under these circumstances favourable variations would tend to be preserved, and unfavourable ones to be destroyed. The result of this would be the formation of new species. Here, then, I had at last got a theory by which to work; but I was so anxious to avoid prejudice, that I determined not for some time to write even the briefest sketch of it.³⁷

he looks on the animals and plants for what is preserved and destroyed.

he is well prepared to appreciate destruction for preservation [struggle for existence].

he sees starvation.

he looks on the animals and plants and sees food for his desire to be he.

evolution.

All animals and plants multiply faster than nature can provide for them; therefore in each generation many perish before the age for reproducing themselves.

What determines which shall survive?

To some extent, no doubt, sheer luck, but there is another cause of more importance. Animals and plants are, as a rule, not exactly like their parents, but differ slightly by excess of defect in every measurable characteristic. In a given environment, members of the same species compete for survival, and those best adapted to the environment have the best chance. Therefore among chance variations those that are favourable will preponderate among adults in each generation.

Thus from age to age deer run more swiftly, cats stalk their prey more silently, and giraffe' necks become longer. Given enough time, this mechanism, so Darwin contended, could account for the whole long development from the protozoa [simple cell] to homo sapiens [man].³⁸

he gives [given, premises] environment that favours measurable characteristic.

³⁶ Hoagland, Mahlon B. (1977) pp 1-2.

³⁷ Education, Department of (Curriculum Development Unit). (1969) *Biological Science: Processes and Patterns of Life*. Government: Wellington, New Zealand. p. 656. The quote is prefaced with "Darwin said in his autobiography".

³⁸ Russell, Bertrand. (1961) [1946] *History of Western Philosophy*. Allen and Unwin: London. pp 696-697.

and the numbers [measurements] are unequivocal.

According to Malthus, 1798.

Population, when unchecked, increases in a geometrical ratio. Subsistence increases in only an arithmetic ratio.³⁹

he divides the growing food among the faster growing mouths and sees that something has to go.

he calls them unfavourable variations [examples made eg ethiopia, eg poor].

he articulates sacrifice proves adaption.

Mendal (1860) got adaption down to gene cells.

According to Hoagland.

In the 1920s the great geneticist Thomas Hunt Morgan found where the genes were actually located in cells.

Within all cells there is a container called the nucleus. The nucleus was known to be very important since it had to divide before a cell divided to become two. So the process of sharing the wealth of one cell equally among the offspring began in the nucleus. Furthermore, the microscope revealed within the nucleus threadlike structures called chromosomes. These structures doubled themselves before the nucleus divided, and one set of chromosomes went to each of the "daughter" cells. Because of this arrangement, it was suspected that the chromosomes were the location of genes. Morgan proved this was indeed the case in a series of elegant experiments using common fruit flies as experimental "animals". Before he completed his great work, it was known that genes were in fact strung along the chromosome threads like beads.

That was known by the 1930s. Soon scientists were asking the exciting question: What were chromosomes (genes) made of?

The experiments of a biologist named Oswald Avery, certainly among the most significant in biology, gave a brilliantly clear answer to that question. His work opened the modern era of what we now call molecular biology. In the early 1940s, Avery was concerned with the bacteria that caused "double" pneumonia - the major cause of death before the introduction of penicillin. He was seeking an explanation for the fascinating observation that dead pneumonia-causing bacteria could transmit their capacity to cause pneumonia to living, closely related non-pneumonia-causing bacteria. That is, dead dangerous bacteria could make living benign bacteria become dangerous. And once this transformation had occurred it was permanent, and was inherited by all future generations of the once-benign bacteria.⁴⁰

permanent information - inherited by all future generations [perfect adaption].

he is excited by immortality of body part [medical science].

According to Hoagland.

³⁹ Malthus, Thomas R. (1965) [1798] *First Essay on Population*. Augustus Kelley: New York. p. 14.

⁴⁰ Hoagland, Mahlon B. (1977) pp 12-13.

One could hardly conceive of a more important problem for medical science: discovering the chemical identity of genes.

But it was certainly not a problem that could be studied in humans, and probably not even in animals. These pneumonia-causing bacteria presented Avery with an ideal system. They're an excellent example of the value of a good experimental model system. Indeed, the whole edifice of genetics, from its beginnings over 100 years ago with Gregor Mendel right up to current active research, was largely built on simple experimental models: peas, fruit flies, bread molds, and bacteria. All the cells Avery worked with were genetically identical; that is, pure-bred. They could be grown rapidly so that inheritance of traits could be followed over many generations in a short time and their ability to produce pneumonia could be measured with facility when they were injected into mice.⁴¹

he injects pneumonia into animal life in his excitement for ideal [idea deal].

he seek [excitement for] - hunt and kill.

the whole edifice of genetics was largely built on the punishment of plants and insects and bacteria.

the cells are purified [homogenised] to compare killings.

they are models of her ("a good experimental model system") [eg humanbody].

she is sterilised.

According to Hoagland.

One of the problems in comprehending evolution derives from one's seeing changes that seem purposeful, when, in fact, the mechanism involves only chance events. ...

with continued selection over many, many generations, a carnivorous species of animal will evolve. The process is entirely devoid of purpose.

The word "selection" is perhaps misleading, for it connotes purpose. The environment, of course, is entirely passive. The environment doesn't cause favourable or unfavourable changes to occur. The changes occur spontaneously (mutation and sex-mixing), and once made, may help an animal to get along better in the environment.⁴²

she is meaningless, random, entirely passive, doesn't purpose, occur spontaneously.

but meaningless may be ordered in his jungle [struggle for evolution].

his jungle of on[adaptive] an off[stop].

According to Hoagland.

Direct, concise questions put to nature tend to give unequivocal, simple answers, that can be confirmed by others [my underline].⁴³

⁴¹ Hoagland, Mahlon B. (1977) p. 14.

⁴² Hoagland, Mahlon B. (1977) p. 87.

⁴³ Hoagland, Mahlon B. (1977) p. 2.

the generation question asks

[A colleague of mine, Dr Nancy Bucher, has probably contributed more to our knowledge of regeneration than any other scientist. ..

She and many other scientists have tried to learn]

what this substance might be,

[but have so far been unsuccessful].⁴⁴

According to Harry Sheppard (as relayed by William Brock).

Alchemy.

is a cosmic art by which parts of that cosmos - the mineral and animal parts - can be liberated from their temporal existence and attain states of perfection, gold in the case of minerals, and for humans, longevity, immortality, and finally redemption.⁴⁵

alchemy is defined as beginning with parts of life and death [animate and inanimate] and ending with wealth and immortality and the forgiveness of eternity.

Brock comments on Sheppard's definition.

time was a significant element in alchemy's practices and rituals.

perfection will mean a release from time itself [1 = 1]: materially through riches and the attainment of independence from worldly economic cares, and spiritually by the achievement of immortality.⁴⁶

his laboratory industry turns base [animate and inanimate] to precious [profit] and searches in profanity [the meaningless of entropy] for purity [regeneration].

Hoagland explains the origin of cellular life in the "primeval soup" of the sea.

Now, if the idea of the sea being like soup seems far-out to you, it should. there is nothing comparable in our experience today. A rich brew like that can't possibly accumulate now because living things would eat it up. Bacteria and other small greedy creatures abound today, and whenever a good food supply appears, they consume it and increase their numbers until the supply is gone.

So you can see that the oceans could become soupy because life was absent from it.⁴⁷

if absent life from sea then see if sea could become like soup and if sea become like soup then see if life come from soup of sea.

if, then[if].

⁴⁴ Hoagland, Mahlon B. (1977) p. 109.

⁴⁵ Brock, William H. (1993) [1992] p. 4. Brock references E.J. Sheppard, *Ambix*, 17 (1970): 69-84; and in C. Meinel (ed) *Die Alchemie in der europäischen Kultur- und Wissenschaftsgeschichte* (Wiesbaden: Harrassowitz, 1986).

⁴⁶ Brock, William H. (1993) [1992] p. 4.

⁴⁷ Hoagland, Mahlon B. (1977) p. 33.

if.

According to Hoagland.

Let's pause to grasp the significance of time in the process we're considering. The more time available, the more likely it is that anything that can happen will happen.

So it is with chemical reactions: even the more improbable ones will occur if time is not limiting.⁴⁸

if time is not limiting then life could come from soup and sea become like soup if absent life from sea

and if time is not limiting then anything that can happen will happen so eternity will forgive.

its a sadstudy.

beginoriginings.

iamofseaisofblood.

am

is

of blood

isamofsea.

According to John Slater, 1939 (as related by William Brock).

Physicists and chemists are given quite different courses of instruction; the result is that almost no one is really competent in all the branches of chemical physics. If the coming generation of chemists or physicists could receive training, in the first place, in empirical chemistry, in physical chemistry, in metallurgy, and in crystal structure, and in the second place, in theoretical physics, including mechanics and electromagnetic theory, and in particular in quantum theory, wave mechanics, and the structure of atoms and molecules, and finally in thermodynamics, statistical mechanics, and what we have called chemical physics, they would be far better scientists than those receiving the present training in either chemistry or physics alone.⁴⁹

Brock comments.

Slater's criteria, all of which depended upon a knowledge of advanced mathematics, have been largely met in post Second World War revisions of the curriculum.⁵⁰

[my underline]

⁴⁸ Hoagland, Mahlon B. (1977) p. 33.

⁴⁹ Brock, William H. (1993) [1992] pp 419-420. Brock references J.C. Slater, *Introduction to Chemical Physics* (New York, 1939), p. viii.

⁵⁰ Brock, William H. (1993) [1992] p. 420.

purity.

According to Harold Gould.

[The] system of mutually interdependent occupational functions was religiously sanctified *as a whole* so that all component units, regardless of status, were regarded as being equally engaged in the quest for salvation.¹

part is sanctified as whole.

According to Lewis and Langford in the "study of relations in general" or "that extension of logic which is most important for the analysis of mathematics" "De Morgan was the first" and in "the concluding paper of one series of studies, he remarks".²

"And here the general idea of relation emerges, and for the first time in the history of knowledge, the notion of relation and relation of relations are symbolised.

And here again is seen the scale of graduation of forms, the manner in which what is difference of form at one step of the ascent is difference of matter at the next.³

for the first time in the history of knowledge he sees how to reconstruct her.

he deduces her matter from his graduated form and reasons as long as he has his form he has |her|matter |mother|.

form is he.

he is one form and many themes. truth |logician| eternal verities |mathematician| significant |philosopher| scarce |economist| information |advertisement|.

one form.

According to Lewis and Langford.

logic.

Three fundamental ideas govern the structure of Boole's system:

- (1) the conception of the operation of "election" and of "elective symbols"
- (2) the "laws of thought" expressible as rules of operation upon these symbols; and
- (3) the observation that these rules of operation are the same which would hold in an algebra of the numbers 0 and 1.⁴

he names himself one and defines himself as every symbol in the universe [perverse].

he names himself everything and he has her as zero and between him and her he has his self-elected-symbolic-laws-of-thought [perverse erection].

¹ Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi. p. 54.

² Lewis, Clarence Irving and Langford, Cooper Harold. (1932) *Symbolic Logic*. Century: New York. p. 9.

³ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) p. 9.

⁴ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) p. 9.

[perverse - convert to error]

he thinks he conceives himself.

According to Lewis and Langford.

[in Boole's logic.]

The elective symbol x represents the result of electing all the x 's in the universe: that is, x , y , z , etc., are symbols for these classes, conceived as resulting from an operation of selection.

This operation of electing can be treated as analogous to algebraic multiplication.

If we first select (from the world of existing things) the x 's, and then from the result of that select the y 's, the result of these two operations in succession, represented by x times y , or $x y$, will be the class of things which are both x 's and y 's.⁵

the first point is he elects a symbol. he takes x . x represents the result of electing [and somehow that becomes] all the x 's in the universe [and somehow that becomes] etc [and somehow that becomes] classes [and somehow that becomes] conceived [and somehow that becomes] as resulting from the operation of selection [and somehow that becomes the first point.

he selects the world of existing things with his if we point.

his we if.

he points at himself and takes any part of everything - he is x .

he is the undefinable ever something.

I don't know what he is he.

According to Lewis and Langford.

The number 1 is taken to represent "the universe" or every-thing" and 0 to represent "nothing," or the class which has no members. These interpretations accord with the behavior of 0 and 1 in the algebra:

1 times $x = x$

Selecting the x 's from the universe gives the class x .

0 times $x = 0$.

Selecting the x 's from the class "nothing" gives "nothing".⁶

these are his sums.

⁵ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) pp 9-10.

⁶ Lewis, Clarence Irving and Langford, Cooper Harold. (1932) p. 11.

he selects something from his world and gets something of himself and he looks for anything in her and sees nothing.

the algebra accords with the logic.

he is everything, she is nothing.

he equals himself as the universe and she equals nothing and is excluded from everything.

According to George Boole.

Let us employ the symbol 1, or unity, to represent the Universe, and let us understand it as comprehending every conceivable class of objects whether actually existing or not.⁷

where is us coming from to see every thing in himself and where is he going to see in everything that which does not exist.

he symbolise his world.

According to Laing.

[the man who is frightened of his own subjectivity being swamped, impinged upon, or congealed by the other is frequently to be found attempting to swamp, to impinge upon, or to kill the other person's subjectivity.]

The process involves a vicious circle. The more one attempts to preserve one's autonomy and identity by nullifying the specific human individuality of the other, the more it is felt to be necessary to continue to do so, because with each denial of the other person's ontological status [real existence], one's own ontological security [being real] is decreased, the threat to the self from the other is potentiated and hence has to be even more desperately negated.⁸

the threat from the other is potentiated and therefore the other has to be negated - desperately - I musn't be late, I musn't be late [Carol] - he is running out of time [Zeno].

he is on his way to no time [voiding].

According to Boole.

Definition: A sign is an arbitrary mark, having a fixed interpretation, and susceptible of combination with other signs in subjection to fixed laws dependent upon their mutual interpretation.⁹

he defines sign as arbitrary mark.

in my time symbols clash as one and zero - dissonance.

he distaste itself [voiding].

⁷ Boole, George. (1948) [1847] *The Mathematical Analysis of Logic*. Basil Blackwell: Oxford. p. 15.

⁸ Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. p. 52.

⁹ Boole, George. [1854] *An Investigation of the Laws of Thought*. Constable: London. p. 25.

listen to his soundsation.

Let us employ the symbol 1, or unity, to represent the Universe, and let us understand it as comprehending every conceivable class of objects whether actually existing or not.¹⁰

Boole.

(Let us) his beginning is a conspiracy (employ) this is real work (the symbol) the symbol is not any symbol the symbol is the symbol (1) the expression for those who sum (or unity) the whole that is everything and the everything that is each and every part (to represent) the election has taken place (the Universe) and we have everything in here (and let us) another beginning (understand it) a contradiction in terms (every) the Universe again (conceivable) his making something by nothing (class of objects) his grasp for the objectivity of his subjectivity (whether actually existing) he doubts whether, he doubts actually, he doubts existing (or not) he fears not.

one is universe [the rest is fear of pollution].

(symbol) his current logic name (1) himself as a number (,) conjunction (or) another conjunction (unity) one again (to) moving one (represent) in place of (the) not a (Universe) the hole with a capital U (and) remember not forget ...

he is earth to nothing

and the world turns and

be - a grain of sand, a wild flower, a hand -

to see a world in a grain of sand,
and a heaven in a wild flower,
hold infinity in the palm of your hand,
and eternity in an hour.¹¹

affinity.

According to Boole.

Let us consider the particulars involved in the above definition [of one and zero] separately.

(1) In the first place, a sign is an arbitrary mark. It is clearly indifferent what particular word or token we associate with a given idea, provided that the association once made is permanent.

The Romans expressed by the word "civitas" what we designate by the word "state". But both they and we might equally well have employed any other word to represent the same conception. Nothing, indeed, in the nature of Language would prevent us from using a mere letter in the same sense.

¹⁰ Boole, George. (1948) [1847] *The Mathematical Analysis of Logic*. Basil Blackwell: Oxford. p. 15.

¹¹ William Blake *Auguries of Innocence*.

Were this done, the laws according to which the use of "civitas" in the Latin, and of "state" in the English language, so far as least as the use of those words is regulated by any general principles common to all languages alike.¹²

he arbitrarily takes [voids] first place in all languages alike.

he is number one [she is in position].

According to Boole.

(2) In the second place, it is necessary that each sign should process, within the limits of the same discourse or process or reasoning, a fixed interpretation [one or zero].

The necessity of this condition is obvious, and seems to be founded in the very nature of the subject.

There exists, however, a dispute as to the precise nature of the representative office of words or symbols used as names in the processes of reasoning.

By some it is maintained, that they represent the conceptions of the mind alone; by others, that they represent things. The question is not of great importance here, as its decision cannot affect the laws according to which signs are employed.

[Boole gives his answer]

I apprehend, however that the general answer to this and such like questions is, that in the process of reasoning, signs stand in the place and fulfil the office of the conceptions and operations of the mind; but that as those conceptions and operations represent things, and the connexions and relations; and lastly, that as signs stand in the place of the conceptions and operations of the mind, they are subject to the laws of those conceptions and operations.¹³

Boole raises the mind or matter question "not of great importance here".

Boole examples an operation (from his earlier work).

Whether from the class of animals we select sheep, and from the sheep those which are horned, or whether from the class of animals we select the horned, and from these such as are sheep, the result is unaffected. In either case we arrive at the class horned sheep.¹⁴

he operates to select himself as ram [force].

necessity stems from the nature of his subject.

According to Boole, 1854.

Language.

That Language is an instrument of human reason, and not merely a medium for the expression of thought, is a truth generally admitted.

¹² Boole, George. [1854] pp 25-26.

¹³ Boole, George. [1854] p. 26.

¹⁴ Boole, George. (1948) [1847] p. 17.

It is proposed in this chapter to inquire what it is that renders Language thus subservient to the most important of our intellectual faculties. In the various steps of this inquire we shall be led to consider the constitution of Language, considered as a system adapted to an end or purpose; to investigate its elements; to seek to determine their mutual relation and dependence; and to enquire in what manner they contribute to the attainment of the end to which, as co-ordinate parts of a system, they have respect.

[the question of order of nature is a subject of respect.]

In proceeding to these enquiries, it will not be necessary to enter into the discussion of that famous question of the schools, whether Language is to be regarded as an essential instrument of reasoning, or whether, on the other hand, it is possible for us to reason without its aid.

I suppose this question to be beside the design of the present treatise, for the following reason, viz, that it is the business of Science to investigate laws; and that, whether we regard signs as the representatives of things and of their relations, or as the representatives of the conceptions and operations of the human intellect, in studying the laws of signs, we are in effect studying the manifested laws of reasoning.

[Boole answers the mind or matter question with the effect of reasoning mind as numbers|law|.]

If there exists a difference between the two

For though in investigating the laws of signs, a posteriori, the immediate subject of examination is Language, with the rules which govern its use; while in making the internal process of thought the direct object of inquiry, we appeal in a more immediate way to our personal consciousness - it will be found that in both cases the results obtained are formally equivalent. Nor could we easily conceive, that the unnumbered tongues and dialects of the earth should have preserved through a long succession of ages so much that is common and universal, were we not assured of the existence of some deep foundation of their agreement in the laws of the mind itself [| = 1].¹⁵

language [eg english] is the immediate subject of respect for signs and language is unnumbered and numbers are immediate, personal, consciousness, universal, deep, foundation, agreement, mind itself.

he is an instrument of human reason a truth generally admitted.

he is respect and respect is numbered.

affinity is without.

When Boole expresses the view that the universe is ultimately numerical, and defines brahman as "number-brahman"... mind is decisive.¹⁶

numan.

[his mind [thought] - law]

¹⁵ Boole, George. [1854] pp24-25.

¹⁶ Based on Itkonen, Esa. (1991) *Universal History of Linguistics: India, China, Arabia, Europe*. John Benjamins: Amsterdam. p. 6.

and just before he dies, before he knows he dies, he knows before

and he knows he is worthless.

suddenly out of a clear blue sky he is worthless. suddenly he is somehow something somewhere else. suddenly i almost missed. suddenly he believes he is nothing and suddenly he believes he is god.

he is earth to nothing [god] and nothing to earth [dirt].

and he be one or nothing.

My real self is away down - it used to be just at my throat, but now it's gone further down. I'm losing myself. Its getting deeper and deeper. I want to tell you things, but I'm scared. My head's full of thoughts, fears, hates, jealousies. My head can't grip them; I can't hold on to them. I'm behind the bridge of my nose - I mean, my consciousness is there. They're splitting open my head, oh, that's schizophrenic, isn't it? I don't know whether I have these thoughts or not. I think I just made them up last time in order to get treated. Oh, if I could like and love again instead of this hate. I would like to like people, yet I want to hate them. I'm just killing myself too.¹⁷

killing myself too - mind cannot be.

According to Boole.

Symbols.

The elements of which all language consists are signs of symbols.

Words are signs. Sometimes they are said to represent things; sometimes the operations by which the mind combines together the simple notions of things into complex conceptions; sometimes they express the relations of action, passion, or mere quality, which we perceive to exist among the object of our experience; sometimes the emotions of the perceiving mind.

But words, although in this and in other ways they fulfil the office of signs, or representative symbols, are not the only signs which we are capable of employing. Arbitrary marks, which speak only to the eye, and arbitrary sounds or actions, which address themselves to some other sense, are equally of the nature of signs, provided that their representative office is defined and understood. In the mathematical sciences, letters, and the symbols +, -, =, &, are used as signs, although the term "sign" is applied to the latter class of symbols, which represent operations or relations, rather than to the former, which represent the elements of number and quantity.¹⁸

he draws an arbitrary mark which speaks only to mind's eye.

one is straight up and down.

she is around [withchild].

¹⁷ Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. p. 151. Laing is quoting Rose.

¹⁸ Boole, George. [1854] p. 25.

According to Mary Everest (wife of George Boole writing after his death) the marks are based on Boole's method of mind (and she relays).

The mind of a man is encased in a mechanism which, besides receiving impressions through what we call senses, receives information also from some source, invisible and undefinable, access to which opens whenever the mind, after a period of tension on the same difference, contrast or conflict between any elements of thought, turns to contemplate the same elements as united or as forming parts of unity.¹⁹

he in form his division of her of his unity ("turns to contemplate the same elements as united or as forming parts of unity") - mind zeroing infinity.

encased in divide and conquer he cannot meaningful for he meaningless meaning and in meaningless |means|becomes meaninglessness.

he is sourced to whenever the mind turns to "some source".

Luis M. Laita comments on the mechanism.

"Boole's method" consisted in its turn in bringing to consciousness and setting to work that mechanism; that is, the human mind always faced a problem, pairs of opposite facts, opinions, theories, and so on related to it which had to be weighed and contrasted in order to achieve a synthesis into a superior unity which embodied those opposites.

The success of the process of successive unifications was based on the fact that God, being One, attracts the human mind which in that way feels an instinctive impulse towards Monism.²⁰

he brings his superior unity to his opposition by setting the mechanism |opposition| to work on consciousness.

mind sets advertisement |eg media, education| to consciousness

and advertisement sets consciousness |adult| to becoming consciousness |child|.

Advertisement |ie for mind|.

Two hundred and ten children from.. [the city] went missing from the education system last year. ..

"What makes it frightening is (what happened to) Wayne-Marshall Kairau."

In that case, an 11 year old boy was missing from school for months before his remains were discovered in an .. incinerator.

.. "There will always be children that fall through the cracks," he says.²¹

and unconsciousness to consciousness is always gone|fallen|.

¹⁹ Laita, Luis M. (1980) "Boolean Algebra and its Extra-logical Sources: The Testimony of Mary Everest Boole." In *History and Philosophy of Logic*. Vol. 1, pp 37-60. p. 38. Laita is quoting *Collected Works of Mary Everest* "On education" (footnote 3) p. 795.

²⁰ Laita, Luis M. (1980) p. 38.

²¹ *Central Leader*. Friday October 27, 1995. p. 1.

and consciousness becomes the mechanism for adding up here and always not-here.

[up mechanism - a problem, pairing of opposite facts - opposition - the mechanism is a problem[vicious] cycle]

mind[he] lights consciousness to cover up no mind.

According to Luis Laita.

Boole's logic, based on the fundamental equation $x^2 = x$, was then an expression of that philosophy, such an equation being formed by the two opposite elements $(1 - x)$ and x , the sum of which gives 1, the universe of discourse.²²

In other words start with the whole world and take something away to without and then put it back.

where is without.

without is here - mind is there.

[there - taking away to add up]

According to Mary Everest.

the general equation $x + \text{not-}x$ is the ultimate test of truth for man, because it constitutes the arithmetic of the human thinking organ and the key to human psychology..²³

he starts with here (x) and not-here ($\text{not-}x$).

he starts with here and disappear.

he starts by believing in nothing [in his mind].

and takes us there [ultimate test untested].

According to Mary Everest

For my husband showed that even syllogistic logic becomes enormously more rapid and powerful in its action, if we add to the data constituting the specific premises of any special syllogisms, certain other data, expressive of faith in the unity of each pair of contrasted pairs.²⁴

faith in the unity of contrast is a faith in here and not-here.

a faith in disappear.

According to Mary Everest morbidity

²² Laita, Luis M. (1980) p. 38.

²³ Laita, Luis M. (1980) p. 38. Laita references *Collected Works "The nineties"* (published or read 1890-1899) Vol. 2, p. 565.

²⁴ Laita, Luis M. (1980) p. 38. Laita references *Collected Works "The nineties"* (published or read 1890-1899) Vol. 2, p. 628.

...influenced his [Mr Boole's] whole life and affected more or less all his relations with society.²⁵

According to Everest morbidity showed as

never allowing himself nor the persons he cared for to be drawn into unreserve with persons whom he supposed to care much for any particular creed.²⁶

Everest examples reserve.

According to Luis Laita.

Mary Everest said that once she asked her husband about what a clergyman meant when talking to her rather dogmatically about a particular question, and he answered that people do not mean anything when they speak in such a way.²⁷

the such a way that does not mean anything [ie means nothing] is related by Luis Laita's comment on Mary Everest's comment that Boole occasionally attended a Unitarian congregation but had no opinions about the divinity of Christ [particular way].

Luis Laita explains reserve.

[These words imply that] Boole was not a Unitarian in the material sense of belonging to a definite creed. His Unitarianism was of a different type; it was basically an intellectual-religious attitude which, while placing all its emphasis on Eternal Unity, was translated into a total impartiality in all other issues.²⁸

reserve is a total impartiality [do not mean anything] on all other issues.

he is the eternal one zeroing infinity[all] - neoplatonism.

he is never unreserve [eg Galileo].

he is I know I disappear too.

Example.

Advertisement (smooth)

Treated river water from one place will be piped to taps at another place in the not too distant future if a scheme is approved.

standards of water treatment are stringent.

her water is defecating and already he can clean her.

he pushes her faster than she can go.

²⁵ Laita, Luis M. (1980) p. 40. Laita references *Home Side* p. 21.

²⁶ Laita, Luis M. (1980) p. 40. Laita references *Home Side* p. 21.

²⁷ Laita, Luis M. (1980) p. 40.

²⁸ Laita, Luis M. (1980) p. 41.

she go nowhere.

[nowhere - here or there - no mind]

Advertisement.

brimming hydro lakes boosted profitability in the latest June year.

mind captures her falling bodies [and her raised bodies eg oil] here and no mind has floods and droughts and earthquakes and eruptions there.

he doesn't add up his compartments.

he subtracts the droughts from the floods and pipes water across.

she shaking in her joints and screaming out her vents.

letherglow.

Advertisement.

hostile raid draws a counter-offer - I am sure their aims are exactly the same as ours.

he lives in a hostile aim [sanscritisation, synthesis, unity, hypotenuse] zeroing infinity by division to zero.

he has her as purity [clean] and profanity [pollution eg flood].

Advertisement.

New Zealand's fight against nuclear testing looks likely to receive a pay-off with France, the United States and Britain apparently finally agreeing to sign up to the South Pacific nuclear-free zone.²⁹

we don't live in zones

we killed in them.

End of example.

According to Boole.

As the study of logic has been remarkable for the kindred questions of Metaphysics to which it has given occasion, so that of Probabilities also has been remarkable for the impulse which it has bestowed upon the higher departments of mathematical science.

Each of these subjects has, moreover, been justly regarded as having relation to a speculative as well as to a practical end. To enable us to deduce correct inferences from given premises is not the only object of Logic; nor is it the sole claim of the theory of Probabilities that it teaches us how to establish the business of life assurance on a secure basis; and how to condense whatever is valuable in the records of innumerable observations in astronomy, in physics, or in that field of social inquiry which is fast

assuming a character of great importance. Both these studies have also an interest of another kind, derived from the light which they shed upon the intellectual powers.

They instruct us concerning the mode in which language and number serve as instrumental aids to the process of reasoning; they reveal to us in some degree the connexion between different powers of our common intellect; they set before us what, in the two domains of demonstrative and of probable knowledge, are the essential standards of truth and correctness, - standards not derived from without, but deeply founded in the constitution of the human faculties. These ends of speculation yield neither in interest nor dignity, nor yet, it may be added, in importance, to the practical objects, with the pursuit of which they have been historically associated.

To unfold the secret laws and relations of those high faculties of thought by which all beyond the merely perceptive knowledge of the world and of ourselves is attained or matured, is an object which does not stand in need of commendation to a rational mind.³⁰

the rational mind is beyond the perceptual knowledge of the world.

to think the world good is enough.

According to Bertrand Russell.

Leibniz, in his private thinking, is the best example of a philosopher who uses logic as a key to metaphysics. This type of philosophy begins with Parmenides, and is carried further in Plato's use of the theory of ideas to prove various extra-logical propositions. Spinoza belongs to the same type, and so does Hegel [and therefore Marx.].

But none of these is so clear cut as Leibniz in drawing inferences from syntax to the real world.³¹

the syntax is one or zero.

