

Zen and the Art of Golf

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Preamble

If I cannot be certain at least I can conjecture that I have hypothesis.

"If old truths are to retain their hold on men's minds they **must be restated** in the **language and concepts** of **successive generations**"

The Constitution of Liberty :Author(**F A Hayek**) :Year(1960) Age(61) :Keyword(Group Development Economics, Sociology) https://en.wikipedia.org/wiki/The_Constitution_of_Liberty
<https://archive.org/details/in.ernet.dli.2015.553409/page/n5/mode/2up>
<https://iea.org.uk/sites/default/files/publications/files/Hayek%27s%20Constitution%20of%20Liberty.pdf>

"(N)o man's mind can possibly lie wholly at the disposition of another, for no one can willingly transfer his natural right of free reason and judgment, or be compelled so to do. For this reason government which attempts to control minds is accounted tyrannical, and it is considered an abuse of sovereignty and a usurpation of the rights of subjects, to seek to prescribe what shall be accepted as true, or rejected as false, or what opinions should actuate men in their worship of God. All these questions fall within a man's natural right, which he cannot abdicate even with his own consent."

Ethics :Author(**Baruch Spinoza, Benedict de Spinoza**) :Year(1677) Age(45) :Keyword(Philosophy Ethics) [https://en.wikipedia.org/wiki/Ethics_\(Spinoza\)](https://en.wikipedia.org/wiki/Ethics_(Spinoza)) <https://www.gutenberg.org/ebooks/3800>
<https://oll.libertyfund.org/people/benedict-de-spinoza>

A Treatise Of Human Nature :Author(**David Hume**) :Year(1738) Age(27) :Keyword(Individual Philosophy) <http://www.gutenberg.org/ebooks/author/1440>
https://en.wikipedia.org/wiki/A_Treatise_of_Human_Nature
<https://plato.stanford.edu/entries/hume-moral/>

I, (like T. H. Huxley), rate Hume's work quite highly of all I have examined. He is authentic - maybe could be seen as a bit arrogant - and keen for success ("These symptoms of a rising reputation gave me encouragement") - but whatever the personal criticisms - there exists in his writing some real exploration and hypothesis which can be examined and discussed. David Hume, himself, seemed not to rate his early work, *A Treatise Of Human Nature*, very highly, preferring his later work, *An Enquiry Concerning the Principles of Morals*.

David Hume was very self aware and in **Essays** writes about his own life in **My Own Life** - as he approaches death. He highlights **common problems at the time** which he did not suffer from during his life - most men suffering from **calumny** (slander) from women "I never was touched or even attacked by **her baleful tooth**" and he was not attacked by the civil and religious **Zeolots** despite - "I wantonly exposed myself to the **rage** of both civil and religious factions" (*liberty Fund - Essays Moral, Political, Literary* (LF ed.) <https://oll.libertyfund.org/title/hume-essays-moral-political-literary-lf-ed>)

He tried his hand at history.

"I then formed the plan of writing the History of England; but being frightened with the notion of continuing a narrative through a period of 1700 years, I commenced with the accession of the House of Stuart, an epoch when, I thought, the misrepresentations of faction began chiefly to take place. I was, I own, sanguine in my expectations of the success of this work. [xxxvii] I thought that I was the only historian, that had at once neglected present power, interest, and authority, and the cry of popular prejudices; and as the subject was suited to every capacity, **I expected proportional applause. But miserable was my disappointment: I was assailed by one cry of reproach,**

disapprobation, and even detestation; English, Scotch, and Irish, Whig and Tory, churchman and sectary, freethinker and religionist, patriot and courtier, united in their **rage against the man**, who had **presumed to shed a generous tear for the fate of Charles I. and the Earl of Strafford**; and after the first ebullitions of their fury⁷ were over, what was still more mortifying, the book seemed to sink into oblivion. Mr. Millar told me, that in a twelvemonth he sold only forty-five copies of it.”

The **tyrant** is not a new figure in history - nor does it seem that the **tyrant ceases arising in any society**.

https://en.wikipedia.org/wiki/Thomas_Wentworth,_1st_Earl_of_Strafford “In 1628, Wentworth was one of the more vocal supporters of the **Petition of Right**, which **attempted to curb the power of the King**.[2] Once Charles had grudgingly accepted the Petition, Wentworth felt it appropriate to support the crown, saying, **“The authority of a king is the keystone which closeth up the arch of order and government”**.[5] He was consequently branded a turncoat.[2]”

https://en.wikipedia.org/wiki/Petition_of_Right “The **Petition** remains in force in the United Kingdom, and parts of the Commonwealth. It reportedly influenced elements of the Massachusetts Body of Liberties, and the Third, Fifth, Sixth and Seventh amendments to the Constitution of the United States.” https://en.wikisource.org/wiki/Petition_of_Right ..” **IV.** And in the eight-and-twentieth year of the reign of King Edward III, it was declared and enacted by authority of parliament, that no man, of what estate or condition that he be, should be put out of his land or tenements, nor taken, nor imprisoned, nor disinherited nor put to death **without being brought to answer by due process of law**... **V.** Nevertheless, against the tenor of the said statutes, and other the good laws and statutes of your realm to that end provided, divers of your subjects have of late been **imprisoned without any cause showed**; and when for their deliverance they were brought before your justices by your Majesty's writs of habeas corpus, there to undergo and receive as the court should order, and their keepers commanded to certify the causes of their detainer, no cause was certified, but that they were detained by your Majesty's special command, signified by the lords of your Privy Council, and yet were returned back to several prisons, **without being charged with anything to which they might make answer according to the law**. **VI.** And whereas of late great **companies of soldiers and mariners** have been dispersed into divers counties of the realm, and the inhabitants against their wills have been **compelled to receive them into their houses**, and there to suffer them to sojourn against the laws and customs of this realm, and to the **great grievance and vexation of the people**.”

Adam Smith wrote about David Hume’s Last days in a letter to William Strahan. April 18 1776.

<https://oll.libertyfund.org/title/hill-letters-of-david-hume-to-william-strahan>

...“Mr. Hume’s magnanimity and firmness were such, that his most **affectionate friends** knew, that they hazarded nothing in talking or writing to him as to a dying man, and that so far from being hurt by this frankness, he was rather pleased and flattered by it. I happened to come into his room while he was reading this letter, which he had just received, and which he immediately showed me. I told him, that though I was sensible how very much he was weakened, and that appearances were in many respects very bad, **yet his cheerfulness was still so great, the spirit of life seemed still to be so very strong in him**, that I could not help entertaining some faint hopes. He answered, **“Your hopes are groundless**. An habitual diarrhoea of more than a year’s standing, would be a very bad disease at any age: at my age it is a mortal one. When I lie down in the evening, I feel myself weaker than

when I rose in the morning; and when I rise in the morning, weaker than when I lay down in the evening. I am sensible, besides, that some of my vital parts are affected, so that I must soon die." "Well," said I, "if it must be so, you have at least the satisfaction of leaving all your friends, your brother's family in particular, in great prosperity." He said that **he felt that satisfaction so sensibly**, that when he was reading a few days before, Lucian's Dialogues of the Dead, among all the **excuses which are alleged to Charon for not entering readily into his boat, he could not find one that fitted him**; he had no house to finish, he had no daughter to provide for, he had no enemies upon whom he wished to revenge himself. "I could not well imagine," said he, "what excuse I could make to Charon in order to **obtain a little delay. I have done every thing of consequence which I ever meant to do, and I could at no time expect to leave my relations and friends in a better situation than that in which I am now likely to leave them; I, therefore, have all reason to die contented.**" He then diverted himself with inventing several jocular excuses, which [xlvi] he supposed he might make to Charon, and with imagining the very surly answers which it might suit the character of Charon to return to them. "Upon further consideration," said he, "I thought I might say to him, Good Charon, I have been **correcting my works for a new edition**. Allow me a little time, that I may see how the Public receives the alterations." But Charon would answer, "When you have seen the effect of these, you will be for making other alterations. **There will be no end of such excuses; so, honest friend, please step into the boat.**" But I might still urge, "Have a little patience, good Charon, I have been **endeavouring to open the eyes of the Public**. If I live a few years longer, I may have the satisfaction of **seeing the downfall of some of the prevailing systems of superstition.**" But Charon would then lose all temper and decency. "You loitering rogue, **that will not happen these many hundred years**. Do you fancy I will grant you a lease for so long a term? Get into the boat this instant, **you lazy loitering rogue.**"

An Enquiry Concerning the Principles of Morals :Author(**David Hume**) :Year(1777) Age(66)

:Keyword(Individual Philosophy Morals) <https://oll.libertyfund.org/titles/hume-enquiries-concerning-the-human-understanding-and-concerning-the-principles-of-morals>

<https://www.gutenberg.org/files/4320/4320-h/4320-h.htm>

https://en.wikipedia.org/wiki/David_Hume

"SECTION V. **WHY UTILITY PLEASES**. PART I. ... But perhaps the **difficulty of accounting** for these effects of usefulness, or its contrary, has kept philosophers from admitting them into their systems of ethics, and has induced them rather to employ any other principle, in explaining the origin of moral good and evil. But it is no just reason for rejecting any principle, confirmed by experience, that we cannot give a satisfactory account of its origin, nor are able to resolve it into other more general principles. And if we **would employ a little thought** on the present subject, we need be at no loss to account for the influence of utility, and to deduce it from principles, the most known and avowed in human nature.

From the apparent usefulness of the social virtues, it has readily been inferred by sceptics, both ancient and modern, that all moral distinctions arise from education, and were, at first, invented, and afterwards encouraged, by the art of politicians, in order to render men tractable, and subdue their natural ferocity and selfishness, which incapacitated them for society. This principle, indeed, of precept and education, must so far be owned to have a powerful influence, **that it may frequently increase or diminish**, beyond their natural standard, the sentiments of approbation or dislike; and may even, in particular instances, create, without any natural principle, a new sentiment of this kind;

as is evident in all superstitious practices and observances: But that **ALL moral affection or dislike arises from this origin, will never surely be allowed by any judicious enquirer.** Had nature made no such distinction, founded on the original constitution of the mind, the words, HONOURABLE and SHAMEFUL, LOVELY and ODIOUS, NOBLE and DESPICABLE, had never had place in any language; nor could politicians, had they invented these terms, ever have been able to render them intelligible, or make them convey any idea to the audience. So that nothing can be more superficial than this **paradox of the sceptics**; and it were well, if, in the abstruser studies of logic and metaphysics, we could as easily obviate the cavils of that sect, as in the practical and more intelligible sciences of politics and morals.

The social virtues must, therefore, be allowed to **have a natural beauty and amiableness**, which, at first, **antecedent to all precept or education**, recommends them to the **esteem of uninstructed mankind**, and engages their affections. And as the **public utility** of these virtues is the chief circumstance, whence they derive their merit, it follows, that the end, which they have a tendency to promote, must **be some way agreeable to us**, and take hold of some **natural affection. It must please**, either from considerations of self-interest, or from more generous motives and regards.”

Aphorisms and Reflections from the Works of T. H. Huxley by Thomas Henry Huxley

:Author(Thomas Henry Huxley) :Year(1908) Age(83) :Keyword(Individual Development Humanism)

<http://www.gutenberg.org/files/38097/38097-h/38097-h.htm>

<https://catalog.hathitrust.org/Record/007662904>

<https://mathcs.clarku.edu/huxley/Book/Aphor.html> “[C.E. i. 16] **There is no alleviation for the sufferings of mankind** except **veracity of thought and of action**, and the **resolute facing of the world as it is** when the **garment of make-believe by which pious hands have hidden its uglier features is stripped off.**”

Introduction

I continue my investigation into to the deeply rooted (in every sense of the meaning) issues for smug, violent, corrupt humans - especially feminists and other idiotologists, women (on average because they cannot on average think in anything other than averages on average as mandated by legislation) and weak minded men - I try to find out ways to understand and help human development.

Framework

Humans, Development, Action

Population

Humans, Planet, Individuals

Questions

1. What is Inbetween?
2. What is Now?
3. What is Choice and Control?
4. Why do some humans emphasize the middle way?

Initial Conditions

Individual, Planet

Self reference

Individual, Notice (Salience)

Zen

We see people wearing special clothes, **staring at walls**

<https://zennist.typepad.com/zenfiles/2010/11/bodhidharmas-wall.html> (like watching “The Project” or “The Drum” on Television) , chanting, following long rituals, devoutly reading passages - the devotees to the dogma. The “middle way” - avoiding extremes, moderation. Several religions go back about 3000 years and have developed and changed over time. New ones emerge - old ones fall away. The Dogma carries forward in a range of writing, messages and rituals. Some claim superiority - Some claim “ultimate truth” and certainty so that all others must be destroyed - “destroy the other”. Pharisees and Scribes gather around along with sycophants and greedy - preying on those less developed humans they can influence and greedily extort money from.

We can see back 10,000 years in some historical detail, 40,000 years ago the rise and dominance of **Homo Sapiens** and demise of other closely related Denisovians and Neanderthals

<https://en.wikipedia.org/wiki/Homo> along a long evolutionary line of millions of years. Human “**cognitive development**” (in our own life times - not just evolution) (theory of mind)

https://en.wikipedia.org/wiki/Cognitive_development is a recent (somewhere between 120,000 - 40,000 years ago) and a complex and evolving capability.

Some humans notice and try to stop the **dogmatic binary certainty** and the **violence** and **abuse** which comes with those who are certain and/or **corrupt**.

Christopher Hitchens :Year(1949-2011) :Keyword(Philosophy)

https://en.wikipedia.org/wiki/Christopher_Hitchens

https://en.wikiquote.org/wiki/Christopher_Hitchens

<https://www.vanityfair.com/contributor/christopher-hitchens>

Richard Dawkins :Year(1941) :Keyword(Science)<https://www.richarddawkins.net/> <http://www.the-brights.net/> <https://centerforinquiry.org/>

Daniel Dennett :Year(1942) :Keyword(Philosophy Science) <http://ase.tufts.edu/cogstud/dennett/>

<https://scholar.google.com/citations?user=3FWe5OQAAAAJ&hl=en>

<https://www.newyorker.com/magazine/2017/03/27/daniel-dennetts-science-of-the-soul>

Sam Harris :Year(1967) :Keyword(Belief) <https://samharris.org/>

https://en.wikipedia.org/wiki/Sam_Harris

<https://www.youtube.com/channel/UCNAxrHudMfdzNi6NxruKPLw>

The journey - not the destination - becomes the certain message. “Being at one with the universe.”

The “here and now”. I touched on some of this in **Time Reaction Pattern Habit Plan**

<https://humanistman.com/wp-content/uploads/2021/05/Time-Reaction-Pattern-Habit-Plan.pdf>

“The ability to know *when do to something* – when to act – is just as important as *what action to take*.”

Zen and the Art of Motorcycle Maintenance (1974)

https://en.wikipedia.org/wiki/Zen_and_the_Art_of_Motorcycle_Maintenance

Zen in the Art of Archery (1948) https://en.wikipedia.org/wiki/Zen_in_the_Art_of_Archery ,
<https://holybooks.com/zen-in-the-art-of-archery-by-eugen-herrigel/> ,
<https://vdocuments.site/zen-in-the-art-of-archery.html>

Humans get **driven by their thoughts** and **by teaching** and **showing** how to - not only distract - but **process disturbing thoughts** (e.g. cognitive “therapy”) can help humans function. **Constant anxiety will cause stress and kill you quickly** - so **learning** to have some control over the human body - including “thinking” - is a life changing **development**.

Singing, chanting, dancing, creating, relaxing, focusing, spending time, doing things, exploring, asking questions, experimenting, etc.

Zen was a fashion for some as “a certain answer” - based on the notion of Japanese Buddhism. The idea of peace and focus - some sense of “sublime”, serenity and “special”.

Stress is a real thing - **life is stressful**. Your mind is constantly dragged back to an idea, a worry, words, a sentence, and event, a feeling and you cannot avoid it or let it go - you cannot sleep - your health declines, you try avoidance techniques (drugs, interventions, alcohol, distractions, etc) - you desperately seek a certain answer or some temporary relief and escape.

An anecdote: I went through family and other courts and systems for 10 years trying to defend myself and look after my children. The stress (financial, emotional, physical, etc) on my family, parents and myself was enormous and constant. So I devised a method.

- State my fears specifically to myself - say the words out loud so they have real mass and **exist as a declaration** to yourself.
- Ask yourself the question **what can I** do about that?
- Plan to do things that you think **YOU can do** something to help.
- For the things that you cannot control or influence say *“There is nothing I can do about that so I will concentrate on the things I can do something about”*.

What I Have Explored in Golf

No-one likes someone who cheats at golf. You are the ultimate judge of your own behavior. **You take responsibility** for how you play the game and how you interact (communication, cooperation, trust) with others. You **learn responsibility** and **accountability** and many other things.

At the start of any golf game there are many possibilities. You may play with different people, the weather may change, you may get a sore back, leg, foot, arm or hands. Things happen over the few hours that you play. The sun is sometimes in your eyes or there are shadows over the ball. The ball bounces in different ways - you may luckily miss hitting trees or land on a twig, in a hole or hit a kangaroo. The **biggest challenge is what happens in your head**. Golf shots can be played in many

ways and you have many golf clubs to choose from. You have to imagine how the golf shot may go - whether your sore back will twinge as you strike the ball, or your feet slip. You have to imagine how the wind might blow, the ball may bounce, what the grass is like near the spot where you are aiming to put the ball.

Your choices for your golf shot reduce until you are usually left with two good choices - a binary choice. People can get **stuck in the binary choice** because of a lack of commitment. Instead of **focusing on their final choice** (the Monty Hall door problem) they **retain doubt** and can **vacillate in their heads** about the golf shot they are about to execute. This distracts them from executing the golf shot as best they can and then leads to several outcomes - if the shot works well - they have **relief** and some confidence and feel good or if the shot does not work they **feel regret** and will usually be upset and **blame their final choice** of golf shot - *"I should have used the other club"*.

It is important to understand that this process is not quite the same as **confidence** and **commitment** - because there are people with **that in abundance** but have **no skills** and know little about **complexity** and the **choice process** at all. So some people **blame many things** for their bad golf. They **blame others** and the things around them. They blame the universe. They **blame** their final binary choice - **if only** I had taken the second choice and not the first. It is **more complicated than binary**.