In the doctrine of many possible worlds a world is possible if it does not contradict the laws of logic.³² [syntax of mind]

In this doctrine (as relayed by Russell).

on a survey of the known world, we find things which cannot plausibly be explained as the product of blind natural forces, but are much more reasonably to be regarded as evidences [eg this civilization] of a beneficent purpose.³³

On this argument (as relayed by Russell).

a drink of cold water when you are very thirsty on a hot day may give you such great pleasure that you think the previous thirst, though painful, was worth enduring, because without it the subsequent enjoyment could not have been so great.³⁴

³⁰ Boole, George. [1854] p. 2-3.

³¹ Russell, Bertrand. (1961) [1946] *History of Western Philosophy*. Allen and Unwin: London. p. 575.

³² Russell, Bertrand. (1961) [1946] p. 571.

³³ Russell, Bertrand. (1961) [1946] p. 570.

³⁴ Russell, Bertrand. (1961) [1946] p. 570.

no gain without pain is the vernacular.

the perspective of pleasure is pain.

pain - nothing to earth and earth to nothing.

great pain is great pleasure so great pleasure is willed freely of pain - force [eg natural] is blind.

According to Russell.

This argument apparently satisfied the Queen of Prussia. Her serfs continued to suffer the evil, while she continued to enjoy the good, and it was comforting to be assured by a great philosopher that this was just and right.³⁵

good is spaced from suffer.

According to Boole.

[respect for logic]

Logic .. is concerned with relations among things and relations among propositions.

Of the former kind of relations we have an example in the proposition - "All men are mortal;" of the latter kind in the proposition - "If the sun is totally eclipsed, the stars will become visible." The one expresses a relation between "men" and "mortal beings," the other between the elementary propositions - "The sun is totally eclipsed;" "The stars will become visible."

Among such relations I suppose to be included those which affirm or deny existence with respect to things, and those which affirm or deny truth with respect to propositions.³⁶

he denies existence as mortality and he denies existence as the total eclipse of the sun and he suppose among such relations he affirm.

he darken.

According to mathematician Morris Kline.

The painters of the fourteenth, fifteenth, and sixteenth centuries were the architects and engineers of their time.

They were also the sculptors, inventors, goldsmiths, and stonecutters. They designed and built churches, hospitals, palaces, cloisters, bridges, dams, fortresses, canals, town walls, and weapons. Thus Leonardo da Vinci, in offering his services to Lodovico Sforza, ruler of Milan, promises to serve as engineer, constructor of military works, and the designer of war machines, as well as architect, sculptor, and painter. The artist was even expected to predict the motion of cannon balls, by no means a simple problem for the mathematics of those times.

³⁵ Russell, Bertrand. (1961) [1946] p. 671.

³⁶ Boole, George. [1854] pp 7-8.

In view of these manifold activities the painter necessarily had to be something of a scientist.³⁷

the painters and sculptors and mathematicians of renaissance were [early] science in a man.

the heavenly observers [eg Copernicious, Kepler, Galileo] measured space and light above.

According to Kline.

The Renaissance painters went so far in assimilating this knowledge and in applying mathematics to painting that they produced the first really new mathematics in Europe.³⁸

Painting.

characteristic of the period is the setting in a partially boxed-in room. The artists were beginning to treat nature, but for the moment limited themselves to scenes which had both interior and exterior components. They were already looking into space and were about to venture into the wide world.³⁹

they were scoping the focus to space and light and training the focus on her inside [woman] and out [nature].

According to Preserved Smith.

The Last Supper had been treated a hundred times before him, now as a eucharistic sacrament, now as a monastic meal, now as a gathering of friends.

What did Leonardo make of it? A study of character.

Jesus has just said, "one of you will betray me," and his divine head has sunk upon his breast with calm, immortal grief.

John, the Beloved, is fairly sick with sorrow; Peter would be fiercely at the traitor's throat; Thomas darts forward, doubting, to ask, "Lord, it I?" Every face expresses deep and different reaction. There sits Judas, his face tense, the cords of his neck standing out, his muscles taut with the supreme effort not to betray the evil purpose which, nevertheless, lowers on his visage as plainly as a thunder cloud on a sultry afternoon.⁴⁰

he scopes the dark of each one to hate [plainly as a thunder cloud] and spaces each hate with horror [deep and different].

[it is better to be feared than loved - Machiavelli]

According to Preserved Smith.

Throughout life Leonardo was fascinated with an enigmatic smile that he had seen somewhere, perhaps in Verocchio's studio, perhaps on the face of some woman he had

37 Kline, Morris. (1967) *Mathematics for the Nonmathematician*. Dover: New York p. 209.

38 Kline, Morris. (1967) pp 209-210.

39 Kline, Morris. (1967) p. 213.

40 Smith, Preserved. (1920) *The Age of the Reformation*. Henry Holt: New York. p. 675.

known as a boy. His first paintings were of laughing women, and the same smile is on the lips of John the Baptist and Dionysus and Leda and the Virgin and St. Anne and Mona Lisa!

What was he trying to express?

Vasari found the "smile so pleasing that it was a thing more divine than human to behold"; Ruskin thought it archaic, Muntz "sad and disillusioned," Berenson supercilious, and Freud neurotic. Reymond calls it the smile of Prometheus, Faust, Oedipus and the Sphinx; Pater saw in it "the animalism of Greece, the lust of Rome, the reverie of the Middle Ages with its spiritual ambitions and imaginary loves, the return to the pagan world, the sins of the Borgias."

Though some great critics, like Reinach, have asserted that Mona Lisa is only subtle as any great portrait is subtle, it is impossible to regard it merely as that.

It is a psychological study.

And what means the smile?

In a word, sex - not on the physical side so studied and glorified by other painters, but in its psychological aspect. For once Leonardo has stripped bare not the body but the soul of desire - the passion, the lust, the trembling and the shame.

There is something frightening about Leda caught with the swan, about the effeminate Dionysus and John the Baptist's mouth "folded for a kiss of irresistible pleasure." ..

Everything he touched acquires the same psychological penetration. His adoration of the Magi is not an effort to delight the eye, but is a study, almost a criticism, of Christianity. All sorts of men are brought before the miraculous Babe, and their reactions, of wonder, of amazement, of devotion, of love, of scepticism, of scoffing, and of indifference, are perfectly recorded.⁴¹

he strips his smile bare

he takes her life - the life of the lifeless female [virgin Mary, Mona Lisa] - and brings her at rest hands into portrait and starts a simile of suspicion on her mouth that hold his everywhere eyes as no mind stares beyond to infinity - chaos in the background.

he puts chaos into position inside and out.

According to Kline.

We know that the construction of a painting in accordance with the focused scheme presupposes a definite fixed position of the painter in relation to the scene. To view properly a painting so constructed, the observer should place himself in precisely the position the painter used in planning the painting. Otherwise the observer will get a distorted view. Strictly speaking [exact science], paintings in museums should be hung so that the observer can conveniently take that position.⁴²

he conveniently takes the position of the observer.

a [view] depends upon the position of the glass screen as well as on the position of the observer. But this implies no more than that there can be many different paintings of

⁴¹ Smith, *Preserved*. (1920) pp 675-676.

⁴² Kline, *Morris*. (1967) p. 223.

the same scene. Thus, for example, two paintings can be the same except for size, and size is determined by the distance between glass and screen and eye. Two paintings may differ in that one shows a frontal view and the other represents the same scene viewed somewhat from the side. The difference is due to a change in the observer's position.⁴³

[relativity.]

he has one view - the observer's position.

he views at the speed of light [instantaneous speed].

$e = mc^2$ where c is a constant - blinding light.

test underground in computer model

and look outer space [observatories] and in a race [particle accelerator] for data.

According to Kline.

The works of the Renaissance artists are hung in art museums. They could with as much justification, be hung in science museums. The lover of Renaissance art is consciously or unconsciously a lover of science and mathematics.⁴⁴

she will be loved conveniently [hung].

According to Kline.

Reproduction.

The objective of painting, says Leonardo da Vinci, is to reproduce nature and the merit of a painting lies in the exactness [exact science.] of the reproduction. Even a purely imagined scene must appear to the spectator as if it existed exactly as pictured.

[Kline comments] Painting was to be a veridical reproduction of reality. [Kline asks] But how was the reproduction to be achieved?

Here, too, the Renaissance artist adopted a Greek ideal. By the fifteenth century he had become thoroughly familiar and imbued with the Greek doctrine that mathematics is the essence of the real world. Hence to penetrate to the real substance of the theme he sought to display on canvas, the Renaissance artist believed that he must reduce it to its mathematical content. [notice now how content becomes essential form] To capture the essence of forms, the organization of objects in space, and the structure of space the artist decided that he must find the underlying mathematical laws.

But realistic painting includes more than the mathematical properties of the objects being portrayed ...

The eye sees the painting, and this must create of the eye the same impression as the scene itself.

[I must create equal I - mind is looking for mind]

⁴³ Kline, Morris. (1967) p. 219.

⁴⁴ Kline, Morris. (1967) p. 230.

From Greek times on, as we have already seen in earlier chapters, light had been shown to be subject to mathematical laws. Indeed, the few mathematical laws of light were about the only precise knowledge about the phenomenon which the Greek and Renaissance worlds possessed, because the nature of light itself was a mystery. And so, to study the impress of scene and painting on the eye, the artists were once again led to mathematics.⁴⁵

realistic [painting includes more than mathematical properties ie positions of objects, includes] the light of eye.

positions of objects in light of eye - advertising.

she sells [profane] and he buys [purifies]. [eg retail ads.]

she is in position.

[Kline continues]

Thus, although the artists made extensive and intensive physical studies of light and shade, color, the chemistry of pigments, the laws of movement and balance, the eye, the anatomy, and the effect of distance on sight, they were chiefly dominated by the new thought that mathematics must be used to achieve realism in painting and that geometry is the key to the solution of this problem.

[renaissance artists were dominated by the geometry of light.]

Thereupon they created and perfected a totally new mathematical system of perspective which enabled them to "place reality on their canvases".⁴⁶

his reality [eg the canvas] is reality.

According to Kline.

Light.

Let us imagine that lines of light are drawn from one eye to various points on the objects in the scene. This collection of lines is called a projection. Let us imagine next, as did Alberti, Leonardo, and the German artist Albrecht Dürer, that a glass screen is interposed between the eye and the scene itself.

Thus when one looks out of a window at a scene outside, the window serves as the glass screen. The lines of the projection will pierce the glass screen, and we may imagine a dot placed on the screen where each line pierces it.

The most important fact which the Renaissance artists discovered is that this section makes the same impression on the eye as does the scene itself [$I = I$], for all that the eye sees is light travelling along a straight line from each point on the object to the eye, and if the light emanates from points on the glass screen but travels along the very same lines, it should still create the same impression.⁴⁷

the scene equals itself ("a glass screen is interposed between the eye and the scene itself.").

⁴⁵ Kline, Morris. (1967) p. 215.

⁴⁶ Kline, Morris. (1967) p. 215.

⁴⁷ Kline, Morris. (1967) p. 216.

so the scene can be screened.

the screen makes the same impression on the eye as does the scene itself [I = I proof of equality].

if light emanates from the glass screen the impression [on eye] should still create the same scene.

therefore if light emanates from the eye the scene created same if scene mirror eye.

if scene mirror eye then scene seen

if all is I.

that is Leibniz.

According to Bertrand Russell.

Leibniz based his philosophy upon two logical premisses, the law of contradiction and the law of sufficient reason. Both depend upon the notion of an "analytic proposition, which is one in which the predicate is contained in the subject - for instance, "all white men are men".

The law of contradiction states that all analytic propositions are true. The law of sufficient reason (in the esoteric system only) states that all true propositions are analytic.

This applies to even to what we should regard as empirical statements about matters of fact. ..

Thus the quality of king, which belongs to Alexander the Great, abstracting from the subject, is not sufficiently determined for an individual, and does not involve other qualities of the same subject, nor all that the notion of this prince contains, whereas God, seeing the individual notion or haecceity of Alexander, sees in it at the same time the foundation and the reason of all the predicates which can be truly attributed to him, as eg whether he would conquer Darius and Porus, even to knowing a priori (and not by experience) whether he died a natural death or by poison, which we can only know by history".

One of the most definite statements of the basis of [Leibniz's] metaphysic occurs in a letter to Arnauld:

[this is Plato's plan [form] using Aristotle's model [syllogism] in number symbols [logical mathematics]]

"In consulting the notion which I have of every true proposition, I find that every predicate, necessary or contingent, past, present, or future, is comprised in the notion of the subject, and I ask no more ... The proposition in question is of great importance, and deserves to be well established, for it follows that every soul is as a world apart, independent of everything else except God; that it is not only immortal and so to speak impassible, but that it keeps in its substance traces of all that happens to it."

[God is the observer and every soul is a part[a world apart] of [mirror's] the light of God.]

[Russell comments]

He goes on to explain that substances do not act on each other, but agree through all mirroring the universe, each from its own point of view. There can be interaction, because all that happens to each subject is part of its own notion, and eternally determined if that substance exists.⁴⁸

Leibniz consults the notion of every true and every true is in the notion "of the subject, and I ask no more ..".

he asks for all follows.

Leibniz follows every true to see every soul as a world apart - except God.

not only immortal and so to speak impassible, but that it keeps in its substance traces of all that happens to it.⁴⁹

the faith in the light of light slides off the words - immortality is only, immortality is something so to speak can't get beyond and yet but, but, I know that it keeps in its substance [the something] traces of all that happens to it and therefore to all that happens and therefore keeps all traces.

[trace - drawing]

he trues every nothing.

Leibniz examples a world apart for a single person (as relayed by Russell).

[That the individual notion of each person involves]
once for all everything that will ever happen to him.⁵⁰

he examples dead body.

its substance.

According to Russell.

It is a remarkable fact that he [Leibniz] so imposed upon subsequent students of philosophy that most of the editors who published selections from the immense mass of his manuscripts preferred what supported the received interpretation of his system, and rejected as unimportant essays which prove him to have been a far more profound thinker than he wished to be thought.

Most of the texts upon which we must rely for an understanding of his esoteric doctrine were first published in 1901 or 1903, in two works by Luis Couturat. One of these was even headed by Leibniz with the remark: "Here I have made enormous progress." But in spite of this, no editor thought it worth printing until Leibniz had been dead for nearly two centuries. It is true that his letters to Arnauld, which contain a part of his more profound philosophy, were published in the nineteenth century; but I was the first one to notice their importance.

48 Russell, Bertrand. (1961) [1946] p. 573.

49 Russell, Bertrand. (1961) [1946] p. 573.

50 Russell, Bertrand. (1961) [1946] pp 573-574.

Arnauld's reception of these letters was discouraging. He writes: "I find in these thoughts so many things which alarm me, and which almost all men, if I am not mistaken, will find so shocking, that I do not see of what use a writing can be, which apparently all the world will reject."

This hostile opinion no doubt led Leibniz, thenceforth, to adopt a policy of secrecy as to his real thoughts on philosophical subjects.

The conception of substance, which is fundamental in the philosophies of Descartes, Spinoza, and Leibniz, is derived from the logical category of subject and predicate.

Some words can be either predicates; eg I can say "the sky is blue" and "blue is a colour". Other words - of which proper names are the most obvious instances - can never occur as predicates, but only as subjects, or as one of the terms of a relation. Such words are held to designate substances. Substances, in addition to this logical characteristic persist through time, unless destroyed by God's omnipotence. Every true proposition is either general, like "all men are mortal", in which case it states that one predicate implies another, or particular, like "Socrates is mortal", in which case the predicate is contained in the subject, and the quality denoted by the predicate is part of the notion of the substance denoted by the subject.

Whatever happens to Socrates can be asserted in a sentence in which "Socrates" is the subject and the words describing the happening in question are the predicate. All belong to him necessarily, in this sense, that a substance of which they could not be truly asserted would not be Socrates, but some one else.⁵¹

dead body of Socrates is not some one else.

According to Russell.

For human beings, it is true, there is a difference between truths known by logic and truths known by experience. This difference arises in two ways. In the first place, although everything that happens to Adam follows from his notion, if he exists, we can only ascertain his existence by experience. In the second place, the notion of any individual substance is infinite complex, and the analysis required to deduce his predicates is only possible for God. These differences, however, are only due to our ignorance and intellectual limitations; for God, they do not exist. God apprehends the notion of Adam in all its infinite complexity, and can therefore see all true propositions about Adam as analytic. God can also ascertain a priori whether Adam exists.

For God knows His own goodness, from which it follows that He will create the best possible world; and he also knows whether or not Adam forms part of this world. There is therefore no real escape from determinism through our ignorance.⁵²

you can see the reworking of the christian origin myth as Russell relates the working of existence as the supposition of existence [if the notion of he exists then Adam follows] is traded for existence and knowledge sees all true [propositions about Adam as analytic].

Adam [atman] as analytic and God [brahman] as his own goodness determines existence.

atman knows brahman exists for brahman knows atman exists for brahman sees the future as past [a priori - from what was before].

⁵¹ Russell, Bertrand. (1961) [1946] pp 572-573.

⁵² Russell, Bertrand. (1961) [1946] p. 574.

that is mind lighting dark.

[Russell continues]

But sometimes, in papers not shown to any human being, there is a quite different theory as to why some things exist and others, equally possible, do not. According to this view, everything that does not exist struggles to exist, but not all possibles can exist, because they are not all "compossible". It may be possible that A should exist, and also possible that B should exist, but not possible that both A and B should exist; in that case, A and B are not "compossible". Two or more things are only "compossible" when it is possible for all of them to exist. Leibniz seems to have imagined a sort of war in the Limbo inhabited by essences all trying to exist; in this war, groups of compossibles combine, and the largest group of compossibles wins, like the largest pressure group in a political contest. Leibniz even uses this conception as a way of defining existence.

[the light is in dark [war] - eg Darwin, competition.]

He [Leibniz] says: "The existent may be defined as that which is compatible with more things than is anything incompatible with itself."

That is to say, if A is incompatible with B, while A is compatible with C and D and E, but B is only compatible with F and G, then A, but not B, exists by definition.

"The existent," he says, "is the being which is compatible with the most things."

[Russell comments]

In this account, there is no mention of God, and apparently no act of creation. Nor is there need of anything but pure logic for determining what exists. The question whether A and B are compossible is, for Leibniz, a logical question, namely: Does the existence of both A and B involve a contradiction? It follows that, in theory, logic can decide the question what group of compossibles is the largest, and this group consequently will exist.⁵³

Plato's plan, Aristotle's logic, and Leibniz voiding the contradiction.

According to Russell the argument of Leibniz for eternal truths [logical world] is.

All statements that have only to do with essence, not with existence, are either always true or never true. Those that are always true are called "eternal truths". The gist of the argument is that truths are part of the contents of minds, and that an eternal truth must be part of the content of an eternal mind.

[Russell comments] There is already an argument not unlike this in Plato, where he deduces immortality from the eternity of the ideas. But in Leibniz the argument is more developed.

He [Leibniz] holds that the ultimate reason for contingent truths must be found in necessary truths. The argument here is as in the cosmological argument: there must be a reason for the whole contingent world, and this reason cannot itself be contingent, but must be sought among the eternal truths. But a reason for what exists must itself exist [1 must equal 1]; therefore eternal truths must, in some sense, exist, and they can only exist as thoughts in the mind of God.

[Russell notes] This argument is really only another form of the cosmological argument.⁵⁴

there must be a reason for the whole contingent world and therefore mind of God.

the mind of God therefore pre-establishes harmony.

According to Russell.

The argument from the pre-established harmony, as Leibniz states it, is only valid for those who accept his windowless monads which all mirror the universe.

The argument is that, since all the clocks keep time with each other without any casual interaction, there must have been a single outside Cause that regulated all of them.⁵⁵

According to Russell.

The doctrine that substances cannot interact, which had been developed by Descartes' followers, was retained by Leibniz, and led to curious consequences. No two monads, he held, can ever have any causal relation to each other; when it seems as if they had, appearances are deceptive.

Monads, as he expressed it, are "windowless".

This led to two difficulties: one in dynamics, where bodies seem to affect each other, especially in impact; the other in relation to perception, which seems to be an effect of the perceived object upon the percipient. [Russell comments] We will ignore the dynamical difficulty for the present, and consider only the question of perception. [i see dynamics later]

Leibniz held that every monad mirrors the universe, not because the universe affects it, but because God has given it a nature which spontaneously produces this result. There is a "pre-established harmony" between the changes in one monad and those in another, which produces the semblance of interaction.

This is obviously an extension of the two clocks, which strike at the same moment because each keeps perfect time. Leibniz has an infinite number of clocks, all arranged by the Creator to strike at the same instant, not because they affect each other, but because each is a perfectly accurate mechanism.

To those who thought the pre-established harmony odd, Leibniz pointed out what admirable evidence is afforded of the existence of God. [eg Greenwich time]

[harmony is in space]

Monads form a hierarchy, in which some are superior to others in the clearness and distinctness with which they mirror the universe.⁵⁶

monads are windowless mirrors and mirror the monad of the universe [God, form] and god is [the notion]

⁵⁴ Russell, Bertrand. (1961) [1946] p. 569.

⁵⁵ Russell, Bertrand. (1961) [1946] p. 569.

⁵⁶ Russell, Bertrand. (1961) [1946] p. 565.

once for all everything that will ever happen.⁵⁷

According to Herman Weyl.

[Against the argument that an attempted experimental test of geometry always involves physical statements about the behavior of rigid bodies and light rays it may be pointed out that]

the individual laws of physics no more than those of geometry admit of an experiential check if each is considered by itself, but that a constructive theory can only be put to the test as a whole.⁵⁸

put to test - that is the whole of his hole.

he will put her to his test as a whole - he will kill to test for life by abstracting from body to mind.

he will - kill.

he will is his consciousness.

[rachel carson concluding paragraph in silent spring]

The "control of nature" is a phrase conceived in arrogance, born of the Neanderthal age of biology and philosophy, when it was supposed that nature exists for the convenience of man.

The concepts and practices of applied entomology for the most part date from that Stone Age of science. It is our alarming misfortune that so primitive a science has armed itself with the most modern and terrible of weapons, and that in turning them against the insects. It has also turned them against the earth.⁵⁹

Rachel Carson.

The "control of nature" is a phrase conceived in arrogance, born of the Neanderthal age of biology and philosophy

[comment. when biology was divided from philosophy - fealosophy is bodylanguage.],

when it was supposed that nature exists for the convenience of man [comment. for the convenience of mind].

The concepts and practices of applied entomology [entomology - form and behavior of insects. root entomb - place in or as in a tomb. root tomb. tomb - large underground vault for the burial of the dead. enclosure cut in the earth or rock to receive a dead body. a sepulchral monument. the state of death. oxford english dictionary. insects defined as dead.]

for the most part date from that Stone Age of science

[comment. carson is locked into the distant past as age of stone and neanderthal man and so she looks for a modern science of insects.].

⁵⁷ Russell, Bertrand. (1961) [1946] pp 573-574.

⁵⁸ Weyl, Herman. (1949) *Philosophy of Mathematics and Natural Science*. Princeton University Press: Princeton. p. 134.

⁵⁹ Carson, Rachel L. (1963) *Silent Spring*. Hamish Hamilton: London. p. 242.

It is our alarming misfortune that so primitive a science has armed itself with the most modern and terrible of weapons

[comment. the presumption modern science split from stone age science leads carson to distinguish modern science from terrible weapons - that is a terrible mistake to make - a crushing error],

and that in turning them against the insects

[comment. carson argues for the insects - she is close to zero. and she looked at them down a microscope so she must have seen life still as cell - i wonder if she saw the atom behind the molecules and the desperate attempt to kill matter at light speed in the accelerator - that is a long way to see and perspective kills infinity.]

It has also turned them against the earth

[carson sees the attack on insects as an attack on the earth - she sees enough. she knew the cycles of life and death so she saw the rainbow of love from light. it comes out in black and white - the sea around us by rachel l. carson - first published in great britain october nineteen fifty one or four years before my time. she out of print. she saw the drugging [attack] of earth and she wrote the silencing of spring. drug companies - sellers of chemicals. she saw the season cycles and she saw rain go up and down in us to the sea. she saw them saw the blood around and miss the turning. she sees. she sees therefore she is invisible.]

[carson rings the alarm in her words for she has no bells - they ring the bulletins of shrapnel of information - she appeal for help for insects. carson is dead. science [be silent] goes on.]

fealosophy is bodylanguage.

[The main manoeuvre used to preserve identity under pressure from the dread of engulfment is isolation. Thus, instead of the polarities of separateness and relatedness based on individual autonomy,]

there is the antithesis between complete loss of being by absorption into the other person (engulfment) [mirror God], and complete aloneness (isolation) [windowless, void].

There is no safe third possibility.⁶⁰

If a man hates himself, he may wish to lose himself in the other: then being engulfed by the other is an escape from himself.

R. D. Laing, The Divided Self, 1960.

[The main manoeuvre used to preserve identity under pressure from the dread of engulfment is isolation. Thus, instead of the polarities of separateness and relatedness based on individual autonomy,]

[the dread of engulfment is black hole - collapsed to point. he is therefore isolation [outside]. individual autonomy is laing for freedom - unspecified freedom of person to choose how to live apart from his brute contingent givenness and in her healing hands of brutality - she give and taketh away. and every day i thank her for giving me breath by breathing me in. i hear her hand in me.]

there is the antithesis between complete loss of being by absorption into the other person (engulfment) [mirror God], and complete aloneness (isolation) [windowless, void].

[engulfment is monad on monad and monadded mirrors the monadder - God. the monads are all respectfully dead. he sees and not sees - in his world he is dead. laing reads the scientist - a man who is only saving himself by the most constant, strenuous, desperate activity - p 44 of divided. laing reads the direction - he act against the dread of dead. he misses. he reads the calculation as is - is felt as a risk in being seen. p 44 of divided. laing sees the emotion of his motion - to be hated as such is less disturbing than being engulfed by love - p. 44 of divided. he knows he is hated he knows he is hated by his others and he is undisturbed - unmoved by emotional motion. he fears engulfment in the pain of the other - love.]

There is no safe third possibility.⁶¹

[these are same bilities - windowless nothing on inside is reflection outside]

If a man hates himself, he may wish to lose himself in the other: then being engulfed by the other is an escape from himself.

[escape from himself - Plotinus - mind source of all goodness and beauty - mind escape by being source.]

and the windowless reflection is my mind.

mindhate escape fealosophy.

the order of how things go.

moveingsinspace.

According to Gould.

The fundamental presupposition which makes the caste system necessary is that reality and immortality are one and the same thing and that this eternal state of being is by its very nature the opposite of everything that one associates with mortal existence [my underlines].¹

immortality is reality is immortality and [one and the same] mortality profanity.

According to Laing.

schizoid [division].

The false self of the schizoid person is compulsively compliant to the will of others [mirror], [and] it is partially autonomous and out of control [windowless], it is felt as alien;

the unrealness, meaninglessness, purposelessness which permeate its perceptions, thoughts, feelings, and actions, and its overall deadness are not simply productions of secondary defences but are direct consequences of the basic dynamic structure of the individual's being [beingintheworld as meaninglessness].²

this he be.

he is ignorance will not do, but knowledge is not enough, the truth lies beyond

he beyond ignorance and knowledge to ever after.

he say after death is plunged into darkness

he say after death is non-being worship

he say after death go

Into greater darkness than those who
Delight in Being.³

he living paradox - living death

and missing being of meaning.

According to Hannah Arendt (as relayed by Michael Booth).

[this is Arendt thinking judgement on holocaust [after death of Jews].]

I form an opinion by considering a given issue from different viewpoints, by making present to my mind the standpoints of those who are absent; that is, I represent them .. The more people's standpoints I have present in my mind while I am pondering a given issue, and the better I can imagine how I would feel and think if I were in their place,

¹ Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi. p. 16.

² Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. p. 96.

³ Based the Isha Upanishad as translated by P. Lal and relayed Gould, Harold A. (1987) p. 16.

the stronger will be my capacity for representative thinking and the more valid my final conclusions, my opinion.⁴

she represent absent by making present in mind to imagine feel and think - she points mind there - she making present by pointing mind

and misses being of meaning [hereandnow].

she is [trapped] in just law.

According to Glanville Williams.

In interpreting statutes, various presumptions may be applied, all of which are of a negative or restrictive character. They are the background of legal principles against which the Act is viewed, and in the light of which Parliament is assumed to have legislated without being expected to express them. Some embody traditional notions of justice, such as the rule that a statute is presumed not to be retrospective (except in procedural matters). Others reflect what was almost certainly the intention of Parliament, as that an Act applies only to UK unless the contrary is expressed.

The most controversial presumptions are those enshrining the values of a capitalist society - the presumption against interference with vested rights, the presumption against the taking of property without compensation, and the presumption against interference with contract. The last of these now has few followers; but the first two still retain vitality.⁵

the law follows the big rules [the value of money] and the big rules follow money.

money - use of future bodies - legal tender for - good enough now and a little later but no good to hold in the hand for any length of time. money cannot hold on. mind grasping to grasping mind. he is in his mind - the one over there is the same as the one over there. he is over and over and over and he passes over.

money is secured [military - outside and in - police] and soon the how-to-acts [statutes and presumptions] will similar for regional organisation[management] eg europe, asia, america. money is a simplification in the current arrangement of circumstances - cause and effect - physics. |

procedure - contract infor debit.

According to the University of Auckland, Faculty of Law, Public Law exam 25.106, October 1995.

Mrs Jones lives alone. She receives a benefit. In March 1995 her rent increased dramatically and she was also diagnosed at that time as having a health condition which is managed by a special and expensive diet. In desperate financial straits she applied on 4 May for a special benefit under s 61G of the Social Security Act 1984. The benefits officer at the Auckland District Office of the Department of Social Welfare entered her name into a computer programme, together with a standardised estimate of a single person's expenditure and her present benefit standardised estimate of a

⁴ Booth, Michael. (September 1992) "The Tacit, the Present and the Political." Notes from Presentation at Phenomenology and Social Philosophy Conference, Canberra. Booth is quoting H. Arendt (1968) *Between Past and Future*. Viking Press: New York. p. 241.

⁵ Williams, Glanville. (1982) *Learning the Law*. 11th ed. Stevens and Sons: London. p. 108.

single person's expenditure and her present benefit level. The shortfall was \$20 a week. There was no computer field in which to enter her particular financial circumstances or to record her exceptional circumstances. The officer did not ask about any of these particulars. Her application was declined.

Mrs Jones wants to contest the officer's decision. She does not think she has had a fair hearing. Advise her about the legality of the decision and whether the correct procedure was followed.

Section 61G of the Social Security Act 1984 provides:

The Director-General may, in the Director-General's discretion, fix a special entitlement to a special benefit in respect to any person, if the Director-General is satisfied that, after taking into account all of that person's circumstances and commitments, including any benefit payable under this Act, such a special entitlement is justified.

Section 73 of the Social Security Act 1984 provides:

In exercise of his or her powers, the Director-General shall comply with any general or special directions given in writing by the Minister of Social Welfare.

On 1 May 1995, as a response to the large increase in claims for special benefits because of rising rentals and to give incentives for beneficiaries to reduce their accommodation costs, the Minister issued directions to the effect that special benefits should not be granted or renewed for any shortfall in income over expenditure of less than \$45 per week unless there are exceptional reasons.

There is a general power in the 1984 Act for the Director-General to delegate the discretion conferred by s 61G to a designated officer. That authority has been delegated to district offices.

she is sick ["diagnosed at that time as having a health condition which is managed by a special and expensive diet"]. sickness her age and his pollution [eg dead bodies burning out exhausted]

she sick ["In desperate financial straits"].

she follows him [swallows his line] for help.

the officer enters her numbers into his other brain ["entered her name into a computer programme"].

the officer records the answer of his other brain - her number - minus twenty over seven days and he turns around and gives her his number for his number of her - zero[no].

There was no computer field in which to enter her particular financial circumstances or to record her exceptional circumstances.

she is not his field or his exceptional circumstances - she is her desperate.

The officer did not ask about any of these particulars.

the officer was not here [her desperate]. [officer there not here.]

the officer asks her name, he finds her number [minus twenty over seven days], and gives her his number for his number of her - zero. he is the one.

..special benefits should not be granted or renewed for any shortfall in income over expenditure of less than \$45 per week unless there are exceptional reasons.

unless he makes himself exception - less than equals nothing[zero]. and he is the one.

There is a general power in the 1984 Act for the Director-General to delegate the discretion conferred by s 61 G to a designated officer.

he is not there so he authorise (delegate) by relegate [relegate - banish [or send into exile].]. he is here|her desperate| as the one. and she is zero.

In exercise of his or her powers, the Director-General shall comply with any general or special directions given in writing by the Minister of Social Welfare.

he obey his law [written and unwritten].

law - minus twenty [energy| over seven days and nights [time].

she is running down his desperation |Achilles|.

Mrs Jones |her desperation| dead.

officer [eg economiser| trade [regular grain| for life [her desperation dead, his economy alive].

[there - in his number for her number|

officer will obey experiment [current best].

According to Gregory Kimble and Norman Garmezy and Edward Zigler.

Milgram .. [pinned| down the aspects of a social situation that make destructive obedience to authority .. routine ..⁶

Milgram brings cause and effect - there and here - together.

According to Stanley Milgram.

150 volts delivered. "You want me to keep going?"

160 volts delivered. "That guy is hollering in there. There's a lot of them here. He's liable to have a heart condition. You want me to go?"

180 volts delivered. "He can't stand it! I'm not going to kill that man in there! You hear him hollering. He can't stand it. What if something happens to him? I mean who is going to take responsibility if anything happens to that gentleman? [The experimenter accepts responsibility.] All right."

195 volts delivered. "You see he's hollering. Hear that. Gee, I don't know. [The experimenter says: "The experiment required that you go on."] I know it does sir, but I mean - huh - he don't know what he's infor. He's up to 195 volts."

240 volts delivered. "Aw, no. You mean I've got to keep going up with the scale? No

6

Kimble, Gregory A. and Garmezy, Norman and Zigler, Edward. (1980) *Principles of General Psychology*. 5th ed. John Wiley and Sons: New York. p. 318.

sir. I'm not going to kill that man! I'm not going to give him 450 volts! [The experimenter says: "The experiment requires that you go on."] I know it does but that man is hollering in there, sir.

[Milgram comments]

Despite his numerous, agitated objections, which were constant accompaniments to his actions, the subject unfailingly obeyed the experimenter, proceeding to the highest shock level [labelled "XXX" on the generator].⁷

he makes a single protest - who is going to take responsibility.

the experimenter accepts responsibility so he swaps responsibility for limited liability [a constant conjunction].

he says sir.

Gregory Kimble and Norman Garmezy and Edward Zigler comment.

ordinary citizens, of various ages, educational attainments, and socioeconomic status, show a willingness in a majority of cases to damage an unoffending stranger simply because an experimenter insists that it is "required".

Mrs Jones is not an unoffending stranger - she is a deadweight [debiter] on his rising economy [organisation of his economy eg state]

and his rising economy injects urgency into him [competition - struggle for existence - Achilles].

According to Kline.

Let us accept, then, the principle that the canvas must contain the same section that a glass screen placed between the eye of the painter and the actual scene would contain. Since the artist cannot look through his canvas at the actual scene and may even be painting an imaginary scene [no.], he must have theorems which tell him how to place his objects on the canvas so that the painting will, in effect, contain the section made by a glass screen.⁸

that is the cutting of light to effect contained in mind's eye[glass, glaze].

he wills the painting[reproduction - eg field] to contain [eg justice, good]

logic justifies.

According to Russell.

The cosmological argument is more plausible than the ontological argument. It is a form of the First-Cause argument, which is itself derived from Aristotle's argument of the unmoved mover [observer].

⁷ Kimble, Gregory A. and Garmezy, Norman and Zigler, Edward. (1980) p. 318. Cited as "a verbatim transcript of a portion of one subject's verbal comments, together with Milgram's (1965) observation. In Milgram, S. "Some conditions of obedience and disobedience to authority. *Human Relations*. 18, pp 57-75.

⁸ Kline, Morris. (1967) *Mathematics for the Nonmathematician*. Dover: New York. p. 219.

The first cause argument is simple. It points out that everything finite has a cause, which in turn had a cause, and so on. This series of previous causes cannot, it is maintained, be infinite, and the first term in the series must itself be uncaused, since otherwise it would not be the first term. There is therefore an uncaused cause of everything, and this is obviously God.

In Leibniz the argument takes a somewhat different form. He argues that every particular thing in the world is "contingent", that is to say, it would be logically possible for it not to exist [eg Mrs Jones]; and this is true, not only of each particular thing, but of the whole universe.

Even if we suppose the universe to have always existed, there is nothing within the universe to show why it exists. But everything has to have a sufficient reason, according to Leibniz's philosophy; therefore the universe as a whole must have a sufficient reason, which must be outside the universe. This sufficient reason is God.⁹

he is sufficient as necessary for existence to show why -

obviously he is before reason

therefore he is therefore.

wherefore therefore [ergo].

Russell.

The cosmological argument is more plausible than the ontological argument. It is a form of the First-Cause argument, which is itself derived from Aristotle's argument of the unmoved mover [observer - this is the philosophy of his greek beginning.]

The first cause argument is simple. It points out that everything finite has a cause, which in turn had a cause, and so on. This series of previous causes cannot, it is maintained, be infinite, and the first term in the series must itself be uncaused, since otherwise it would not be the first term. There is therefore an uncaused cause of everything, and this is obviously God. [this is greek solution for infinity - Plato defines infinity as timeless form - still in time.]

In Leibniz the argument takes a somewhat different form. He argues that every particular thing in the world is "contingent", that is to say, it would be logically possible for it not to exist [eg Mrs Jones]; and this is true, not only of each particular thing, but of the whole universe. [Leibniz articulates eternity as having every particular thing and the whole universe. Leibniz links every particular thing and the whole universe to "contingent" and contingency to logic and logic to still in time - his definition of eternity.]

Even if we suppose the universe to have always existed, there is nothing within the universe to show why it exists. But everything has to have a sufficient reason, according to Leibniz's philosophy; therefore the universe as a whole must have a sufficient reason, which must be outside the universe. This sufficient reason is God. [the same answer as Plato - monism. in english is God and he is the uncaused cause of - mark his word - everything. everything follows from the sufficient reason. sufficient reason therefore necessary follows. necessity must prove so subject to test [induction] - subject of physics - the geometry of space and time.].¹⁰

⁹ Russell, Bertrand. (1961) [1946] *History of Western Philosophy*. Allen and Unwin: London. p. 568.

¹⁰ Russell, Bertrand. (1961) [1946] p. 568.

According to Kline.

Perspective.

In his Treatise on Painting, a scientific treatise on painting and perspective, Leonardo gives his views. He opens with the statement, "Let no one who is not a mathematician read my works."¹¹ ..

The mathematical scheme ... which Leonardo called the rudder and guide rope of painting has been used since the Renaissance by all artists who seek exact depiction of reality [eg mathematics], and is taught in art schools today.

In their study of light, vision, and the representation of objects on canvas, these artists discovered the following facts. Suppose that a person looks at a real scene from a fixed position. Of course, he sees with both eyes, but each eye sees the same scene from a slightly different position.

Although in ordinary vision we need both sensations to give us some perception and measure of depth, this perception is really not very good. Experience teaches us how to interpret the combined sensations, as Leonardo points out in his Treatise on Painting. The Renaissance artists decided to concentrate on what one eye sees and to compensate for the deficiency by shading, shadows where pertinent, and by what is known as aerial perspective, that is the gradual diminution of the intensity of colors with distance.¹²

mind compensates the loss of hearing and smell and taste and touch of decay by concentrating on eye.

According to Kline.

The artist who contributed key principles of mathematically determined perspective, including new methods of construction, and who was the best mathematician of his times is Piero della Francesca. ..

There are numerous examples which illustrate Piero's excellent perspective. His "Flagellation" is one of the best. As in all of his paintings a geometric framework underlies the design.

The principle vanishing point is chosen to be near the figure of Christ.

This device of placing the principal vanishing point within the most important area in the painting is deliberate because the eye tends to focus on that vanishing point [vanishing - pointed eye].

All objects are carefully foreshortened; this is especially noticeable in the marble blocks on the floor and in the beams. The immense labour which went into the calculation of these sizes is indicated by a drawing in the book referred to above wherein he explains a similar construction.

Piero achieves unity of the various parts by means of the system of perspective. All parts are tied together to produce this synthesis [eg syllogism]. Indeed, it was somewhat because of this effect that the Renaissance painters valued the system and were excited about it. The example shown here should be compared with the fourteenth century works, where unity is lacking [ie a christian synthesis of space and

¹¹ Kline, Morris. (1967) p. 225.

¹² Kline, Morris. (1967) p. 216.

time]. This entire layout of Piero's painting is so carefully planned that movement is sacrificed [my underline] to the unity of the design.¹³

all objects are foreshortened - he sacrifice infinity by vanishing senses to imaginary point.

banishing nowhere [ground] to no mind [as background]

he is before ground [be foreground].

as foreground he sets background [perspective of light and dark]

and banishes the being of meaning.

Kline gives the rule [method of sacrifice].

[This fact is often described by the statement that,] to obtain proper perspective [in a painting [reproduction],]

lengths farther away from the observer must be foreshortened.¹⁴

infinity is exiled to zero, eye is sent to point, and point of mind becomes all.

exiled he misses the being of meaning so misses the meaning of being himself

and missing himself he misses her wholebeing.

simple health.

According to Kline.

[The above theorems hardly begin to illustrate what one must know and apply to draw actual scenes realistically. The treatment of curves is especially difficult. ..]

We know that the construction of a painting in accordance with the focused scheme presupposes a definite fixed position of the painter in relation to the scene. To view properly a painting so constructed, the observer should place himself in precisely the position the painter used in planning the painting. Otherwise the observer will get a distorted view.

Strictly speaking [exact science], paintings in museums should be hung so that the observer can conveniently take that position.¹⁵

eye takes a position of stasis [stag nation].

Erwin Panofsky sees the distortion.

According to G.T. Whitrow.

In a fascinating essay on the iconology of "Father Time", the celebrated art-historian Erwin Panofsky has drawn attention to the contrast between the symbolic

¹³ Kline, Morris. (1967) pp 223-225.

¹⁴ Kline, Morris. (1967) p. 221.

¹⁵ Kline, Morris. (1967) pp 222-223.

representations of time in classical art - either as fleeting opportunity (*Karos*) or as creative eternity (*Aion*) [fleeting opportunity for life or eternity in creation.] - with the typical Renaissance image of time as the destroyer, equipped with hour-glass, scythe or sickle. [she is still ahead of him - Achilles.]

No period, he argues, has been so obsessed with the horror and the sublimity of time as the Baroque, "the period in which man found himself confronted with the infinite as a quality of the universe instead of as a prerogative of God". [woman is beautiful|horror| and man sublime - Kant.]

This obsession with the destructive aspect of time can be seen in Shakespeare, notably in his sonnets and in the Rape of Lucrece, as in stanza 133:

Mis-shapen Time, copesmate of ugly Night,
Swift subtle post, carrier of grisly care,
Eater of youth, false slave to false delight,
Base watch of woes, sin's pack-horse, virtue's snare,
Thou nursest all and murder'st all that are:

O, hear me then, injurious, shifting Time!
Be guilty of my death, since of my crime.¹⁶

she is guilty of his death since guilty of his birth [to live is to die - crime of murder].

he will have her number [clocked].

clocked.

stop move in space - ha - she *is*.

a stopped the flow [the earliest clocks were water - he fix the show and tell] - Bhaskara.

According to Mumford.

The clouds could paralyze the sundial, the freezing could stop the water clock on a winter night, but summer or winter, day or night, one was aware of the measured clank of the clock.¹⁷

clank.

According to Lewis Mumford.

The printing press and movable type were perfected by Gutenberg and his assistants at Mainz in the fourteen-forties. An astronomical calendar done in 1447 is the earliest datable example of Gutenberg's printing...

Printing was .. the type for all future instruments of reproduction: for the printed sheet, even before the military uniform, was the first completely standardized product, manufactured in series, and the movable types themselves were the first example of completely standardized and interchangeable parts.¹⁸ [my underlining]

¹⁶ Whitrow, G. J. (1972) *The Nature of Time*. Penguin: London. p. 20.

¹⁷ Mumford, Lewis. (1963) [1934] *Technics and Civilization*. Harcourt, Brace and World: New York. p. 14.

¹⁸ Mumford, Lewis. (1963) [1934] p. 135.

calendar is circulated by de pressed paper and in my world clank is foreground and background other [silence].

Lewis Mumford sees the rational objective of mind to mind.

To fix attention upon a mechanical system was the first step toward creating system[reorder]:

an important victory for rational thought [mind].¹⁹

decisive. the heavens had been won and the earth was underground and the senses down to eyes and eyes down to point. mind has up and down and around as mind. mind has mind on mechanism of minding mind [physics]. eye have you reading text. mind have eye. you have mirror me.

seeandbeseen.

Adolf Hitler saw the mind attack with advertising.

all effective propaganda must be confined to very few points, which must be brought out in the form of slogans, until the very last man is enabled to comprehend what is meant by any slogan [eg progress].²⁰

According to Lewis Mumford.

There had been power machines, such as the water-mill, before the clock: and there had also been various kinds of automata, to awaken the wonder of the populace in the temple [organising the populace], or to please the idle fancy of some Moslem caliph [immortalising king]: machines one finds illustrated in Gero and Al-Jazari. [the timekeeper keeps order|constant conjunction] - lesson of his story in a nutshell.]

But here was a new kind of power-machine, in which the source of power and the transmission were of such a nature as to ensure the even flow of energy throughout the works and to make possible regular production and a standardized product. [definition of industry as clock. his flow is even |homogenous| and ensured - no flow. she come and go. she his irregular.]

In its relationship to determinable quantities of energy, to standardization, to automatic action, and finally, to its own special product, accurate timing, the clock has been the foremost machine in modern technics: and at each period it has remained in the lead: it marks a perfection toward which other machines aspire [my underlining]. [industry follows foremost machine]²¹

other is body. the clock is an imperfection [ahead or behind] seeking perfection of statis[constant clank eg ideal of pendulum].

¹⁹ Mumford, Lewis. (1963) [1934] p. 47.

²⁰ Hitler, Adolf. (1939) *Mein Kampf*. [unexpurgated edition] Jurst and Blackett: London. pp 81-82 [war propaganda].

²¹ Mumford, Lewis. (1963) [1934] pp 14-15.

According to Mumford.

..the effect of the .. clock is .. pervasive and strict: it pervades over the hour of rising to the hour of rest.²² [there is no rest - open twenty four hours come when you can.]

[the clock] synchronizing the actions of men.²³

men tick to tock and women follow - the constant reminder [conjunction] to his own kind
|Gerder Lerner on the slavery of animals|.²⁴

body as the space[matter] of movement[light] is paced by mind [clock].

clank.

pacing existence from renaissance to now |ie enlightenment|.

According to Mumford.

by the thirteenth century there are definite records of mechanical clocks .. and bell towers .. struck the hours .. and the regular striking of the bells brought a new regularity into the life of the workman and the merchant. The bells of the clock tower almost defined urban existence.²⁵ |merchant puts fenced in people [towns, cities] under new orders |a faster clock|.

According to Mumford.

Abstract time became the new medium of existence. .. one ate, not upon feeling hungry, but when prompted by the clock: one slept, not when one was tired, but when the clock sanctioned ... |my underline|.

The gain in mechanical efficiency through co-ordination and through the closer articulation of the day's events cannot be over estimated: while this increase cannot be measured in mere horse-power, one has only to imagine its absence today to foresee the speedy disruption and eventual collapse of our entire society.

[correct. body would round the day and nights of heaven. and gazing in infinity of light |night| becoming pulse of blood inaffinity. and be speckandstar. so here and so far.]

The modern industrial regime could do without coal and iron and steel easier than it could do without the clock.²⁶ [the machines image clock - they wait and work.]

According to David Park.

The logical process by which sense impressions [clank], interpreted through the forms of perception, first become specific knowledge and then, perhaps, contribute to general knowledge is the subject of Kant's Critique of Pure Reason ...²⁷

22 Mumford, Lewis. (1963) [1934]p. 17.

23 Mumford, Lewis. (1963) [1934]p. 14.

24 Lerner, Gerder. (1986) *The Creation of Patriarchy*. Oxford University: Oxford.

25 Mumford, Lewis. (1963) [1934]p. 14.

26 Mumford, Lewis. (1963) [1934] pp 17-18.

27 Park, David. (1980) *The Image of Eternity: Roots of Time in the Physical World*. University of Massachusetts Press: Amherst. p. 111.

Russell sees through Immanuel Kant.

The most important part of The Critique of Pure Reason is the doctrine of space and time. ..

Kant does not at most times question that our sensations have causes, which he calls "things-in-themselves" or "noumena". ..

The first of the metaphysical arguments concerning space says: "Space is not an empirical concept abstracted from external experiences. For in order that certain sensations may be referred to something outside me [ie to something in a different position space from that in which I find myself], and further in order that I may be able to perceive them as outside and beside each other, and thus as not merely different, but in different places, the presentation of space and must already give the foundation [zum Grunde liegen]." Therefore external experience is only possible through the presentation of space.

[Russell comments - and he fills in the words Kant left out of "outside me" and thereby states Kant's problem.]

The phrase "outside me [ie in a different place from that in which I find myself]" is a difficult one.

As a thing-in-itself, I am not anywhere, and nothing is spatially outside me; it is only my body as a phenomenon that can be meant. Thus all that is really involved is what comes in the second part of the sentence, namely that I perceive different objects as in different places. [Russell reaches Kant's conclusion - not anywhere .. nothing .. is .. my body.]

thing-in-itself - I am not anywhere [zero].

different objects as in different places - thing for me [mind, therefore good in itself].

Mumford sees mechanism.

to place a thing and to time it became essential to one's understanding of it. ²⁸ .. [law of contract - time and place of accepting slavery.]

The clarification and the convenience, particularly for long distance trading in space and time were great.²⁹ [the continents come into reach as gravity is held [Newton]. organisations italy, spain, england and france make gains before german organisation accelerates [blitzkrieg]. and usa before japan[oil] [single blow]. o jealous trade - Hume.]

as [Benjamin] Franklin later put it, "time is money." To become "as regular as clock-work" [eg Kant] was the bourgeois ideal, and to own a watch was for long a definite symbol of success.³⁰

Value, in the doctrine of progress, was reduced to a time-calculation: value was in fact movement in time.³¹ [time is held as movement in space on earth - Newton on gravity.]

28 Mumford, Lewis. (1963) [1934] p. 21.

29 Mumford, Lewis. (1963) [1934] p. 25.

30 Mumford, Lewis. (1963) [1934] p. 16.

31 Mumford, Lewis. (1963) [1934] p. 182.

The new attitude toward time and space infected the workshop and the counting house, the army and the city. .. In time keeping, in trading, in fighting, men counted numbers; and finally, as the habit grew, only numbers counted.³² [correct]

.. progress was motion toward infinity, motion without completion or end, motion for motion's sake. One could not have too much progress; it could not come too rapidly; it could not spread too widely; and it could not destroy the "unprogressive" elements in society too swiftly and ruthlessly:

for progress was a good in itself [definition Kant] independent of direction or end. .. [all correct.]

Life was judged by the extent to which it ministered to progress [life of economiser], progress was not judged by the extent to which it ministered to life [the show and tell of life of econo miser is policy-of-life [politics]].

The last possibility would have been [is in my time] fatal to admit: it would have transported the problem from a cosmic plane to a human one [pain here.].³³

the deception of democracy [holding the populace] is economy. hence economy is split from the finer things in life [eg mystification of love as truly separate from economy and maintained in marriage[contract] as the public-private divide[unwritten agreement]].

the deception of policy - Machiavelli, Orwell.

Machiavelli - ..intellectual honesty about political dishonesty..³⁴

Bertrand Russell.

According to G.J. Whitrow.

dilation [demolish, squander].

Leibniz's definition of time as the order in which events happen makes no mention of the durational aspect of time and therefore, unlike Newton's, is not incompatible with the concept of time dilation. Leibniz's universe was composed of monads which he regarded as mutually independent, but his famous principle of pre-established harmony stipulated that the states of all monads at every instant correspond with each other.³⁵

perfectly independent synchronisation corresponding instantaneously necessarily pre.

[in the countdown one clock follows the other or the other follows one - no third possibility - Laing on mind in mirror.]

³² Mumford, Lewis. (1963) [1934] p. 22.

³³ Mumford, Lewis. (1963) [1934] p. 185.

³⁴ Russell, Bertrand. (1961) [1946] p. 491.

³⁵ Whitrow, G. J. (1972) p. 96.

According to David Park.

for Parmenides, the idea of the world includes all its history: past, present, and future taken at once.³⁶

According to David Park.

Plato seems to have been the first to realize that there are two times and attempt to define the relation between them. I mentioned .. that there is no obvious place for time in the theory of Ideas, since the Ideas - the formal and perfect models in theorems of which knowledge is possible - are themselves as timeless [my underline] as a mathematical theorem. [ie formal ideas timeless]

Plato deals explicitly with time in the Timaeus, which has the form of an extended myth concerning the creation and structure of the world, intended to illuminate the nature of Ideas and their relation with experience.

In the myth related by Timaeus the stars and planets are "living beings, divine and everlasting," and they are governed by a universal soul. The world is created by a divine craftsman and we are told that the world was initially timeless, not in the sense that nothing moved but that every motion was of circles turning evenly and nothing ever changed. Then:

"When the father who had begotten it perceived that the universe was alive and in motion, a shrine for the eternal gods, he was glad, and in his delight planned to make it still more like its pattern; and as this pattern is an eternal Living Being, he set out to make the universe resemble it in this way too as far as was possible. The nature of the Living Being was eternal, and it was not possible to bestow this attribute fully on the created universe; but he determined to make a moving image of eternity, and so when he ordered the heavens he made in that which we call an eternal moving image of the eternity which remains forever at one."

[Park sees the one in Plato]

I think the meaning of this passage becomes clear if we assume that what is truly real to Plato is the idea of the universe as Parmenides conceived it, as the One. If the One is considered to consist of the universe together with its entire history, then it is what it is; it does not turn into something else .. since it never changes .. [Park quotes Plato] "the One has nothing to do with time and does not occupy any stretch of time."³⁷

he planned to make it still more like its pattern - Plato[its].

she flows.

clank.

his time or hers [Plato].

Aristotle's unmoved mover is Plato's unmoved.

³⁶ Park, David. (1980) p. 18. Park quotes Parmenides "It is entire, immovable, and without end. It was not in the past, nor shall it be, since it is now, all at once, continuous ... Park references G.S. Kirk and J.E. Raven (1969) [1957] *The Presocratic Philosophers*. Cambridge University Press: Cambridge. p. 273.

³⁷ Park, David. (1980) pp 100-101.

unmoved.

The universe so defined belongs to the realm of Ideas, and Ideas have counterparts, however roughly they may be perceived and understood, in the world of sense. The Ideas of a triangle, of a bed, of justice are each embodied in physical forms and activities, one might call them working models, in which we can glimpse their ideal existence. Now what is the physical form of the universe? If it is to exist in the physical sense, then time, which was only latent in its Idea, must be actualized in the working model, which becomes a moving image of the timeless.³⁸

David Park.

The universe so defined belongs to the realm of Ideas, and Ideas have counterparts, however roughly they may be perceived and understood, in the world of sense. [in Plato's realm sense is split off as a rough counterpart world] The Ideas of a triangle, of a bed, of justice are each embodied in physical forms and activities, one might call them working models, in which we can glimpse their ideal existence. [with sense gone embodiment is idealised and idealised becomes ideal existence]

Now what is the physical form of the universe?

[does not follow unless you can double back and get the physical from the ideal and the physical is in his world of sense is in - they may be [Park]. he has his count her or part. he misses the sense of wellbeing.]

If it is to exist in the physical sense, then time, which was only latent in its Idea, must be actualized in the working model, which becomes a moving image of the timeless.

[so he goes back and gets his world - his model of the world - and his model is working - actually - and his model of the actual he calls a moving image of timeless.]

timeless|stop.].

time that takes survey of all the world
Must have a stop.

Shakespeare.

i am turning - withtheworld.

clank.

[time] "must be actualised in the working model" - physics [body].

"But time shall come that all shall changed bee,
And from thenceforth, none no more change shall see."³⁹

Edmund Spencer.

he winds himself up [physics] to reach the end [unmoved] and mind all future once see.

unmoved [moving image of timelessness] - philosophy [abstract mind].

³⁸ Park, David. (1980) pp 100-101.

³⁹ Whitrow, G. J. (1972) p. 21.

David Park speaks to obsession.

There are not several ideas of a circle, of justice, of the Good. The idea is One. ..

Ideas are eternal in that they have nothing to do with time. The world of sense is governed by change.

[he asks]

Where among the Ideas is the prototype of change, of time? [prototype - first cause in physics].⁴⁰

According to Park.

There have always been projects out of proportion to necessity.

You do not need a pyramid to mark the remains of a king ..

In judging the British stones or the elaborate Mayan calendar as efforts disproportionate to the need we must be careful because we probably do not understand the need.

[pharaoh has everything therefore pharaoh after life after - immortality - therefore seek to become first cause - obsession of priest [science].]

Certainly it did not lie in the realm of practicality, and if we finally speak of the effort for its own sake, for the pure pleasure of conquering abstract difficulties, we may not be far wrong.⁴¹

money is anything and therefore money on money on money is everything and therefore money on money mores immortality.⁴²

he is in difficult effort for mind and forsake being here.

here.

she is above and below. she come and she go. she sing and she cry. she earth and sky.

she among.

he is missing the pain of passing as over.

clank.

David Park asks.

Which clock should we trust: the earths orbital motion, its spin, the moon, or some atoms of cesium inside a device called a maser?'.⁴³

his dilemma is going [seek absolute]

⁴⁰ Park, David. (1980) pp 20-21.

⁴¹ Park, David. (1980) p. 12.

⁴² "Of all the forms of wealth, money alone is without assignable limits." Mumford, Lewis. (1963) [1934] p. 24.

⁴³ Park, David. (1980) p. 42.

Laing on mind.

this dualism [dilemma] cannot be avoided .. except by falling into a monism that reduces one term to the other [one], and is simply another twist to a spiral of falsity.⁴⁴

and his monad is coming

David Park on physics.

the unity of clocks, all keeping the same time whatever the physical principles of the mechanisms inside, will be for us a sign of the unity of physics, and we shall continue to believe the great unifying principle: the physical world is such that whenever the quantity known as time occurs in its description, the quantity so denoted is exactly the same.⁴⁵

have exactly the same - physics.

According to Mumford.

Standard time was imposed by the transcontinental railroads themselves in 1875 in the United States, ten years before the regulations for standard time were officially promulgated at a World Congress. This carried to a conclusion that standardization of time that had begun with the foundation of the Greenwich observatory two hundred years before, and had been carried further, first on the sea, by comparing ship's chronometers with Greenwich time.

The entire planet was now divided off into a series of time-belts.⁴⁶

mind conjuncts body on earth by green witch

and Greenwich follows his time.

According to Michael Young.

The standardization spread when the Greenwich Meridian was established as the zero longitude [my underline.]. Time was in the special care of the Royal Observatory at Greenwich from its foundation 1675.⁴⁷

According to G.J. Whitrow.

Although in everyday life it is convenient to divide the globe into different time-zones, for astronomical and geophysical purposes scientists throughout the world use the same time, known as Universal Time (UT). It is defined as the mean solar time of the Greenwich meridian, and is reckoned on a twenty-four hour basis starting at midnight.