So I say to myself **"Take Responsibility For Your Golf Shot"**

This requires **focus** and pulling together the vision of the possible futures of what happens into your head and organizing the mind and body to execute quite complex processes to hit that little ball the way you want to the place you want. It means, too, that whatever happens - I must be **accountable** and take on the **learning** required to improve my golf game. If it works well - I get some positive feedback - if things do not quite work well - I must explore, hypothesize and try new things to see what might work - What I can learn and what I can do better. Sometimes - most of the time - it **works well enough** but there are some interesting things I **can observe** and **learn from**.

You will **NOT** find many **developed** and **mature** golfers who are **smug, certain, arrogantly confident** or who are **highly critical of others** or **attribute blame** to those around them.

When you see golfers standing over short putts on the green for a long time - you may wonder what is going on in their heads. Many players will miss many short putts - sometimes a few inches. Most of the time this is due to the "yips" (*The Yips What's behind the condition that every golfer dreads?* By David Owen May 19, 2014 <https://www.newyorker.com/magazine/2014/05/26/the-yips>) - which is largely based on the mind and the **anticipation of failure** - deeply imbedded in our human systems and **closely related to fear**. These types of things come up from our minds and bodies from time to time and are a reminder to **learn and adapt**.

You see **"fear of failure"** (atychiphobia - <https://www.psychologytoday.com/au/blog/the-squeaky-wheel/201306/10-signs-you-might-have-fear-failure>, kakorrhaphiophobia (Greek) - <https://en.wiktionary.org/wiki/kakorrhaphiophobia> - kakorrhaphía, "A contrivance of ill, mischievousness") being a **major bodily reaction** which can **inhibit human ability** to take **responsibility** and **accountability** and improve their **learning** and **development**.



Monkey With Cymbals

https://antiques.lovetoknow.com/Monkey_Playing_Cymbals_Vintage_Toy , https://en.wikipedia.org/wiki/Cymbal-banging_monkey_toy

Symbolizing (tish boom) a kind of vacancy of mind - a lack of concentration - a distraction - a funny a weird amusement - a childlike toy of interest. When you make a bad golf shot you can refer to the Monkey in your head or the “monkey on your back” - whatever was going on in your head - it was NOT the right thing - whatever that should be.

The lying and deceitful monkey pretends to be something it is not. It distracts you and entertains you. The monkey seeks a reaction and appeals to your base instincts. It is the answer people provide when asked “what were you thinking?” It is not funny or amusing - it can be dangerous and scary or a foolish waste of time. It gives you false messages about the “truth” - See Mercury and related gods - “messengers from God” also **Observe The Fool and the Expert** <https://humanistman.com/wp-content/uploads/2019/09/Observe-The-Fool-and-The-Expert.pdf> - page 4.

Aesop's Fables :Author(**Aesop**) :Year(-620) :Keyword(Group Development Tale)

https://www.worldoftales.com/fables/Aesop_fables.html <https://aesopsfables.org/>
<http://read.gov/aesop/001.html>

Philostratus the Elder https://en.wikipedia.org/wiki/Philostratus_of_Lemnos

<https://www.theoi.com/Text/PhilostratusElder1A.html#3> “PHILOSTRATUS THE ELDER was a Greek writer who flourished in the 3rd A.D. He was the author of a work entitled the *Imagines* (or *Images*), a collection of short essays describing mostly myth-themed paintings in poetic detail. His grandson Philostratus the Younger produced a similar work with the same title.” **he describes a painting - .**”

1.3 FABLES **The Fables are gathering about Aesop**, being fond of him because he devotes himself to them. For while Homer also cared for fable, and Hesiod, and Archilochus too in his verses to Lycambes, **Aesop has treated all sides of human life in his fables**, and has **made his animals speak in order to point a moral**.⁶ For he checks **greed** and rebukes **insolence** and **deceit**, and in all this some animal is his mouthpiece – a lion or a fox or a horse, by Zeus, and **not even the tortoise is dumb** – that through them **children may learn the business of life**. So the Fables, honoured because of Aesop, gather at the doors of **the wise man** to bind fillets about his head and to crown him with a victor’s crown of wild olive. And Aesop, methinks, is weaving some fable; at any rate his smile and his eyes fixed on the ground indicate this. The painter knows that **for the composition of fables relaxation of the spirit is needed**. And the painting is clever in representing the persons of the Fables. For it combines animals with men to make a chorus about Aesop, composed of the actors in his fables; and the **fox is painted as leader of the chorus**, wince Aesop uses him as a slave in developing most of his themes, as comedy uses Davus.”

If animals can speak wise truth - then why not humans?

<http://read.gov/aesop/074.html> “**The Monkey & the Dolphin**

It happened once upon a time that a certain Greek ship bound for Athens was wrecked off the coast close to **Piraeus, the port of Athens**. Had it not been for the Dolphins, who at that time were very friendly toward mankind and especially toward Athenians, all would have perished. But the Dolphins took the shipwrecked people on their backs and swam with them to shore.

Now it was the custom among the Greeks to take their pet monkeys and dogs with them whenever they went on a voyage. So when one of the Dolphins saw a Monkey struggling in the water, he thought it was a man, and made the Monkey climb up on his back. Then off he swam with him toward the shore.

The Monkey sat up, grave and dignified, **on the Dolphin's back**.

"You are a citizen of illustrious Athens, are you not?" asked the Dolphin politely.

"Yes," answered the Monkey, proudly. "My family is one of the noblest in the city."

"Indeed," said the Dolphin. "Then of course you often visit Piraeus."

"Yes, yes," replied the Monkey. "Indeed, I do. I am with him constantly. Piraeus is my very best friend." **(Piraeus is the largest harbour city in Greece and definitely not a person)**

This answer took the Dolphin by surprise, and, turning his head, he now **saw what it was he was carrying**. Without more ado, he dived and left the foolish Monkey to take care of himself, while he swam off in search of some human being to save. "

Sport and Games

Playing games - hierarchy - rats - cooperative games - learning and improving.

Learning about **trust, hierarchy, positioning, responsibility** through **communication** and **cooperation** via **NON-LETHAL** games with others. e.g. debate.

What does winning mean for individuals in a group?

Prisoner's Dilemma <https://plato.stanford.edu/entries/prisoner-dilemma/>.

https://en.wikipedia.org/wiki/Game_theory "Game theory was developed extensively in the 1950s by many scholars. It was explicitly applied to evolution in the 1970s, although similar developments go back at least as far as the 1930s. Game theory has been widely recognized as an important tool in many fields. As of 2014, with the Nobel Memorial Prize in Economic Sciences going to game theorist Jean Tirole, **eleven game theorists have won the economics Nobel Prize**. John Maynard Smith was awarded the Crafoord Prize for his application of evolutionary game theory. "

Li, Grace, and Ruth I Wood. "Male rats play a repeated donation game." *Physiology & behavior* vol. 174 (2017): 95-103. doi:10.1016/j.physbeh.2017.03.010

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5420340/>

Rutte, C., Taborsky, M. The influence of social experience on cooperative behaviour of rats (*Rattus norvegicus*): direct vs generalised reciprocity. *Behav Ecol Sociobiol* 62, 499–505 (2008).

<https://doi.org/10.1007/s00265-007-0474-3> <https://link.springer.com/article/10.1007/s00265-007-0474-3>

The evolution of cooperation *R Axelrod, WD Hamilton Science* 27 Mar 1981: Vol. 211, Issue 4489, pp. 1390-1396 DOI: 10.1126/science.7466396

<https://science.sciencemaq.org/content/211/4489/1390>

KEVIN C. CLEMENTS, DAVID W. STEPHENS, Testing models of non-kin cooperation: mutualism and the Prisoner's Dilemma, *Animal Behaviour*, Volume 50, Issue 2, 1995, Pages 527-535, ISSN 0003-3472, <https://doi.org/10.1006/anbe.1995.0267>

<https://www.sciencedirect.com/science/article/pii/S0003347285702679>

<https://www.sciencedirect.com/science/article/abs/pii/S0003347285702679?via%3Dihub> "Since 1981, the iterated Prisoner's Dilemma has dominated studies of non-kin cooperation. Alternative models have received relatively little attention. The **simplest alternative is mutualism**, in which **mutual cooperation always pays best**. The behaviour of three pairs of **blue jays**, *Cyanocitta cristata*, was tested in precisely controlled iterated mutualism and Prisoner's Dilemma games. Although the jays **readily cooperated in the mutualism game**, cooperation neither developed nor persisted in a Prisoner's Dilemma. **No empirical justification** was found for the status of the iterated Prisoner's Dilemma as the basic paradigm of non-kin cooperation."

Killingback, T., Doebeli, M. 'Raise the stakes' evolves into a defector. *Nature* 400, 518 (1999).

<https://doi.org/10.1038/22913> <https://www.nature.com/articles/22913?platform=hootsuite> .."

Abstract To understand how cooperation can evolve by reciprocal altruism when individuals can make variable investments, Roberts and Sherratt¹ have introduced **a new strategy, 'raise the stakes' (RTS)**, for a continuous version of the iterated 'prisoner's dilemma'. An individual investing I bears a cost I , while the recipient gets a benefit kI . For $k > 1$, this generalizes the standard prisoner's dilemma^{2,5}. Over R alternating encounters^{6,7}, RTS is defined as follows: on the first move, invest a , subsequently raise your investment by $2b$ (or b) if your partner's previous investment bettered (or equalled) your last move, otherwise match your partner's last move. This strategy is denoted by $\sigma = (a, b)$. Roberts and Sherratt¹ reported that the strategy $\sigma = (1, 1)$ performs well in computer simulations against various alternative strategies but did not consider how a population of RTS strategies with different a and b values evolves. We find that selection within RTS populations always acts to lower the values of a and b , hence RTS cooperation is not a robust phenomenon."

Lab rats play hide-and-peek for the fun of it, new study shows By **Emily Underwood** Sep. 12, 2019, 2:00 PM <https://www.sciencemaq.org/news/2019/09/lab-rats-play-hide-and-peek-fun-it-new-study-shows>

Michael Brecht's research while affiliated with Humboldt-Universität zu Berlin and other places <https://www.researchgate.net/scientific-contributions/Michael-Brecht-2065420873> **Behavioral and neural correlates of hide-and-peek in rats**

evolutionarily stable strategy (ESS) https://en.wikipedia.org/wiki/Evolutionarily_stable_strategy

Introduced by **John Maynard Smith** and **George R. Price** in 1972/3

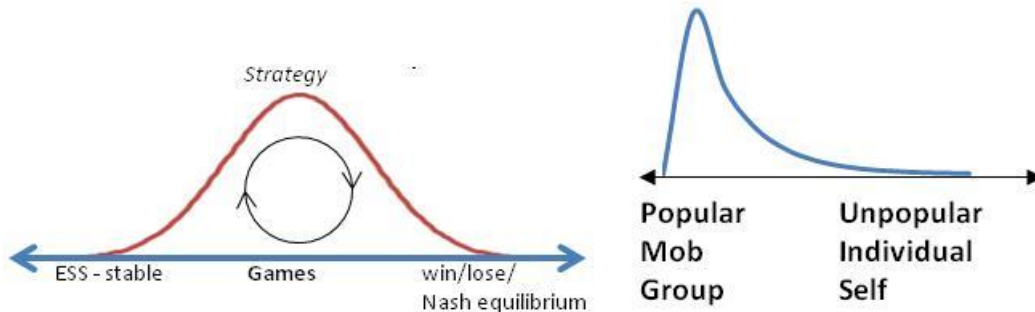
The Logic of Animal Conflict J. MAYNARD SMITH & G. R. PRICE *Nature* volume 246, pages 15–18 (1973) <https://www.nature.com/articles/246015a0> .." Abstract Conflicts between animals of the same species usually are of "**limited war**" type, **not causing serious injury**. This is **often explained as** due to group or species selection for behaviour **benefiting the species rather than individuals**. Game theory and computer simulation analyses **show, however, that a "limited war" strategy benefits individual animals as well as the species.**" (I hesitate to postulate - resilience?)

Hawk-Dove - Chicken Game [https://en.wikipedia.org/wiki/Chicken_\(game\)](https://en.wikipedia.org/wiki/Chicken_(game))

Nash Equilibrium https://en.wikipedia.org/wiki/Nash_equilibrium John Forbes Nash Jr.

Journal of Economic Behavior & Organization - The logic of animal inter group conflict: A review

Hannes Ruscha, b, *, Sergey Gavrilets <http://volweb2.utk.edu/~gavrila/papers/jebo.pdf>



The Inbetween

The problem with specifying a continuum and exploring the in between is that binary certain thinkers and dogmatists try to make the in-between **certain**.

This is the Marxists and feminist mantra 50/50 by 20/20 - "equality" - all very certain, dogmatic, defined, measured and **controlled by the idiotologists**.

The in-between - for feminists and other binary extremists - is to be controlled. They **tend to miss the point** of having an in-between.

For feminists, women (on average - because that is their controlling measure for everything) and weak minded men - this drive for certainty based on binary thinking and dogma - is all they know. They really cannot escape from framing the entire world this way. They revel in their fear and ignorance in a smug certain abusive way.

My recent paper explored gender and the lunacy of the "certain" LGBTQI+ label for humans. See <https://humanistman.com/wp-content/uploads/2021/05/Equality-Diversity-Proportion-Value-Trust.pdf> and <https://humanistman.com/wp-content/uploads/2021/06/Gender.pdf> This historically started as an "outrage" movement based on the victim narrative - adopted and driven by feminists - that some individuals were "special" and belonged to "disadvantaged" groups. i.e. entrenched group think and bigotry. To counteract this bigotry the feminists and weak mind men doubled down on ever more bigotry and groupthink themselves - to enhance the groupthink, bigotry and abuse based on the hero, victim, perpetrator framework involving **certain groups**.

As long as you deemed to belong to the **designated victim groups** you could be a special under the law, entitlements, etc. This - hypocritically - was about **respecting the "diversity" of humanity** - by defining in ever more detail what groups of humanity you must belong to - "The Tribes" (dating back at least 10,000 years) - Tribalism was stressed in religious texts https://en.wikipedia.org/wiki/Twelve_Tribes_of_Israel and Jewish history in particular.

So *Blacks* - especially in South Africa and the United States of America - people with black skin colour were grouped and treated differently. This established a strong victim group and exploration of this division of humans into groups for a while.

Martin Luther King :Year(1929-1968) :Keyword(Philosophy)

https://en.wikipedia.org/wiki/Martin_Luther_King_Jr. <https://kinginstitute.stanford.edu/>

<https://thekingcenter.org/>

Humanism - that is - “real” non-binary diversity and trying to abolish groupthink - was encouraged for a while - but then the binary thinkers - especially feminists and weak minded men - encouraged by Pharisees (virtue signalers and controllers) and money hungry scribes (lawyers, businesses, schools, universities, media) - built up a business of “certain” victim groups and **certain diversity** - so they could control humanity and profit from the process (legacy, virtue, greed, money). They justified their bigotry by claiming that everyone else, was in reality, the **main bigots** and that they were **heroic bigots** defeating the **evil bigots**.

Homosexual men - have been treated differently at different times throughout history - men who enjoy sex with other men - have been grouped, hated and attacked - under the general **tribe narrative** and **warfare** of **binary certain thinkers** (feminists, extremists, women (on average) and weak minded men).

So then women - having lost the constant attention and focus (not content with narcissism - they need the world to focus on them as well - the pedestal) - **Women declared themselves** just as big a victim group as black skinned people. In 1972, John Lennon released this song https://en.wikipedia.org/wiki/Woman_Is_the_Nigger_of_the_World. Feminists now owned and took over the “certain victim” narrative. In fact - women declared - they were not only the biggest victims now but through all time and space and in all circumstances - that women are the permanent victim group in humanity. Feminists, Women and weak minded sentient pet type men then set out to entrench groupthink and bigotry and control all victim narratives in schools, universities, courts, politics and all aspects of society.

Homosexual men were called many things but one of them was “gay” - the G stands for Gay. Men were being killed and abused by violent criminals and dysfunctional underdeveloped human beings - some just because how they looked or their sexual preferences (**base tribal fear and hatred - killing of “others”**) - historically and around the world - specific laws of hate and abuse - based on certain “right and wrong” about sexual preferences - mainly by dogmatically certain binary thinkers and zealots.

All crimes were based on the victim’s group identity status - **it was declared**. This gained support from historical and religious texts.

But then the **women homosexuals** were miffed that they were no longer the center of attention - as far as the sexual preference victim narrative was concerned - and decided to declare that **Lesbian** - women who like have sex with women - are really the main victims of death and abuse. Even if the lesbians could not prove that they were being murdered (not by their lesbian partner but by the “other”, the “male”) because they were lesbian - they wanted to claim **“equal”** (actually, more

special) **victim status** - with Male homosexuals. Their right - they claimed - to be seen as victims was not based on the **facts** of death and crimes but rather - the idea of being “different” based on sexual preference. i.e. Women (on average) tend to revel in on the victim narrative and equate the worst suffering they can find - with their circumstances.

They gather their special victim status around them.

Hilary Clinton, Malcolm Turnbull, feminists, women on average and **weak minded sentient pet men** - believe and claim women are the main victims of war throughout history and in all time <https://observer.com/2017/03/prime-minister-australia-malcolm-turnbull-women-victims-of-war/> . The United Nations continues this entrenched bigotry and bias <https://www.unwomen.org/en> and the constant female victim narrative - the constant corruption to gain more money based on groupthink, bigotry and hate. **UN Free & Equal is an initiative of the United Nations Human Rights Office** <https://www.unfe.org/about-2/> using “equality” as the slogan - you have to belong to a predetermined group to be deserving of “equality”.

No-one sees a problem in this thinking.

So then we had other victim categories start to be merged by the **victim narrative business** into more certain identity groups. Queer, Trans, Bi-sexual, Intersexual, Curious - look at me I am special because “I am different” AND a **permanent victim of life itself**. See **Stepping Over The Bodies With Binary Certainty** <https://humanistman.com/wp-content/uploads/2021/02/Stepping-Over-The-Bodies-With-Binary-Certainty.pdf> . This was all dogmatized by **highly paid and rewarded** public servants - **experts** in humanity, “equality” and “rights”.

Completely unaware of how stupid they are - and **no interest** in finding out.

LGBT rights at the United Nations

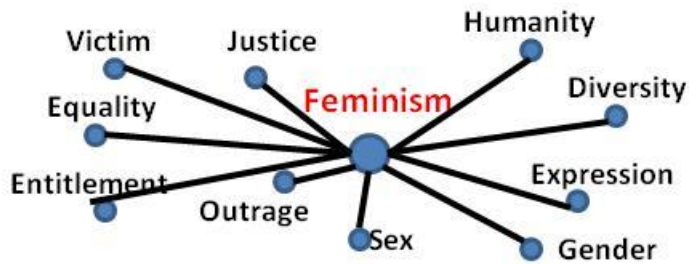
https://en.wikipedia.org/wiki/LGBT_rights_at_the_United_Nations (Lesbian - the L - have to be first because women are the centre for victimhood)

LGBTIQA+ LGBTIQA+ communities Glossary of common terms CFCA Resource Sheet— November 2019 <https://aifs.gov.au/cfca/publications/lgbtiq-communities> ..” *Sistergirl/Brotherboy: terms used for gender diverse people within some Aboriginal or Torres Strait Islander communities. Sistergirls and Brotherboys have distinct cultural identities and roles. Sistergirls are Indigenous people who were classified male at birth but live their lives as women, including taking on traditional cultural female practices (GLHV, 2016). Brotherboys are Indigenous people who were classified as female at birth but who have a male spirit (GLHV, 2016).”*

Australian Human Rights Commission - Lesbian, Gay, Bisexual, Trans and Intersex Equality

<https://humanrights.gov.au/our-work/lgbti/projects/lesbian-gay-bisexual-trans-and-intersex-equality> ..” *There are various legal, social, medical and scientific opinions and theories about what constitutes sex and what constitutes gender. Sex is most easily understood as whether a person is male or female. The Commission recognises that some people do not have a sex identity that is exclusively male or female. Gender is a cultural expression of sex identity (often but not always based on stereotypes of masculinity and femininity). Gender can be understood as a person looking, dressing or acting as male or female. Some people do not have a gender identity that is either exclusively male or female. Some people’s gender identity is not linked to their sex.”*

No-one thinks this thinking is flawed. They smugly reward themselves and their virtue and demean others.



So the idea of Zen or being Buddhist no longer becomes an exploration and idea - it becomes a certainty based on bigotry and groupthink. You cannot just be a Buddhist or appreciate the complexity - you become a feminist Buddhist or a Lesbian Buddhist. https://en.wikipedia.org/wiki/Buddhist_feminism - again claiming the certain human and certain equal binary narrative. "The Buddhist feminist Rita Gross describes **Buddhist feminism** as "the radical practice of the **co-humanity** of women and men." .

To be a human you have to embrace certain feminism?

incoherent groupthink most easily embraced by women (on average), binary thinkers and weak minded men.

Sakyadhita International Association of Buddhist Women is a global alliance founded at the conclusion of the first International Conference on Buddhist Women, held in Bodhgaya, India, in 1987, under the patronage of the Dalai Lama <https://www.sakyadhita.org/>

Everything gets connected by binary certaintists to the identity and other binary certain controlling thinking. **Dalai Lamas are not immune to groupthink and bigotry.**

The No Free Lunch Choice

IEEE - <https://ieeexplore.ieee.org/document/585893> nothing works all the time. **No Free Lunch Theorems for Optimization** David H. Wolpert and William G. Macready <https://ti.arc.nasa.gov/m/profile/dhw/papers/78.pdf> No Free Lunch theory https://en.wikipedia.org/wiki/No_free_lunch_theorem - Solving one problem by a method does not solve all problems by the same method. **Change is needed for sustainability.**

Solving a golf swing problem for a while for some experiences does not work all the time.

The Longest-Running Evolution Experiment 3,302,139 views Jun 17, 2021 <https://www.youtube.com/watch?v=w4sLAQvEH-M>

Even bacteria revert to **power law** based adaptations over generations - there is no limit or convergence - the continuum continues.

Artists Just Do

The argument that you can be artistic and creative **with only** hard work and practice is a bit like the artificial intelligence problem. No amount of planet sized computers are going to be able to solve that problem (42 - Douglas Adams).

Nor is constant innovation and change the **certain answer**.

Innate skills and capability in anything are a realization of the **complexity of the human being**. **Difference, better, worse - relativism** - comparing - evaluating - enjoying - are not only unavoidable but an intrinsic part of the **joy of humanity**.

"Practice makes perfect" but then James Clear's Atomic Habits <https://jamesclear.com/atomic-habits> suggests that the question of "what to practice" becomes the initial self reference point. So you learn as you go, makes mistakes, little improvements, little non fatal experiments - occasionally throw everything out and start again.

Idiot Savants - autistic and talented - the idea that some extreme changes in early human development that a change caused not only some loss but some *gain of function* above what we might consider normal. Specially gifted - now the word "special" has been taken over by the feminists and other extremists - special means **their** female children, **themselves** and designated others - specialness is defined by the binary certain extremists.

Goliath was big and seemingly had all the advantages but a skilled boy named David - who practiced and learned - was enough to sway the contest. <https://en.wikipedia.org/wiki/Goliath>. Not everything is dogmatically certain - not everything is all as it seems. Discovering and exploring the unexpected and new is pleasing to humans - we enjoy it - we have inbuilt feedback loops to enjoy new and better discoveries. **Not just curious** - but a **thing achieved - some utility - some development** - some greater meaning - without too much certainty - **how else can we wonder at things?**

Humans who do anything well are appreciated - we **notice the difference** between well and not well on the continuum and occasionally we are surprised by the outstanding and exceptional.

Bruce Lee's one inch punch <https://www.popularmechanics.com/science/health/a3093/the-science-of-bruce-lees-one-inch-punch-16814527/> shows a brain and highly trained and fit body delivers exceptional force.

The Beatles last recorded album **Abbey Road** <https://www.thebeatles.com/album/abbey-road> (**Let it be** was recorded earlier and released later) - was the last messages from one of the world's most successful and creative musicians in our life times (if not exceptional only in our times but maybe across a greater time span of humanity) - Creators, explorers, experimenters - things had to **satisfy their artistic voice** to be published. They threw away a lot and kept the best they could do.

"We didn't know, or I didn't know at the time cos it was the last Beatle record that we would make but... it kind of felt a bit like we were reaching the end of the line. - George"

"The last section of Abbey Road you know I still think is for me one of the finest pieces we put together. - Ringo"

"I think it was in a way the feeling that it might be our last, so let's just show 'em what we can do, let's show each other what we can do, and let's try and have a good time doing it. - Paul"

John Lennon was progressively distancing himself from the group by then.

They were not sure it was their last album but they felt it might be - they did their best and apart from all of the fantastic songs (e.g. **Something, Here Comes The Sun**) we get to the second side of the album with songs running into each other as one long medley. Did they sit around and plan it? Well probably - but this discussion was artistic and creative - not dogmatic and certain. So we get the messages - the last songs and lyrics they left for us as a group. What is their final messages?

Golden Slumbers - https://en.wikipedia.org/wiki/Golden_Slumbers *"once there was a way to get back home" .. "Sleep Pretty Darling do not cry and I will sing a lullaby"*

The lullaby was used to sooth troubled children - to help them sleep - to **lull** them to a sense of security and safety away from the fears and uncertainty of the real world. But then we are immediately woken up to reality in the next song with a strong introduction.

Carry That Weight -

https://en.wikipedia.org/wiki/Carry_That_Weight#:~:text=%22Carry%20That%20Weight%22%20is%20a,album%27s%20climactic%20side%2Dtwo%20medley. *"Boy - You're gonna carry that weight, carry that weight a long time" .. "I never give you my pillow..", "invitation", "celebration", "negotiation"*

Looks a little like responsibility, communication, cooperation, etc to me. The burden of life. **Wake up little darling.**

The End [https://en.wikipedia.org/wiki/The_End_\(Beatles_song\)](https://en.wikipedia.org/wiki/The_End_(Beatles_song)) *"Oh Yeah, alright - are you going to be in my dreams tonight"* - Ringo's only Beatles Drum Solo then guitar solos by John, Paul, George and then the lyric - **"And in The End the love you take is equal to the love you make"** - then followed by **"Her Majesty"** as a cheeky little ditty.

A one liner about the inbetweenness of the extremes - love making is **not simply** sex but something more - with good humour and cheekiness attached. *"it just came into my head"* says Paul.

This seems like as reasonable creation of messages - of last words and ideas - that have been written, painted, composed or created in any way.

Artists do not always understand exactly what they are doing or why - **too much certainty seems to spoil things**. Leaving things a little vague - open to investigation and interpretation - hypothesis and exploration - seems a good idea.

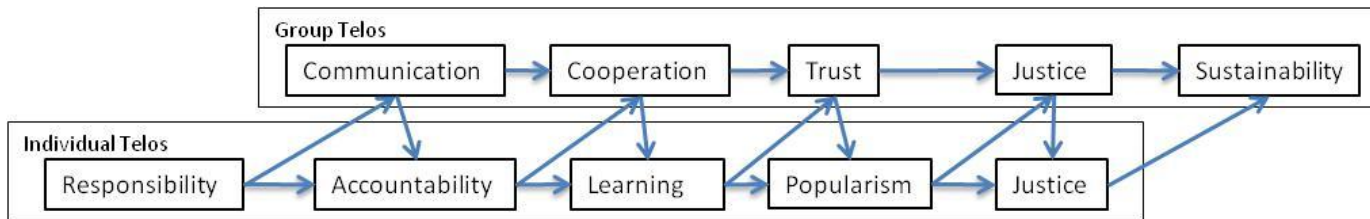
Responsibility Continuum

Who is responsible for a good golf shot?

It might be good to recognize that - responsibility - like my main concepts - is a continuum. I developed the models here **Responsibility Accountability Learning Popularism Justice**

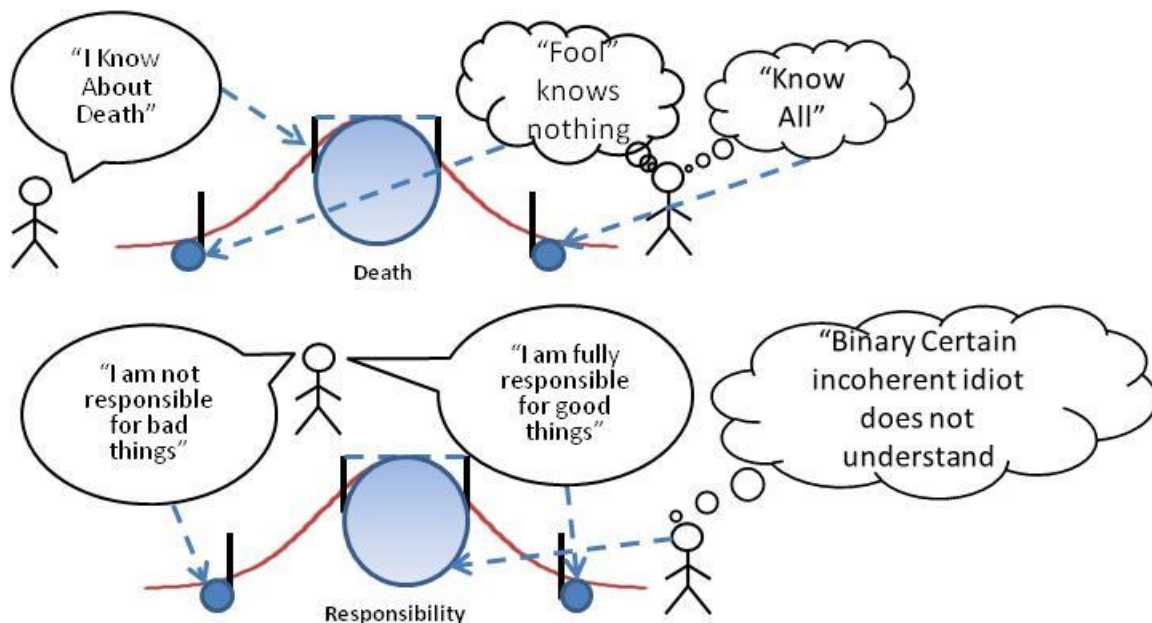
<https://humanistman.com/wp-content/uploads/2021/04/Responsibility-Accountability-Learning->

[Popularism-Justice.pdf](#) - we can see how we start with **individual** responsibility and then combine **individual** and **group** Telos to work in harmony together. Each is a continuum on its own.



So we tend to see, with politicians especially, this **constant binary certain incoherence** - every success is their individual success - they were responsible. Every failure - they were not responsible for - some else was, the group was or no-one was. There are many examples of this but the Labour Party Leader in Australia - when talking about an instance of a women’s murder - blamed not the man - **but all men**. He did not **blame** himself - his government or the murderer or the other possible complex matters which may have been involved (mental illness, drugs, arguments, lack of support, finance, etc). He was **binary certainly virtue signaling** by **blaming “others”** - in this case claiming that it was all men’s responsibility to protect all women and their children from everything - including men (not women) who kill. The incoherence of his logic is plain to see but also the deliberate misuse of the concept of responsibility.

You will remember from **Equality Diversity Proportion Value Trust** <https://humanistman.com/wp-content/uploads/2021/05/Equality-Diversity-Proportion-Value-Trust.pdf> I developed the death discussion continuum to illustrate the binary certain thinkers and how they behave. I can expand this now with the responsibility continuum to show another way of looking at it - what communication is taking place?



There is a lot of hypothesis and learning in the inbetween to explore - partial responsibility - some group concepts - relative type concepts (see **Relativity** <https://humanistman.com/wp-content/uploads/2020/05/Relativity.pdf>). There can be a lot of work and energy to be expended in examining responsibility but **Fat, Dumb** and **Lazy** humans hate working and using energy. Some

politicians will say things like “no-one is responsible” as if responsibility cannot be evaluated (“god did it”).

Others will say there is **no such thing as responsibility at all** (like feminists and women in relationships) - **go forth and do what any well trained narcissistic sociopath does - whatever you like - there is no responsibility. No Judge (especially in the A.C.T. Magistrates Court) will ever convict you of any crime.**

Partial and shared responsibility in complex matters is a real thing and we see this in relationships like marriages between men and women. The feminist idiotology has spent the last 50 years re-enforcing the idea that women are never responsible in whole or part for anything that happens in their relationships, work, education systems, etc - it is always someone else’s fault - someone else is to blame - someone else had responsibility. Misogyny, Bias, Discrimination, Toxic Masculinity - all contriving to stop women achieving “equality” and being kept “safe”. Politicians. Media, schools, universities - all operate in this corrupted binary certain and bigoted way all the time now. Consent Laws - *Battered Wife (not alleged - an assumed fact)* murders (wife plans and kills husband), Child Support, Free houses for women, Domestic Violence and Family Law, police, courts, public services and charities - are all set up to work on the basis that **women are victims and not responsible for anything**. “Others” must save them and build their virtue while they do it - weak minded men like the adolescent attorney generals around the country. Sometimes this is called the “state” or statism. Historically this narrative derives and develops from the “Deserted Wife” (deserted mother - **deserted wives pension** - Australian Government) - idea of the sacrificial women giving birth to children and being abandoned by the Father whose job it was to raise, protect and support the women and her desire to have children. She does not ever really want children she is always “raped” and then becomes pregnant - the **permanent victim of sexual reproduction** and life itself.

In breakdowns of relationships - one thing that happens is the **argument of responsibility**. Women are **trained** to blame men for everything - so we see the common scold, abuse, violent and aggressive tirades of the **narcissistic sociopathic women** and their corruption and misuse of all positions of power in society they might operate - media, politics, schools, public services, courts, etc.

Discussions about responsibility can help **explore** systemic problems and issues and help **improve** people and systems. That is the main point of it.

An Anecdote: Today, one of the assistant commissioners in the Australian Taxation Office was talking about **scams** and how people can be scammed by people pretending to be from the Tax Office. People will use your mobile phone number to SMS you or ring you and sometimes send you emails. The reason these scammers can do this - is because - despite the “do not call” register <https://www.donotcall.gov.au/> your private details like phone and email addresses are collected by everyone you deal with and made publicly available either through poor security or by deliberate data harvesting (google, facebook, every business you deal with, etc) so they can advertise and message you all the time **at their convenience** and make your personal information available to criminals for money.

Now it used to be (in the “good old days”) that communication - especially by government departments, was done with paper and letters which were mailed to your address and - HAD YOUR

IDENTIFIERS PRINTED AT THE TOP SO YOU COULD CONFIRM THEIR CORRESPONDENCE and IDENTITY - and that you could contact them **at your convenience** by writing, phone or attending a office in person and talking face to face with someone. This was called - public service. You could **TRUST** the communication.

Now - because largely people do not respect anyone's privacy **or anything** - they choose to interrupt you when they feel like by ringing you or sending you a message or bombarding you with email with advertising and "communication" - on the basis that **you need to be "communicated" with** about what **they want to tell you whenever they feel like it and when it suit them.** **You only exist so they can tell you things - like a feminist with a loud-hailer.**

	<p>Women are dangerous - Alexandra Marshall Alexandra Marshall 7 April 2021 1:34 PM https://www.spectator.com.au/2021/04/women-are-dangerous/ .." <i>No one has done more damage to the employment prospects of young women than Labor and their feminist activist mates.. In the same way that Critical Race Theory has turned our children into racists, continuous talk of gender makes decent men accidental misogynists.'</i> (Common scold)</p>
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(they think this is communication)

This ATO officer explained that when the ATO contacts you by SMS, Email or Phone - they use a "nice" voice and don't threaten you (they will ask for personal details though or send you to a "website").

So this man shows little understanding of privacy, "trust" or misuse of information instead promoting a policy of using exactly the same techniques that the scammers and liars use but you will have to somehow tell by the voice and other nuanced things that the person you talk to can be "trusted" - exactly what scammers and liars are good at doing. SHARING IDENTIFIERS (the shared secret like Tax File Number) is the **only way to TRUST** so why use untrusted communication techniques which allow scammers to do the same thing?