[the clocks are synchronised]

Another device that has been found useful for chronological reckoning over long periods of time is to count in Julian days, as first proposed by the great classical scholar J.J. Scaliger in 1582. Each Julian day begins at 12 hours UT, starting from day 0 on 1

⁴⁴ Laing, Ronald D. (1960) p. 24.

⁴⁵ Park, David. (1980) p. 43.

⁴⁶ Mumford, Lewis. (1963) [1934] p. 198.

⁴⁷ Young, Michael. (1988) *The Metronomic Society: Natural Rhythms and Human Timetables*. Thames and Hudson: London. p. 198.

January 4713 BC. The Julian day that began at this time on 1 January 1970 was numbered 2,440,588. The advantage of using Julian days is that we thereby avoid the irregularities in the lengths of the months and the years.⁴⁸

the clocks [greenwich and greenwich meridian] and the calendars [julian day and 1/1/4713 bc] are synchronised.

and the populace follow the calendar of popular celebrations.

According to Park.

Newton's dynamical arguments refer, explicitly and implicitly, to the concept of time.⁴⁹
[geometry of space]

According to David Park.

In 1687 .. Newton published his greatest work, the Principia, whose complete title in English is The Mathematical Principles of Natural Philosophy. ..

The book is in three parts: the first shows how to calculate the motion of an object if you know the forces acting on it; the second considers the various forces actually encountered in nature (omitting electricity and magnetism, which had scarcely been studied at the time); the third analyzes the motion of planets, moons, and comets under the assumption that the only force coming significantly into play is the force of gravity. .. [the book of force.]

The force we know as weight is an example of this force [eg this book.], when one of the objects is the earth and the other is the one we hold in our hand or rest on a scale [he is holding me].

In considering weight one naturally asks, How far away is the earth? - for if every rock and pebble of the whole planet attracts the one we hold, the total weight is the result of all these forces of different magnitudes and acting indifferent directions. [he asks how far away by collapsing to point in hand.]

By integral calculus, Newton was able to show that the right recipe is simplicity itself: if the earth (or other planet) is a sphere, the force is directed toward the centre and its magnitude is as if all the mass of the earth were concentrated at that point. .. [mass on mass on mass - point].⁵⁰

Park adds.

In one book he[Newton] had founded half a dozen new sciences [the students of force.], and the concepts he introduced are the backbone of physics and dynamical astronomy [the masters of force], even though modern methods and results have improved..⁵¹

48 Whitrow, G. J. (1972) pp 69-70.

49 Park, David. (1980) p. 27.

50 Park, David. (1980) pp 25-27.

51 Park, David. (1980) p. 26.

Park sums up Newtonian motion.

[Newton] had shown that God, in creating the world, had laid it under the governance of laws of motion from which a man could, on a few sheets of paper, deduce the motions of planets, moons, and comets through the sky.⁵²

Newton collapses gravity to point - the separation of matter and space.

Newton was asked the meaning of gravity (William Bixby and Giorgio De Santillana supply the famous answer).

I have not been able to discover the cause of those properties of gravity from phenomena and I frame no hypothesis.. it is enough that gravity does really exist and act according to the laws which we have explained..⁵³

he collapses earth to point and he frame no hypothesis.

which [past tense - there] we have explained - Newton.

he knows nothing [witch].

William Bixby and Giorgio De Santillana see mind seek test.

Newton was ever aware that what could not be observed could not be measured. And what could not be measured could not lend itself to experiment. And if it could not be made to undergo experiment, it could never become part of a scientific fact. For Newton, as for Galileo before him, science began and ended with experiment.⁵⁴

science is determined[defined] by experiment - the new attitude toward space is the separation of space and matter. the christian separation was space as height and width. and the old attitude to time continues - immortality is everpresent [Gould].

Abraham Kaplan quotes Poincare on experiment.

Poincare says of it that it is "the sole source of truth; it alone can teach us anything new".⁵⁵

Mumford on experiment - first the scientific ideal.

The field of research was progressively divided up, and small parts of it were subject to intensive examination: small measures, so to say, truth might perfect be. ..

[then the economy of the ideal.]

The division of labour and the specialization in single parts of an operation, which already had begun to characterize the economic life of the seventeenth century, prevailed in the world of thought: they were expressions fo the same desire [same mind] for mechanical accuracy and for quick results.

⁵² Park, David. (1980) p. 45.

⁵³ Bixby, William and De Santillana, Giorgio. (1964) *The Universe of Galileo and Newton*. Cassell: London. p. 136.

⁵⁴ Bixby, William and De Santillana, Giorgio. (1964) p. 136.

⁵⁵ Kaplan, Abraham. (1964) *The Conduct of Inquiry: Methodology for Behavioral Science*. Chandler: California. p. 144.

[then the source.]

Unfortunately, isolation and abstraction [abstraction is isolation], while important to orderly research and refined symbolic representation [number], are likewise conditions under which real organisms die, or at least cease to function effectively.⁵⁶

[Mumford describes experiment as isolation to constant conjunction.]

paying attention .. to the .. space-time [space matter] sequence that could be .. repeated [or repeated].

[and of constant conjunction isolated to body.]

concentration upon the outer world[ie body] and elimination .. of the observer[mind].⁵⁷

G.J. Whitrow examples research into the circadian rhythm of the cockroach[eg human].

If kept in a standard light-darkness cycle, this insect shows distinct circadian rhythm in its foraging activities, being most active at the onset of darkness. But if it has been kept in continuous light for a long time, it ceases to show any measurable rhythm in its activities. A cockroach with a good rhythm was immobilized by the removal of its legs and was then grafted on to the back of one with no such rhythm but able to move about. The blood systems of the two insects were joined by means of a capillary tube to form a single circulation. Dr Harker found that the lower insect, although still in continuous light, soon developed the same circadian rhythm as had previously been shown by the upper one. Moreover, and this was the crucial finding, the rhythmical cockroach imparted the phase of its activity to the other. This was a strong indication that the rhythm is due to the periodic release of some hormone into the blood stream.⁵⁸

i see the mindhate.

If kept in a standard light-darkness cycle, this insect shows distinct circadian rhythm in its foraging activities, being most active at the onset of darkness. But if it has been kept [my underline.] in continuous light for a long time [isolated from darkness.], it ceases to show any measurable rhythm in its activities [lost.]. A cockroach with a good rhythm was immobilized by the removal of its legs [isolation of body[matter] from space] and was then grafted on to the back of one with no such rhythm but able to move about [isolated from darkness and lost in light but mobile]. The blood systems of the two insects were joined by means of a capillary tube to form a single circulation [conjoined]. Dr Harker found that the lower insect, although still in continuous light, soon developed the same circadian rhythm as had previously been shown by the upper one [conjunction conjoined]. Moreover, and this was the crucial finding, the rhythmical cockroach imparted the phase of its activity to the other [conjoined conjunction constant]. This was a strong indication that the rhythm is due to the periodic release of some hormone into the blood stream [confirms source is force of matter].⁵⁹

⁵⁶ Mumford, Lewis. (1963) [1934] p. 50.

⁵⁷ Mumford, Lewis. (1963) [1934] p. 46.

⁵⁸ Whitrow, G. J. (1972) pp 54-55.

⁵⁹ Whitrow, G. J. (1972) pp 54-55.

Kaplan on ritual.

As with all rituals, the emphasis passes from content to form, from substantive questions to procedural ones, and virtue comes to be localized in the proper performance of fixed act sequences.⁶⁰

experiment exiles hand from body [eg injection, scalpel, furnace, pen and paper and phone and power] and body from mind [eg wearing white coat of purity] and mind from hate [kept].

David Park asks the question implicit in Newton's assumption of collapse to point [separation]isolation] of matter and space].

The first law of Newton's laws of motion asserts that if initially at rest, an object with no external force acting on it will remain at rest; if not at rest, it will continue moving in a straight line at exactly constant speed.

In space there are no milestones, and so we may well ask,

A straight line at constant speed with respect to what?.⁶¹

According to Newton at the start of the Principia (as relayed by David Park).

Absolute Space in its own nature, without regard to any thing external, remains always similar and immovable. Relative Space is some movable dimension or measure of the absolute spaces, which our senses determine by its position to bodies, and which is vulgarly taken for immovable space... [Newton - theory of relative space - Einstein.]

And so instead of absolute places and motions we use relative ones, and that without any inconvenience in common affairs; but in Philosophical disquisitions, we ought to abstract [authority of mind.] from our senses, and consider things themselves, distinct from what are only sensible measures of them. For it may be that there is no body really at rest, to which the places and motions of others may be referred. [Newton - abstract from our senses.. and consider .. only sensible measures. Newton suggest there may be no body really - mind speak. so what does Newton refer the motion of collapse to.]

Absolute, True, and Mathematical time, of itself, and from its own nature flows equably without regard to anything external, and by another name is called Duration: Relative, Apparent, and Common Time is some sensible and external measure of Duration by the means of motion, which is commonly used instead of True time; such as an Hour, a Day, a Month, a Year..

[Newton is defining day and night in terms of an undefined absolute called duration - in other words - read on.. .]

For the natural days are truly unequal, though they are commonly considered as equal, and used for a measure of time: Astronomers correct this inequality for their more accurate deducing of the celestial motions. [and astronomers and physicists are constantly changing their equal clank.] It may be that there is no such thing as an equable motion, whereby time may be accurately measured. [she is a passing - herebe.] All motions may be accelerated and retarded, but the True or equable progress of Absolute time is liable to no change. [hypothesis - definition follows.] The duration or

60 Kaplan, Abraham. (1964) p. 146.

61 Park, David. (1980) p. 27.

perseverance [i come to duration later] of the existence of things remains the same, whether the motions are swift or slow, or none at all..⁶²

motions may be accelerated and retarded and true absolute time "flows equably without regard to anything external".

he doublethink [thought experiment].

she flows with everyworld and everyworld flows with her.

David Park on Newtonian motion [force gravity].

Expressed in words, Newtonian dynamics reads thus: a force applied to an object changes its motion - speeding it up, slowing it down, sending it into a curve. The motion the object actually executes is the result of these changes but also, of course, depends on how it started out. In fewer words, the motion of a body can be calculated if one knows the applied force and the initial conditions. The applied force comes from outside. There may be stresses inside the object also but they do not change its motion. You cannot make a car go faster by pushing on the dashboard in front of you. The motion usually depends on the objects mass; throwing a heavy stone is different from throwing a light one. So the moon's motion depends on the force exerted on it and how the motion started.⁶³

the motion depends on how it started out. if you push on the dashboard - or on anything - you push away - the push on car is small [negligible] for car heavy and the push on you is backwards [Boswell's Johnston rebounds from rock].

Newton's second assumption seeks answer to how it [motion] started out.

David Park sees the second assumption and the tacit assumption of the assumption.

The second ingredient in Newton's theory was an assumption about the force: that it is merely the moon's weight, pulling it down toward the earth as any massive object is pulled down, except that if something is as far away as the moon, distance becomes important and the force is reduced.

There is a tacit assumption here borrowed from Galileo [here comes the assumption of the second assumption of the first assumption].

Earlier philosophers had assumed that if the moon moves there must be some force to keep it going; otherwise it would stop. Galileo convince himself that a moving object does not stop unless something stops it, and Newton's hypothesis of a gravitational force on the moon was not that it functioned to keep it going but rather that it served to keep it from vanishing into the distance [he assumes the moon will vanish into the distance].

Perpetually falling toward the earth, the moon perpetually misses because its motion carries it forward at the same time.⁶⁴ [he assumes perpetually - duration - he assume immortality and on his immortality he build his castle.]

Newton collapses the moon to point and measures the distance

⁶² Park, David. (1980) pp 27-28.

⁶³ Park, David. (1980) pp 24-25.

⁶⁴ Park, David. (1980) p. 25.

from moon collapsed to point

to moon collapsed to earth and earth collapsed to point.

by collapsing the motion of moon and earth to zero [instant]. stopping the moon he draws an imaginary line from the moon collapsed as point [centre of moon] to moon collapsed to earth as point [centre of earth].

and he assumes that in the absence of the earth - gravity - the moon would vanish into the distance at an angle right to rounding the earth.

he compare

his absence of collapse - vanishing into the distance [lost in space, big bang - expanding into nowhere] at right angle

and

his collapse to point - gravitational attraction holding all as one [Newtonian dynamics, black hole - crushed to nothing].

to get hypotenuse ("the net external force acting on a material object is directly and linearly proportional to, and in the same direction as the acceleration of the object" - second law of motion - Newton).⁶⁵

as hypotenuse he measures the distance to the moon.

he separates matter from space [expanding into nowhere] and space from matter [crushed to nothing] and he say he frame no hypothesis.

According to Newton (third law of motion) (as relayed by Bixby and De Santillana).

To every action there is always an opposed and equal reaction.⁶⁶

he is a constant conjunction of mutual repulsion [mindrage].

Bixby and De Santillana give the conjunction of induction[into scientific fact].

Newton's law of universal gravitation contains the main body of knowledge that comprises the science of mechanics, one of the major divisions of physics, and involves forces and motions produced by force. [ie force]

Newtonian principles enable men to design machines and calculate accurately the amount of energy needed to do specific jobs.⁶⁷

Newton assumes the collapse and the vanish occur at the same time [as time approaches zero].

⁶⁵ Bixby, William and De Santillana, Giorgio. (1964) pp 128-129.

⁶⁶ Bixby, William and De Santillana, Giorgio. (1964) pp 128-129.

⁶⁷ Bixby, William and De Santillana, Giorgio. (1964) pp 135-136.

Newton assumes the universality of his living paradox.

Every particle in the universe is attracted to every other particle by a force that is directly related to the products of their masses and inversely related to the squares of the distance between them.

[the first law of motion rephrased - Every material body persists in its state of rest or uniform motion in a straight line if, and only if, it is not acted upon by an external force.].⁶⁸

his living paradox assumes the globe.

According to Adam Smith - the father of modern economics, 1776 (as relayed by Mumford).

A broad-wheeled wagon attended by two men and drawn by eight horses, in about six weeks time carries and brings back between London and Edinburgh near four ton weight of goods. In about the same time a ship navigated by six or eight men, and sailing between the ports of London and Leith, frequently carries and brings back two hundred ton weight of goods. [Smith sums up.] Six or eight men, therefore, by the help of water carriage, can carry and bring back in the same time the same quantity of goods between London and Edinburgh, as 50 broad-wheeled waggons, attended by a hundred men, and drawn by 400 horses.⁶⁹

he accelerates the movement in gravitational space of weight[mass, body] and by this collapse of gravity he[kshatriya and brahman] mass money as leisure[mind in space eg island holiday, glory].

he regulates accelerate.

Mumford.

Except in the case of ice, the canal boat ran as regularly as a train. It did not depend upon the wind and the conditions of the roads.⁷⁰

Mumford sees the mechanism hold mind.

Power cycle.

the application of power to motion, and the application of motion to production, and of production to money-making, and so the further increase of power - this was the worthiest object that a mechanical habit of mind and a mechanical mode of action put before men.

As everyone recognises, a thousand salutary instruments came out of the new technics; but in origin from the seventeenth century on the machine served as a substitute religion, and a vital religion does not need the justification of mere utility. ..

[Mumford comments on the future science as in mechanistic utopia of The New Atlantis (1624) by Bacon.]

⁶⁸ Bixby, William and De Santillana, Giorgio. (1964) pp 128-129.

⁶⁹ Mumford, Lewis. (1963) [1934] p. 121.

⁷⁰ Mumford, Lewis. (1963) [1934] p. 122. Mumford is quoting Dr H.W. Van Loon.

There is little that is vague or fanciful in all these conjectures about the new role to be played by science and the machine. The general staff of science had worked out the strategy of the campaign long before the commanders in the field had developed a tactics capable of carrying out the attack in detail.⁷¹

Leonardo's dictum holds true: Science is the captain and the practice the soldiers.⁷²

Once in existence, the machine tended to justify itself [I = I] by silently taking over departments of life neglected in its ideology.⁷³ [machine is growth is good.]

The belief in the good life as the goods life came to fruition..⁷⁴

mind accelerates the nowhere of here by combustion [heat lost in space] and accelerates the here as nowhere [pollution of waste].

mind cycles viciously [Archilles] to have here there [eg piped water].

and by accelerating decay [of body eg earth and so child] mind rushes to [assumption of] mind as totality [immortality].

mind accelerating away from gravity [gravity - life force of beingintheworld].

einstein follows.

71 Mumford, Lewis. (1963) [1934] pp 53-57.

72 Mumford, Lewis. (1963) [1934] p. 52.

73 Mumford, Lewis. (1963) [1934] pp 53-57.

74 Mumford, Lewis. (1963) [1934] p. 105.

going light.

Gould on context [words of body].

From a sociological standpoint, the most important passage in the Rig Veda is paragraph 90 of Book X - the so-called "Purusha myth." Here we find stated in a most succinct manner the social structural foundations of the developing Brahman "theory" of society. ..

Identifying the structure of society with the structure of nature and with the supernatural essence that encompasses all being, while simultaneously stressing the fact that everything is born and sustained through sacrificial ritual, the narrative declares:

With Purusha as offering, the Devas performed a sacrifice.. On the grass they besprinkled him, the Sacrifice Purusha, the first born. With him the Devas sacrificed, and those Sadhyas and the Rishis.. When they divided Purusha, how many portions did they make? ..

Brahman was his mouth, and his arms were made the Rajanya, his thighs became the Vaishya, and from his feet the Sudra was born."¹

the divide of body is the divide of beingintheworld into worldliness [he thinks|mind|he grows up]. [sit.]

Eddington (relayed by Kramer).

If you read about Einstein's theory of relativity you will find many references to a particular person called "the observer" .. [and] all our knowledge of the external world can be demonstrated to him.²

he|one| directs all knowledge to observer - mind directs to mind [mind - more or less]. mind is the subject of mind. and mindless - earth into dearth. he mines matter for mind over matter [eg loadstone].

Reichenbach on the impossibility of ending of beginning.

The measurement of time is .. based upon an assumption about the behavior of certain physical mechanisms. [physical is mechanical - prerogative of physics.]

How can we test this assumption? [familiar question followed by denial possibility.]

There is basically no means to compare two successive periods of a clock, just as there is no means to compare two measuring rods when one lies behind the other. We cannot carry back the later time interval and place it next to the earlier one.³

[experimental method tests by setting the start and finish to zero two compare before and after attack - mind seeking certainty - Descartes. [isolation, abstraction - how mind kill - mumford page fifty.]]

¹ Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi pp 13-14.

² Kramer, Edna E. (1955) *The Main Stream of Mathematics*. Oxford University Press: New York. p. 263.

³ Reichenbach, Hans. (1958) *The Philosophy of Space and Time*. [trans Maria Reichenbach and John Freund] Dover: New York. p. 116.

Baudrillard on philosophy [eg postmodernism].

We must conquer the world and seduce it through an indifference that is at least equal to the world's.⁴

he is in different [he sees only difference]. his seduction rape [mindrage]. [groundlessness is the only reality [constant recognised] for postmodernism - Spretnak].⁵

she is turning around living [living around turning - waking around sleeping].

sun light and earth flower - life.

sun night and earth dearth - death.

Park records hearing Einstein say

after it occurred to him that "time is the culprit," the whole thing took him only five weeks. This was the genesis of what came to be known as the special theory of relativity.⁶

einstime.

Einstein (from his 1905 paper on special relativity) (relayed by Whitrow).

special relativity.

If we wish to describe the motion of a material point, we give the values of its coordinates as functions of the time. Now we must bear carefully in mind that a description of this kind has no physical meaning unless we are quite clear as to what we understand by "time". [correct as far as he goes. i wonder if he sees the meaninglessness of subtracting motion to point.]

We have to take into account that all judgements in which time plays a part are always judgements of simultaneous events. [this is einstein giving newton's assumption of taking time to an instant. for newton time stood still at the speed of fall of gravity and for einstein time stands in the speed of light. common property - simultaneous events [constant conjunction] - leibniz.]

If, for instance, I say "that train arrives here at seven o'clock", I mean something like this: "the pointing of the small hand of my watch to seven and the arrival of the train are simultaneous events." [einstein putting the constant conjunction into train of events [eg traffic] trained to his clock.]

It might appear possible to overcome all the difficulties attending the definition of "time" by substituting "the position of the small hand of my watch" for "time". [einstein looking at his [my] watch.] And in fact such a definition is satisfactory when we have to connect in time series of events occurring at different places, or - what comes to the same thing - to evaluate the times of events occurring at places remote from the watch.⁷ [the time belts across earth run to a single clock and einstein's watch is on universal time - the actions of men on earth are synchronised so einstein has space remote from

⁴ Spretnak, Charlene. (1991) *States of Grace: The Recovery of Meaning in the Postmodern Age*. Harper: San Francisco. p. 244.

⁵ Spretnak, Charlene. (1991) *States of Grace: The Recovery of Meaning in the Postmodern Age*. Harper: San Francisco. p. 13.

⁶ Park, David. (1980) p. 118.

⁷ Whitrow, G. J. (1972) p. 89.

earth in mind. his so to say is "what comes to the same thing" - he shifts from serried events to serried time. these are einstein's two clocks and events run to time. there is no time so he disconnects - havoc.]

when the train travels the watchkeeper[have to connect] clock to place. simple physics. when clock[eg einstein] remote from train the delay [and therefore precious decay] is caused by the fixed speed of light - a threat to immortality. therefore re-organise mathematics and physics around light speed [the others can follow] and see what can be seen from there - mind looking for future as once.

Whitrow on einstime.

The invariant speed of light, propounded by Einstein, has strange implications for time.

Consider two space ships, travelling a parallel course at the same speed, as they pass a space station. At the instant of passing, one space ship sends a flash of light to the other. The receiving ship sees the signal coming straight across, but from the station, which sees the ships moving past, the flash will seem to have crossed diagonally.

We can use Pythagoras' theorem to make this clearer. If the ships are passing the station at v miles a second, in one second they will have moved on v miles. If the velocity of light is c miles a second, the flash will have travelled c miles in that second, as judged from the station. But judged from either ship it will seem to have travelled only along the third side of the triangle. ... This side, being at right angles to the line of motion of the space ships, has the same length for both the observer on the space station and those on either of the space ships. (This is equally true in relativistic and in classical physics.)

Measured by either station or ship, the speed of light is the same, which can only mean that, in the ship, time passes more slowly [my underlines] when compared with the space station's clock.⁸

[ship - rationalising agent [of mind] - Mumford].⁹

mind sees light of eye lives faster than the body [eg hands] of gravitational night and begins acceleration. mind has no time for her rhythms [she is in him].¹⁰

Einstein, 1905, examples a living organism (as relayed by Whitrow).

If we placed a living organism in a box ... one could arrange that the organism, after an arbitrarily lengthy flight, could be returned to its original spot in a scarcely altered condition while corresponding organisms which had remained in their original positions had long since given way to new generations. In the moving organism the lengthy time of the journey was a mere instant, provided the motion took place with approximately the speed of light.¹¹

8 Whitrow, G. J. (1972) p. 94.

9 Mumford, Lewis. (1963) [1934] *Technics and Civilization*. Harcourt, Brace and World: New York. p. 491.

10 Young, Michael. (1988) *The Metronomic Society: Natural Rhythms and Human Timetables*. Thames and Hudson: London. eg p. 36.

11 Whitrow, G. J. (1972) p. 93.

einstein does a before and after in mind [his thought experiment]. einstein compares light speed traveller in a box [eg machine] with his generation. he compares by returning to the original spot scarcely altered. at approximately the speed of light he extends himself.

Barrow, 1669 (as relayed by Whitrow,) sums up.

Time is the continuance of anything in its own being.¹²

everything is in all being [therefore] time is partition.

Whitrow on mind.

The invention of mechanical clocks which could, if properly regulated, tick away continually for years on end greatly influenced belief in the uniformity and continuity of time.

mechanical clocks [continuance of anything in its own being] influenced mind on time[eternity]. time is space[tick tock|matter|hand|energy|ticking| |Zeno] therefore mind is past.

Kramer reports.

In the early days of relativity, spinners of popular-science yarns had as a favourite plot the tale of two friends parted in youth, one of the pair travelling into space at a velocity close to that of light, which the other remained quietly at home on Earth.

His stay-at-home friend looked old enough to be his great-grandfather.¹³

if stay at home is a constant conjunction then stay at home stays where was and youth can stay away [once is enough - leibniz].

Park examples Henri Bergson and Bergson directs chemistry and biology.

In the early days of the theory a number of astonished critics, Henri Bergson among the first, pointed out that if the traveller had left a twin brother behind, they would no longer, by any physical or mental test [my underline], be of the same age when they greeted each other after the voyage. ...¹⁴

twining and testing [duplicates] - genetic engineering for biotechnology [Shiva] - making himself real [Laing].

Reichenbach can'ts the can.

There is basically no means to compare two successive periods of a clock, just as there is no means to compare two measuring rods when one lies behind the other. We cannot carry back the later time interval and place it next to the earlier one.¹⁵

he can come back if he goes at light speed [Minkowski, Einstein].

¹² Whitrow, G. J. (1972) p. 93.

¹³ Kramer, Edna E. (1955) pp 274-275.

¹⁴ Whitrow, G. J. (1972) p. 123.

¹⁵ Reichenbach, Hans. (1958) p. 116.

Whitrow gives the come back at the end of the pythagorean example (added last sentence).

Measured by either station or ship, the speed of light is the same, which can only mean that, in the ship, time passes more slowly when compared with the space station's clock.

And, of course, vice versa, for this is a reciprocal effect.¹⁶

time speeds up [minus, negative numbers] for the stationary space [earth on turtle].

Kramer follows the race.

The measurement by an individual of the time interval between two events occurring at the same place is called the proper time for the individual and, as just indicated, is less than the estimate made by any other observer. [Kramer compares the fastest - proper - observer and any other.] It is the time as measured by his own clock and, as it gives much smaller estimates of intervals than the clocks of observers moving at tremendous speeds relative to him, the latter observers will say his clock "runs slow".¹⁷

["the later observers say his clock runs slow" but Archilles own clock gives much smaller estimates of intervals than the clocks of [any other observer]. the clocks of observers moving at tremendous speeds relative to him|Archilles| moving at light speed. energy accelerates motion, matter vacates space and time dilation takes place.

Archilles orbiting turtle - are passing - at light speed.

Kramer switches to the biology of Achilles moving space.

If an individual is in rapid motion relative to the Earth, then by his own standards his heart may beat 72 times per minute. Since the results of counting are absolute[see later.], we will count 72 heart vibrations, but in a longer interval as measured by our own clocks, for the traveller was considering one minute of his proper time. Put otherwise, we consider all his clocks to run slow, his heart being one of them. Since the same retardation affects all the metabolic processes in the body, it can be said that the wanderer "ages" less than the person remaining at home.¹⁸

Kramer switches the numbers between organic [heart] and inorganic [vibrations] to conclude "one minute of his proper time" is "a longer interval" and applies the addition [of the subtraction - relativity] to body [his heart and all meta bolic processes].

Kramer runs down Minkowski's reasoning mind.

Different insects[eg] will have different curves of events, or world-lines as Minkowski called them.¹⁹

The equations

$x = \text{time}$ and $x = \text{minus time}$

¹⁶ Whitrow, G. J. (1972) p. 94.

¹⁷ Kramer, Edna E. (1955) p. 274.

¹⁸ Kramer, Edna E. (1955) p. 275.

¹⁹ Kramer, Edna E. (1955) p. 276.

represent the world-lines of light rays moving right or left from the origin.²⁰

[the origin is his starting assumption - gravity for newton, light for einstein.]

mind sees time [graphed as world lines] as mind over matter and no mind sees minus time as the shezerooo of body. there is no time [mad hatter - Carroll]. the special theory is a two mind|clock holders] theory for separating and balancing [by addition and subtraction - algebra] space and matter [eg Newton].

Whitrow on Einstein's projection.

To bring the motion of light within the scope of general relativity, Einstein proceeded in the same spirit as had inspired him to develop special relativity: he extended the principle of equivalence to cover electromagnetic radiation as well as material bodies. He made use of Minkowski's result [mathematician for einstein.] that in the space-time of special relativity a light-path is one of zero length [light as point.], and imposed the same rule in the space-time of general relativity. From this condition we can calculate how the gravitational field of a given material system influences the transmission of light and other forms of electromagnetic radiation.²¹

Minkowski sets light speed to zero [eg newton's instantaneous collapse] and gravitation is brought into line with light speed [get in behind]. next question - is there anything faster [slows down time more] than light. answer galaxy. seek in accelerator. predictable. going nowhere. going there absent here.

Kramer examples relativity by comparing the flat map with the round earth [a Newtonian example of relativity].

Maps were made in accordance with the theory of a flat Earth, and served very well until the new countries discovered and added to the flat map began to introduce inconsistencies. A Mercator's projection is a flat map somewhat like this. If you examine one, you will notice the apparent hugeness of Greenland in comparison to its size as mapped on a globe. The ancients did not use a sphere to map the Earth and hence would have supposed that the flat maps just described gave the true size of Greenland. Inevitably, explorers of this region would report that journeys there seemed much shorter than maps indicated. [in space and matter they followed the map through the inhabitants.]

Believing the map to be a correct representation of geographic facts, they might invent a theory that there was a force in this part of the world causing distances to shrink whenever explorers appeared on the scene. Our modern knowledge of the spherical shape of the earth would eliminate this theory, show that no force of the sort exists, and indicate that the effect was caused by the curvature of the earth. This is a two-dimensional analogy indicating how a phenomenon produced by curvature might appear, at first conjecture, to be caused by some "force".²²

Mercator projects on parallel lines [cylinder] and fills in the blanks of greenland with greenland. the inconsistencies come from mind grasping gravity [eg shipping short cuts and flying].

²⁰ Kramer, Edna E. (1955) p. 277.

²¹ Whitrow, G. J. (1972) pp 107-108.

²² Kramer, Edna E. (1955) p. 283.

Mumford examples.