So this policy by the ATO - is exactly designed to **open more doors for scammers** and place more pressure on older or less intelligent people who trust the people they talk with who say they are from government. This mobile phone and SMS policy is **endorsed by government** and legislation - "push" messaging whatever the **totalitarian state wants to push** - like Politicians who are exempted by the Privacy Act and can use mass messaging systems to send you blatant political advertising via your personal mobile phone **at their convenience.**

Totalitarianism has been expressed in many ways - constant messaging ('we are keeping you safe, "it is time to fill in your tax return" - more intrusive communication) and daily interference in human life and constant monitoring, judging, measuring and monitoring the behavior of humans.

Humans have forgotten history - they care about themselves and their immediacy - like tantrum throwing babies.

This idiocy goes unnoticed by the people who work in government now - because the feminists, women (on average) and weak minded men who have passed through the school and university systems of the last few decades have little understanding of humanity, systems, thinking, coherence or what used to be called "common sense". Narcissists and idiots run politics, public services, schools, etc nowadays. ***"If you have nothing to hide then let us put chips in your head, contact you all the time, video everything you do, record all your communication and track all of your spending"***

Continuing In golf - when you make a golf shot - you are responsible for it. Even if someone shouts, a bird flies past, a kangaroo jumps in the way, your club breaks, the wind blows, someone coughs in your backswing, the grass is muddy, your feet slip, etc. Now some people blame everything else for their golf. Some **learn to deal with all the things** which arise and **find techniques and explore and hypothesize** ways to improve their game under all the circumstances which might arise. New things happen all the time but there are some seasons - frost on the greens, frozen greens (hard like a billiard table!), wet, mushy, dry, soft, hard, grassy, bare, etc. There are patterns and there is the unexpected. Probabilities and chaos are all around you.

Learning, discovery, mistakes, exploration can be celebrated, enjoyed, appreciated and valued.

BUT - If you are filled with resentment, entitlement, victim and abuse language and thoughts - you will have great difficulty - playing golf or finding other people to play golf with - **all you will have is your certainty.**

In relationships - two people could sit down and examine - in a shared way - what might be ways to improve things. What responsibilities, accountabilities and learning might help further development?

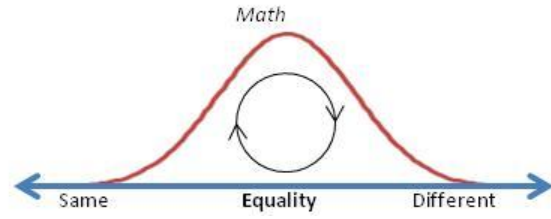
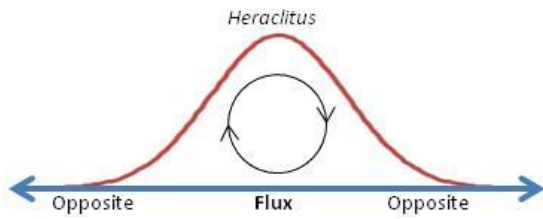
https://en.wikipedia.org/wiki/Love_Actually , https://en.wikiquote.org/wiki/Love_Actually [first lines] *Whenever I get gloomy with the state of the world, I think about the arrivals gate at Heathrow Airport. General opinion's starting to make out that we live in a world of hatred and greed, but I don't see that. It seems to me that **love is everywhere**. Often it's not particularly dignified or newsworthy, but it's always there – fathers and sons, mothers and daughters, husbands and wives, boyfriends, girlfriends, old friends. When the planes hit the Twin Towers, as far as I know none of the phone calls from the people on board were messages of hate or revenge – they were all messages of love. If you look for it, I've got a sneaky feeling you'll find that **love actually is** all around.*

Equality, Same and Different

Equality is not as simple a concept as it seems. It contains more ideas than people tend to give it credit for - and so it can be misused and corrupted.

No two apples are the same yet we say $1=1$. We have abstracted away many ideas and simplified it to one of the most basic philosophical math statements we can assert. See

<https://humanistman.com/wp-content/uploads/2019/03/07-Humanism-Meta-Frame-Equality-and-Diversity.pdf>



	<p>https://www.youtube.com/watch?v=WO6glz0wpmo The Troggs - Love Is All Around ..” You know I love you, I always will My mind's made up by the way that I feel There's no beginning, there'll be no end 'Cause on my love you can depend”</p> <p>https://en.wikipedia.org/wiki/Greek_words_for_love_Agápe,_Éros_Philía_Storge_Philautia_Xenia</p> <p>All You Need Is Love - The Beatles.</p>
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	<p>My saying “Be sufficiently vague” is aimed at balancing out the binary certain extremists. I need to balance that - (because binaries will climb all over the new certainty) - with “Be sufficiently certain”</p>
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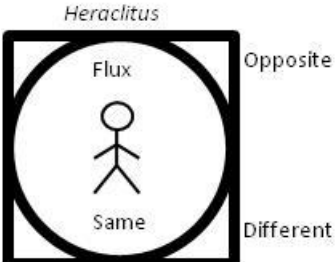
	<p>In this discussion - the shared logos has the intimate connection between individuals who share ideas - the mob/group - then “we” the shared “golden thread” - the “flow” - and then the reality. I worry about Jordan’s health - he carries so much weight</p> <p>https://www.youtube.com/watch?v=DLg2Q0daphE A Conversation so Intense It Might as Well Be Psychedelic John Vervaeke The JBP Podcast S4 E34 55,547 views Jun 28, 2021</p>
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Heraclitus of Ephesus :Year(-535--475) :Keyword(Philosophy, Humanism)

<https://en.wikipedia.org/wiki/Heraclitus> <https://plato2051.tripod.com/heraclitus.htm>

<https://iep.utm.edu/heraclit/>

Heraclitus had some insights (“the logos, flux”) and his model is essentially as I have described in the continuum and as shown above. Other philosophers at the time found him difficult to understand and like many things in life, I find myself thinking “what was he thinking?” I can see what he wrote but why?

	<p>The Box frames the circle. The Bounds and Constraint on the flux - the flow - the chaos, the unknown, the complexity, the probability. The Constraints are the opposite of the unconstrained - the transfinite, Georg Cantor, Benford, Zipf, Weibull, Observer effect, Monty Hall. Same is opposite to different and can be swapped. Different (infinite) types of infinity.</p>
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You can see from the above models that **Same** and **Different** **only have meaning** when you **describe what frame** you are using to differentiate - what are you noticing and declaring as the **frame of differentiation**? i.e. **you must set up the opposite views on the continuum and define them first (declare the attributes) before you can make sense of the continuum. i.e. the NOT/Opposite.** See **Humanism – Meta Frames -Language** <https://humanistman.com/wp-content/uploads/2019/02/06-Humanism-Meta-Frames-Language.pdf>

On Nature - Fragments Of Heraclitus :Author(**Heraclitus of Ephesus**) :Year(-500) Age(35)
:Keyword(Group Development Humanism) <http://www.heraclitusfragments.com/files/ge.html>
https://en.wikisource.org/wiki/Fragments_of_Heraclitus
[https://en.wikipedia.org/wiki/On_Nature_\(Heraclitus\)](https://en.wikipedia.org/wiki/On_Nature_(Heraclitus))

*“Of this **Logos being forever** do men prove to be **uncomprehending**, both before they hear and once they have heard it. For, though **all things come to pass** in accordance with this Logos, they are like the **unexperienced experiencing words and deeds** such as I explain when I distinguish each thing according to its nature and show how it is. Other men are **unaware of what they do when they are awake** just as they are forgetful of what they do when they are asleep.”*

His, **Heraclitus**, many sayings indicate to me that he was more aware of what was going in life than people around him and that he may have found it **difficult to have a debate** with people about his ideas. Many people seemed to have very little understanding about what he was talking about - yet those that did - revered the **insights** and **philosophy** - they valued his work very highly.

*"Dogs, also, bark at what they do not know", (maybe the dogs were the **sentient feminist pets we see around us now**), "Let us not conjecture randomly about the most important things", "a fool is excited by every word", "For what thought or wisdom have they? They follow the poets and **take the crowd as their teacher**, knowing not that 'the many are bad and **few good**'"*

The **crowd** (the **mob**) was formalized in Greek literature as the **Chorus**.

The continuum was expressed in many ways - "forever", "flux", "ad-infinitum", "always", "to pass" <https://www.kingjamesbibleonline.org/Matthew-24-6/> "Matthew 24:6 "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for **all these things must come to pass**, but the **end is not yet.**", "change", "becoming", "overcoming" (Nietzsche), "enduring", "being" <https://en.wikipedia.org/wiki/Parmenides>
[https://en.wikipedia.org/wiki/Introduction_to_Metaphysics_\(Heidegger_book\)](https://en.wikipedia.org/wiki/Introduction_to_Metaphysics_(Heidegger_book)), "event". Some philosophers are in a bit of a knot (Heidegger's Being of Dasein) about the continuum but basically both **being** and **becoming** - or the differences between **Parmenides** and **Heraclitus** are just different

views on the same/similar/different thing. I make no **value judgment** for humanity on the importance of understanding what “becoming” or “being” means (like Heidegger) - **humans choose meaning** and **find values** for themselves.

So we see “the crowd”, mobthink, popularism, ignorance - he also expresses the non-certain - non-binary view and sees how people fall to that binary certain thinking and popularism. Heraclitus seems to value individuality, **wisdom (love (in a Greek and more sense) of many things)** and insight.

“According to Aristotle's *Metaphysics*, Heraclitus **denied the law of noncontradiction** without explanation” -having explored the text - I don't agree with this wiki opinion - it lacks wisdom, hypothesis and exploration.

Metaphysics :Author(**Aristotle**) :Year(-350) Age(34) :Keyword(Group Philosophy Humanism)

[https://en.wikipedia.org/wiki/Metaphysics_\(Aristotle\)](https://en.wikipedia.org/wiki/Metaphysics_(Aristotle))

<http://classics.mit.edu/Aristotle/metaphysics.html>

<https://archive.org/details/metaphysicsaris00arisqoog/page/n8/mode/2up>

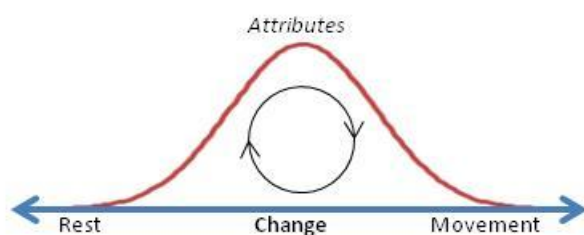
*“Evidently then it belongs to the philosopher, i.e. to him who is studying the nature of all substance, to inquire also into the principles of syllogism. But he who knows best about each genus must be able to state the most certain principles of his subject, so that he whose subject is existing things qua existing must be able to state the most certain principles of all things. This is the philosopher, and the most certain principle of all is that regarding which it is impossible to be mistaken; for such a principle must be both the best known (for all men may be mistaken about things which they do not know), and non-hypothetical. For a principle which every one must have who understands anything that is, is not a hypothesis; and that which every one must know who knows anything, he must already have when he comes to a special study. Evidently then such a principle is the most certain of all; which principle this is, let us proceed to say. It is, that the same attribute cannot at the same time belong and not belong to the same subject and in the same respect; we must presuppose, to guard against dialectical objections, any further qualifications which might be added. This, then, is the most certain of all principles, since it answers to the definition given above. For it is impossible for any one to believe the same thing to be and not to be, as **some think Heraclitus says**. For what a man says, he does not necessarily believe; and if it is impossible that contrary attributes should belong at the same time to the same subject (the usual qualifications must be presupposed in this premiss too), and if an opinion which contradicts another is contrary to it, **obviously it is impossible** for the same man at the same time to believe the same thing to be and not to be; for if a man were mistaken on this point **he would have contrary opinions at the same time**. It is for this reason that all who are carrying out a demonstration reduce it to this as an **ultimate belief; for this is naturally** the starting-point even for all the other axioms.”*

Dan Dennett - surely, obviously, naturally - is the sign of the weakness in an argument - the appeal to non-investigation - it **cannot be questioned** - “everyone knows that...” See **Farnham Street** (Shane Parrish) - **Daniel Dennett's Most Useful Critical Thinking Tools** <https://fs.blog/2016/07/dan-dannetts-thinking-tools/>

“But the reason why these thinkers held this opinion is that while they were inquiring into the truth of that which is, they thought, 'that which is' was identical with the sensible world; in this, however, there is largely present the nature of the indeterminate-of that which exists in the peculiar sense

which we have explained; and therefore, while they speak plausibly, they do not say what is true (for it is fitting to put the matter so rather than as **Epicharmus** put it against **Xenophanes**). And again, because they saw that all this world of nature is in movement and that **about that which changes no true statement can be made**, they said that of course, regarding that **which everywhere in every respect is changing, nothing could truly be affirmed**. It was this belief that **blossomed into the most extreme of the views** above mentioned, that of the professed Heracliteans, such as was held by **Cratylus**, who finally did not **think it right to say anything** but only moved his finger, and criticized Heraclitus for saying that it is **impossible to step twice into the same river**; for **he thought one could not do it even once.**”

“But we shall say in answer to this argument also that while there is some justification for their thinking that the changing, when it **is changing**, does not exist, yet it is after all disputable; for that which is **losing a quality** has something of that which is being lost, and of that which is coming to be, something must already be. And in general if a thing **is perishing**, will be present something that exists; and if a thing is **coming to be**, there must be something from which it comes to be and something by which it is generated, and **this process cannot go on ad infinitum**.-But, leaving these arguments, let us insist on this, that it is not the **same thing to change in quantity and in quality**. Grant that in quantity a thing **is not constant**; still it is in respect of **its form** that we know each thing.-And again, it would be fair to criticize those who hold this view for asserting about the whole material universe what they saw **only in a minority even of sensible things**. For only that **region of the sensible world** which immediately surrounds us is always in **process of destruction and generation**; but this is-so to speak-not even a fraction of the whole, so that it would have been juster to acquit this part of the world because of the other part, than to condemn the other because of this.- And again, obviously we shall make to them also the same reply that we made long ago; we must show them and persuade them that **there is something whose nature is changeless**. Indeed, those who say that things at the **same time are and are not**, should in consequence say that **all things are at rest rather than that they are in movement**; for there is nothing into which they **can change**, since **all attributes belong already to all subjects.**”



Both are making explorative statements and both Aristotle and Heraclitus are expressing views around the same topic. I do not see disagreement - just analysis and exploration. We see the idea of the **initial self-reference problem** - the initial assertion - “**is some thing**” - “I declare”, “I hypothesize” - the starting declaration -the Logos - The Truth - the “there exists” - the “senses” (I sense) - the observer effect - noticing - declaring. I explored this in many places but initially in my meta frames - <https://humanistman.com/home/frames/meta-frames/> and here <https://humanistman.com/wp-content/uploads/2019/02/02-Humanism-%E2%80%93-Meta-Frame-Initial-Conditions-Symbols.pdf> **“Hypothesis: There are initial conditions which must be accepted to avoid recursion.”**

Daniel W. Graham - Brigham Young University <https://iep.utm.edu/heraclit/> "For Heraclitus, flux and opposition are necessary for life. Aristotle reports, Heraclitus criticizes the poet who said, 'would that strife might perish from among gods and men' [Homer Iliad 18.107]' for **there would not be harmony without high and low notes**, nor living things without female and male, which are opposites. (DK22A22)"

Heraclitus seems a bit strong in his message sometimes
<http://www.heraclitusfragments.com/files/ge.html> DKB20 "When they are born, they wish to live and to meet with their dooms -- or rather to rest -- and they leave children behind them to meet with their dooms in turn."

This seems to me to be a despairing observation of **Fat, Dumb** and **Lazy** humans who are **smugly binary certain** in their world views and **rush to judgement** and have **no appreciation (no love, no wisdom)** of the flux - the in-between - the hypothesis, **conjecture** and exploration available in the vast complexity and uncertainty.

DKB35 "Men that **love wisdom** must be inquirers into very many things indeed."

So we can see that a simple declaration of 1 apple equals 1 apple or $1 = 1$ - is far more complex when we accept the idea of a continuum and constant flux and change. To assert that anything is equal requires a noticing and declarations of things - definitions, frames, measurement, accuracy, precision and many other things. So you will see the technique people generally use is to step over all the assumptions and abstractions and go straight to their preferred hypothesis.

"If we assume everything I want you to assume then you cannot certainly deny that what I say is absolutely certain" (me now)

Se we get large discussions about logic, reason, frames, bias, etc to try to **at least agree** on the frame of focus for the discussion so we can stop the idiotologists (extremists, Pharisees, Scribes, feminists, communists, etc) who lack enquiry, wisdom and are dominated by binary certainty (extremists with their certain idiotology) or "feelings" from avoiding important issues and rushing to certain "doom".

"Let us not conjecture randomly about the most important things"

Feminists, narcissists, self lovers, corrupt and other binary extremists - care little for "others" but most for themselves - the "most important things" to them is them self, their **immediate** needs/wants (like a baby - little chimps, barking and whining dogs), their virtue, their reputation, their feelings, their hysteria, their outrage, their corruption, their certain idiotology. Sentient pets and other idiots will simply blather incoherently or repeat mob slogans.

In math terms I have observed patterns in the way formulas are expressed. It seems a little like the Einstein Equation I manipulated and the initial self-reference and recursions issue. Many Math problems seem similar <http://www.claymath.org/millennium-problems/rules-millennium-prizes> , https://en.wikipedia.org/wiki/Riemann_hypothesis , https://en.wikipedia.org/wiki/Model_theory

I did express some of those ideas recently <https://humanistman.com/wp-content/uploads/2021/06/Gender.pdf> (Quoting myself) "The reason I am exploring this is because I see initial self reference and recursion type parallels similar to my exploration of numbers and

formulas -especially where many formulas have (1+ N) raised to the power N. Where the recursive N acts on itself to generate the power for the iterations and the 1 represents the initial unity of the object -the birth of a new human. See <https://humanistman.com/wp-content/uploads/2020/12/Integer-Ratio-Power-Law-Chaos.pdf> Many math formulas seem to take a kind of form of 1 plus or minus another term. Inside the other term is a relationship to the 1 -i.e. another cardinal number -some kind of ratio or proportion and then a variable -usually N which is powered by the power law (pun intended)i.e. Term containing N raised to the Power N. (the mitochondrial engine room?)”

$$1 = \left(1 (+ \text{ or } -) \left(\frac{1}{n} \text{ or } \frac{n}{1} \right) * C \right)^{\frac{n}{1} \text{ or } \frac{-n}{1} \text{ or } \frac{1}{n} \text{ or } \frac{1}{-n}}$$

This is a process description more than anything else - a repeated fraction - an infinite series - a general pattern. (Like infinite reflections between mirrors - see [https://en.wikipedia.org/wiki/Reflection_\(physics\)](https://en.wikipedia.org/wiki/Reflection_(physics)))

“Equality” (This is not quite the same as feminist idiotology and social justice engineering which is **binary certain extremism**) is always undergoing change - growth+/decay- - the n power law (squared) function and the C cardinal, natural integer number that has some relationship to the initial self reference 1 thing. The variations of plus or minus the variations of the ratio of n to 1 either 1 over n or n over 1 - the variation of the value of C - all of these provide a great number of possible expressions. There are various expressions of self-reference and recursion e.g. C is recursive on 1 as is n. - i.e. you need to define 1 first. See also **Marin Mersenne** https://en.wikipedia.org/wiki/Marin_Mersenne “Mersenne, an ordained Catholic priest, had many contacts in the scientific world and has been called “the center of the world of science and mathematics during the first half of the 1600s”[3] and, because of his **ability to make connections between people and ideas**, “the post-box of Europe”.[4] He was also a member of the Minim religious order and wrote and lectured on theology and philosophy.”

So we see hypothesis (mine), declaration (my IS - the **logos**), initial self-reference, recursion, equality, number, grouping, ratio, order, choice, addition and subtraction (summation along the number line) and power law - all combined as concepts. See also <https://humanistman.com/wp-content/uploads/2020/12/Integer-Ratio-Power-Law-Chaos.pdf>

So there is more complexity and uncertainty in understanding what “equals” means without some broader context.

What Were You Thinking?

It is quite clear from my conversations with feminists, politicians, registrars, magistrates, public servants and ABC media that the question “what were you thinking?” - is the most offensive and difficult thing to ask. Feminists, extremists, women (on average) and weak minded men have no real understanding of much in the world but they gather certainty around them in mottos, slogans,

sayings and feelings - especially smugness and outrage - feminists and elites throw in “entitlement” and positioning games as well.

In Canberra - the politicians, media, courts, human rights people, the feminists and weak minded males - are quite **happy** to constantly abuse men in a bigoted and institutionalized way - in law, courts, public services, police, support systems, etc. Men are found guilty in courts ex-parte, orders are made, men cannot appeal, etc. The media abuses all men as a group on a daily basis and seeks out to destroy, accuse and attack every man in public they dislike or disagree with. The public service was 40% women so women complained about “discrimination” and “equality” and now the public service is 60% women and 40% men after decades of “positive discrimination” - bigotry and nepotism based on gender. Boards, Banks, Companies, Public organizations, Charities, etc - all the same bigotry and incoherence based on identity politics. Politicians from all governments support “50/50 by 20/20” type feminist movements yet are outraged in family court settlements if men are awarded custody of the children over a women - or **the idea** that in family settlements the children should live 50/50 with parents **by default**. It is all - incoherent, bigoted and biased - **very obvious**. The list goes on but despite me (and many others) writing and pointing this out to many people in public and private - in legal communication, letters and in person - all that happens is they ignore the issue or personally attack me. **Delusion**.

Not only are they not able to argue or debate the position, they deny they such a concept or debate exists. Some of **my friends** (especially feminists but also weak minded virtuous males) have threatened me with violence if I raise the question.

So not only do we have the question “**what were you thinking?**” but also “**do you have the ability to think?**” and “**can you communicate or cooperate in a discussion?**”, “**Do you notice when communication is needed?**”

No-one responds to any of my letters or communication - not one person. Not even when they are required by law - like the A.C.T. Magistrates court, ombudsman, human rights organizations and the Judicial review process - they simply ignore me. The media ignores me. The Politicians, The public servants - all of them - especially women and their weak minded sentient pet men.

“**nothing is wrong - nothing is worth noticing**”

Elites and their sycophants ignore the law when it suits them or abuse it using their ill gotten monetary gains greasy the palms of the corrupt and the legal scum.

So they retreat to Plato’s cave and their smug violent certainty and the safety of the mob - content with abusing people - as long as everyone is abusing “the same” “others” - Throw rocks from the safety of the cave at those who pass in the light.

On the golf course - Dogs always bark at the stranger passing by their back yard.

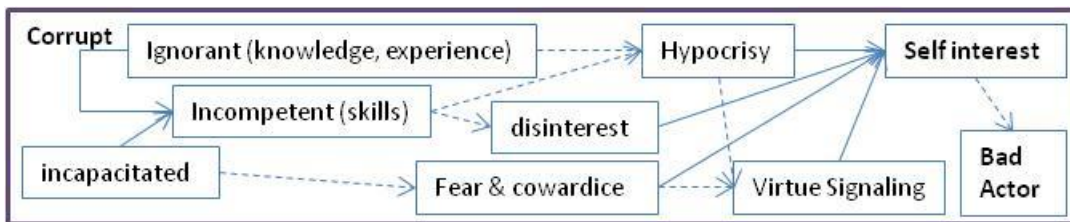
They fill themselves with smug virtue and delude themselves that this is called “equality” and give themselves “human rights” certain awards.

Zombies :Author(**Dolores O’ Riordan**) :Year(1994) Age(23) :Keyword(Individual Development Thinking) [https://en.wikipedia.org/wiki/Zombie_\(song\)](https://en.wikipedia.org/wiki/Zombie_(song))

<https://www.udiscovermusic.com/stories/the-cranberries-zombie-song/> "Another head hangs lowly, Child is slowly taken, And the **violence caused such silence**, Who are we mistaken? But you see, **it's not me, it's not my family**, In your head, **in your head** they are fighting , With their tanks, and their bombs, and their bombs, and their guns, **In your head**, in your head they are crying, In your head, in your head, Zombie, zombie, zombie-ie-ie, **What's in your head?** In your head?, Zombie, zombie, zombie-ie-ie-ie, oh.."

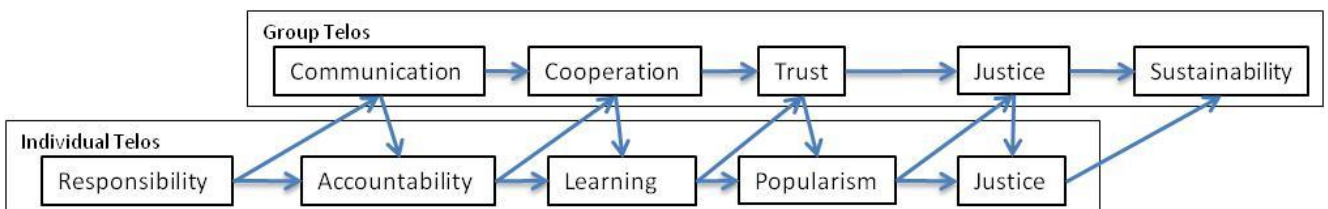
Daydream Believer :Author(**John Coburn Stewart**) :Year(1967) Age(28) :Keyword(Individual Tale Delusion) https://en.wikipedia.org/wiki/Daydream_Believer <https://www.youtube.com/watch?v=xvqeSjIgaNk> .." *Cheer up, **sleepy Jean** , Oh, what can it mean that To a **daydream believer** And a **homecoming queen**. You once thought of me As a **white knight on his steed**, Now, you know how happy I can be. Whoa, and our good times start and end Without dollar one to spend **But how much, baby, do we really need?**"*

This deep and permanent corruption (ignorance, etc) feeds an **ever growing façade of delusion** - a house of straw - that they **greedily** defend to death **of** everyone around them.

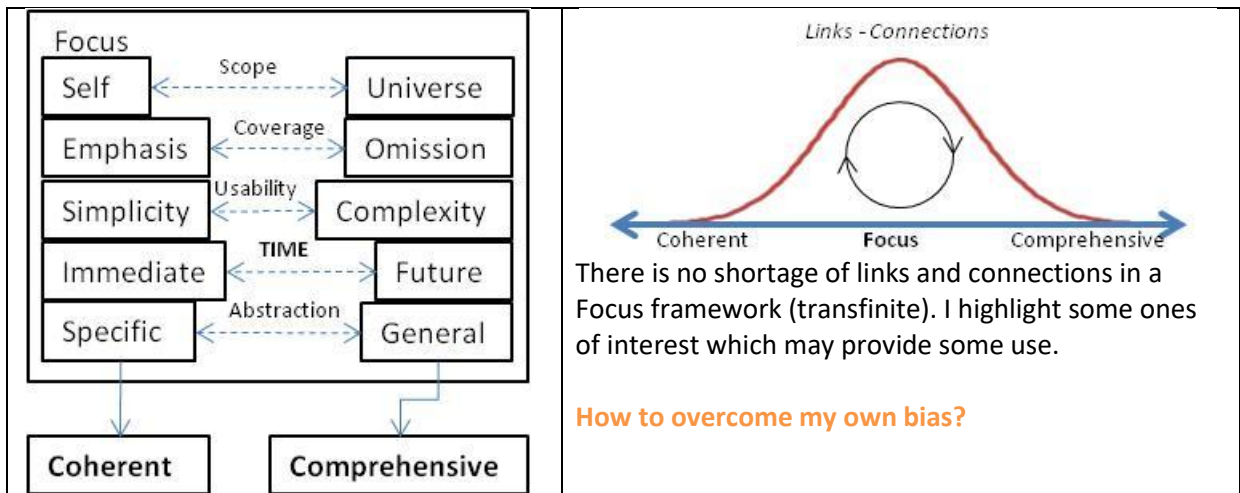


We can understand this using Walt Disney's version of the classic fairy tale - Sleeping Beauty's evil witch - **Maleficent** [https://en.wikipedia.org/wiki/Sleeping_Beauty_\(1959_film\)](https://en.wikipedia.org/wiki/Sleeping_Beauty_(1959_film)) https://en.wikipedia.org/wiki/Sleeping_Beauty, <https://en.wikipedia.org/wiki/Perceforest> or Lewis Carol's Queens as archetypes - in their **mirror of certainty** they are smug, righteous and beautiful - self-obsessed and violent - they do and say what every they like whenever they like - there is no coherence no comprehensiveness - just themselves and their entitled feelings - this is their entire and immediate focus - themselves - whenever they want whatever they want. This behavior can **seem like chaos** to highly structured humans.

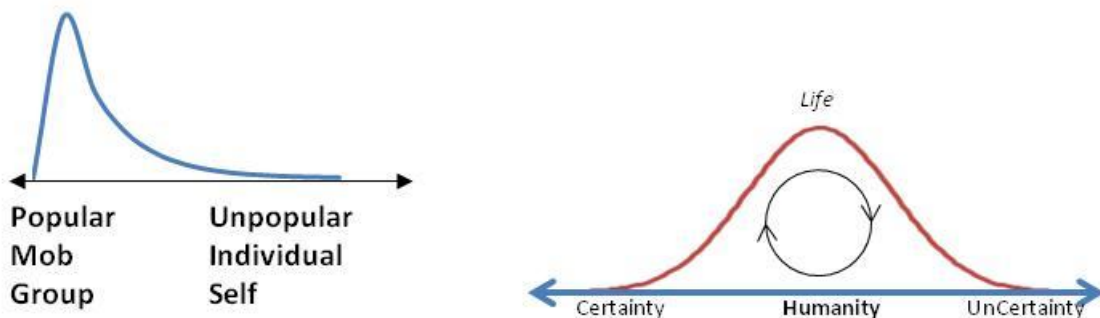
They do not believe in a group Telos or an Individual Telos other than a "self" - like an underdeveloped baby. A constant Human tantrum.



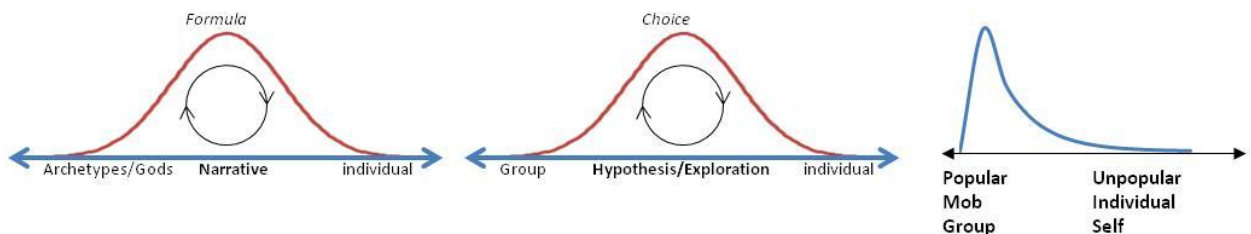
The sentient pet men are like cuttlefish (Thanks - Douglass Murray) - pretending to be women so they can be rewarded by their female owners with petting and sex as long as they support the incoherent, self-centered, feminist and their constant hysterical feelings based demands or insane selective "equality" followed by mass delusion, propaganda and lies. The selective focus of the corrupt.



Feminists, other extremists and idiotlists (the “cause is great”) have no love of wisdom or the continuum - they love themselves above all others and will kill all debate to maintain their ignorance and certainty. They **tend to one extreme** opposite of humanity - and are **proud of their certain bias**.



But we have the ancient stories and characters from Homer and the other Greeks - **we can see** how the **humans and gods** all communicated with each other and how their deeds were described and what actions followed. Individual humans and choices were combined with archetypes, gods, unknown and complexity - the hypothesis and exploration was explored. Actions were taken and consequences **were observed** - information, advice, event and response - the narrative form as pattern for human learning and development.



These characters are re-interpreted and used as templates for drama and **exploration of the human condition**. We have warnings, from many, about observing how people act - not what they say. “*Actions speak louder than words*”. So the hypocrite and vain-glorious virtue signalers are shunned. So it is not so much **what people were thinking**, because the **idea of thinking** would be foreign - the “other”, unknown, uncertain and complex to a feminist, narcissist, sociopath and undeveloped humans, but **notice the actions they chose**. Dogs bark at what they do not understand - even if they

were described as sentient pets - their sentience is on a continuum - dogs **do not aspire** to be anything other than dogs.

Saint Albert the Great examined thinking (especially the Greeks - Aristotle) in the High Middle Ages and in the shadows of the dark ages before **Petrarch** came along and explored more - encouraging a renaissance.

Albert the Great (Albertus Magnus) :Year(1200-1280) :Keyword(Philosophy, Religion)
https://en.wikipedia.org/wiki/Albertus_Magnus <https://plato.stanford.edu/entries/albert-great/>
<https://mathshistory.st-andrews.ac.uk/Biographies/Albertus/>

Francesco Petrarca :Year(1304-1374) :Keyword(Language) <https://en.wikipedia.org/wiki/Petrarch>
<https://www.poetryfoundation.org/poets/petrarch> <https://www.worldhistory.org/Petrarch/> ..”
*Unable to promote the reforms he hoped would make politics and rulers **less hypocritical** and **corrupt**, his greatest disappointment was seeing the popular leader Cola di Rienzo (1313-1354 CE) fail to revive the government of Rome as capital of a 'sacred Italy' in 1347 CE.*

*The high point of Petrarch's public career was perhaps his coronation as **Poet Laureate** in Rome on 8 April 1341 CE. He was by then internationally famous as a poet and scholar and was the first to receive this award, which was **revived from antiquity**. Petrarch had long lobbied the Pope to have the title, and it symbolised for him the **possibility that poets and scholars could lead** Italy and Europe back to the glory days of the Pax Romana of the Roman Empire. This would be a rebirth, a renaissance. From then on, he concentrated on literature, both **studying the past** and **creating new works for the future**.”*

Thinking and exploring is a **threat** to fearful **dogs who bark the loudest**. Dogs love their **certain dogma**.

The Idea of a Golf Swing

It is a **big statement** to **declare** that **there is such a thing** as a golf swing. The thing exists but we cannot quite describe precisely and accurately what it is. If we describe it **too** closely (too much focus - too much zoom) - with **too much certainty** - it tends to disappear and become something else - *no that is not what I was thinking - it was something else*. (Sometimes people partially shut their eyes so they can see things better - granularity (focus) is changed - sometimes they move further away or much closer so they can “see” more - **watch people in Art Galleries**).

We know when we see a good one. We know when we see a bad one. Good ones can be different but still good. We can show people and they can **share the experience** - we share that experience of the good and the bad.

We can analyze it to within “*an inch of its life*”. We can get scientists to dissect it until it is completely dead and lifeless and laying on the floor.

We can create a robot golfer - like artificial intelligence - but it is not the same thing - it misses the point of it entirely - **how can we appreciate the exploration of the unknown?**

Frankenstein; or, The Modern Prometheus. :Author(**Mary Wollstonecraft Shelley**) :Year(1818)

Age(21) :Keyword(Individual Novel Humanism)

https://en.wikipedia.org/wiki/Frankenstein%27s_monster <http://www.gutenberg.org/ebooks/84>

<https://openlibrary.org/works/OL450125W/Frankenstein>

*"I agree with you," replied the stranger; "we are **unfashioned creatures**, but **half made up**, if one **wiser, better, dearer than ourselves**—such a friend ought to be—**do not lend his aid to perfectionate our weak and faulty natures**. I once had **a friend**, the **most noble of human creatures**, and am entitled, therefore, to **judge respecting friendship**. You have **hope, and the world before you**, and have **no cause for despair**. But I—**I have lost everything and cannot begin life anew.**"*

Prometheus - <https://en.wikipedia.org/wiki/Prometheus> - the **secret gift of unwearying fire** to mortal men by the **cunning trickster** of the almighty God Zeus - son of Chronos (greatest of the Titans).