Apart from beginnings in Italy - including Leonardo's plan for improving the navigation of rivers by canalization and locks - the first great system of canals was in the Low Countries, where they had been instituted by the Romans [roman command of space and distance by canal and road]: then in France in the seventeenth century, with the Briare, Centre, and Languedoc canals, then in England in the eighteenth century, and finally in America [Panama canal] in the nineteenth century. ..

[the early [Newtonian] acceleration of matter in space concentrated early energy [brahman and kshatriya symbiosis] and early energy kept the movers[eg sailors].

Thus large factories for manufacturing ship's biscuits were built in Holland in the seventeenth century; and the manufacture of ready-to-wear clothing for civilians was first begun in New Bedford in the eighteen-forties because of the need for quickly outfitting sailors when they reached port.²³

Mumford "on a purely energetic interpretation of the process".²⁴

[the] seizure of energy is the original source of all our gains: all that happens after this is a dissipation of energy. All the permanent monuments of human culture are attempts, by using more attenuated physical means of preserving and transmitting this energy, to avert the hour of ultimate extinction.²⁵ [ultimate extinction - Mumford states the conclusion of capital|Marx].]

under the capitalist system the main use of this surplus is to serve as profits which are incentives to capital investments, which in turn increase production. Hence two massive and recurrent facts in modern capitalism:

first [take], an enormous over-expansion of plant and equipment. .. Second [sell]: an excessive diversion of energy and man-power into sales promotion and distribution.²⁶

there is no revolution in the monetary system.

Rima asks the question Marx asked of wealth - as surplus labour value - with poverty as subsistence.

How does the capitalist manage to create surplus value? Given that he hires his workers in a competitive market at a wage rate that equals the labour cost of their families' requirement for "food and necessities" and sells their product at a competitive price equal to their labor cost of production, surplus value seems an impossibility.²⁷

Marx sees the money cycle.

capital [money].

Buying in order to sell, or, more accurately, buying in order to sell dearer, M-C-M [money to commodity to money] appears certainly to be a form peculiar to one kind of capital alone, namely, merchants' capital [in a safe]. But industrial capital too is

²³ Mumford, Lewis. (1963) [1934] pp 122-23.

²⁴ Mumford, Lewis. (1963) [1934] p. 375.

²⁵ Mumford, Lewis. (1963) [1934] p. 375.

²⁶ Mumford, Lewis. (1963) [1934] p. 377.

²⁷ Rima, Ingrid Hahne. (1991) [1978] *Development of Economic Analysis*. 5th ed. Irwin: Boston. p. 216.

money, that is changed into commodities, and by the sale of these commodities, is reconverted into more money. The events that take place outside the sphere of circulation, in the interval between the buying and selling, do not affect the form of this movement.

Lastly, in the case of interest-bearing capital, the circulation M-C-M appears abridged. We have its result without the intermediate stage, in the form of M-M, "en style lapidaire" so to say, money that is worth more money, value that is greater than itself.²⁸

Karl Marx.

Buying in order to sell, or, more accurately, buying in order to sell dearer, M-C-M [the circulation of money] appears certainly to be a form peculiar to one kind of capital alone, namely, merchants' capital. [identifies the certainty of selling dearer than buying as merchant's capital - banking and look alikes eg insurance today eg the price of buying and selling money eg foreign exchange.]

But industrial capital too is money, that is changed into commodities, and by the sale of these commodities, is reconverted into more money. [the merchant's capital goes to industry and industry goes to sale and sale to money and money to industrial capital and so to merchant's capital. the convenience of money is to hold in hand - to spatially point the future of bodies. mind on mind.]

The events that take place outside the sphere of circulation, in the interval between the buying and selling, do not affect the form of this movement.

Marx isolates money [M] and commodities [C] and compares.

capital versus commodity.

[quoting] In the circulation C-M-C, the money is in the end converted into a commodity, that serves as a use-value; it is spent once and for all. In the inverted form, M-C-M, on the contrary, the buyer lays out money in order that, as a seller, he may recover money. [end of quote].²⁹

[comment] commodity[use] to money to commodity[use] [cmc] is hand to mouth [subsistence]. money to commodity to money [mcm] is buying in order to sell dear [capitalist].

marx congealed these two abstractions into the labourer and the capitalist and [following Hegal's sequence of minus and plus and equals, of thesis [capital], antithesis [labour], synthesis[revolution]] saw communism.

i am seeing money as moving space [eg Achilles] in heavenandearth and labour theory of value as example of energy[eg oil]. and i am seeing sustenance - the continual renewal of forests, fields and rivers - the source of all life of earth and earth groundandbeing [Shiva] as spacematterenergytime [Zeno] for mind is blind.³⁰

and seeing space i am seeing crisismind tearing ground asunder. she is the ground of my being. i am her spring and she is my summer and autumn and winter - the seasons of existingsense[sustenance] around home.

28 Rima, Ingrid Hahne. (1991) [1978] pp 216-221, p. 218-219. Rima is quoting *Capital. The General Formula for Capital*. Reprinted from the English edition (London: Swan Sonnenschein, Lowry and Company, 1887) translated from the third German edition.

29 Rima, Ingrid Hahne. (1991) [1978] p. 217.

30 Shiva, Vandana. (1989) *Staying Alive: Women, Ecology and Development*. Zed: London. p. 7 and p. 45.

marx sees capitalism in the form of "the possessor of money" holding mind[subjective aim for marx] and therefore sees the use [marx's money subsistence] and the rational miser [econo miser]. marx dissects the subjective aim [consciousness]

consciousness.

[quoting] As the conscious representative of this movement, the possessor of money becomes a capitalist. [the possessor of money - not simply how much is capitalist consciousness [compound interest] in degrees.]

His person, or rather his pocket, is the point from which the money starts and to which it returns. [all the pockets.] The expansion value, which is the objective basis or main-spring of the circulation M-C-M, becomes his subjective aim [eg archery.] and it is only in so far as the appropriation of ever more and more wealth in the abstract becomes the sole motive of his operations, that he functions as a capitalist, that is, as capital personified and endowed with consciousness and a will."³¹ [marx personifies the degrees of capital consciousness with "is only in so far" - [eg for five or ten years, eg only state owned enterprises, eg only interim, eg only at work, ie depreciation.]

[marx crosses out subsistence and hence existence.] Use values must therefore never be looked upon as the real aim of the capitalist; neither must the profit on any single transaction. ["must never be looked upon" marx sees the constant conjunction of real aim [target] and deception - machiavelli fills in the detail and orwell updates by close up. marx rules out single transactions for profit and therefore single transactions for losses and looks across the series of transactions and sees useless [capital consciousness excludes use]. i wonder if he saw uselessness. i wonder if he saw the rage of reproducelessness. i wonder if he saw the wracking meaninglessness. the hard face behind the face, the closed voice behind the voice, the depravity of descent below decent. the life of the face of meaningless masks. the mouth of meaningless mouthings. i wonder if he saw through to the decency of degradation. i wonder if he saw through to the marrow of his bones and the contortion of his soul. i wonder if he saw through to the dead of the dying.]

The restless never-ending process of profit-making alone is what he aims at. [i wonder if marx saw through to the never-ending aim of *dharma* [*dharma* (law) applies to everything - cosmic.]. mind ruling body. i wonder if he saw through to the hill-fort people. i wonder if he saw through to the root of rootlessness. i wonder if he saw through to the night of light and the dearth of mind.]

This boundless greed after riches, this passionate chase after exchange-value, is common to the capitalist and the miser; but while the miser is merely a capitalist gone mad, the capitalist is a rational miser.³²

[to hoard [capitalist gone mad] is hold on to money as security. money depreciates therefore the rational miser circulates - puts out the grain to yield the harvest. the rational miser is useless. marx sees the viciousness of his race to save himself from uselessness for greater than himself.]

The never-ending augmentation of exchange value, which the miser strives after, by seeking to save his money from circulation, is attained by the more acute capitalist, by constantly throwing it afresh into circulation.³³

31 Rima, Ingrid Hahn. (1991) [1978] p. 218.

32 Rima, Ingrid Hahn. (1991) [1978] p. 218.

33 Rima, Ingrid Hahn. (1991) [1978] p. 218.

[does marx sees the dilemma - to hold the abstract [o secure] in hand [miser] and to throw for freshness of staleness back to circulation for to save his money[rational miser] from depreciation. o unhappy mind. o never ending augmentation. to throw and to hold, to let go and to keep cannot be - so must throw to the future or sit on my hands and i cannot do that. i need - i need time - more time. the future to see. that is the self destruction of [rational] mind. mind depressing existing sense looking for future mind cannot hold [Laing]. out dam spot.

[last paragraph of Marx quote]

Lastly, in the case of interest-bearing capital, the circulation M-C-M appears abridged. We have its result without the intermediate stage, in the form of M-M, "en style lapidaire," so to say, money that is worth more money, value that is greater than itself.³⁴

marx gives the general formula of capital as money to commodity to more money.³⁵ marx sees through the so to say of the capitalist. he sees through the value of the commodity to the money to money to money. he sees so to say, of greater than itself, of dearer, of money - does marx see the invisible hand of mind. money as future bodies decomposes in the hand. therefore

Solow.

[A resource deposit draws its market value, ultimately, from the prospect of extraction and sale. [money for and from extraction and more money for and from sale.] In the meanwhile its owner, like the owner of every capital asset, is asking:]

What have you done for me lately?.³⁶

the question is asked of resource [matter of physics, the subject of force] for the money is nothing and nothing is lately [now] so work in time [time on the crossing hands]. definition of slavery. material evidence - watch [he runs to universal time].

prediction[justification] is by econo miser.

Stigler sees the discipline.

Econo miser.

He is drilled in the problems of all economic systems and in the methods by which a price system solves these problems. It becomes impossible for the trained economist to believe that a small group of selfish capitalists dictates the main outlines of the allocation of resources and the determination of output. It becomes impossible for him to believe that men of good will can by their individual actions stem inflation, or that it is possible to impose changes on any one market or industry without causing problems in other markets or industries. He cannot unblushingly repeat slogans such as "production for use rather than for profit." He cannot believe that a change in the form of social organisation will eliminate the basic economic problems. [all correct for the enlightenment econo miser - he is drilled. he is drilled all is in the form.]

³⁴ Rima, Ingrid Hahne. (1991)[1978]pp 218-219.

³⁵ Rima, Ingrid Hahne. (1991)[1978]pp 218-219.

³⁶ Solow, Robert M. (May 1974) "The Economics of Resources or the Resources of Economics". In *American Economic Review*. Vol. 64, No. 2. pp 1-14. p. 2.

The impact of economic analysis upon one's Weltanschauung [world] is well illustrated by a piece of analysis given by a fine Irish economist, Mountifort Longfield, over a century ago.

At that time, wealthy Englishmen sometimes bought wheat in years of high price and resold it to the needy poor at half price. This was pure humanitarianism, and on its face an effective method of aiding the poor. But Longfield pointed out that it did not help the poor at all, and might even injure them. The poor would have a given demand function for grain, and the lower the price the more they would wish to buy. But the total supply was by hypothesis unusually small so in their attempts to consume the large quantity the subsidized price encouraged, they drove up the price themselves, and of course drove up the price to the rich benefactors to twice this higher level. The whole scheme amounted only to a gift from the wealthy to the grain dealers. Only a knowledge of economic analysis, as Longfield argued, would teach the inevitability of some form of rationing in a period of short supply.³⁷

he is schooled in the form.

the form is given by Senior, 1872.

The subject of legislation is not Wealth, but human Welfare.³⁸

machiavelli would have been on to him. machiavelli would have gone to the subject and copied the rules. machiavelli would have nosed around and turned welfare to wealth and wealth to poverty. machiavelli got around on the ground.

econo miser.

The impact of economic analysis upon one's Weltanschauung [world view] is well illustrated by a piece of analysis given by a fine Irish economist, Mountifort Longfield, over a century ago.³⁹

[let me see fine analysis.]

At that time, wealthy Englishmen sometimes bought wheat in years of high price and resold it to the needy poor at half price. This was pure humanitarianism, and on its face an effective method of aiding the poor.⁴⁰

[most year and for most of the year of the years the wealthy buy short and sell long. definition of [capital] wealth. pure humanitarianism is a non existence for wealth so pure humanitarianism is covered by the appearance "face of it" of aiding the poor effectively. that is a does not follow from the duration of the poverty of the period or the poverty of the era. he has made an error. he has made an error by introducing an exception "sometimes" with a generalisation "on its face an effective method of aiding". effectiveness doesn't follow from method of aiding. effectiveness follows from aiding. his method of failing is forming.]

But Longfield pointed out that it did not help the poor at all, and might even injure them. The poor would have a given demand function for grain, and the lower the price the more they would wish to buy. But the total supply was by hypothesis unusually

³⁷ Stigler, George J. (1959) "The Politics of Political Economists". *Quarterly Journal of Economics*. Vol.73, No.4, November 1959. pp 522-532. p. 528-529.

³⁸ Senior, Nassu William. (1872) *An Outline of the Science of Political Economy*. George Allen and Unwin: London. p. 3.

³⁹ Stigler, George J. (1959) p. 528.

⁴⁰ Stigler, George J. (1959) pp 528-529.

small so in their attempts to consume the large quantity the subsidized price encouraged, they drove up the price themselves, and of course drove up the price to the rich benefactors to twice this higher level.⁴¹

this paper was prepared for a lecture at harvard university, whence its informality [title footnote]. informally the poor are a demand function. they function as a constant conjunction to wealth. demand goes up with popularity[advertising] and convenience[scarcity] and can be held as needed. demand goes down with supply - that is necessity.

"they drove the price up themselves" - does not follow from the harvest of the seasons unless the wealthy sell cheap to buy dear in the same year - he is flexing his price and following the reflex.

"it did not help the poor at all, and might even injure them." he takes his "did not" and "might even" to injury [welfare] and his subsidy to "twice this higher level" [price] and looks across the margin [marginalism] of the grain dealers to the wealthy - and he dissects money[wealthy] from grain dealers to vanish the stupidity of the poor in the gain to grain. and vanishes all problem [wealth and poverty] to point.

The whole scheme amounted only to a gift from the wealthy to the grain dealers. [wealthy cutting a loss.] Only a knowledge of economic analysis, as Longfield argued, would teach the inevitability of some form of rationing in a period of short supply.⁴²

he teaches inevitability [for all time - immortality]. the inevitable [constant conjunction] of short supply [scarcity]. she is here [opening]. he teaches the form of rationing [rational, effective] to disguise the cries of inaction. his teaching is mindless [the finger is speechless - Laing].

Stigler.

An equally apt example of the effect of economic analysis was given by Edwin Cannan. Consider the perennial charge of profiteering that is levied at the producers or owners of commodities in relatively short supply. As Cannan pointed out, this is a singularly perverse distribution of blame. The only way in which the supplier can benefit by a high price is by selling the commodity, that is, by making the supply larger. If there is a shortage of meat, then we should blame [my underline] everyone except the members of the livestock industry, for everyone else is not producing the meat which we desire in larger quantities.⁴³

he is the distribution of blame [blame - self help]. he [points the] charges according to his counting [pay up] and the order of limited liability is enforced [keep shop].

Stigler is revealing on the count.

The apparatus of economics is very flexible: without breaking the rules of the profession - by being illogical or even by denying the validity of the traditional theory - a sufficiently clever person can reach any conclusion he wishes on any real problem.

⁴¹ Stigler, George J. (1959) p. 529.

⁴² Stigler, George J. (1959) p. 529.

⁴³ Stigler, George J. (1959) p. 529.

This was impressed upon me immediately after the war when Milton Friedman and I wrote a little piece, based strictly upon elementary economics, against rent controls.⁴⁴

he counts real problems by discounting totality [Shiva, Waring]. number can't reach infinity. so he strictly price aiming against fixed price [eg price control, priceless]. price up or down he doesn't care as long as quality is paired. he is on offer. he counts the more of money and discards her goingflow. getoffher.

more.

[The intricate elaboration of the basic] logic of a competitive price [system is the dominant element of this viewpoint].⁴⁵

Stigler.

he follows the competition of price. he banishes poverty as inevitable [background] and vanishes the invisible handlers of money by pointing logic to price. and price of mind becomes all and all of mind [seeking immortality] priceless[eg lost in space, big bang, bang for buck, gunpowder, explosion, first in line].

mind justifies itself as warrior against time [body is enemy].

Veblen looks across

Economy.

if the general conditions of the trade and of the market are given, the two factors which determine the status and value of a given sound concern [thrown capital], as seen from the business man's standpoint, are the magnitude of the turnover and the length of time it occupies.⁴⁶

buying time by moving space with energy. [time and motion]simple physics. the division of his continuum.

in age of christianity mind embodied god [priest].

the highest object in the city was the church spire which pointed toward heaven and dominated all the lesser buildings, as the church dominated their hopes and fears [mumford].⁴⁷

mind had up as heaven and down as hell and regulated body rhythms by collapsing space to matter.

the medieval artist introduced other times within his own spatial world, as when he projected the events of Christ's life within a contemporary Italian city, without the slightest feeling that the passage of time has made a difference .. indeed the world anachronism is meaningless when applied to medieval art.⁴⁸ [mumford.]

⁴⁴ Stigler, George J. (1959) p. 531.

⁴⁵ Stigler, George J. (1959) p. 529.

⁴⁶ Veblen, Thorstein. (1935) *The Theory of Business Enterprise*. Charles Scribner's: New York. p. 93.

⁴⁷ Mumford, Lewis. (1963) [1934] p. 18.

⁴⁸ Mumford, Lewis. (1963) [1934] p. 19.

space and matter are brought to circle [closed] and the body of christ present in priest [holy spirit]. the constant conjunction of the beginning [god the father] and the end [god the son] held now in order.

Because of this separation of time and space, things could appear and disappear suddenly, unaccountably: the dropping of a ship below the horizon no more needed an explanation than the dropping of a demon down the chimney. ..

In this symbolic world .. everything was either a mystery or a miracle.⁴⁹ [mumford]

when his ship drops out of sight its an error lower down the order - a devil of a thing. the mystery is [the number of] falling through the cracks [money is time] and the miracle is invention [of competition] to keep ahead.

in fast time every thing[machine] new [changing therefore emulation]. the constant conjunction is subject to proof [and the dummy asks the question and the dummy knows the answer] - making money, making hay, making good, making go, making better, making more. he is constantly conjuncting everything go back to before. and when civilization crashes mind gets together again. and every organisation[divide of body] is a series of slow [cycle eg christ on earth] or fast [arrow eg progress to better] [Zeno].

a *dharma* [ordain] of *karma* [lifetime eg once].

lifetimed.

I would have been ear for you if I had time.
and if I have here for you I think of what else I can do.

enlightenment mind is goodbuy or goodbye - no time [no where].

mind has no time for ear of i.

Zimbardo, Haney, Banks and Jaffe, 1980, report Milgram's prison experiment (as relayed by Michael Young).

In a psychological experiment conducted at Stanford University students who took part volunteered to enter a mock prison in the basement of the Psychology Building. Chosen at random, eleven were to be guards and ten prisoners, and to follow something like the routines of ordinary prisons. The guards were not "trained" but it was found that very quickly they knew what to do: they only had to repeat the behaviour they had seen many times in movies and on TV and read about in books. Brutality came easily to them. The plan was for a two-week simulation. But a real prison was created so rapidly that it had to be aborted after only six days, and even before that four of the prisoners had to be released because of extreme emotional depression or acute anxiety attacks or because of a psychosomatic rash over their whole bodies.

It was not long before the guards began to demonstrate their inventiveness in the application of arbitrary power. They made the prisoners obey petty, meaningless and often inconsistent rules, and forced them to engage in tedious, useless work, such as moving cartons back and forth between closets and picking thorns out of their blankets for hours on end. Not only did the prisoners have to sing songs or laugh or refrain from smiling on command, but they were also encouraged to curse and vilify each other

publicly during some of the counts. They sounded off their numbers endlessly and were repeatedly made to do pushups, on occasion with a guard stepping on them or a prisoner sitting on them. The prisoners played the part as convincingly as the guards, and after two days it was no longer a part. It was them. They had become brutalised, not by a lifetime but by a few days in which they conditioned themselves according to what they believed the experimenter wanted them to do.⁵⁰

again.

In a psychological experiment conducted at Stanford University students who took part volunteered to enter a mock prison in the basement of the Psychology Building [students who volunteered for university - freemarket].

Chosen at random, eleven were to be guards and ten prisoners, and to follow something like the routines of ordinary prisons [the students are thrown into opposition and time inside is slow].

The guards were not "trained" but it was found that very quickly they knew what to do: they only had to repeat the behaviour they had seen many times in movies and on TV and read about in books. [they were well trained [eg Orwell, clockwork orange]. mind has eye and eye has television[shop front] |television[media eg] - constant conjunction of sex and violence in degrees] has emulation [Veblen] and emulation has orgasm [spear|hero] and sex] and schools[child] emulate the order of things.]

Brutality came easily to them. [brutality - cause of constant conjunction.]

The plan was for a two-week simulation. But a real prison was created so rapidly that it had to be aborted after only six days, and even before that four of the prisoners had to be released because of extreme emotional depression or acute anxiety attacks or because of a psychosomatic rash over their whole bodies. [nothing was too bad for the prisoners and nothing too good for guard. the prisoners were shit and guard god. a close up of master and slave.]

It was not long before the guards began to demonstrate their inventiveness in the application of arbitrary power. They made the prisoners obey petty, meaningless and often inconsistent rules, and forced them to engage in tedious, useless work, such as moving cartons back and forth between closets and picking thorns out of their blankets for hours on end. Not only did the prisoners have to sing songs or laugh or refrain from smiling on command, but they were also encouraged to curse and vilify each other publicly during some of the counts. They sounded off their numbers endlessly and were repeatedly made to do pushups, on occasion with a guard stepping on them or a prisoner sitting on them. The prisoners played the part as convincingly as the guards, and after two days it was no longer a part. It was them. They had become brutalised, not by a lifetime but by a few days in which they conditioned themselves according to what they believed the experimenter wanted them to do.⁵¹

andagain.

[they are brutalised by their conditioning. in the prison the masks were in form [form - cast as one or other].]

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Young, Michael (1988) *The Metronomic Society: Natural Rhythms and Human Timetables*. Thames and Hudson: London. pp 116-117. Young is quoting P.G. Zimbardo, C. Haney, W. Curtis Banks and D. Jaffe. "The Psychology of Imprisonment: Privation, Power and Pathology". In *Contemporary Issues in Social Psychology*. 4th ed. (ed) J.C. Brigham and L.S. Wrightsman. California: Brooks-Cole. (1980) pp 230-245.

51

Young, Michael (1988) pp 116-117. Young is quoting P.G. Zimbardo, C. Haney, W. Curtis Banks and D. Jaffe. "The Psychology of Imprisonment: Privation, Power and Pathology". In *Contemporary Issues in Social Psychology*. 4th ed. (ed) J.C. Brigham and L.S. Wrightsman. California: Brooks-Cole. (1980) pp 230-245.

the guards to guards are guards and the slaves are slaves to slaves and the guards are guards to slaves and the slaves are slaves to guards. the experiment mirrors the mastery of newton and the slavery of gravity.

[the occupationally differentiated groups] repel each other. The social stratification system divides them not merely into superimposed levels but into a multitude of opposed fragments; it brings each of their elementary groups face to face, separated by a mutual repulsion.⁵² [gould quoting bougle]

face to face by degrees[multitude] seen in lift. socioeconomically homogeneous [typical case] dividing space by competition [grouped in repulsion] looking for sign of escape [level indicator]. [have no time for other - slave.]

division close up in prison.

[guards set slave against slave to zero slavery of guard]

encouraged to curse and vilify each other publicly during some of the counts.

[guards are guards to the slaves [seen as one].]

encouraged [unwilling] to curse and vilify each other publicly during some of the counts.

a guard stepping on them or a prisoner sitting[instructed] on them.

[guards numb therefore slaves numbered]

They sounded off their numbers endlessly and were repeatedly made to do pushups, on occasion with a guard stepping on them or a prisoner sitting on them.

[putting in order]reduced to number] raises the problem[question] of the direction of energy therefore move[situps]ment dilapidated by circles]up and down eg christian year].]

newton and gravity lost in a race against time.

But a real prison was created so rapidly that it had to be aborted after only six days, and even before that four of the prisoners had to be released because of extreme emotional depression or acute anxiety attacks or because of a psychosomatic rash over their whole bodies.

[the prisoners impact [depressed, imploded, matter on matter on matter] or detonate [claw skin to get out, seek space, escape slavery].

They had become brutalised, not by a lifetime but by a few days in which they conditioned themselves according to what they believed the experimenter wanted them to do.

[justification by delegation to experimenter [delegation - zeroing of responsibility eg limited liability company ie shareholder therefore staff therefore consumer therefore shareholder eg citizens therefore politicians therefore political parties therefore electoral system therefore citizens - degrees of inability zero all body].]

They made the prisoners obey petty, meaningless and often inconsistent rules, and forced them to engage in tedious, useless work, such as moving cartons back and forth between closets and picking thorns out of their blankets for hours on end.

[the motion of space is closed down to boxed in box[carton] and pain[thorn] in night[picking the thorns out of blanket of night] and the emotional space of spacematterenergytime fixed as a constant conjunction of master[light] and slave[darkness] of cause and effect as inevitable.]

The plan was for a two-week simulation.

[the fast time students accelerate into the roles of good and bad and the beginnings[master slave] of their entrained ends[getting ahead by getting in behind] bodied in space. microcosm of the west.]

clank.

Kramer examples the working of relativity by comparing the flat map with the round earth [an example of Newtonian relativity].

Maps were made in accordance with the theory of a flat Earth, and served very well until the new countries discovered and added to the flat map began to introduce inconsistencies. A Mercator's projection is a flat map somewhat like this. If you examine one, you will notice the apparent hugeness of Greenland in comparison to its size as mapped on a globe. The ancients did not use a sphere to map the Earth and hence would have supposed that the flat maps just described gave the true size of Greenland. Inevitably, explorers of this region would report that journeys there seemed much shorter than maps indicated.

Believing the map to be a correct representation of geographic facts, they might invent a theory that there was a force in this part of the world causing distances to shrink whenever explorers appeared on the scene. Our modern knowledge of the spherical shape of the earth would eliminate this theory, show that no force of the sort exists, and indicate that the effect was caused by the curvature of the earth. This is a two-dimensional analogy indicating how a phenomenon produced by curvature might appear, at first conjecture, to be caused by some "force".⁵³

there is a force in this part of the world causing distances to shrink whenever explorers appear on the scene. eg pioneers [eg East India Company], entrepreneurial entrepreneurs [fast food, clothing, junk or expensive and portable.] the force of mind.

set up infrastructure - bigger bank and buy local chiefs [eg local bank, political party, local stars], sell through media is the message [sex and price], move matter by transport [eg navigation] and communications for orders - and shop set up. the general store [dairy] is a short distance shop for small matter. large matter and scarce in concentrated fronts in large space. traversing space is the law of motion - rail and road have right of way on earth, airplane right of sky, ship has sea and communications in between. communications eg pipes and wires and tunnels [earth] lanes and ports [sea] ports and paths [air]. inbetween eg concrete and steel to seal her out [earth] waste and oil to feel her out [sea] and flight of winging air on cloud and sky shut out.

my map starts from here and goes away.

Kline on perspective.

[read E for eye, and O for infinity, and O' for his representation of infinity, and AB-CD as something and A'B'-C'D' as his reproduction of something and join Kline as he draws[reproduces] from mind through eye to something.]

This line from E will pierce the screen at some point, say O', and this point corresponds to the imaginary point O where AB and CD seem to meet at infinity. Of course, AB and CD are parallel and do not meet, but it is convenient to think of them as meeting at a point at infinity. Indeed, the eye gets the impression that they do meet. Then the line EO' will be perpendicular to the screen because it is parallel to AB and CD and these two lines are perpendicular to the screen.

The point O' corresponds to the imagined meeting point at infinity of AB and CD, but because this point does not actually exist, O' is called the principle vanishing point.

It vanishes in the sense that it does not correspond to any actual point on AB or CD, whereas other points on A'B' or C'D' do correspond to actual points on AB or CD, respectively.⁵⁴

he vanishes the infinity of eye and therefore vanishes infinity in mind reproduction and mind reproduction banishes sense as it. mind reproduction subtracts the other eye and sees nothersense [one mind].

every body abstracted into mind

and responding body disappears by degrees [eg weekly waste] as degrees of inevitability appear [eg body cannot eat without food and car and roads and traffic and money and job]. and body cannot breath [rest] without the same. so same place again [follow clock - physics].

Aronson reports.

Several years ago, a young woman named Kitty Genovese was stabbed to death in New York City. This was a tragic event - but not, in itself, a particularly novel occurrence. After all, in a major population centre, brutal murders are not uncommon. What was interesting about this event is the fact that no less than thirty-eight of her neighbours came to their windows at 3.00 am in response to her screams of terror - and remained at their windows watching in helpless fascination for the 30 minutes it took her attacker to complete his grisly deed. No one came to her assistance; not one so much as lifted the phone to call the police. ..

Interviews conducted with the bystanders in the Genovese murder revealed that they were anything but nonchalant - they were horrified. Why, then, didn't they intervene? This is a difficult question to answer..⁵⁵

straight line cause and effect [constant conjunction - determinism]. effect - the audience[neighbours] were watching television. volume was at a distance but the screams were clear and picture[scene] fascinated. time flew and suddenly the deed was done. cause - minds eye was watching cause[constant] effect her as a constant conjunction and the emotion of horror immobilised[stationary] by constant conjunction of inevitability[common place - not novel].

⁵⁴ Kline, Morris. (1967) pp 220-221.