Theogony :Author(**Hesiod**) :Year(-700) Age(50) :Keyword(Group Tale Humanism)

<https://en.wikipedia.org/wiki/Theogony> <https://www.sacred-texts.com/cla/hesiod/theogony.htm>

<https://www.perseus.tufts.edu/hopper/text.jsp?doc=Perseus:text:1999.01.0130>

*..” This, then, he regarded, and honored his famous son; though he was angry, he ceased from the wrath which he had before because **Prometheus matched himself in wit** with the almighty son of Cronos. [535] For when the gods and mortal men had a dispute at Mecone, even then Prometheus was forward to cut up a great ox and set portions before them, **trying to deceive the mind of Zeus**. Before the rest he set flesh and inner parts thick with fat upon the hide, covering them with an ox paunch; [540] but for Zeus he put the white bones dressed up with cunning art and covered with shining fat. Then the father of men and of gods said to him: “Son of Iapetus, most glorious of all lords, good sir, how **unfairly you have divided the portions!**” [545] So said **Zeus whose wisdom is everlasting**, rebuking him. But wily **Prometheus** answered him, smiling softly and not forgetting his **cunning trick**: “Zeus, most glorious and greatest of the eternal gods, **take which ever** of these portions your heart within you bids.” [550] So he said, thinking trickery. But Zeus, whose wisdom is everlasting, saw and failed not to perceive the trick, and in his heart he thought mischief against mortal men which also was to be fulfilled. With both hands he took up the white fat and was angry at heart, and wrath came to his spirit [555] when he saw the white ox-bones craftily tricked out: and because of this the tribes of men upon earth burn white bones to the deathless gods upon fragrant altars. But **Zeus** who drives the clouds was **greatly vexed** and said to him: “Son of Iapetus, **clever above all!** [560] So, sir, you have not yet forgotten your cunning arts!” So spake Zeus in anger, whose wisdom is everlasting; and from that time he was always mindful of the trick, and would **not give the power of unwearying fire to the Melian 1 race of mortal men who live on the earth**. [565] But the noble son of Iapetus outwitted him and **stole the far-seen gleam of unwearying fire** in a hollow fennel stalk. And Zeus who thunders on high was stung in spirit, and his dear heart was angered when he **saw amongst men the far-seen ray of fire**. [570] Forthwith he **made an evil thing for men as the price of fire**; for the very famous Limping God formed of earth the **likeness of a shy maiden** as the son of Cronos willed. And the goddess bright-eyed Athena girded and clothed her with silvery raiment, and down from her head [575] she spread with her hands an embroidered veil, a wonder to see; and she, Pallas Athena, put about her head lovely garlands, flowers of new-grown herbs. Also she put upon her head a crown of gold which the very famous Limping God made himself [580] and*

worked with his own hands as a favor to Zeus his father. On it was **much curious work, wonderful to see; for of the many creatures which the land and sea rear up, he put most upon it, wonderful things, like living beings with voices: and great beauty shone out from it.**"

(the start of Pandora)

(Il. 585-589) But when he had made the **beautiful evil to be the price for the blessing**, he brought her out, delighting in the finery which the bright-eyed daughter of a mighty father had given her, to the place where the other gods and men were. And wonder took hold of the deathless gods and mortal men when they saw that which was **sheer guile, not to be withstood by men.**"

SEMONIDES

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2008.01.0480%3Avolume%3D2%3Atext%3D22>

"Thundering Zeus, lad, hath the ends of all things there be, and doeth with them what he will. There's no mind in us men, but we live each day as it cometh like grazing cattle, knowing no whit how God shall end it. Yet Hope and Trust keep us all a-pondering the impracticable; some abide till a day come, others for the turning of years. There 's none alive but thinketh he will come home winged with wealth and good things next year; yet one of us ere he reach his goal is taken with unenvied Age, another's mind is wasted by miserable Disease, or Death sendeth him below dark Earth whelmed by War. Some die at sea when they have laden a ship with their substance, confounded by storm and the many waves of the purple brine; others tie a noose about their miserable neck and leave the sunlight of their free choice. So true is it that nothing is without ills, nay, ten thousand the Dooms of men, and their woes and sorrows past reckoning. If they would be advised by me, we should not set our hearts on good things, nor yet do ourselves despite by letting our minds dwell upon evil troubles."

An aside It is interesting to notice the **post-hoc interpretation** of writing. Looking back on other works through the frames of our times **requires some skill**. (What should be the skills of an historian?) Feminist dogma dominates thinking of our times - feminists, women on average and weak minded men seem to have little analytic ability and will seek to cast anything to their preferred frame - usually about them and their idiotology and smug virtue. Hence Greek writers are cast as "haters of women", "abuser" - the word **misogynist** is like the word "**racist**" - the intent is to demean, abuse and belittle the person you accuse. Women on average - especially feminists and also weak minded men - tend to abuse, group and hate more than most - and YES I am aware of the initial self reference problem. **How can you criticize groupthink (behavior) without grouping people (identity) who groupthink?**

As humans tend to see patterns - they can describe patterns - groups , tendencies without saying ALL WOMEN are like this or ALL MEN are like this (the **binary extremists**). **Aristotle** (Metaphysics) calls it the **form** (Plato and others) of things - which is distinct from **quantity** (also attributes) which always changes (flow, flux,etc).

Problems of Universals <https://plato.stanford.edu/entries/universals-medieval/> , https://en.wikipedia.org/wiki/Problem_of_universals, **Porphyry** <https://philosophy-models.blog/2019/03/05/porphyry-on-universals/> , <https://plato.stanford.edu/entries/porphyry/> ,

Gottfried Wilhelm Leibniz https://en.wikipedia.org/wiki/Characteristica_universalis Ideas, Forms - attributes, generalities, abstracts , specifics, relations (links), quantity (measurement), descriptions, attributes, event, etc - **initial self-reference** and **recursion**. See also the **focus model** and **continuum**.

Both **Semonides** and **Hesiod** explore archetypes of men and women - yet both are labeled misogynists by the haters and know-it-alls. Their archetypes are sometimes blunt and cruel but as a reflection of what they think and maybe what they **authentically observed** around them - there is great value. Gods were archetypes and **vehicles for discussion and debate**. The archetypes BEHAVE in certain ways - it is their behavior which is observed - behaviour - while given to female archetypes - is in no way excluded from men or anyone else. Yes, a generalization - but this is observation and discussion level - **NOT DOGMATIC CERTAINTY** like the A.C.T. Legislative Assembly (Gordon Ramsay, Andrew Barr and the other feminists and weak minded men) declaring, supporting and doubling down **in legislation and court procedures** that violence is predominately committed by men against women and their children and men should be found guilty without trial or a right to defend themselves.

*“Another 17 is the child of a **dainty long-maned Mare**; she **refuseth menial tasks** and toil; she'll neither set hand to mill nor take up sieve, nor cast forth the muck, nor, for that **she shunneth the soot, will she sit beside the oven**. She taketh a mate **only of necessity**. Every day will she wash herself twice, or even thrice, and anointeth her with unguents. She ever weareth her hair deep-combed and wreathed with flowers. Such a wife may be a **fair sight for other men**, but **she's an ill to her husband** if he **be not a despot or a king**, such **as take pride in adornments like to her**.”*

What I observe with **feminists, women (on average)** and **weak minded men** - is that they are willing and eager to explore and **dogmatize** on **Male Bad stereotypes** - **almost exclusively** - without any exploration of the diversity of stereotypes, gods, archetypes and stories - which all explore the human condition in far more detail, depth and sense of debate, discussion and learning. **Fat, Dumb** and **Lazy** certain binary thinking humans - tear down statues, burn books and hate and demonize anything which threatens their tiny minded hate filled view of their fellow humans.

False Gods and False Prophets

“Your gods are false and mine are true - nyah, nyah” (binary certainty) “mine are better than yours - nyah, nyah” (relative positioning)

The idea of archetypes, characters, human types - were represented in ideas, stories, poems, interesting tales. Some were given power - and then the power was differentiated - the skills and capabilities were different. Some were self focused; idle, disinterested, incompetent, vain and virtue signalers, selfish, ignorant and/or bad actors. There was a **variety of corruptions** in these gods with power - but they were all in the mix - the collective gods and archetypes. Hierarchies, and groups were introduced - families, relationships and histories of events were constructed. Human patterns were analyzed and displayed - especially by the Ancient Greeks who loved to discuss ideas, debate and respectfully examine thinking of all the people around them. They repeated their stories and tales of individuals and gods. They reflected on the past and carried it forward in writing. The wonder of **hypothesis** and **exploration** were demonstrated by the Greeks. The Chinese concentrated on the **less certain** dogma - (but a certainty none the less) - the rules and guidance for choice - the

balance - the **search for certainty** at **some level of vagueness**. Others provided variations on the dogma via stories, laws, examples - **all struggled** with the **choice of certainty**.

Meditations :Author(**Marcus Aurelius**) :Year(161) Age(40) :Keyword(Individual Philosophy)
<http://www.gutenberg.org/ebooks/2680>
<https://archive.org/details/meditations00marcuoft/page/n8>
<http://classics.mit.edu/Antoninus/meditations.html>

Marcus Aurelius provides more **direct advice** without resorting as much to archetypes but more to individuals and history. He **declares his value propositions**.

Some gods became preferred in the hierarchy and some became so low as to be **certainly demonized**.

Faust :Author(**Johann Wolfgang von Goethe**) :Year(1790) Age(41) :Keyword(Group Play Morals)
https://en.wikipedia.org/wiki/Johann_Wolfgang_von_Goethe
<http://www.gutenberg.org/ebooks/author/586> <https://freeditorial.com/en/books/faust-part-i>

But what of false prophets? The gods are examples for us to see - they are seen as “special” and maybe we need to ‘fear’ them - **take notice** using our **salience network** (<https://www.sciencedirect.com/topics/psychology/salience-network>) of their stories and messages. Zeus is watching!

We need to remember their stories, the examples they set and the situations. We ask ourselves - **“What would Zeus do?”** The Greeks had already started this question - **“what would Socrates say?”**

We may invite other Gods to address the issue at hand and **imagine their responses**.

These gods are **not prophets** making our choices (*“I had no choice”*) - they are **guides who may help us face uncertainty** - but they seem to be on the continuum with **prophets who seem to provide greater certainty**. The **prophet** foretells the future with some certainty rather than informing options of choice. The Monkey - saying - *“look at me clapping my cymbals (doing my smoke ceremonial, sacrificing the chicken, praising the lord of certainty, playing my piper’s song - take comfort my child) - this is all the certainty you need.”*

https://www.openbible.info/topics/false_gods 1 John 4:1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many **false prophets** have gone out into the world.

Matthew 24:24 For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, **even the elect**.

Matthew 7:15 “Beware of false prophets, who come to you in **sheep’s clothing** but inwardly are **ravenous wolves**.”

But this is the same as the Pharisees and the Scribes - those who dogmatize for power, control, money, virtue, etc. The self reference problem is right at the heart of this - the “One True God” is **not** a “false prophet” therefore everything is justified. To **venture an opinion** against the “one truth” is the false prophesy. This is all about certainty in a binary certain way - debate is shut down by the

appeal to the “higher authority”. If it is not in the “**certain book**” then it is false - only the Pharisees and Scribes can give you the certainty you need - pay your indulgence and tithe.

On Reflection

What do you see in a room full of mirrors? What echoes do you hear in a cave?

How would you paint your self-portrait? How would you write your life’s story? (A *Fortunate Life* - A.B. Facey, *The Diary of Anne Frank*, *The Happiest Man on Earth* - Eddie Jaku)

Metamorphoses :Author(**Ovid** (Publius Ovidius Naso)) :Year(10) Age(53) :Keyword(Individual Development Choice) <https://en.wikipedia.org/wiki/Metamorphoses>
<http://classics.mit.edu/Ovid/metam.html> <http://www.gutenberg.org/ebooks/21765>

Echo and Narcissus - .. "Ah wretched me! I now begin too late, To find out all the long-perplex'd deceit; It is my self I love, my self I see; The gay delusion is a part of me. I kindle up the fires by which I burn, And my own beauties from the well return. Whom should I court? how utter my complaint? Enjoyment but produces my restraint, And too much plenty makes me die for want. How gladly **would I from my self remove!** And at a distance set the thing I love. My breast is warm'd with such unusual fire, I wish him absent whom I most desire. And now I faint with grief; my fate draws nigh; In all the pride of blooming youth I die. Death will the sorrows of my heart relieve. Oh might the visionary youth survive, I should with joy my latest breath resign! But oh! I see his fate involv'd in mine."

Retrospective, Contemplation, Review, Judge, Understanding, Insight, Investigation, Exploration, Learning, Development, Appreciation, Acknowledgment, Redemption - Regret.

How would you set about **framing a review** of your choices and actions - your job - your life?

You can imagine the Asian, Lesbian, Black, Victim, Princess Labour party senators reviewing themselves with their own narcissistic frames, like magistrates in A.C.T Magistrates court - looking at **certainly how wonderful** they are - how great their narcissism - how certain their bias - how awesome their countenance - listening and singing along to the chorus echos - how much fun they had abusing “others” and denying any objective reality to a dim (in every sense of the word) version of the truth - which after all, is their lived experience and has nothing to do with exploration of the reflection - even if that reflection is not just images - but reflects words and actions - the ABC complaints department constantly dismissing complaints - “nothing to see here” “no rules were broken” - the same as politicians, Media, Courts Police, Universities - all who review themselves and feed their delusions and self-possession and their certain joy to abuse the “others” - those who would “question’ anything at all or dare to upset the cave dwellers.

How can feminists review their feminism or extremists review their extremism or Magistrates Courts review themselves or sociopath’s review their sociopathy? **They lack everything needed to do it.**

The psychopaths excel at their own psychopathy.

The Judge's Song from **Trial By Jury** - https://en.wikipedia.org/wiki/Trial_by_Jury
<https://victorianweb.org/mt/gilbert/judge.html> "JUDGE. Though all my law be fudge, **Yet I'll never, never budge**, But I'll live and die a Judge! ALL. And a good Judge, too!"

"We value your feedback". Really???? **So you can laugh, denigrate, abuse and toss it in the rubbish bin???**

"Continuous improvement" - **of what? - of your smug certainty???**

You do not understand or comprehend anything written or given as feedback. You have no interest, understanding or idea about it and you are deliberately fobbing-off and ignoring people who raise any issue or ask any questions.

You become violent at the idea of feedback or any exploration outside your certainty.

Your delusion. Your greed, Your corruption, Your Violence, Your abuse.

<https://en.wikipedia.org/wiki/Self-portrait> ,



[https://en.wikipedia.org/wiki/File:Gustave_Courbet - Le D%C3%A9sesp%C3%A9r%C3%A9 \(1843\).jpg](https://en.wikipedia.org/wiki/File:Gustave_Courbet_-_Le_D%C3%A9sesp%C3%A9r%C3%A9_(1843).jpg)
Gustave Courbet - Le Désespéré (1843) - *The official position taken by the Wikimedia Foundation is that "faithful reproductions of two-dimensional public domain works of art are public domain"*



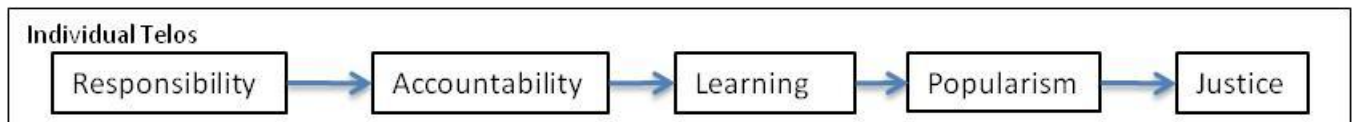
Pieter Bruegel the Elder - The Painter and the Buyer, ca. 1566
[https://en.wikipedia.org/wiki/File:Pieter_Bruegel_the_Elder - The Painter and the Buyer, ca. 1566 - Google Art Project.jpg](https://en.wikipedia.org/wiki/File:Pieter_Bruegel_the_Elder_-_The_Painter_and_the_Buyer,_ca._1566_-_Google_Art_Project.jpg)



Frida Kahlo, Self-Portrait with Thorn Necklace and Hummingbird, 1940, Nickolas Muray Collection, Harry Ransom Center, University of Texas at Austin
https://en.wikipedia.org/wiki/Self-Portrait_with_Thorn_Necklace_and_Hummingbird

While Jordan Peterson advises https://en.wikipedia.org/wiki/12_Rules_for_Life in Rule 4 “Compare yourself to who you were yesterday, not to who someone else is today” - this is not the complete story or message. There is more to it than that. If anything it is a reminder to develop and to **see your own development** and changes over time and with experiences.

It is also a **warning** to **binary certaintists** who play the **certain positioning game** - always looking for someone who they are either worse than or better than so they can **occupy the certain** hero or victim category of the drama triangle binary definitions.



Why bother? I mean, really, **why bother** taking responsibility, accountability? Why learn anything? What is the point of it all? Is it to be popular - or **at least** popular enough **not to be killed** by the mob? Is it to **sustain** yourself or achieve some kind of group or individual **justice**? The **certain CAUSE**???. Your particular **ought** of **ought**?

Are **you the monkey** playing the cymbals? Chanting the slogans? Echoing the songs? (like the Labour and Green women - the man hating feminists and their sentient pets) Certain happiness? Certain cause? Certain Wealth? Certain Power? Certain Success? **Certain ME**? Certain continual abuse of others? Certain Psychopath? The certain destination?

If you are a public servant in the A.C.T. Magistrates court - like the Registrar or Magistrates - just keep doing what you are doing - ignoring me and all my emails and letters, getting angry, feeling self righteous, abusing others, feeling smug and taking as much money as they will give you while position yourself as superior to those around you. Keeping working for “the cause” - The “White Ribbon Campaign”. Keep turning up to work - ignore all criticism - ignore all review processes - ignore everything except yourself - your certain smugness and superiority - your “righteousness” - like the ABC, Universities, The Office of Women, ACT Legislative Assembly, Human rights - the feminists, self righteous identitarians. The idiotologists - the virtue cup fillers. How could you possibly develop? - I mean you don’t want to develop or change or grow or learn - and even if you did - you can’t - you have been **trained not to**. You have been trained to fob-off, ignore and abuse anyone you do not understand - anything which upsets the smug complacency you have become habituated to.

Is it **enough** to dwell in your cave of certainty? Slugs crawl around in caves - in the dark and wet. They do not need any light.

One of the man hating feminists of the Human Rights commission told me that she had “robust” debates while at university presumably - that’s why she can justify removing human rights for men. Fair trials do not apply to men. She has debated it already. She has concluded human rights do not apply to men accused by women. Men must be convicted immediately without a hearing or being able to defend themselves or even be aware of what they are charged with - this is the law in the A.C.T. (Gordon Ramsay and other weak minded men in the A.C.T. Legislative assembly proudly supported the feminist idiotologists in the chamber on this) - Orders are a permanent record and can never be removed, objected to or overturned. Helen Watchirs agrees that human rights do not apply

to men. We see her feminism as a signatory to the incoherent feminist lawyer's letter - See <https://humanistman.com/wp-content/uploads/2020/07/Women-Lawyers-Corruption-Feminism-Debate.pdf>

Why learn anything?

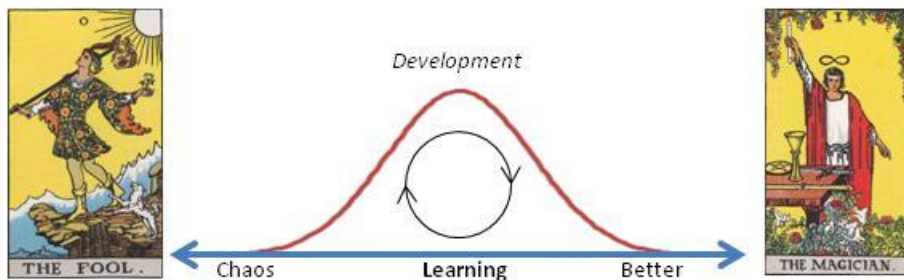
Now - **I cannot** - in any binary certain way - answer that question. **I better not**. It **would be wrong** for me to do that. I can read about what other people have done - I can explore what they have said and done in their lives. I can marvel at what people have achieved in their lives. I can be amazed, confused, show immense gratitude for, appreciate, enjoy, impressed and awed by all things I explore. I can do many things.

So it is not just comparing myself to myself and trying to develop - but **I must explore wider** - I must examine and explore others.

To our current knowledge - Life has been developing for 3 billion years <https://www.evogeneao.com/en> maybe it is a strong pattern?

Humans continue developing outside the womb and after birth. It is like a special trick (an evolutionary advantage - a "fitness" - one of many advantages) we have over other many life forms - https://en.wikipedia.org/wiki/Theory_of_mind

You could ask - **why do older people seem to know more than younger people?**



Is this too obvious a question?

Not all older people - in a binary certain way - but the idea that **development continues** until death - is that a difficult thing to discuss?

So if you work in a job somewhere - the idea would be that it would be possible to develop - something **Better**, fitter, more utility, - you could hypothesize, test, explore, measure, examine and see if it works? Maybe that is why we review things? We look around the world and history - we think - we explore?

I mean - why not?

Do you have something Better to do? - like pulling wings off flies or playing cruel games with people or sitting around like a **smug God of certainty** somewhere?

The Doctrine Of The Mean :Author(Chinese Philosophers, Taoism, Confucianism) :Year(-500)
:Keyword(Group Nation Thinking)
https://en.wikisource.org/wiki/The_Chinese_Classics/Volume_1/The_Doctrine_of_the_Mean

http://oll-resources.s3.amazonaws.com/titles/2270/Legge_1430-01_EBk_v6.0.pdf

<http://www.chinaknowledge.de/Literature/Classics/zhongyong.html>

“What Heaven has conferred is called The Nature; an accordance with this nature is called The Path of duty; the regulation of this path is called Instruction. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone.”

..

“Self-watchfulness This guideline requires self-education, self-questioning and self-discipline during the **process of self-cultivation**. This principle was expounded in the first chapter of *Doctrine of the Mean*:^[8] *“The respectable person does not wait till he sees things to be cautious, nor till he hears things to be apprehensive. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior person is watchful over himself, when he is alone.”*^[9]

Leniency This guideline requires understanding, **concern and tolerance towards one another**. Leniency was expounded in the 13th chapter:^[8] *“When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.”*^[9] In this chapter, Confucius explained this guideline with four examples: *“to serve my father, as I would require my son to serve me”, “to serve my prince as I would require my minister to serve me”, “to serve my elder brother as I would require my younger brother to serve me”, “to set the example in behaving to a friend, as I would require him to behave to me.”*^[8]

Sincerity Sincerity contributes to a close connection between Heaven and human. This guideline was expounded in the 23rd chapter:^[10] *“It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give **their full development** to the natures of creatures and things, he can **assist the transforming and nourishing** powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.”*^[9]

There is such a deep bias in humans against reflection and observation about ourselves that humans spend much of their time in delusion. Escaping from this certain cave requires tremendous effort.

When **Hannah Arendt** observed the **Nuremberg trials** and coined ‘The banality of evil’ - ‘The Train Driver to Auschwitz’ - it wasn’t Just Adolf Eichmann being observed. The Whole German nation was on trial. How could so many humans go along with what the Nazi’s did? **Excuses were made** - *everyone went along with it, we were controlled, we had no choice, I was blackmailed, I did not know, I went along with the crowd, I never committed any crimes myself - but I witnessed many, I helped one once, I gave some food, I donated to the cause, I saved as many as I could, I was scared, I*

had no power, I did not understand what was happening, changes happened slowly - step by step - I did not notice until it was too late, I wasn't responsible or accountable, I could not learn why it was happening, etc

Stanley Milgram's Obedience to Authority *showed just how easily humans go along with things - even violent abuse of others.*

So the A.C.T. Magistrates court (registrars and Magistrates), the ABC (board, management and staff), the A.C.T. Legislative Assembly - especially the feminists (all the women) and other sentient pets of the cause, the Human Rights Commissions, Human Rights charities, All politicians, the Universities, Schools and all public servants - all driven by feminist idiotology - the strong cause - the belief - which enables **certain delusion, celebration of ignorance and avoidance**, abuse, nepotism, violence and a destruction of others for the sake of the cause. They throw away their humanity for the certain cause and double down in their delusions and avoidance (they all avoid me and will not answer emails - or respond to any questions - Just like the Australian Senate when Bettina Arndt **dared to ask** questions publicly).

Yet no-one sees anything wrong with this behavior. "You are just being a misogynist - how dare you question."



Not only is the corruption so strong and the delusions so great - but the ability to overcome the "god of certainty" - the "cause" - that, like in post war Germany - avoidance, suicide and running away (the opposite of responsibility and accountability) - become the norm - **even if** they were to be **CALLED TO ACCOUNT.**

Their smug love of their own delusions, themselves, the money, the power, the enjoyment of the constant psychopathic lies and violence - from time to time they interrupt their self congratulatory ejaculations of vain glory over each other to laugh as they see another person paraded before the "cause" and demonized. The ABC, politicians, courts and the legal money grubbing scum - the smug public servants and university "professors" - preaching their cause and avoiding any question, hypothesis or conjecture which is beyond them - (**debate is beyond them all**) - elite Orwellian "pigs" in muck. Sentient pet dogs bark in tune with their masters. They "bay at the Moon" as it passes by - never gaining any insight into the universe and the world around them.

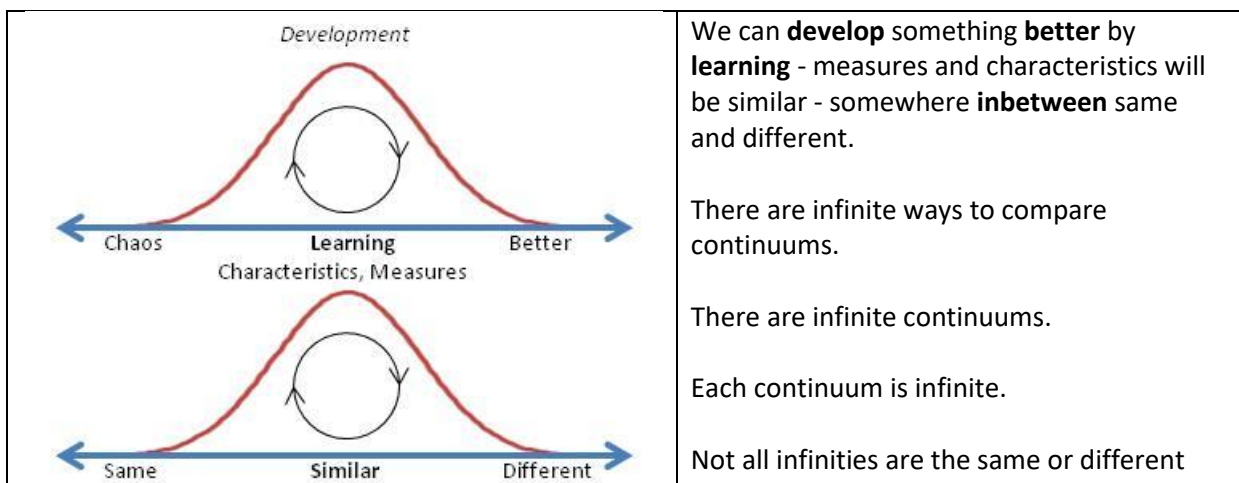
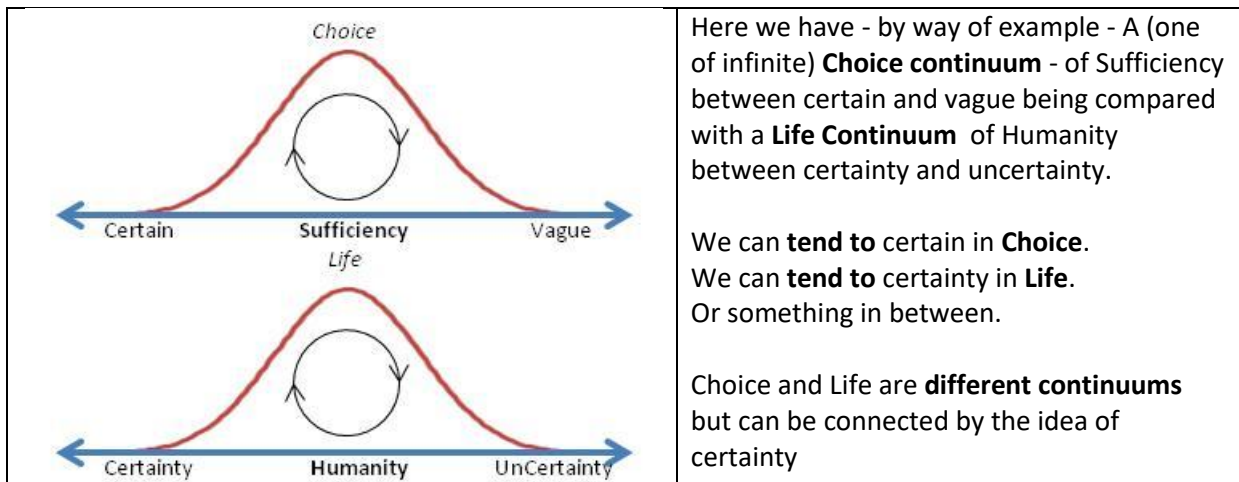
Filled with hate and bias - they cannot be redeemed - they are always biased, hate filled and will always be violent, moblike and ignorant. Bias is entrenched and passed down through generations of pigs - awaiting a "messiah" to give them a nouveau "new" certain "Mob chant", bias and excuse to abuse "others". Even if the old dogma is **denunciated** - the mob demands a new one. Babies and tantrum throwing girls - are paraded before the public as the "new messiah" - with **self-righteous scowling faces of certainty, hatred, entitlement and abuse**. "it's a sign" - the mob chants - "a symbol" - the tree looks just like a scowling face - they bark. *"The sentient dog speaks"*

Review? Development? Learning? - Why would you try to teach a pig how to think?

I can't think - I am too busy enjoying my corruption.

Aside: Currently we have politicians encouraging mob like behavior asking people to dob-in their neighbors to police so they can be arrested and fined - so the **police state** can do its job - so the jews can be controlled and processed. *"Drive the trains faster Adolf"*. The authority of "the cause". The politicians **revel in lies and corruption** - (*everyone else is doing it - we didn't know, it is just the way things are done*) granting money and rewards to their friends, family and elites - giving money to their electorate so they can be re-elected - granting government contracts to their friends - virtue signaling with public money for the legacy and - creating statues and memoirs to their own greatness. As long as you have ONE CERTAIN cause - then who needs debate or questions??? - all **MY causes** are great and **justify all corruption**. Encouraging the **mobs of certainty** and singing their song - chanting their chants. **I MAKE UP new gods of certainty every day** - equality, diversity, inclusion, multi-culturism, respect, human rights, expediency, national interest, freedom, etc. Pile on all the weak minded mobs and the corrupt - *"let us see how much money we can make - I have the cure for all viruses, fears and uncertainties."*

How can we compare continuums? What kind of communication - conversation and dialogue can take place?



Why do people Write?

How do we learn how to learn?

Who came up with the idea of how to learn?

(knowledge, Sects, Writing, Books, Instructions, Guilds, Trades, Apprentice, Mentor - Free will, choice, response, cognition - Beliefs, monks, Ivan Pavlov, B. F. Skinner, Noam Chomsky, Jean Piaget https://en.wikipedia.org/wiki/Cognitive_development)

Upanishads :Author(Many) :Year(-1000) :Keyword(Group History Philosophy)

<https://www.ancient.eu/Upanishads/> <http://yogananda.com.au/upa/Upanishads01.html>

<http://vedicheritage.gov.in/upanishads/> ..” The name is translated as to **“sit down closely”** as one would to listen attentively to instruction by a teacher or other authority figure. At the same time, Upanishad has also been interpreted to mean **“secret teaching”** or **“revealing underlying truth”**. The truths addressed are the concepts expressed in the religious texts known as the Vedas which orthodox Hindus consider the revealed knowledge of creation and the operation of the universe.”

Organon :Author(**Aristotle**) :Year(-350) Age(34) :Keyword(Individual Philosophy)

<https://onemorelibrary.com/index.php/en/books/major-collections/organon-aristotle-308>

<https://archive.org/details/AristotleOrganon> <https://en.wikipedia.org/wiki/Organon>

Novum Organum :Author(**Francis Bacon**) :Year(1620) Age(58) :Keyword(Individual Reason)

<https://oll.libertyfund.org/title/bacon-novum-organum>

http://www.gutenberg.org/ebooks/author/296?sort_order=downloads

https://en.wikipedia.org/wiki/Novum_Organum

Emile :Author(**Jean-Jacques Rousseau**) :Year(1762) Age(50) :Keyword(Group Development Learning, Education) https://en.wikipedia.org/wiki/Emile,_or_On_Education

<http://www.gutenberg.org/ebooks/5427> <https://oll.libertyfund.org/title/rousseau-emile-or-education>

I wrote to the **Festival of Dangerous Ideas** and they - **like the ABC** - will not discuss the idea that feminism is toxic or an issue worth providing some alternative ideas on - they will not hear any voices against feminism. The idea **is too dangerous** - and they - like the ABC - need to “protect people” (keep them safe) from ideas which go against the mob of certainty. So it is not so much a festival of dangerous ideas (in a Correctspeak, Truth speak, Fact Check, etc - kind of way) - more like **a delusion of a debate**. *“Let us pretend - in our cave of certainty - they we can see the world - let us pretend to wake -up”*.

<https://festivalofdangerousideas.com/> *“To survive, we must ADAPT. Go beyond the hype. Interrogate HOW we got to this point, and where we WANT to go next. We need to face REALITY. Examine the TRUTH – as individuals and as a society. The world we are making and unmaking, is a reflection of ourselves. Decide if we like what we see. Arm ourselves with information. **WAKE UP.**”*

All dictators are trying to save their people and keep them safe. Hitler was as human as Stalin, Mao and all the others in history.

I have observed that the messages, lesson and ideas take several forms throughout history.

I am most impressed with the method of the Greeks. It seems authentic and explorative. I will use my assessment model on the Greeks the methods, writing and approach. You will remember my method developed from analyzing humanity - I developed a general frame and used it as an example on the public letter of the feminist lawyers, judges and high court women - about their cognitive reasoning in their male hate feminist letter. See **Women Lawyers -Corruption -Feminism -Debate** <https://humanistman.com/wp-content/uploads/2020/07/Women-Lawyers-Corruption-Feminism-Debate.pdf> .

Value	Corruption	Coherent	Comprehensive	Hypothesis	Exploration	Certainty
-5	Bad Actor/Self interest	chaos	all over the place	incapable	self destruction	stuck
-4	Virtue Signaler/Hypocrite	sparse	cherry picked	denial	fall to pieces	coward
-3	Disinterested	loose	vague	avoiding	run away	no shared group values
-2	Fear Cowardice	disjointed	narrow	ignorant	hide	wary
-1	Ignorance/Incapable	partial	incomplete	compliant	setback	unsure

0	inert - at rest	inert - at rest	inert - at rest	inert - at rest	inert - at rest	inert - at rest
1	Knowledge/Capability	connected	cohesive	question	discovering	learning
2	Courage/Choice	well connected	wide ranging	accomplished	taking the journey	developed
3	Investigate/Examine	integrated	complete	advanced	Embracing complexity	confident
4	Discover beyond self	robust	expansive	exceptional	Unguided	destroying boundaries
5	Unknown	universal	universal	Lost - incomprehensible to the group	Lost - beyond the group	Lost - Self Focused only

So you can see from the areas I highlighted in bold - the Greeks **rate higher by my scoring method** than feminists. They are not corrupt, incoherent - they try to be comprehensive but they stay well connected - they push hypothesis and exploration and they try to find certainty without avoiding it or making it their "One God".

My model is not Socrates - it is more than all of them. We can add the **focus model** as well to look at the SCUTA continuums and provide some rating - but we already see that they manage coherence and comprehensiveness across the SCUTA continuums. They write about history - the narrative - the events- carrying stories and messages forward - in context and with a detailed description of events - the involvement of the gods and historical thought of other Greeks - so the readers can **think for themselves** what is going on - why the events happened.

Of all the things I have examined - I think that the way messages are carried forward by the Chinese, Japanese and other Asian cultures - **seems slightly different**. We see less gods and choruses and more focus on the human condition and challenges, ghosts, spirits and the messages stored in the classic literature - the **small number** of "good" books.

https://www.worldhistory.org/Chinese_Literature/ "The Chinese valued literature highly and even had **a god of literature** named Wen Chang, also known as Wendi, Wen Ti."