⁵⁵ Aronson, Elliot. (1960) *The Social Animal*. W.H.Freeman: San Francisco. pp 38-39.

in the constant conjunction of inevitability here is no time.

will he kill.

there was no time to move in the inevitable fascination[masturbation of constant conjunction] until after ejaculation of effect.

eye of mind lives close to light speed [eg television] and television instantaneous [instantaneous - constant conjunction confirmed]. [television - constant conjunction of sex and violence in degrees at light speed]

minds eye brings depth and distance to mind - and mind becomes here[event] and now[live] and body enchained to then[logistics - wait for watch].

the constant conjunction of place and distance [eg place and distance of master and slave] is minds determination of cause and effect and cause and effect fixed in furrows of death [Blake].

Mumford on getting out of mine[her] and into market[money].

invention of the water-wheel, the water-turbine, the steam engine, and the gas engine multiplied the energies available to man.⁵⁶

From the mine came the steam pump and presently the steam engine: ultimately the steam locomotive and .. steamboat .. The railroad likewise came directly from the mine: roads with wooden rails ..⁵⁷

the motor car was pumped onto the market .. by business men and industrialists ..⁵⁸

Mercator projects on parallel lines [cylinder] and the inconsistencies come from the spatialisation of matter[earth] around earth - mind grasping gravity of body. landless homeless handless mind. mind mindless of body.

Kramer compares Einstein's generalisation to Newtonian motion.

According to Newton, a planet describes an elliptic path around the Sun because there is an attractive "gravitational force" between Sun and planet, but according to the general theory of relativity, the matter in the Sun causes distortion of the space-time in its neighbourhood, and the planet's world-line of maximum separation has to be curved in order to conform to the curved contour on which it is drawn. All we see in three-dimensional space is the elliptic orbit, which is the "projection" of this world-line, one view of a mechanical drawing of the space-time curve.⁵⁹

he moves from dropping [gravity] falling bodies to seeing [light] body in fall in space and

⁵⁶ Mumford, Lewis. (1963) [1934] p. 376.

⁵⁷ Mumford, Lewis. (1963) [1934] p. 158.

⁵⁸ Mumford, Lewis. (1963) [1934] p. 237.

⁵⁹ Kramer, Edna E. (1955) p. 282.

exercises remote control, holding invisible reins 93,000,000 miles [speed of light] or more in length.⁶⁰

he is beginning to be light and hate [to hate light].

Morris.

The linear concept of time has had profound effects on Western thought. Without it it would be difficult to conceive of the idea of progress, or to speak of cosmic or biological evolution.⁶¹

cosmic entrained[his evolution, progress] to line [christ circled year].

she around.

she is moon and cloud and star light. she gives with her eyes and good nights her i's. she rise and she skies and she flies from eyes.

sheiseyes [is].

Skinner on human conjunction.

Now that we know how positive reinforcement works [eg incentive], and why negative doesn't we can be more deliberate and hence more successful, in our cultural design. We can achieve a sort of control under which the controlled, though they are following a code much more scrupulously than was ever the case under the old system, nevertheless feel free.

They are doing what they want to do, not what they are forced to do. That's the source of the tremendous power of positive reinforcement - there's no restraint and no revolt. By a careful design, we control not the final behavior, but the inclination to behave - the motives, the desires, the wishes. The curious thing is that in that case the question of freedom never arises.⁶²

the revolt is the cutting edge of indoctrination[education]. [eg map]name| indigenous territory[eg emotion] in space and determine availability - and no mind depression and suicide of ingenuity.] the restraint is | awful force. | | awful force - the powers that be and the backup[inside and out].] the inclination is inculcated by dissemination of information[shop front] on confirmation[eg education for job ie economy]. the thing that never arises is curiosity[eg child] [Orwell, Morgan].

Weyl on the fourth dimension (relayed by Whitrow).

Detached.

The scene of action of reality is not a three-dimensional space, but rather a four-dimensional world, in which space and time are linked together indissolubly. However deep the chasm may be that separates the intuitive nature of space from that of time in our experience, nothing of this qualitative difference enters into the objective worlds

⁶⁰ Kramer, Edna E. (1955) p. 283.

⁶¹ Gould, Stephen Jay. (1987) *Time's Arrow, Time's Cycle: Myth and Metaphor in the Discovery of Geological Time*. Harvard University: Harvard. Gould references Richard Morris,, 1984 *Times Arrow*. Simon and Schuster: New York. p. 11.

⁶² Rogers, Carl. (1961) *On Becoming a Person: A Therapist's View of Psychotherapy*. Constable: London. p. 388. Rogers is quoting Skinner, B.F. (1948) *Walden Two*. New York: Macmillan. p. 218.

which physics endeavours to crystallize out of direct experience. It is a four-dimensional continuum which is neither "time" nor "space". Only the consciousness that passes on in one portion of this world experiences the detached piece which comes to meet it and passes behind it as history, that is, as a process that is going forward in time and takes place in space.⁶³

the statement is pointless. take it away [Laing].

Every expression, and every form,
is to what is expressionless and formless
what a finger is to the moon
all expressions and all forms
point to the expressionless and formless.⁶⁴

Laing.

time is the division of space [start and finish|eg vanishing point|] and the movement of matter [ticking]. and division non negotiable. body [using numbers] has [three| dimensions. and body as being flows past and future together. to be here|in flow| is to be.

De Morgan (relayed by Lewis and Langford).

The copula performs certain functions; it is competent to those functions .. because it has certain properties which validate its use ... Every transitive verb and convertible relation is as fit to validate the syllogism as the copula "is," and by the same proof in every case.⁶⁵

[he divides|properties| and performs|functions| copulation - he rape|

Laing sees the ground of being is.⁶⁶

the condition of the possibility of anything being at all is that it is in relation to that which it is not.

[laing divides.]

"Is" serves to unite everything and at the same time "is" is not any of the things that it unites.

[laing depicts the is of |alienated|man. in transcending himself man creates not me ie nothing eg machine|rearrangement of matter, dissipation of energy.| and not me is no creation.]

Man creates [in transcending himself, in revealing him-self. But what creates,] wherefrom and whereto, the clay|raw material|, the pot|machine| and the potter|machine maker|, are all not-me.

[clay - his ground, pot - his creation, potter - he god.]

63 Whitrow, G. J. (1972) pp 103-104.

64 Laing, Ronald D. (1970) *Knows*. Pantheon: New York. p. 87.

65 Lewis, Clarence Irving and Langford, Cooper Harold. (1932) *Symbolic Logic*. Century: New York. p. 8.

66 Laing, Ronald D. (1967) *The Politics of Experience and The Bird of Paradise*. Penguin: Middlesex. pp 41-45 and pp 98-99.

[laing sees [alienated]man engaged in enabling being to emerge from nonbeing - impossibility - ground of being is with non being.]

Man, most fundamentally, is not engaged in the discovery of what is there, nor in production, nor even in communication, nor in invention [these are symptoms of the engagement]. He is enabling being to emerge from nonbeing [eg forceps].

[this enabling is not is. laing begins refining is.]

the ground of the being of all beings is the relation between them.

[laing defines the relation as not a thing[eg forceps, machine]]

This relationship is the "is," the being of all ... , and the being of all things is itself no-thing.

[laing repeats]

"Is" as no-thing [not a thing] is that whereby all things are.

[by implication the relationship is some [not some thing]. laing speaks of is.]

I am the witness, the medium, the occasion of a happening ... [ie the some from here]

[laing tacks on man's invention[created thing] to show the place of thing in the is of man.]

I am the witness, the medium, the occasion of a happening that the created thing makes evident [thing makes [self] evident.].

[laing sees the insignificance of man to man [history, created thing] and therefore sees the insignificance of his self evident things.]

A man may indeed produce something new - a poem, a pattern[eg mathematics], a sculpture, a system of ideas - think thoughts never before thought, produce sights never before seen. Little benefit is he likely to derive from his own creativity. The fantasy is not modified by such "acting out," even the sublimest. The fate that awaits the creator, after being ignored, neglected, despised, is luckily or unluckily according to point of view, to be discovered by the non-creative[eg laing, Kierkegaard]. [unlucky eg greek bc statutes in lasting bronze melted for current war[eg cannon].]

[laing sees the effecting[havoc] of causing[alienated man]

There are sudden, apparently inexplicable suicides that must be understood as the dawn of a hope so horrible and harrowing that it is unendurable.

[laing sees the symbolism[mythology, justification, rationalisation] of alienated[creator of nothing from something] man symbolising the creation of something from nothing.]

If there are no meanings [chaos to progress[times arrow]], no values [rewriting history as a constant conjunction to current force eg science], no source of sustenance or help [alone in the world eg science in space], then man, as creator, must invent, conjure up meanings and values, sustenance and succour out of nothing[eg physics decomposing matter, eg economy]. He is a magician[eg chemist].

[laing rules out thing[object] as is.]

the ground of the being of all beings is the relation between them. This relationship is the "is," the being of all things, and the being of all things is itself no-thing.

[laing rules out number[abstraction] as lost.]

These arabesques that mysteriously embody mathematical truths only glimpsed by a very few - how beautiful, how exquisite - no matter that they were the thrashing and thrashing of a drowning man.

[laing rules out organization of space as force.]

Wherever and whenever such a whorl of patterned sound or space is established in the external world, the power that it contains generates new lines of force whose effects are felt for centuries [eg christianity, eg science].

[laing sights source[their] of hereandnow.]

Their source is from the Silence at the centre of each of us.

This zone, the zone of no-thing, of the silence of silences, is the source. We forget that we are all there all the time. [have you ever heard the long sound of silence [waring].]

[laing advises]

From the point of view of a man alienated from its source creation arises from despair and ends in failure [background notes]. But such a man has not trodden the path to the end of time, the end of space, the end of darkness, and the end of light. He does not know that where it all ends, there it all begins.

Laing has been all ends

I have seen ... she has spread herself before me, and I shall never be the same again.⁶⁷

and begins.

The life I am trying to grasp is the me that is trying to grasp it.⁶⁸

bewhoherenow

lookdown

iamhere.

the less of the statement.

Masashi speaking from japan after sixteen years in a place[island] with Minakawa[friend].

At night, I'm instantly awake with the slightest noise or movement, ears and eyes on the alert, straining and searching to identify the sound and then locate it. A second or two afterwards, of course, the panic subsides; all this tension relaxes as soon as I discover what caused the sound - a calf moving or something of the sort. But before I've made the discovery, during that split second of tension and strain, all my senses are trying to stimulate and arouse me by telling me that there is danger on the way: then, once this short period is passed, I understand well enough that there's not the slightest element of danger in the situation; but my senses won't acknowledge this conclusion.

⁶⁷ Laing, Ronald D. (1967) p. 190.

⁶⁸ Laing, Ronald D. (1967) p. 190.

[all his senses are alive to danger - therefore, in enlightenment[know]]

So my problem is this discrepancy between what my senses tell me and what I know to be the case. I realise that my first task in life from now on is to retrain my senses.⁶⁹

[he views his gravestone erected by his father and asks]

which of us is telling the truth:
this returned soldier claiming so desperately to be alive;
or the tombstone asserting his death in the jungles of Guam?⁷⁰

[to return to enlightenment and live is to retrain his senses to dead. enchaining his senses to dead he sees the truth of his tombstone. he is learning to forget tombstone reminds. have you ever heard the silence of distance [waring].]

Laing asks.

When will the veil be lifted? When will the charade turn to carnival?.⁷¹

Eliade answers.

Let's imagine a man dying of thirst in the desert: at that moment water has the character of absolute reality. The rest is without interest. Water is the only true real thing that can save him. Then imagine this man being saved at the last minute .. water loses its character of absolute reality ..⁷²

when he is saved[safe - security - a black inside] he lets go of absolute reality stringing here and now into degrees. and lets go to hold on to himself.

There is but one truly serious philosophical problem and that is suicide.

Albert Camus, The Myth of Sisyphus, 1942.

the pointlessness of the statement.

she is here and not here. she hears what he has told her and she cannot hear herself. she cannot hear her ears. she knows nothing until she hears he is having an affair for twenty years with another woman and everyone knows - knew - knows. she is in collision. she is in collision with her being. her world reels out of existence and into nowhere.

her body wracking. coming out of nose and eyes and head goes down to hands. where am i be when i sea.

will i be fire or will i be earth or will i fly out of sky.

what will i see when i be.

what will i see when i look for who in me and what will i see when i look for me in thee.

69 Masashi, Ito. (1967) *The Emperor's Last Soldiers*. [translated Roger Clifton] Panther: Great Britain. p. 157.

70 Masashi, Ito. (1967) p. 160.

71 Laing, Ronald D. (1967) p. 99.

72 Eliade, Mircea. (1977) *No Souvenirs, Journal 1957-1969*. Harper and Row: New York. entry 31.1.61.

what will i see when will is not me.

i will see his she.

will she cry now or will she die later.

she wills to be his she here or his she there -

she wills despair.

he has lost her.

he let go by degrees

and now he is please [see me, feel me, touch].

mind - missing the pain of parting as over.

stayintouch.

Maria Mies [abridged]

The persecution and burning of... witches was directly connected with the emergence of... modern economy.¹

the science of modern economy uses the same method and the same ideology as the old science [christianity]. econo miser treats nature as a female to be tortured through mechanical inventions.²

The highest level of reality is Intellect.
The soul is next. Then Nature. Then matter.

Father.

intellect followed by next in order

and once in order she will follow the order of

things.

The science of the order of macroscopic (everyday) things is economics.

This order is by order of Thought Police [ie Science] - Intelligentsia (economics).

Arjo Klamer on status.

The building in which I work... is now called the social science building. Originally, it was the physics building, but the physicists moved, very appropriately, to a modernistic structure... The visitor, however is reminded of their ghost by a stone sign above the entrance proclaiming PHYSICS and showing a calibrating instrument. We, the economists in the building (tribal allegiance compels me to identify myself with them), approve of that; we enjoy the association with physics, as it represents the scientific status we seek. We also like the fact that we occupy the top floor of the building. After all, this corresponds to our belief in the status of economics as the queen of the social sciences, a belief that we are sure to convey to our students...

We... frequent the modern science building: not, of course, to talk with the physicists, biologists and chemists, but to use their computer for our statistical analyses.

Economists have external support for their claim to the top floor. After all, there is a Nobel prize for economics, and not for the social sciences.³

The status of Thought Police - Intelligencia (economics), as demonstrated by external support (building, top floor, computer, big prize (guaranteed), proximity to science) - and the early well paid employment status heralds - is desire [We approve, enjoy, believe].

¹ Mies, Maria. (1986) *Patriarchy and Accumulation on a World Scale*. Zed: London. p. 83.

² Merchant, Carolyn. (1980) *The Death of Nature: Women, Ecology and the Scientific Revolution*. Harper and Row: New York. p. 87.

³ Klamer, Arjo. (1987) "As If Economists and Their Subjects Were Rational" In John S. Nelson, Allan McGill and Donald N. McCloskey (eds) *The Rhetoric of the Human Sciences: Language and Argument in Scholarship and Public Affairs*. University of Wisconsin: Wisconsin. pp 163-183. p. 166.

Robert A. Gordon sees modern economics sacrifice relevance in pursuit of "ever increasing rigor" and concludes.⁴

But let us all continue to worship at the alter of science.⁵

i see his knee bend. i see him prostrate in agony of glory. i see him sacrifice in the alter. the alter inside. he sacrifices relevance by for rigidity. he fucks her with mindrage.

mind of infinite compartments of space [mind filling compartments empty of place].

hereandnow is.

policy of economy.

[law of miser.] Efficiency is defined in terms of effectiveness.

Adam Smith, 1776.⁶

Wealth.

As every individual... endeavours as much as he can both to employ his capital in the support of domestic industry, and so to direct that industry that its produce may be of the greatest value; every individual necessarily labours to render the annual revenue of the society as great as he can. He generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it. By preferring the support of domestic to that of foreign industry, he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention. Nor is it always the worse for the society that it was no part of it. By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it. I have never known much good done by those who affected to trade for the public good. It is an affectation, indeed, not very common among merchants, and very few words need be employed in dissuading them from it.⁷

[information] this is the only time in the wealth of nations smith mentions the invisible hand. [comment] once is enough. [information] he says once in his earlier work on morality. [comment] his moral is coming up. [crudity]

According to Smith.

Morals.

In spite of their natural selfishness and rapacity, though they mean only their own conveniency, though the sole end which they propose from the labours of all the thousands whom they employ be the gratification of their own vain and insatiable desires, they divide with the poor the produce of all their improvements. They are led by an invisible hand [my underline] to make nearly the same distribution of the

⁴ Gordon, Robert A. (1976) "Rigor and Relevance in a Changing Institutional Setting". *American Economic Review*. Vol66, No.1, (March) 1976. pp 1-13. p. 1.

⁵ Gordon, Robert A. (1976) p. 12. Gordon begins "Economists pride themselves on belonging to the most "scientific" of the social sciences." p. 1.

⁶ Landes, David S. (1990) "Why Are We So Rich and They So Poor?". *American Economic Review*. Vol80, No2, May 1990. pp 1-13. p. 1.

⁷ Smith, Adam. (1937) [1776] *An Inquiry into the Nature and Causes of the Wealth of Nations*. Modern Library: New York. p. 423.

necessities of life which would have been made had the earth been divided into equal portions among all its inhabitants; and thus, without intending it, without making it, advance the interest of the society, and afford means to the multiplication of the species.⁸

in the theory of moral sentiments mind[smith] introduces the invisible hand. discipline disciplines inconvenience [eg infinity [mathematics], eg black hole [physics], eg nature [morals].

you can see the invisible hand of mind in the shape of the first sentence. smith begins "in spite of natural selfishness and rapacity" and moves to "they mean only their own conveniency". he describes nature as the spite of conveniency. mind filling mind with mind. nature is.

you can see mind at work in the first sentence. smith begins "in spite of" and goes to "though" and goes to another "though" and finishes "they divide with the poor all the produce of their improvements.". that is a does not follow. they fuck the poor [they are their human nature]. [information] do you see them on television. [eg poverty] do you hear about them on radio. [eg casualties, hunger, disaster] do you read about them in depressed paper. [propaganda]

propaganda is by numbers. and according to my counting the larger, or longer, or louder, or brighter, or faster, or larger, or more desirable, or hadable, or got to have another and better is the state of mind propaganda induce. mind induce by inculcation and i read inculcation in econo miser today as the meaning read into and out of the world word "incentive". misers give "incentive" to each other at the end of chain of reasoning as a summing up. does miser see chain is short of truth. does miser see incentive is increasingly short of existing sense. does miser see that as meaning empties from current category mind conjure another. itkonen has the phrase - names and forms - the shaping of mind.

Itkonen is in science of words and he aims to spell out the significance of a "universal history of linguistics" "for the general philosophy of science." [page one] Itkonen treats "historical facts" on page two. Itkonen is revealing - so precise - he begins "of course" - Itkonen prelude to touching base with the bottom of question - and of "historical facts" says "there is a right way and a wrong way to do everything". and for me he touches base with the truth of today. Itkonen begins the next paragraph "In the preceding paragraph I used the word "truth" deliberately.". Itkonen does not miss his category.

Itkonen sums up his position on historical facts by beginning with a double negative "none" and "im[plausible]" that mean something or nothing depending on which way Itkonen jumps.

[itkonen] None of this sounded very implausible to me until I actually started to write this book.⁹ [page three]

in the next sentence Itkonen decides.

⁸ Quoted in Rima, Ingrid Halne. (1991) [1978] *Development of Economic Analysis*. 5th ed. Irwin: Boston. p. 86-87.

⁹ Itkonen, Esa. (1991) p. 3.

Then it soon became clear that there is no real alternative to being guided by the notion of (objective, historical) truth; everything else is just empty posturing.¹⁰

Itkonen argues there is no real alternative and the unreal alternative [everything else] is empty - and he gestulates the posture of body. of body - he returns to bodily being for there is the beginning and the end of meaning - and Itkonen sees in body [action] the end of words and suddenly his book appears - and so words became clear and action words. Itkonen clarifies his real there is.

More precisely, I came to see that there are truths, at least in my chosen field of study, whose validity is not limited by historical or cultural boundaries. Thus I rejected relativism and embraced universalism.¹¹ [page three]

Itkonen sums up mind as science. truth is in a field and field a bounded property. Itkonen in error. he misses the meaning of truth. itkonen chooses a field [category] of study as valid for unlimited [not limited by historical or cultural boundaries] truth. Itkonen divides the options into rejected relativism and embraced universalism. you can see the failure of meaning as universalism excludes [relativism]. that is a does not follow logic and logic follows the meanings of words [as categories]. logic works with words and logic works when the words are translated into numbers [logic requires category]. logic is the way of words and analogy is the way of her - boundless [bateson].

for physics rejected relativism is the disorder in the order of chaos up [space] and down [sub atomic]. mathematics rejects infinity - the flow of her - as a timeless moment of moments [every experience is unique [laing]]. first he gets her down to an approximation - a formula of limited predictability. [eg black inside [schrodinger]] then he gets her down to his answer - yes or no. [one way or the other] for Itkonen no is relativism [rejected] and yes is universalism [embraced].

Itkonen misses me.

Itkonen sees the shift from Vedic to Upanishad.

Therefore Upanishadic Hinduism constantly stresses the inability of language to express the ultimate religious truths. In this respect Buddhism goes, if possible, even further. This kind of attitude is in clear contradiction with the Vedic reverence for the expressive power of language. The notion of *moksa* with its attendant mystical pantheism is indeed quite alien to the Vedas.¹²

Itkonen sees the shift from meaning to meaningless as a shift from expressive power [reverence for the expressive power of language] to inability of language in the history of english [inability of language to express the ultimate religious truths]. i see the shift from the expression of inability [of infinity] [vedic] to the inability of language [of expression] [upanishad] and thereby to the mysticism of abstraction [*moksa* - mystery of mind].

¹⁰ Itkonen, Esa. (1991) p. 3.

¹¹ Itkonen, Esa. (1991) p. 3.

¹² Itkonen, Esa. (1991) p. 7.

Itkonen misses the shift from the sound of sound [vedic] to the meaninglessness of sound and the meaningfulness of words of action [upanishad].

The idea seems to be that since language can express the holiness of the gods [eg cry from heaven] as well as the immensity of the universe [eg light loves flower [a heaven in a wild flower [blake]], it too shares these same characteristics.

This interpretation seems to be confirmed by the fact that *brahman*, which simply means "sacred word" in the Vedas, acquires in the Upanishads, the next set of sacred scriptures, the meaning of "Absolute", "Supreme Being", or "Ground of the Universe", and thus becomes the central [centralisation] concept of Hinduism.¹³ [page six]

and when Bhartrhari expresses the view that the universe is ultimately of linguistic nature and defines *brahman* more narrowly as word-brahman - the overriding importance of language is emphasised.

and when Galileo defines *brahman* more narrowly as number brahman - the ultimacy of mind reemphasised.

meaningless mind.

[Itkonen] One cannot help using language even in religious teaching, and since logical language is unsuitable, the preferred means is *metaphor*.¹⁴ [page seven]

language shares in the world whence is being. the meaning of meaning is metaphor [the omnipresent principle of language [richards]]. metaphor - brings out the thisness of a that, or the thatness of a this - Burke.¹⁵

laing sees the way of is.

metaphor.

what we think is less than we know [syllogism]
 what we know is less than we love [analogy]
 what we love is so much less than what there is [being]
 and to that precise extent we are so much less than what we are.¹⁶

examples.

to nose the truth -
 mouth the river [of life].
 to shoulder responsibility -
 foot to see [sea].
 sounding silence -
 meaning of meaning [me].

¹³ Itkonen, Esa. (1991) p. 6.

¹⁴ Itkonen, Esa. (1991) p. 7.

¹⁵ Burke, Kenneth. (1969) [1945] *A Grammar of Motives*. University of California: California. p. 503.

¹⁶ Laing, Ronald D. (1967) *The Politics of Experience and The Bird of Paradise*. Balantine: Middlesex. p. 30.

definition [categorisation of meaning]. "to define or determine .. mark boundaries".¹⁷
[burke]

culture [group meaning]. "characters possess degrees of being in proportion to the variety of perspectives from which they can with justice be perceived."¹⁸ [burke]

inculcation [justice of group defining]. "cultural accretions made possible by the language motive becomes .. [second] nature".¹⁹ [burke]

conclusion. language [eg english, mathematics] is the medium of degrees of being. degrees of the [dis]position and [trans]position of terms [burke].²⁰ therefore the position of meaning.

position. "in a civilization which is, oh, at least seventy percent insane in its major premises about nature".²¹ [bateson]

meaning [further conclusion] degrees are fixed [who - fixed in mind].

burke has seen

fixing [motivation by indoctrination].

conditioned reflex [fix stimulus]
chemicals [fix symptom]
class struggle [fix poverty]
love of God [fix hate]
neurosis [fix identity]
pilgrimage [fix guilt]
land [fix title]
power [fix master]
movements of planets [fix heaven]
sun spots [fix light].²²

the fixing of motivation [i miss burke] by fixing degrees of being here [eg poverty] and there [eg class struggle]. here [land] there [eg away war]. update - incentive [fix equality] - be fixing here [inequality] by being there [mind]. he is playing with his mind.

expression - mind full of body of earthbody groundandbeing [eg my experience [of this room] is here [in the room].²³ [laing]

¹⁷ Burke, Kenneth. (1969) [1945] p. 24.

¹⁸ Burke, Kenneth. (1969) [1945] p. 504.

¹⁹ Burke, Kenneth. (1969) [1945] p. 53.

²⁰ Burke, Kenneth. (1969) [1945] p. 402.

²¹ Bateson, Gregory. (1991) *A Sacred Unity: Further Steps to an Ecology of Mind* (ed) Rodney E. Donaldson. Harper-Collins: New York. p. 171.

²² Burke, Kenneth. (1969) [1945] p. 504.

²³ Laing, Ronald D. (1967) pp 6-7.

Itkonen on fixing analogy.

The most frequent type of metaphor, employed both in the Vedas and in the Upanishads, consists in an elaborate correspondence, or isomorphism, between microcosmos and macrocosmos: [sequence - elaborate[more words] .. isomorphism - effect]

[itkonen quotes zaehner] "..macrocosmic man is the prototype of microcosmic man, and his various parts correspond to the different organs of the human individual: between man and the world there is an analogy of being, and since creation is a sacrifice on the macrocosmic scale, so is this sacrifice renewed on the microcosmic scale a creative act which ensures the continued orderly existence of the universe.²⁴

Zaehner separates analogy of groundandbeing by elaboration and so he calls sacrifice a creative act [purified - religion]. the outside [macrocosmic] is separated from inside [microcosmic] by elaboration [now sacrifice] of outside prototype. prototype [eg model, paradigm] is category of meaning for mind over matter[ensures the continued orderly existence of the universe].

civilization of scientific knowledge [enlightenment] is an elaboration of prototypes [prototype as prior ie hierarchy eg army - ideal form for mechanical industry |mumford on organization]].

Itkonen gives the mystification[eg synthesis] of inclusion by exclusion.

In *moksa* the two terms of the correspondence fall together, to the point of forming a full circle:²⁵

[Itkonen quotes]

I who am food, eat the eater of food!
I have overcome the whole world!²⁶

I who am food[knowledge eg science eg language eg induism ie mind of body] eat the eater of food [earthbody]. and the names and forms of mind come over the whole world. and I who am food is the eater of her. and he eats himself with the hunger of his fear ful projection. mind gripping and slipping and shifting and never letting go of her as named form.

she is groundandbeing [heavenandearth]

and he [is] being ground to her.

she is.

clock.

[Smith from Moral Sentiments]

They are led by an invisible hand [my underline] to make nearly the same distribution of the necessities of life which would have been made had the earth been divided into

²⁴ Itkonen, Esa. (1991) p. 7. Itkonen quotes R.C. Zaehner (1962) *Hinduism*. Oxford University Press: Oxford p. 44.

²⁵ Itkonen, Esa. (1991) p. 7.

²⁶ Itkonen, Esa. (1991) p. 7.

equal portions among all its inhabitants; and thus, without intending it, without making it, advance the interest of the society, and afford means to the multiplication of the species.²⁷

the invisible hand that [according to Smith]

makes nearly the same distribution of the necessities of life which would have been made had the earth been divided into equal portions among all its inhabitants . . .²⁸

is the hand of the master. the hand of the master defining his distribution as the same as if he had divided everything equally [pareto]. he handles everything into the mind and divides equally and justifies the disequal as a redistribution of equality [a convenience of mind].

Smith concludes

and thus, without intending it, without making it, advance the interest of the society..²⁹
[i see interest later]

and finishes.

and afford means to the multiplication of the species.³⁰

to multiply. species was for the origin of species [darwin]. today is the opening[origin] of market niche. to multiply is to money from machines[specialisation]. [machines work - what other life indeed do they know |mumford|].³¹

clonk.

Smith.

Wealth.

As every individual... endeavours as much as he can both to employ his capital in the support of domestic industry, and so to direct that industry that its produce may be of the greatest value; every individual necessarily labours to render the annual revenue of the society as great as he can. He generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it. By preferring the support of domestic to that of foreign industry, he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention. Nor is it always the worse for the society that it was no part of it. By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it. I have never known much good done by those who affected to trade for the public good. It is an affectation, indeed, not very common among merchants, and very few words need be employed in dissuading them from it.³²

²⁷ Quoted in Rima, Ingrid Halne. (1991) [1978] *Development of Economic Analysis*. 5th ed. Irwin: Boston. p. 86-87.

²⁸ Quoted in Rima, Ingrid Halne. (1991) [1978] *Development of Economic Analysis*. 5th ed. Irwin: Boston. p. 86-87.

²⁹ Quoted in Rima, Ingrid Halne. (1991) [1978] *Development of Economic Analysis*. 5th ed. Irwin: Boston. p. 86-87.

³⁰ Quoted in Rima, Ingrid Halne. (1991) [1978] *Development of Economic Analysis*. 5th ed. Irwin: Boston. p. 86-87.

³¹ Mumford, Lewis. (1963) [1934] *Technics and Civilization*. Harcourt, Brace and World: New York. p. 53.

³² Smith, Adam. (1937) [1776] *An Inquiry into the Nature and Causes of the Wealth of Nations*. Modern Library: New York. p. 423.

reading visibility into hand mind becomes visible. and [reading from "invisible hand to promote" in the quote.] the invisible hand promotes the end "which was no part of his intention" becomes *intentional*. the un tended intention is the intention of no mind - the hole of extinction - the hole in mind grasp of whole. mind slipping.

so no mind pursues his own interest and he frequently pursues his own interest by promoting it as that of society. and when promoting society no mind promotes not only himself but society, indeed, society is promoted [more effectually] than he really intends. so no mind promotes society [ie he makes announcements eg advertising for self] and society becomes a promotion. a display. a big display [front]. a display to cover up.³³

you can see the master covering.

[from wealth quote.] I have never known much good done by those who affected to trade for the public good. It is an affectation, indeed, not very common among merchants, and very few words need be employed in dissuading them from it.³⁴

don't need many words to dissuade merchants. public good follows [three words]. invisible hand covers one up front.

he thinks if he thinks - the public good following I good therefore public good must be here the moment [in time] after I arrive. and if he think of good again he think of gain [shop]. he is there. she is care.

[from wealth quote.] As every individual... endeavours as much as he can both to employ his capital in the support of domestic industry, and so to direct that industry that its produce may be of the greatest value; every individual necessarily labours to render the annual revenue of the society as great as he can. He generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it.³⁵

one is "every individual". the appeal of abstract man is divisibility of responsibility [and thereby invisibility of her]. Marcuse called him one dimensional man and Euclid gave him a line - length without breadth [impossibility].

he is every individual. mind is no body. he therefore does not know how much he is promoting society. what he does know is what is good for his economic interest. he knows the second Smith think. He think produce is improvements. He therefore thinks improving produce. He therefore thinks how to "direct that industry that its produce may be of the greatest value". he think

[from wealth quote.] it is only for the sake of profit that any man employs a capital in the support of industry; and he will always, therefore, endeavour to employ it in the

³³ Smith, Adam. (1937) [1776] *An Inquiry into the Nature and Causes of the Wealth of Nations*. Modern Library: New York. p. 423.

³⁴ Smith, Adam. (1937) [1776] *An Inquiry into the Nature and Causes of the Wealth of Nations*. Modern Library: New York. p. 423.

³⁵ Smith, Adam. (1937) [1776] *An Inquiry into the Nature and Causes of the Wealth of Nations*. Modern Library: New York. p. 423.

support of that industry of which the produce is likely to be of the greatest value, or to exchange for the greatest either of money or of other goods.³⁶

greatest value, greatest money, greatest goods, greatest number. for the sake of profit he forsakes good. he pretends the public good is the sum [sun, son] of his sum [eg gross national product, bottom line eg profit]. and publicly he pretends good is common. he pisses on good.

the united nations system for national accounting [how to pay for war - keynes and stone] is the accounting system of the limited liability company [convert to cash by cutting full cost from calculation].³⁷ Shiva summarises problem son.

The problem with GNP is that it measures some costs as benefits and fails to measure other costs completely.³⁸

his gross measures some costs as benefits and measures some costs as no cost. in short, gross error [simple economics]. change is left over.

Sustenance, in the final analysis, is built on the continued capacity of nature to renew its forests, fields and rivers.³⁹

sustenance is inspirational.⁴⁰ her nature spontaneous.⁴¹

Shiva.

sustenance in end [final analysis] therefore beginning.

[therefore] taking out [the subtraction of] time - in i and in no mind [integrity of beingwhole]. nature is losing her capacity to new ie is losing her way, getting lost [he is killing her, therefore] he is dying. he is in his end [orgasmic explosion [of him] conjuncted to the obliteration of other to nothing] therefore in his beginning. conclusion. nihilist.

clang.

efficiency is defined in terms of effectiveness and therefore efficiency. the masters effect [effectiveness in terms of efficiency] is the organation [division of body - specialisation] of self interest in the interest of helping himself. that is does not follow - a division of being in no mind. a divide of me into me and not me to help me. that is a cry for

help.

[M]an has almost constant occasion for the help of his brethren, and it is in vain for him to expect it from their benevolence only. He will be more likely to prevail if he can interest their self-love in his favour and shew them that it is for their own advantage to do for him what he requires for them. Whoever offers to another a

³⁶ Smith, Adam. (1937) [1776] *An Inquiry into the Nature and Causes of the Wealth of Nations*. Modern Library: New York. p. 423.

³⁷ Waring, Marilyn. (1988) *Counting For Nothing*. Allen and Unwin: Wellington, New Zealand. p. 44.

³⁸ Shiva, Vandana. (1989) *Staying Alive: Women, Ecology and Development*. Zed: London. p. 7.

³⁹ Shiva, Vandana. (1989) p. 45.

⁴⁰ "All existence arises [f]rom this primordial energy which is the substance of everything, pervading everything." Shiva, Vandana. (1989) p. 38.

⁴¹ "Ila or play, as free spontaneous activity, is her nature." Shiva, Vandana. (1989) p 39.

bargain of any kind, proposes to do this. Give me that which I want, and you shall have this which you want, is the meaning of every such offer; and it is in this manner that we obtain from one another the far greater part of those good offices which we stand in need of. It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest. We address our selves, not to their humanity but to their self-love, and never talk to them of our own necessities, but of their advantages. No one but a beggar chooses to depend chiefly upon the benevolence of his fellow citizens.⁴²

Adam Smith.

[M]an has almost constant occasion for the help of his brethren, and it is in vain for him to expect it from their benevolence only. [constant is cut by almost to mostly and mostly becomes a matter of time [occasion]. vanity is an unrequited love and he is more than benevolence.]

He will be more likely to prevail if he can interest their self-love in his favour and shew them that it is for their own advantage to do for him what he requires for them. [definition of a society of slaves - mind plussing and minusing.]

Whoever offers to another a bargain of any kind, proposes to do this. Give me that which I want, and you shall have this which you want, is the meaning of every such offer; and it is in this manner that we obtain from one another the far greater part of those good offices which we stand in need of. [the far greater part of need is held to ransom [give me .. and you shall have]]

It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest. We address our selves, not to their humanity but to their self-love, and never talk to them of our own necessities, but of their advantages. No one but a beggar chooses to depend chiefly upon the benevolence of his fellow citizens.

[reading last paragraph] assumption of first sentence - "not from" and therefore "but from". that is a does not follow the integrity of beingwhole. conclusion of paragraph - we or no one. how does he get out of where he is - we or no one.

[reading second to last paragraph] his where he is is the meaning of every such offer by whoever - anyone [one] or no one.

he has his syllogism as bludgeon for slavery by force of argument [eg hammered home his point].

eg.

the irresistible force of logic thoroughly overpowered [Lenin's] audience.⁴³

Stalin.

and slavery is a pecking order [specialisation]. and he pecks his order to place to save time in his mind. and the premise [of saving time by degrees - of knotting] is solipsism [death is not an event in life, we do not live our death [wittgenstein]].⁴⁴ and solipsism bound with knots.

⁴² Smith, Adam. (1976) [1776] *An Inquiry into the Nature and Causes of the Wealth of Nations*. Clarendon: Oxford. p. 26-27.

⁴³ Arendt, Hannah. (1958) *Origins of Totalitarianism*. Meridian: New York. p. 472.

⁴⁴ Quoted in Arendt, Hannah. (1987) *The Life of the Mind: Thinking*. Secker and Warberg: London.

[knotting] he loves her for body [makes him hot] and she loves him for mind [makes her home[money]]. he loves mind for this [machine, public good] and mind loves body for that [security eg money on money ie real future [abstract]]. body had. machines kill. kill on making [by product], kill on using [waste product], kill on breaking [waste]. kill slow [eg air pollution], kill fast [eg car], kill occasionally [electricity, nuclear], kill finally [obsolete], and surely sense killed. kill body and kill earthbody. he is in two and she is in his no mind.

Mumford on machine life.

From the seventh century on the machine was conditioned by the disordered social life of Western Europe. The machine gave an appearance of order to chaos: it promised fulfilment for the emptiness: but all its promises were insidiously undermined by the very forces that gave it shape - the gambling of the miner, the power lust of the soldier, abstract pecuniary ends of the financier, and the luxurious extensions of sexual power and surrogates for sex contrived by the court and the courtesan. All these forces, all these purposes and goals, are still visible in our machine culture; by imitation they have spread from class to class and from town to country. Good and bad, clear and contradictory, amenable and refractory - here is the ore from which we must extract human value. Besides the few ingots of precious metal we have refined the mountains of slag are enormous. But it is not all slag: far from it. One can even now look forward to the day when the poison gasses and refuse, the once useless by-products of the machine, may be converted by intelligence and social cooperation to more vital uses.⁴⁵

social disorder is order of the machine. the machine is the mechanism inside him. gambler in bored[off] [seeks excitement|on|], soldier in weak[off] [hunts strength|on|], financier in poverty[off] [seeks money|on|], and orgasm contrived [seeking immediacy] - he is become a mechanism. and resolution is to look forward to useful from useless[waste of machine and man as machine] by increase specialisation. mumford saves the machine |i shall miss mumford|. ⁴⁶ he is in to no exit.

Alec Cairncross on machinery [mechanisation of specialisation].

Above all, machinery very often makes work highly monotonous or drives men out of work altogether.

Monotony, noise and pollution are not peculiar to mechanised production; and the greater wealth that machinery yields is not only an offset to any unfortunate side-effects but provides the wherewithal to tackle them or at least keep them within limits.⁴⁷ [comment. cairncross offset "or at least" limit cost of machinery.]

[cairncross on social cost] from the social point of view, specialisation loosens the ties by which the community is bound together. .. They live in a world of their own, cut off from other specialists by their training, their habits, and above all by their interests.⁴⁸

[cairncross on problem] unity is hard to achieve. For a common culture in which all can share, there must be a common framework of reference and common preoccupations.⁴⁹

⁴⁵ Mumford, Lewis. (1963) [1934] p. 106.

⁴⁶ Mumford, Lewis. (1963) [1934] p. 27.

⁴⁷ Cairncross, Alec. (1973) [1944] *Introduction to Economics* fifth edition. Butterworths: London. p. 87.

⁴⁸ Cairncross, Alec. (1973) [1944] p. 84.

⁴⁹ Cairncross, Alec. (1973) [1944] p. 85.

[cairncross on common] "I loved the mills", said an unemployed weaver to Mr Oakeshott, during an investigation at Blackburn. "I loved the company and the people and everything about them. The mill was home to me. I'd do anything in the world if I could get back to them."⁵⁰

[cairncross on revolution] [cairncross quoting] "summoned by the factory bell; his daily life was arranged by factory hours .. he passed from a life in which he could smoke or eat, or dig or sleep as he pleased, to one in which somebody turned the key in him .."⁵¹

The father of modern economics sees beggary as an occasion of

mastery.

Nobody but a beggar chuses to depend chiefly upon the benevolence of his fellow-citizens. Even a beggar does not depend upon it entirely. The charity of well-disposed people, indeed, supplies him with the whole fund of his subsistence. But though this principle ultimately provide him with all the necessaries of life which he has occasion for, it neither does not nor can provide him with them as he has occasion for them. The greater part of his occasional wants are supplied in the same manner as those of other people, by treaty, by barter, and by purchase. With the money which one man gives him he purchases food. The old cloaths which another bestows upon him he exchanges for other old cloaths which suit him better, or for lodging, or for food, or for money, with which he can buy either food, cloaths, or lodging, as he has occasion.⁵²

[restating] "the whole fund of his subsistence" "all the necessaries of life" are supplied [benevolence]. beggar is therefore a master [has no need]. the beggar as master has "occasional wants" - wants of the occasion [subject of economy]. occasional wants of the beggar [mastery] are seen in his rearrangement of his fund of subsistence to "suit him better".

[comment] slave[beggar] is a master in a different occasion. and as master of his beggary the beggar master of his own destiny. and as master of himself the beggar is a slave by definition and a slave serving his master - I. taking out time [no duality in sense - shunryu suzuki] the slave is the master of his slavery.

[comment]

[Nangaku]

When a cart does not go, which do you whip, the cart or the horse?

[shunryu suzuki]

So which do you hit, the cart or the horse? Which do you hit, yourself or your problems? If you start questioning which you should hit, that means you have already started to wander about. But when you actually hit the horse, the cart will go. In truth, the cart and the horse are not different. When you are you, there is no problem of whether you should hit the cart or the horse.⁵³

⁵⁰ Cairncross, Alec. (1973) [1944]p. 87.

⁵¹ Cairncross, Alec. (1973) [1944]p. 86. Cairncross is quoting J.L. and B Hammond *The Town Labourer*. pp 31-33.

⁵² Smith, Adam. (1976) [1776]p. 27.

⁵³ Suzuki, Shunryu. (1970) *Zen Mind, Beginner's Mind*. Weatherhill: New York. pp77-79.

when you start questioning which [to hit] you have started to wander about. and if you wander around the horse you wander around burden[cart]. and wandering around the burden leads to wandering about the beast of burden. wandering around is wandering home. when you actually hit the horse you are going as you are. |i shall miss shunryu.|

horse chuses to depend [smith].

self-love orgranation[method] is a programme for alienation [master and slave definition of alienation [hegal]] beggar is zero - no one ["no one but a beggar..."] and no body ["Nobody but a beggar..."]. slave [slave's need] occupies a vacant place - silence ["never talk... of our own necessities"]. slavery is a one way love affair. one way. form follows.

Klamer.

We... frequent the modern science building: not, of course, to talk with the physicists, biologists and chemists, but to use their computer for our statistical analyses.⁵⁴

econo miser frequently "use their computer for our statistical analyses" therefore speaks with the same tongue. [measure [matter] number [matter] equate, equasion [matter] mathematical [physics].] he is measuring economic interest. computer - one and zero, yes and no, right and wrong is his mind. and mind disclaims by mouth ["not, of course, to talk with the physicist's or the biologists and chemists"] [guilting - kierkegaard].

Klamer.

The visitor, however, is reminded of their [physicist's] ghost by a stone sign above the entrance proclaiming PHYSICS and showing a calibrating instrument. We, the economists in the building (tribal allegiance compels me to identify myself with them), approve of that; we enjoy the association with physics, as it represents the scientific status we seek.⁵⁵

Klamer is the visitor to the physics building and is reminded at the entrance - on entering. Klamer sees the calibrating instrument. Klamer sees the sign in lasting stone proclaiming PHYSICS. Klamer [We, the economists in the building] is compelled [tribal allegiance] to identify his allegiance and he approves of the alliance. the allegiance "represents the status we seek". we seeks the status as one.

[comment] allegiance program worths his way of thinking [order] one, chaos zero.

click.

Manderville on economy [mastery of slavery]

[Thus] every part was full of Vice,
Yet the whole Mass a Paradise.⁵⁶

⁵⁴ Klamer, Arjo. (1987) p. 166.

⁵⁵ Klamer, Arjo. (1987) p. 166.

⁵⁶ Patterson, S. Howard. (1932) *Readings in the History of Economic Thought*. McGraw-Hill: New York. p. 10.

Smith on economy [mastery of slavery].

[Manderville's moral philosophy is] wholly pernicious [for it] seems to take away altogether the distinction between vice and virtue.⁵⁷

summation.

smith in dilemma [duality]. his truth is no beauty and his beauty is no truth.

[no truth] he sees the other as master and slave. and he slaves to master the other eg wealth of nations.

[no beauty] "I am beau only in my books".

no truth no beauty, no beauty no truth - no good.

smith is split in two.

clock.

economy of policy.

mystification of falling in and falling out of love prepares falling in to mechanism by un preparation. to fall in love with mechanism [eg product] is policy of economy. making mechanism [organtion, specialisation] is economy. economy is for making [sic] money[mind].

Rima asks Adam Smith.

What is the nature and source of wealth? How is it best augmented.

Smith.

The annual labour of every nation is the fund which it annually consumes, and which consists always either in the immediate produce of that labour, or in what is purchased with that produce from other nations.⁵⁸

the annual labour of every nation is a time of year and nation [by definition] known geographic boundary. a space to rape [bound] and a time for counting [same time next time/year]]. you can see the hate in his harrow as he divides her into space and time. and then its just a matter of adding up [is the fund which it annually consumes]. and converting to money [or in what is purchased with that produce from other nations]. she is nothing but his end.

lethergo and

shebehere.

57

Rima, Ingrid Hahn. (1991) [1978] *Development of Economic Analysis*. 5th ed. Irwin: Boston. p. 85. [p. 45] in Smith's *Theory* [George Bell and Sons: London (1911)].

58

Rima, Ingrid Hahn. (1991) [1978] *Development of Economic Analysis*. 5th ed. Irwin: Boston. p. 89. Rima quotes Adam Smith *The Wealth of Nations*. Introduction.

she has her own flow and she goes where she goes away. she goes and she comes. she is night and day and seasons of way. she say.

she say light. she say night. she say wind. she say storm. she say rain. she say plain. she say sun. she say sun light. she say sun light is beauty in a wild flower - heaven in a wild flower.

she say night is night for light.

she say night is light for heavenly gaze

into infinity of divinity -

she has her ways.

Smith is prudent answer [his way].

every prudent man in every period of society, after the first establishment of the division of labour [ie space and time], must naturally have endeavoured to manage his affairs in such a manner, as to have at all times by him besides the peculiar produce of his own industry, a certain quantity of some one commodity or other, such as he imagined few people would be likely to refuse in exchange for the produce of their industry.⁵⁹ [my underlining]

she is his convenience [rape]. he has his way with her and when he has finished she stand and wait in shape for him. she stand in that place, that matter, that energy and she stay stand in this way. she is in his way. and in his way he say own industry. he say he makes the way - he say he is the way. [he is lost. he has divided her into his something and her nothing.]

question of the answer[divide and conquer].

Which way shall I persuade a Man to serve me, when the Service, I can repay him in, is such as he does not want or care for?⁶⁰ [manderville]

the question is how to subtract energy[eg labour] from life. she is in labour summer and autumn and winter and birth in spring. she has her rhythms. he has his reasons. his answer lies in question. mind [I] persuades man to serve [servant, slave] by first taking that which man wants and cares for.

Smith on theft.

the general disposition to truck, barter, and exchange, being brought, as it were, into a common stock, where every man may purchase whatever part of the produce of other men's talent's he has occasion for.⁶¹

the common stock of the commons [commons - communal land] is brought into a stockade[shop]. once that which a man wants and cares for is in the stockade the only way to

⁵⁹ Smith, Adam. (1976) [1776] Chapter IV "Of the Origin and Use of Money". pp 37-38.

⁶⁰ Smith, Adam. (1976) [1776][footnote.] p. 38. Smith is quoting Manderville *The Fable of the Bees*. Sixth Dialogue, part ii.

⁶¹ Smith, Adam. (1976) [1776] p. 30.

for man to live is to enter the stockade. and in the stockade everything is money [has a price].
money of occasion[space and time of labour].

he enters shop every morning and he leaves shop every evening and he thinks he is living.
he thinks he is living on the outside and he thinks he is living on the inside. he thinks his
living.

to enter the stockade is free. to escape is the prize.

therefore be the stockade unmade.

he has to have a beginning so

Everything starts with the exchange of food. The exchange of necessity.

[sustenance - continued capacity of nature to renew - shiva.]

mind has food as ex [after] change. he misses before. he misses before [mother] and so he
misses after [future].

Smith examples a convenience[place and time].

Salt is said to be the common instrument of commerce and exchanges in Abyssinia.⁶²

salt is in sea. sea is in blood [inheritance [Carson]].⁶³ money is commerce [a place and
time of reckoning [waring]]. so smith examples blood money.

Smith examples hemorrhage [depreciation].

The armour of Diomede, says Homer, cost only nine oxen; but that of Gaucus cost an
hundred.⁶⁴

in war cost cannot be spared - the glory an the necessity of war [mumford]. [necessity -
survival of the latest reorgantion of hate[mutual repulsion] eg nation.]

Smith examples coin [metals] as universal [all countries] and inevitable ie forced
[determined by irresistible reasons].

In all countries, however, men seem at last to have been determined by irresistible
reasons to give the preference, for this employment, to metals above every other
commodity.⁶⁵

⁶² Smith, Adam. (1976) [1776] p. 38.

⁶³ Fish, amphibian, and reptile, warm-blooded bird and mammal - each of us carries in our veins a salty stream in which the elements sodium, potassium, and calcium are combined in almost the same proportions as in sea water. This is our inheritance from the day, untold millions of years ago, when a remote ancestor, having progressed from the one-celled to the many-celled stage, first developed a circulatory system in which the fluid was merely the water of the sea. In the same way, our lime-hardened skeletons are a heritage from the calcium-rich ocean of Cambrian time. Even the protoplasm that streams within each cell of our bodies has the chemical structure impressed upon all living matter when the first simple creatures were brought forth in the ancient sea. And as life itself began in the sea, so each of us begins his individual life in a miniature ocean within his mother's womb, and in the stages of his embryonic development repeats the steps by which his race evolved, from gill-breathing inhabitants of a water world to creatures able to live on land. Carson, Rachel. (1951) [1950] *The Sea Around Us*. Staples Press: London, p. 13-14.

⁶⁴ Smith, Adam. (1976) [1776] p. 38.

⁶⁵ Smith, Adam. (1976) [1776] p. 38.

the advantage of money is global exchange. the advantage of metal is posed as the disadvantage of barter.

Smith.

The man who wanted to buy salt, for example, and had nothing but cattle to give in exchange for it, must have been obliged to buy salt to the value of a whole ox, or a whole sheep at a time. He could seldom buy less than this, because what he was to give for it could seldom be divided without loss; and if he had a mind to buy more, he must, for the same reasons, have been obliged to buy double or triple the quantity, the value, to wit, of two or three oxen, or of two or three sheep.⁶⁶

[comment] the man who wanted to cut up the animal had salt to sell. and he wanted to say good buy and goodbye at the same time. he wanted a non living arrangement. being is the nature of change - growing and dying [integrity of the moment]. therefore. [value of] meat [leg leg, breast] is a killing arrangement[relationship with animal].

The advantage of metal [eg coin.] is the division of change.

Smith.

If, on the contrary, instead of sheep or oxen, he had metals to give in exchange for it, he could easily proportion the quantity of the metal to the precise quantity of the commodity which he had immediate occasion for.⁶⁷

metal permits an immediate exchange of occasion[time and place of division] - a division of future bodies. money banks on her and money bank rupts her[eg earthbody]. he is in dilemma of division. he is there going nowhere.

The advantage of metal is.

those parts can easily be re-united again; a quality which no other equally durable commodities possess, and which more than any other quality renders them fit to be the instruments of commerce and circulation.⁶⁸

to go out and to come back. to be held in the hand. precious - durable. to go out and to easily be re-united again. simple circulation of blood money. he takes her in again and again and he spends what is in hand. mind bleeding her dry. and she is crying [eg floods] and she is drying [eg droughts] and she is dying [eg dead birds and fish]. and he thinks he always have her in the same place again. he is in oscillation of dilemma [laing].

in oscillation of dilemma mind is ready. ready for his moment of inspiration. his inspiration is in exhaustion. he breaths her in and he spits her out [eg car]. and that is his act of creation.

⁶⁶ Smith, Adam. (1976) [1776] p. 39.

⁶⁷ Smith, Adam. (1976) [1776] p. 38.

⁶⁸ Smith, Adam. (1976) [1776] p. 38.

he is inactive. killing makes him hot - winning wars in war and peace. winning the war in afganistan and gulf and winning the peace in olympic and world. winning the war in trade and winning the peace in diplomacy. killing and cutting warms his heart. mind over matter.⁶⁹

slaved.

The difficulty with metals is Manderville.

Which way shall I persuade a Man to serve me, when the Service, I can repay him in, is such as he does not want or care for?.⁷⁰

According to Smith.

we should find it excessively troublesome, if every time a poor man had occasion either to buy or sell a farthing's worth of goods, he was obliged to weigh the farthing. The operation of assaying is still more difficult, still more tedious, and, unless a part of the metal is fairly melted in the crucible, with proper dissolvents, any conclusion that can be drawn from it, is extremely uncertain. Before the institution of coined money, however, unless they went through this tedious and difficult operation, people must always have been liable to the grossest frauds and impositions, and instead of a pound weight of pure silver, or pure copper, might receive in exchange for their goods, an adulterated composition of the coarsest and cheapest materials, which had, however, in their outward appearance, been made to resemble those metals.⁷¹

[repeating] the metal trade is troublesome [small trade "fathing" and fraud]. the measuring of wealth as metal tedious and difficult.

[comment] the difficulty of measuring. measure - something against something else. problem. movement [eg water]. solution. stop.

he is in [has her in] problem solution - and she is sea and she is earth and she is sky - leave her be and breath in her.

he is in c lock [in time] - and she is in everywhere, everywhere, everynow and everythen - bewhoherenow and be where and then every where and then [she comes and she goes]. she flows.

[comment] measuring coin against coin [eg metal] is measuring coin devaluation [not worth the farthing or fraud].

Smith example depreciation.

The Roman As, in the later ages of the Republick, was reduced to the twenty-fourth part of its original value, and, instead of weighing a pound, came to weigh only half an ounce.⁷²

69 Slavery of mind Lerner, Gerder. (1986) *The Creation of Patriarchy*. Oxford University: Oxford.

70 Smith, Adam. (1976) [1776] [footnote.] p. 38.

71 Smith, Adam. (1976) [1776] p. 40.

72 Smith, Adam. (1976) [1776] p. 43.

Smith generalise [creditors] and sympathise [real].

creditors were really defrauded of a part of what was due to them ..⁷³

his sympathy is with the loss of meaning of money. and his going concern is for interest as compensation.

The difficulty with interest is Manderville.

Which way shall I persuade a Man to serve me, when the Service, I can repay him in, is such as he does not want or care for?..⁷⁴

So interest is Milton Friedman.

In Wellington, 22 April 1981, Dr Don Brash, General Manager of Broadbank Corp [ie of bank.] introduced Professor Milton Friedman as "the most influential economist in the second half of the twentieth century".⁷⁵ [brash was in shop now in national shop front - reserve bank of new zealand.]

[pointed information: limit inflation|depreciation| to preserve the meaning of money.]
 [comment: to preserve the meaning of money in constant depreciation. money is anything therefore everything is depreciated |all past placed on slope and slope all price|. [slope - concerned with determining constant trends in human societies |pareto| eg supply demand].
 [pointed information: money ranks nation.]

Friedman on economy.

it was in The Wealth of Nations that Adam Smith stated what is really the fundamental proposition of economics, the proposition which has been dubbed the "Invisible Hand".⁷⁶

[proposition]

The proposition that, if two people engage in an exchange and are free to do so and if its a voluntary exchange, then they will only engage in that exchange if both parties benefit from it.⁷⁷

[repeat proposition] if people exchange and they are free to do so and if they are free to exchange then they have agreed benefit.

[comment] the long and the short of his chain. exchange is a long chain [web - faucault.] and the short is the fitting of his greed to need [only engage in that exchange if both parties benefit from it].

⁷³ Smith, Adam. (1976) [1776] p. 44.

⁷⁴ Smith, Adam. (1976) [1776] [footnote.] p. 38.

⁷⁵ Friedman, Milton. (22 April 1981a) "The Invisible Hand in Economics and Politics." Wellington, New Zealand. p. 1.

⁷⁶ Friedman, Milton. (22 April 1981a) "The Invisible Hand in Economics and Politics." Wellington, New Zealand. p. 2.

⁷⁷ Friedman, Milton. (22 April 1981a) "The Invisible Hand in Economics and Politics." Wellington, New Zealand. p. 2.

Luxemburg on obsolescence [depreciation].

what matters to capital is the very fact that its products are used.. .

The new consumer must indeed realise the products, pay for their use, and for this they need money.⁷⁸

consumer makes product real by destruction for in destruction of product money is remade.
to pay for another [eg electricity by degrees] need money.

[conclusion] efficient cause [money is convenient - to pay for convenience] masquerading
as origin of product [effectiveness].

mask of convenience.

Mumford.

Robbery is perhaps the oldest of laboursaving devices, and war vies with magic in its efforts to get something for nothing

to obtain women without possessing personal charm, to achieve power without possessing intelligence, and to enjoy the rewards of consecutive and tedious labour without having lifted a finger in work or learnt a single useful skill. Lured by these possibilities the hunter, as civilization advances turns himself to systematic conquest: he seeks slaves, loot, power, and he founds the political state in order to ensure and regulate the annual tribute [cost of running slavery] - enforcing, in return, a necessary modicum of order.⁷⁹

his order reproduces against.

[mumford on sterility of order] the general indoctrination of soldierly habits of thought in the seventeenth century was ... a great psychological aid to the spread of machine industrialism.

In terms of the barracks the routine of the factory seemed tolerable and natural.⁸⁰

modern industrialism may equally well be termed a large-scale military operation.⁸¹

[against - no mind of miser law.]

facing against

smile and lock.

suspicion [hollowness of ugliness].

mind is split and one is with you.

⁷⁸ Luxemburg, Rosa. (1951) [1913] *The Accumulation of Capital*. Routledge and Kegan Paul: London. p. 427.

⁷⁹ Mumford, Lewis. (1963) [1934] p. 83.

⁸⁰ Mumford, Lewis. (1963) [1934] p. 84.

⁸¹ Mumford, Lewis. (1963) [1934] p. 84.

Preliminary remarks.

The preliminary remarks are divided in the following way: first an introduction (A); then a comment by list of contents (B); then a guide to the style of the thesis (C); then an explanation of the title (D).

(A) Introduction

A presuppositional argument for saving life.

This is an introduction to the self. The self is *inside* the patient. And inside madness:

where straight jackets are abolished [correct], doors are unlocked [correct], leucotomies largely forgone [correct], these can be replaced by more subtle lobotomies and tranquillizers that place the bars of Bedlam and the locked doors *inside* the patient [all correct].¹

R.D. Laing (an old young man aged thirty three), 1960.

Following that logic [extrapolating] to the inside of the inside of human being, to the inside of him and her, to the inside of consuming consumer.² To the very inside of being: - to accost infinity. Then I conclude we are a prisoner of a prisoner in prison.

And when a prisoner in prison [eg zeno] finds something alive [eg mouse, eg spider, eg insect, eg woman, eg man, eg child] he puts something in prison to keep self alive [refer to zeno for this insight into human kindness].³

That is why R.D. Laing wrote:

all our frames of reference are ambiguous and equivocal.⁴

As a philosopher I frame them normality, and sanity, and freedom. For the public they are framed Law and Disorder [normality], Right and Wrong [sanity], Good and Bad [freedom] [refer to orwell for the popularisation of idea in geographic democracy].⁵

¹ Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. page 12.

² Erving Goffman, author of *Asylums*, favoured the term frame analysis for extrapolation. See his work of the same name. Gregory Bateson analysed the critical junctures across a series of works. For the compendiums see Bateson, Gregory. (1972) *Steps to an Ecology of Mind*. Chandler: San Francisco. Bateson, Gregory. (1991) *A Sacred Unity: Further Steps to an Ecology of Mind* (ed) Rodney E. Donaldson. Harper-Collins: New York.

³ Zeno. (1968) *Life*. Stein and Day: New York. For a mainly existential analysis of the point see: Fromm, Erich. (1942) *The Fear of Freedom*. Kegan Paul: London.

⁴ Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. page 11. Laing was on to the truth of existence.

⁵ Orwell, George. (1983) [1949] *Nineteen Eighty-Four*. Penguin: England.

Evidence: Ambiguity in the public sphere (the philosophy frame is interated in square brackets).⁶

(a) Normal relations are paralysed (defining geographic example is U.S.A.)

Control question: Would you rather be dead or Red.

Control answer: I would rather be dead than be one of them Reds. [dead]

(b) Ethics are finalised (current example):

Control question: At the end of the day...

Control answer: I would rather make a material gain than be a dead loss. [dead, mechanical]

As a philosopher I sum up:

(c) Freedom of being unrealised:

Essence of Question: Are you soul or soulless, alive or just living.

Quintessential Answer: Sometimes I wonder who I am [dead, mechanical, soulless].

As a philosopher I example equivocation while - in the same sequence - killing the earthen being:

Vandana Shiva states a freedom premise and draws the dualism:

freedom is indivisible [premise],

not only in the popular sense that the oppressed of the world are one, but also in the unpopular sense that the oppressor too, is caught in the culture of oppression.⁷

Now Shiva connects culture of oppression to a singular mind:

the crises that the maldevelopment model [culture of oppression] has given rise to cannot be solved within the paradigm of the crisis mind.⁸

Now Shiva connects crisis mind [alienated] to life:

creating and conserving life is lost to the ... alienated.⁹

Now Robin Morgan examples equivocation [lost, paralysed] in the political sphere - the most urgent - and validates Laing's conclusion: anyone who is normal in a dualistic world is crazy.

[the normalisation of terror] just went on and on ... But - and I say this as no criticism of you because I did the same thing - didn't you ever notice how they dealt with it? With

⁶ By anecdotal interrogation of individual human being: Socratic method.

⁷ Shiva, Vandana. (1989) *Staying Alive: Women, Ecology and Development*. Zed: London. page 53.

⁸ Shiva, Vandana. (1989) *Staying Alive: Women, Ecology and Development*. Zed: London. pages 46 and 2.

⁹ Shiva, Vandana. (1989) *Staying Alive: Women, Ecology and Development*. Zed: London. page 42.

keeping us calm and convinced that we weren't in here, captives, refugees, hostages? Didn't you ever notice what they would do after disasters? They would set up more study panels, survey committees, investigatory commissions. They would ask questions like:

How can human beings assimilate this kind of experience?

How can people better accommodate themselves to stress?

What are the psychological effects of living under conditions of violence and repression?

...I realized that the psychological effects were what they termed sanity [conclusion].¹⁰

The effects follow from the scientific questions. So in this thesis I show lost pervades science: philosophical, logical, mathematical, physical, biological, psychological, economical and social studies - and reverberates in common speech defining action.

Intermezzo: A Flashback to question of normality in Christianity (an exemplar of monotheistic religion):

(d) Parallel paralysis:

Control Question: Where do you go at the end of the day.

Answer to formula: To Heaven or the Devil in Hell.

(Now intermezzo past, so forward to connect pervasive lost to everyday meaning of freedom, now treating the earthen body as nature of me [human], to prepare for interpretation into the freedom of nature to be.)

Restating the subject and the question:

Freedom of being unrealised:

Essence of Evocation: Are you alive or just living - ensouled or soulless.

Quintessential Equivocation: Sometimes I wonder ... who I am. [dead, mechanical, soulless].

Therefore, our nature to other [that is, nature to be], or, my relation to thee, as a construction of social reality [constructed because unrealised], is, in cosmological frame [ie treating freedom unlimited], as follows:

¹⁰

Morgan, Robin. (1989) *The Demon Lover: On the Sexuality of Terrorism*. Methuen: London. pages 319-320. For generalisations see: Spretnak, Charlene. (1991) *States of Grace: The Recovery of Meaning in the Postmodern Age*. Harper: San Francisco. pages 14-15 and page 84; For the same conclusion see: Waring, Marilyn. (1988) *Counting For Nothing*. Allen and Unwin: Wellington, New Zealand. pages 14, 16, and 37.

The fundamental presupposition which makes the caste system necessary is that reality and immortality are one and that this eternal state of being is by its very nature the opposite of everything that one associates with mortal existence.¹¹

Harold Gould (summing up the nature necessitating sacrificial organisation), 1987.

(Now, to validate the fundamental presupposition of social construction, first check reality and immortality are one and the same, and then interpret; the philosophy is in square brackets.)

Reality is inside me [mortal] and immortality is thee [other], therefore me opposite thee [and mortal opposes other with death].

(Now shifting subject from immortality [doublethink: the opposite of everything that one associates with mortal existence] to mortality in the political sphere while retaining the question, and doing so by definition for evidence; the philosophy is in square brackets.)

opposition

positional war [root example: thumb opposing hand].

The subject matter is strategic war, therefore the subject matter is sacrifice [and saviour].

(Now comes the analogic for shifting subject matter, still on the same question: who; the philosophy in square brackets.)

The question of war (or sacrifice) is why sacrifice (or war), and the final answer is immortality. [heaven yoked to death]

Interpretation.

The necessary opposition of reality and immortality translates to the following dilemma for the scientist (in any case):

The advancement of science promotes material welfare; many great and good men of science see in this fact a moral basis for a religion of science - Julian Huxley for instance. In any case, everyone sees the advancement of science as an irreversible process so that to regard it pessimistically would leave a man of science with the option of committing suicide or going mad.¹²

G.W. Von Zedlitz, Emeritus Professor of Modern Languages, 1946.

(Note. Read "In any case" as the social construction, and social construction as inclusive of all, using all as in: all progressively using technology [ie applied mathematicians].)

¹¹ Gould, Harold A. (1987) *The Hindu Caste System: The Sacralization of a Social Order*. Chanakya: Delhi. p. 119.

¹² Zedlitz, G.W.Von. (1946) "Tommy: A Personal Memoir". In *The University and the Community*. Victoria University College: Wellington. pages 282-302. page 297.

Zedlitz precisely splits pessimism off mind. There are many words for the degrees and disorders of pessimistic mind. (See, for detailed example, the drug pushers [chemical doctor, eg pharmacist,] for a set of statistics couched in customer language, or the additives and preservatives in food consumption, eg sugar and fat - pure and artificial. Existentially: angst.) Pessimistic mind inhabits the highest places.

Therefore:

If Necessary to nil pessimism, Then: privatise and localise and individualise and trivialise suicide, madness, and failure [nowhere here] - and push the religion of science as a success so that everyone sees.

Conclusion: Madness is in a chaining action [oscillation].

(Now locating postmodernist fashion in Cartesian clarity; the philosophy is in square brackets.)

Intermezzo: In postmodern philosophy [mathematics switched from classical to quantum mechanics] nature flicks from simple opposition to multiple opposites cast as indeterminately different.¹³ The consequence is analogical: paralysis of existing senses.

Here's a couple of evidential postmodernisms to show the kind of picture mind devolves (the philosophy in square brackets):

(a) Dead body: The parents of a suicidal son are asked to reflect on their failure:

Father: I knew him... I knew the boy in him.

Mother (forwarding father): I guess we didn't know him at that point in his life [tears of loss are wiped away].¹⁴

As a social construction: parents opposite offspring, splitting the nuclear family. In physics: the location of failure to a point in time, a point to a time of reducing space. Philosophic summation: obliteration of privacy.

(b) Live idea: Idea disseminated (through media: Newspaper, Radio, TV, Film, Video, Song - and the stars and star makers of).

....traffic accident...

¹³ For a philosophic summary of the postmodernist on self identity (Derrida, Foucault, Lacan, Lyotard, Deleuze and Guattari, Bataille) see: Hollinger, Robert. (1994) *Postmodernism and the Social Sciences: A Thematic Approach*. Sage: London. pages 113-117.

¹⁴ program name and channel? Friday, 30th of August 1996.

[accidents are statistically predictable, therefore the error is explicable, therefore: accidents an increasing sum in the order of traffic... .]

Now postmodernism grouped under science, so I'm returning to the main line, to return the cleavage of who [nowhere here, every one] into the inside of being (for a lasting touch in rhythm and rhyme; the philosophy is in square brackets).

Cosmological conclusion [the inside of the outside or the outside of the inside]:

Man is hemmed in by how little he feels: I am earthen being; and how much he thinks: I see light.

(synonyms: the world is activated as a dilemma; a walking, talking, standing contradiction; a living dying; a head without a heart, a mind without body; a body without soul, a foot without step; earth without heaven, and being without nonbeing; in single words life is inactivated, disconnected, shorted, mated.)

I show anger: I parody dualism in a sarcasm:

Desire for order is blind to the sight of self on the self.

So my action is: grappling with all ends of paradox.

Comment by List of Contents

In the opening scenes the lights are doused, and sight is blind.

dark-light

In this excerpt I source the figure that has dominated the writing of Western history in the modern era.

In his famous poem, the Africa, Petrarch (d. 1377) divides Western history into three parts: the classical age, the dark age, and the emerging modern age. Petrarch's partitions configure the modern age as dispersing the darkness and shining forth in the form of pure radiance.

dark age ... forgetful ... root symbol [the thesis].

In the context of this work the Enlightenment is an endarkening, and the modern era rooted in the forgetful. The thesis intends to specify the temporal limitations of the endarkening.

blind-sight

In this excerpt I examine saintly action in the modern era through the Zen flower Masters of Japan. The Masters include the exerpt's author (she is one of them).

From morning until late in the evening the one form of the flower Masters is widely admired. Then the flower Masters cut and

bury the flowers and commemorate the sacrifice with a scene bearing names.

empty - filledwithfeeling [the method].

In the consciousness of this work the flower Masters are blind to the beauty of fading. In the method of this work I am fade - and lost, I am, therefore, filled with the empty feeling. (The dualistic speculation emptinesses are paradoxed is later affirmed.)

the political philosophy of being and nothing

Subject: Contemporary context. The political and philosophical slate is wiped clean.

In this chapter I draw on Orwell's Nineteen Eighty-Four to personalise politics, and the person [O'Brien and Winston] increasingly solipsistic and consequentially increasingly nihilistic [nothing].

I agree with Orwell that the heart of heartlessness [nihilism] is doublethink: the mechanism that turns something into nothing, and back again as required. I conclude with the contemporary policies of nihilism represented as an internal report of the Thought Police.

On the way I depict nihilism in the scientist's big bang theory of universality, and portray postmodernism as an inflection. On the way I relate beauty and truth to good, and good to slavery, and slavery to immortality and omnipotence. I quote Orwell to classify the thesis as a study of the prevailing mental condition of controlled insanity [page 11].

the scope of the study

Subject: Serialised definitions for the purpose of grasping the prevailing condition.

In this chapter the prevailing mental condition of controlled insanity is scoped to the mental condition that prevails over the earth, the mental condition that prevails over the earth to the legitimacy of rape, murder and plunder, and the legitimacy of rape, murder, and plunder to the market for the freedom of the earth, and the market for the freedom of the earth to neoclassical economics, and neoclassical economics to the economist.

Through the definitions of energy, matter, entropy and mass, I expose the nihilism in physics, and therefore the nihilism of

science, and therefore the nihilism of scientific mind [eg economist].

Uranus is defined. I introduce the metaphor of up.

the one

Subject: Introduction to the Prevailing Condition. Of Nothing: The philosophy of one mind.

In this chapter I characterise the world of the mathematical physicist. To simplify I revert the numerical system to binary code - zero and one, nothing and all.

In this world I introduce her as zero through definitions of zero. In this world the mathematical physicist is one. I introduce him as one through the philosophy of Neoplatinism, and while philosophising I parallel the consequential research methodology of particle physicist's, and counter the advertised origin of the numeration system in primitive people.

I initiate the metaphor of her as body, and body as scent, sound, colour, texture, taste and smell, and I initiate the metaphor of him as intellect, and intellect as everything seeking to make something into nothing. By this representation he, as scientific knowledge of cause, aims to imprison her in predictable effects. Personifying the scientific mind as a human being, he is split into mind (knowledge) and body (effect). In a word, schizoid.

forming guilt

Introduction to the nature of Prevalent's nihilism: Exploring the being and nothing of the divided self.

The scientist qua scientist believes he escapes from responsibility for the application of scientific knowledge. In this chapter I plumb, through Kierkegaard's conceptualisation of the dreadful, the depth of guilt that results from the scientist's denial of responsibility for the construction and use of knowledge, knowledge aimed at negating bodily being. I conclude science is obscene.

I see scientific education is a policing of thought (indoctrination). So I unify social and physical sciences and parallel the fragmentation of matter by physics (exploding) with organisation by isolation (atomism). And, having pulled science together I parallel fucking [page 49] with the theology of christianity [page 51], science, and physics.

I introduce Gaea, the earth body. She emerges from Chaos [page 55]. The mathematical physicist studies, that is rapes, chaos. Her emergence is appearance, and his causality reality [61]. I show the rape initiating modern science [64]. I trace rape to orgasm, and the stimulation (acceleration) of orgasm to the pain of frustration. I point rape to consciousness in isolation (for example, Descartes), and counter point to consciousness consciously sensitising (Robin Morgan). In isolation he moves to hate, and in hate - hatred - the rage goes on and on till rage rages at hate, and he is lost.

situate

Proposition: Return to sense.

The capacity for being, as in being here and now, is found in bodily sense.

one language

Background of the problem.

This chapter traces the deductive reasoning of geometry. One is defined as divide and conquer, or as analyse and synthesise, discriminate and integrate, squares of the right angle and hypotenuse. The initial focus is on the transition to modern belief: the Italian Renaissance - where the modern era began. The focus then moves backward to take in the Greek roots of reasoning in Euclid's formulation, Plato's philosophy, and Pythagorean form. The background figures Pre-Socratics and Prehistoric people [page 92]. Moving forward, Hegel's one versus other is leavened lightly through the work. Marx's dialectic logic connects capital [on page 288-289] and consciousness [on page 289-291] and commodity trade [page 289]. I treat capital as: in decomposition. Marx does the same. I treat decomposition as death and decay. Every effort is made to define into the terms of the thesis all persons defining of their age.

I thank Preserved Smith for the guided tour of the Reformation in its proper relations to the economic and intellectual revolutions of sixteenth century science [on page 78].

zero

This chapter backgrounds zero through the algebraic route. The Renaissance inherited zero from the Arabs, and the Arabs from the Indians. Therefore Sanskrit literature. The Indo European root defines zero as nothing of something [page 107]. An introduction to Upanishadic philosophy sustains the definition. Then a tight

focus on the problematic of instructing women in the use of zero in contemporary garb. Interspread are illustrations of sacrificing women. Then a focus on the ins and outs of mathematical training [from page 108]: a close up on indoctrination into mathematics, and a close on how mathematicians view the senseless world.

The quotes on language [page 100] support the interpretation, and prefigure final arguments. All the previous analogies apply.

destiny

To summarise. The theology of zero and one is defined as sanctification by sacrifice - slavery sanctifying mastery. The origin of words is the primordial parallel. The relevant vantage for political instruction on brahmanhood is therefore the castlessness - the nothingness - of the Indic religion (untouchables, woman in suttee, and nature).

The terms of reference for the systematic sacralising of a social order specify sacrifice. The opening section develops the referential relations of the religion. The terms of mathematical physics are laid out by Galileo [page 127]. Contemporary illustrations, first from politics, then from mathematical history, are interspread. The conclusion is evidential: testimony of the moral significance of action is concretised [made real] for fidelity [page 130]. Then begins a sociological and psychological study of confluences splitting there from here [page 130]. Absent from the analysis is the background hate. I introduce the world of There by repeating Russell's logical definition of objectivity [page 133].¹⁵ For the rest, the subject is a paradoxing of the incoherence of mathematical proof with a list of conquests [page 138], and a conquered [page 140].

The quote showing the spread of Indo-European grammar [page 122] introduces the Rg-veda, and backgrounds final arguments.

transcendence.

Subject: Maintaining sacrifice in the mundane.

I example the world of Here as reality paralleled with illustrations of his fear of death. Transcendence requires remaining irretrievably entangled in the caste system [page 143]. The push and pull of the Law of Economics and Disorder is examined. The mathematics is modelled [page 151]. Problems in

¹⁵

We never know what we are talking about, nor whether what we are saying is true. Russell on the abstraction of science.

mathematical solution are listed and classified [page 156], and the category amplified [from page 156].¹⁶

the ritual continuum.

Subject: The Incarnation of Brahman as Purity.

The inevitability of indeterminacy is historicised. Zeno paradoxes the infinite and infinitesimal error, while mathematical truth is rationalised, philosophised [page 179], and sanctified [page 185]. Lilavati [from page 186] is a portend.

immortality.

Subject. Varna: The immediate mundane context of everyday life.

The opening principles varna in terms of the sacred and profane, and examples. The general subject - symbolism [the determinate of varna] - is announced [first and only title, page 193]. The cosmological symbol tops page 203 as an unheard sound. The prototype of the Law of Causation is exhumed [page 206].¹⁷ The quote on Platonism is an explication in terms of vana of Lipman's classification of all working mathematicians as Platonists [mentioned on page 139].

The language lesson [page 191] and the language program [page 194] are relevant to their respective linguistic and logical settings, and prefigure final arguments.

untouchable.

Subject: The mathematical touch.

When the sub title is announced on page 215, consider using the prototypical metaphor on page 191 as an example for the logic. A modern example of sanscritisation is the translation of Chemistry [cell bodies]. Brock's update on Slater's urge at the bottom of page 231 is general enough to apply to the after World War Two revision of the curricula: dependent on a knowledge of advanced mathematics.

Note. Mathematical knowledge [fundamental constant] has already been connected to the computer, to isolation, to physics, philosophy, and objectivity [pages 58-59]. Clearly, the acceleration of computers [page 58] accelerates Slater's

¹⁶ The definition of information theory as statistical mechanics [page 158] implicates systemstinking. See, for example, Kramer, Nic J.T.A. and de Smit, Jacob. (1977) *Systems thinking: Concepts and Nations*. Martinus Nijhoff. Leiden. pages 3-5.

¹⁷ The one that is many.

projection of theoretical physics into chemistry [page 231], and I might add biology, economics, and language and social studies too.

purity.

Subject: Touched.

Equality in the quest for salvation (regardless of status) sanctifies the whole [page 232]. The conclusion is the whole can only be put to the test in physics [page 254].

The undoing of logic continues. The symbol is revealed as arbitrary marks, which speak only to eye [page 238]. In the context of setting Renaissance art into the thesis, the material on perspective [page 245] prepares the reader for visualising the projection of objectivity through one eye. Leibniz illustrates seeing everything once and for all [page 250].

The annulment of consciousness in the mind is placed in the Newtonian world.

the order of how things go.

Subject: The construction [physics] of being.

Kline restates the container metaphor [page 261]. The subject of perspective [reduction, algebra, metonymy] is introduced [page 261] and the principles follow. Mind fixes eye's attention to the clock [page 266], Newtonian gravity follows Universal Time [page 266], and science counts Julian days [page 273]. All rules are zeroed.

In the following chapter the annulment is updated.

going light.

Subject: The is of being.

The philosophy of being as conscious and unconscious takes place at light speed [from page 283]. The cosmology and philosophy is introduced [from page 282]. The acceleration of time as energy, and energy as money connects the Newtonian world [from page 288]. Weyl's mathematical consciousness detaches as the constant of time [page 301]. Three studies on the being of detached follow.

These arguments close the major thesis: the obscenity of objectivity and (implicitly split) the depravity of the subjectivity of objectivity.

The main argument is traced in physics and economics, with other subjects holding a corollary relation.

In the final chapter I restate the problem illustrating the economics.

things.

Subject: Is.

The morality of economics [from page 308] and the economics of money [from page 321] hold the stage. Economists' handle the stage, and mathematical physicians [brahman] stage the economists - all on the opening page [307]. In act one the father of economics disowns intentional harm. I shadow his invisible hands... and cite the dissociation of sensibility.

(Thanks to John and Harriet Mill for staging the Applications from the Principles.¹⁸)

The restatement of the problem throws up, again, the limitations of words to adequately convey the morality of actions and their reactions.

Guide to Style

Title: shifting respect.

Subtitle: shifting Perspective.

heading.

an underlined heading and period is a major heading. for example, shifting respect.

an underlined heading is a minor heading. for example, shifting respect.

when indented with a quote, a minor heading refers to the quote.

a sub heading is identified by repetition, and may be a single word or words. for example, the phrase "For One" repeated through "the one" chapter introduces a concept in the philosophy of The One. again, the term "There." repeated through the end of the destiny chapter, and the term "Here." repeated through the beginning of the following chapter, are subheadings.

¹⁸

Mill, John Stuart. (1965) [18 8] *Principles of Political Economy with Some of their Applications to Social Philosophy*. Scentry: New York. For Harriet's acknowledgement see Mill, John Stuart. (1924) [1873] *Autobiography*. O.U.P: London. pages 209-210.

sometimes headings are preceded by an introduction.

sentence.

capital unnecessary if full stop retained therefore decapitalise. when decapitalise importance of all words emphasised, and sentence consequently simplifies. simplification of punctuation follows.

this is my voice, i speak as i do.

paragraph.

used to space thought. a sentence is often given as a complete thought, and a paragraph as the elaboration of a thought. single sentence paragraphs take the form of propositions to accelerate the argument.

language.

definition: symbolic representation of the world [world ie body].

the philosophy of language is as follows:

metaphor is the omnipresent principle of language [richards]

and

the thought is the language [wittgenstein],

therefore

metaphor is thought [bateson].¹⁹

redefinition: mind representing body.

re phrasing: presenting body in mind to mind.

now, in the theology of science, the following question is raised for the metaphor of cause and effect [determinism]:

...how can we possibly test, or improve upon, the truth of a theory [theory, model, metaphor] if it is built in such a manner that any conceivable event can be described, and explained, in terms of its principles? ...²⁰

¹⁹ Richards, Ivor A. (1936) *The Philosophy of Rhetoric*. Oxford University Press: New York. Shand, John. (1993) *Philosophy and Philosophers: An Introduction to Western Philosophy*. UCL Press: London. Bateson, Gregory. (1991) *A Sacred Unity: Further Steps to an Ecology of Mind* (ed) Rodney E. Donaldson. Harper-Collins: New York.

²⁰ Feyerabend, Paul. (1975) *Against Method. Outline of an Anarchistic theory of Knowledge*. New Left Books: London page 45.

the relevance of this question follows from the recognition of scientific cause and effect as the grounding for the prevailing organisation of everyday life.

feyerabend comments on the political support for science as a self justification.

The myth ...therefore ...continues to exist solely as the result of the effort of the community of believers and of their leaders, be these now priests or Nobel prizewinners.

This, I think, is the most decisive argument against any method that encourages uniformity... Any such method is, in the last resort, a method of deception.²¹

[uniformity - in the form of cause and effect.]

in the purpose of this work the method of deception is - in the same sequence - violent. in the philosophy of this work the sight, sound, touch, taste, and the smell of body is real - integral.

in the philosophy of this work language [eg words] is a say to body. therefore reaching the other requires playing with other, and given the uniform deception the following question arises:

who today wishes to give personal expression to reality cannot avoid discussing a reality that has already been spoken of.²²

the difficulty of speaking in "a reality that has already been spoken of" is that the language that has already been spoken of is established in a society ground on mastery and slavery so - how do i get out of there - to freedom of personal expression. and when in freedom how do i appeal to the other if the other is in mastery and slavery.

if the assumption in this circumstance is: out of my context, then, to the extent I am taken out of my world, understanding as an attempt to reach my existence fails. and understanding will fail if taken out of my context and held in a mind still in objective subjective formation.

understanding - of context - is required. translating into the terms of his existential phenomenological method:

The art of understanding those aspects of an individual's being which we can observe, as expressive of his mode of being-in-the-world, requires us to relate his actions to his way of experiencing the situation he is in with us.²³

²¹ Feyerabend, Paul. (1975) page 45.

²² Luijpen, William A. (1969) [1960] *Existential Phenomenology*. Duquesne University Press: Pittsburgh. page 266.

²³ Laing, Ronald D. (1960) *The Divided Self: An Existential Study in Sanity and Madness*. Penguin: London. page 32.

and being-in-the-world is:

not so much an attempt to describe particular objects of his experience as to set all particular experiences within the context of his whole being-in-the-world²⁴

i demonstrate my recognition of the context of his world by the representativeness of quotes from every major discipline of science.

couplets.

repetition of an idea.

as an example in a single line [page 106].

They see how. He see not who.

they see the Aristotlean question of how [how - the efficient cause]. and he [his mind] is inside they, hence they. the enclosure of he in they follows from reviewing the presupposition he is the master and therefore determines the mind of they [eg public mind ground on scientific mind]. the couplet - He see not who - compliments what he minds by pointing to what he misses. he misses who - being, the ontology of existence.

the couplet, counterpoint, compliment, is used throughout the thesis.

a large couplet is the acceleration of the presentation of ideas through the work. in the penultimate chapter "going light" the presentation is rapid. acronyms are evident [eg wbe for world book encyclopedia, oed for oxford english dictionary], introductions encrypted [eg "According to David Park" on page 270 becomes "Park" and "Park sums up Newtonian motion" on page 274], and my voice becomes longer as i assume my reader closer to my world. and in my world i acknowledge source of idea in square bracket in text, and i speak at length on quotes, for example, three times on Weyl from page 301 [pointless, less, pointlessness].

the complementary couplet of the final chapter counterpoints the contrast in our worlds by returning to the pace and, initially, to the grammar of the beginning.

in the final chapter the analysis turns to words and to words of numbers. in the final chapter the analysis of the construction of words, and numbers as words, is complimented by the subsequent

²⁴

Laing, Ronald D. (1960) page 17.

analysis of the construction of numbers as representing the real in everyday life [ie coin].

throughout the work all that is acknowledged as genuine is the sense of existing [see for example the chapter on situate] and the sense of her greater being as groundandbeing - the being of all ground [eg night and day and seasons of way].

throughout the work i counter the conclusion of lines of argument with a point to her being - my greater being.

sometimes a couplet is a repetition in kind to accentuate concentration. for example "matter on matter on matter" represents an increase in matter in a space as in an astrophysical black hole [page 12]. latter the couplet "money on money on money" is used to depict the accumulation of capital in hand [page 272].

oftentimes a couplet is inside and out. for example [page 258] i show the department of social welfare [for social welfare read private poverty as indicated by the orwellian chapter opening politics] punishing mrs jones [making her suffer]. i do so in physics, mathematics and economics - all at once. close to the centre is an existential phenomenological disjunction - he is not in mrs jones despair. and outside mrs jones despair, her despair is zero for him. an outside couplet is that the case of mrs jones follows an outline of the principles of law, and mrs jones is introduced as a case in a university public law exam. the complement, consistent with the preceding legal principles, is that the injustice of poverty would probably score nothing in a test of law - just law.

square brackets.

a commentary, sometimes a reference to source, sometimes an example, sometimes a rephrasing.

in the chapter on immortality i begin to use a specific phrasing.

she is here [i am with her]

the square brackets constitute a reverence for speaking of my self in the presence of, or in writing on the same line as, greater being. in her presence i simply state my relation with her. there is no end to this relation so there is no stop to the sentence.

eg

she is here she is going nowhere [i am with her]

in this specific form i voice my voice on the next line preceded by three dots, that is ... to indicate the presence of silence before speaking of my experience.

eg

she is here she is going nowhere [i am with her]

... i wait.

dash.

a rephrasing, or an interjection, or, when following a single word within square brackets, a denotation.

italics.

a verb - a meaningful word, a word meaning full in my existential context. in other words - filled with feeling.

eg [page 172]

when she is in him there infinity.

infinity *meaning.*

thus, when she is in him, or, in other words, when he is in her, there - ie being somewhere else - is here. here is in sense and when in her can sense infinity ie gestalt greater being. the experience of whole fills all there is with meaningfulness of being alive in the world - the beauty, for example, of being speck and star, self and all.

quote.

an indented and referenced statement.

eg.

the only reason for being cryptic is too much is said.²⁵

Explanation of Title

bewhoherenow

if mind here and if mind here at this now, then, for this now being is who they are. and the duration of who [as here and now] is the measure of authenticity of being. who is the ontological

and cosmological being. and there are degrees of existing.
degrees of being who here now.

as in to be, that is a definition of the verb be.

philosophy of existing sense

being is determined by the nature of being and the nature of our
being determined by senses. [ref descartes] we are therefore who
we are to the degree we are in our senses here and now.

i ground the thesis on sensing greater being - denoted, for
example, by reference to the rhythms of night and day, and the
seasons of way - and i ground the thesis on sensing being, for
example through eyes and ears - denoted by black and white, and
soundlessness.

i ground all ends of paradox.

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