The Chinese ghosts **judge people's actions** - not in a "god" like way but as a **player in the action of right/wrong** and **justice**. Ghosts **tend to be local** rather than **always universals**.

https://en.wikipedia.org/wiki/Classic_Chinese_Novels and

https://en.wikipedia.org/wiki/Chinese_classics provide the core 9 books for Chinese literature - the **collection of certainty** which underpins their culture. After 400 years of debate from 600 BC, from about 200 BC followed 2000 years of a more certain dogma -the **literati - Scholar Official** had to know the selected classics <https://en.wikipedia.org/wiki/Scholar-official> - **Confucianism (merit)**, Taoism and Buddhism dominated in later periods.

I Ching is one of the oldest classics (900 BC) about change https://en.wikipedia.org/wiki/I_Ching "Changes of Zhou" - it is about choice and certainty - a support for those who need a guide to choice - how change happens.

So the Chinese have **encapsulated their certainty** in a different way - it seems a little more certain than the Greeks. Throw some dice for your certainty - read some Confucius and react - trust in the selected texts of certainty - it seems different to hypothesize, explore and think.

The Chinese Value Themselves. All cultures value their history and thought. The Positioning Game - their models - their culture - their special humanness - their lived experience - their journey - their philosophy. Many see themselves as greater than others - the “others” are less than sentient dogs - even if they speak Mandarin and are ex-prime ministers.

Most humans are not prepared to compare their ignorance.

The “Golf gods” - never tell someone they are having a good game.

“The way you are playing - I cannot see you missing this putt”

“Your are doing so well I cannot see how you could stuff up from here”

“I invest all certain success in your future choices and actions”

The Gay Science :Author(**Friedrich Wilhelm Nietzsche**) :Year(1882) Age(38) :Keyword(Group Development Philosophy) https://en.wikipedia.org/wiki/The_Gay_Science
<https://archive.org/details/completenietasch10nietuoft>
<https://theanarchistlibrary.org/library/friedrich-nietzsche-the-gay-science>

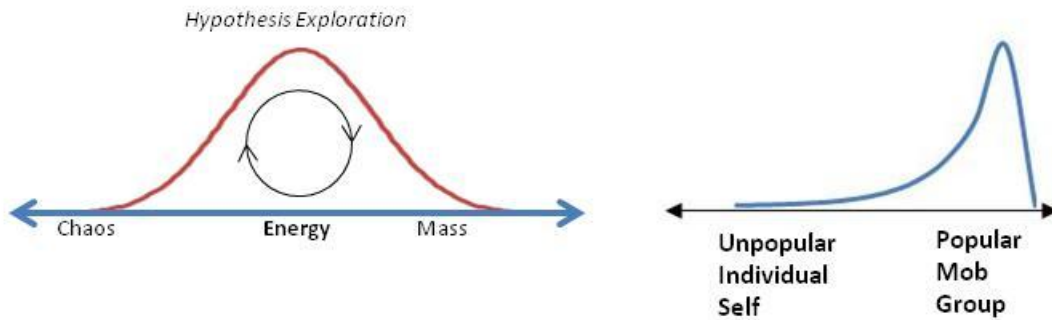
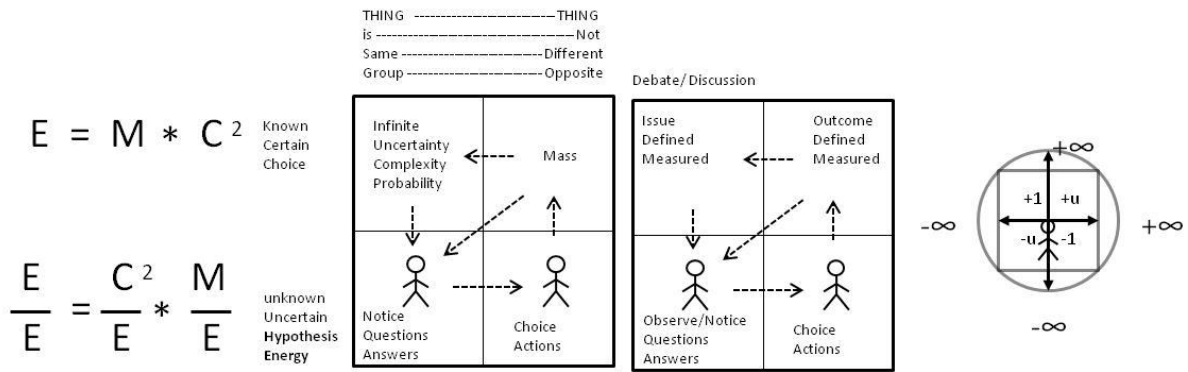
New Struggles.—After **Buddha was dead** people showed **his shadow for centuries afterwards** in a cave,—an **immense frightful shadow**. **God is dead:**—but as the human race is constituted, **there will perhaps be caves for millenniums yet, in which people will show his shadow.**—And we—we have **still to overcome his shadow!**

In a deluded state - all is shadows.

Connecting Models

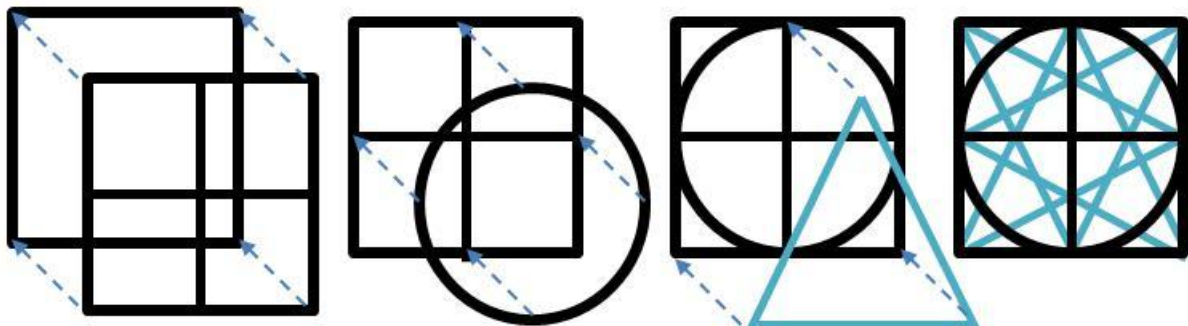
I have a mind to connect the Einstein equation and 4 box model with my continuum model and the various branches of human endeavour. I noted the repeated arguments of philosophers and how there are recurring themes and slight shifts in focus where a philosophy emerges to counter-balance and extreme position which emerges. “Swings and roundabouts” - the *push and pull* of ideas - tensors - the search for certainty and then the *be sufficiently vague* and *be sufficiently certain* problem - the observer effect.

I took Einstein’s equation and made it like a Fisher hypothesis testing model based on my early frames **Humanism – Information Classification Frame** <https://humanistman.com/wp-content/uploads/2019/02/04-Humanism-%E2%80%93-Information-Classification-Frame.pdf> , **Humanism –Choice -Distributions** <https://humanistman.com/wp-content/uploads/2019/04/11-Humanism-Choice-Distributions.pdf> , **Humanism –Complexity -Structure** <https://humanistman.com/wp-content/uploads/2020/04/16-Humanism-%E2%80%93-Complexity-Structure.pdf>

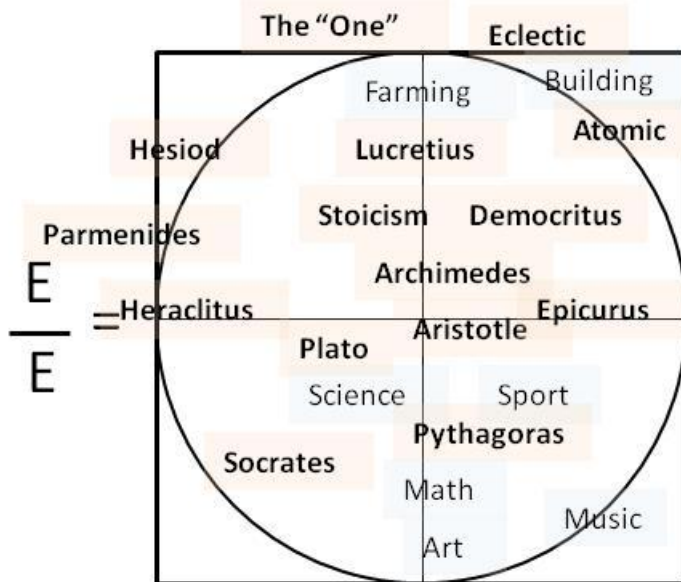
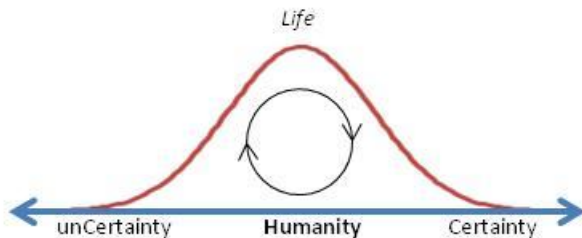
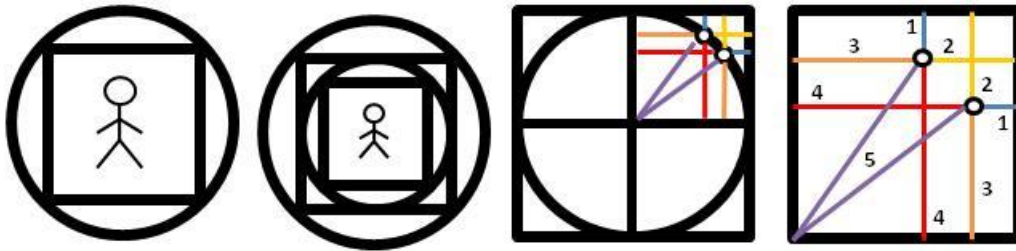


See **Integer -Ratio -Power Law -Chaos** <https://humanistman.com/wp-content/uploads/2020/12/Integer-Ratio-Power-Law-Chaos.pdf>

We can see the tension between the circle - the chaos - a type of certain infinity - and the square, the four box model - four squares within one bigger square (infinite recursion) the bounds and constraints - all linked by the human observer. Einstein's equation becomes a declaration - a certain **is** - that E divided by E - that is to say - unity or 1 or the initial declaration of the universe into a single concept - is equal to - the same as - can also be expressed by - a four box model. In this 4 box model we C squared power law chaos of time, space in the top left corner which drives the universe and then Mass in the top right corner - the mass of certainty - the think we notice (of salient things), create and interact with.



The Human creates this frame and also participates in it. The lower quadrants are the energy - the human energy in two parts - the noticing, observing, hypothesizing and the bottom right quadrant is the creative energy - the energy required to make the Mass in the top right quadrant "exist" with some certainty. We take things progressively from uncertainty and chaos towards certainty and mass. We use the energy of hypothesis and the energy of creation.



We can hypothesize that understanding quadrants, circles - the mass of certainty - the questions, exposure to chaos, the detailed instructions of what to do - the detailed questions of what to explore - all put different schools and philosophers in slightly different places - different tendencies - maybe a reaction or a “movement” away from the “movements” of the past - progress towards “neos” (Greek - new) <https://en.wiktionary.org/wiki/%CE%BD%CE%AD%CE%BF%CF%82> . See Henry George Liddell, Robert Scott, *A Greek-English Lexicon* (Perseus Tufts university) <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=ne/os1>

In the same way we see the feminists demand that their personal view (lived experience) of the world is “the truth” as a movement away from coherence, structure, science and technology in all its forms. Philosophers emerge when science pushes too far - becomes too dogmatic - too many questions require action - too much time thrust into chaos results in long period of structure stability. We see the preferences and discussion emerge. Art and sport offer relief and entertainment, buildings and roads provide certain comfort, science provides questions and imagination, chaos builds resilience and all capabilities.

Parmenides and Heraclitus saw outside the well worn frame but you can become stuck framing circles, squares and identity and spend no time building, creating and exploring. You can be eclectic and pick and choose or nihilist and ignore anything structured and hypothesized at all. *“Choice and probability is all around you - everywhere you go”*

Recent Investigations

Buddha, Zen, David Hume, H G Wells, Thomas Hobbes, Greek Philosophy, Chinese Classics

Recent People

Conyers Middleton (Conyers Middleton) :Year(1683-1750) :Keyword(Religion)

https://en.wikipedia.org/wiki/Conyers_Middleton

https://en.wikisource.org/wiki/Dictionary_of_National_Biography,_1885-1900/Middleton,_Conyers

<http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Middleton%2C%20Conyers%2C%201683%2D1750>

The years 1747–8 produced Middleton's most significant theological writings. The Introductory Discourse and the Free Inquiry [16] addressed "the miraculous powers which are supposed to have subsisted in the church from the earliest ages." Middleton suggested two propositions: that ecclesiastical miracles must be accepted or rejected in the mass; and that there is a distinction between the authority due to the early Church Fathers' testimony to the beliefs and practices of their times, and their credibility as witnesses to matters of fact. In 1750, he attacked Thomas Sherlock's notions of antediluvian prophecy, which had been published 25 years before.[3][17] Among those who answered, or defended Sherlock, were: Thomas Ashton; Julius Bate; Anselm Bayly; Zachary Brooke; Thomas Church; Joseph Clarke; William Cooke; William Dodwell; Ralph Heathcote; John Jackson; Laurence Jackson; John Rotheram; Thomas Rutherford; and Thomas Secker.[18] Methodist founder John Wesley wrote an extensive response to Middleton recording his disagreement with him in January 1749

Conyers caused controversy within the church by questioning the idea of miracles and the rituals of the church and their close relationship to paganism. This gripped the country just as **David Hume** was returning to England from Italy to find - *“I had the mortification to **find all England in a ferment, on account of Dr. Middleton’s Free Enquiry, while my performance was entirely overlooked and neglected. A new edition, which had been published at London of my Essays, moral and political, met not with a much better reception.**”* <https://oll.libertyfund.org/title/hume-essays-moral-political-literary-lf-ed>

Rudyard Kipling (Joseph Rudyard Kipling) :Year(1865-1936) :Keyword(Poetry)

https://en.wikipedia.org/wiki/Rudyard_Kipling <https://www.poetryfoundation.org/poets/rudyard-kipling>

http://www.poetryloverspage.com/poets/kipling/kipling_ind.html

John Coburn Stewart :Year(1939-2008) :Keyword(Music, Art)

[https://en.wikipedia.org/wiki/John_Stewart_\(musician\)](https://en.wikipedia.org/wiki/John_Stewart_(musician))

<https://www.imdb.com/name/nm0829523/bio> <https://www.imdb.com/name/nm0829523/bio>

John Maynard Smith :Year(1920-2004) :Keyword(Biology, Genetics, Evolution)

https://en.wikipedia.org/wiki/John_Maynard_Smith <https://www.genetics.org/content/214/4/749>
<https://www.annualreviews.org/doi/full/10.1146/annurev.genet.39.040505.114723>

Parmenides :Year(-560--490) :Keyword(Philosophy) <https://en.wikipedia.org/wiki/Parmenides>
<https://iep.utm.edu/parmenid/> [https://en.wikipedia.org/wiki/Parmenides_\(dialogue\)](https://en.wikipedia.org/wiki/Parmenides_(dialogue))

J. M. E. McTaggart (John McTaggart Ellis McTaggart) :Year(1866-1925) :Keyword(Philosophy)
https://en.wikipedia.org/wiki/J._M._E._McTaggart <https://plato.stanford.edu/entries/mctaggart/>
<https://iep.utm.edu/mctaggart/>

Heinrich Cornelius Agrippa (Heinrich Cornelius Agrippa von Nettesheim) :Year(1486-1535)
:Keyword(Tale, Occult) https://en.wikipedia.org/wiki/Heinrich_Cornelius_Agrippa
<https://plato.stanford.edu/entries/agrippa-nettesheim/> <http://www.esotericarchives.com/agrippa/>

Albert the Great (Albertus Magnus) :Year(1200-1280) :Keyword(Philosophy, Religion)
https://en.wikipedia.org/wiki/Albertus_Magnus <https://plato.stanford.edu/entries/albert-great/>
<https://mathshistory.st-andrews.ac.uk/Biographies/Albertus/>

Porphyry of Tyre :Year(234-305) :Keyword(Philosophy)
[https://en.wikipedia.org/wiki/Porphyry_\(philosopher\)](https://en.wikipedia.org/wiki/Porphyry_(philosopher)) <https://plato.stanford.edu/entries/porphyry/>
<https://www.encyclopedia.com/earth-and-environment/geology-and-oceanography/geology-and-oceanography/porphyry-greek-scholar>

Aeschylus :Year(-524--455) :Keyword(Tale) <https://en.wikipedia.org/wiki/Aeschylus>
<https://www.greekmythology.com/Plays/Aeschylus/aeschylus.html>
<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0004:entry=aeschylus>

Sophocles :Year(-497--406) :Keyword(Tale) <https://en.wikipedia.org/wiki/Sophocles>
<https://www.gutenberg.org/files/14484/14484-h/14484-h.htm>
<http://www.perseus.tufts.edu/hopper/searchresults?q=sophocles>

Aristophanes :Year(-446--386) :Keyword(Tale) <https://en.wikipedia.org/wiki/Aristophanes>
<http://www.perseus.tufts.edu/hopper/searchresults?q=Aristophanes>
<https://www.greekmythology.com/Plays/Aristophanes/aristophanes.html>

Lucretius :Year(-99--55) :Keyword(Philosophy) <https://en.wikipedia.org/wiki/Lucretius>
<https://plato.stanford.edu/entries/lucretius/> <https://www.gutenberg.org/ebooks/author/414>

Is nature continuous or discrete? How the atomist error was born **Thomas Nail** is associate professor of philosophy at the University of Denver. His latest book is **Lucretius I: An Ontology of Motion (2018)**. <https://aeon.co/ideas/is-nature-continuous-or-discrete-how-the-atomist-error-was-born>
..”This brings us right back to Lucretius and **our original error**. Working at once **within and against** the **atomist** tradition, Lucretius put forward the **first materialist philosophy of an infinitely continuous nature in constant flux and motion**. Things, for Lucretius, are nothing but folds (duplex), pleats (plex), bubbles or pores (foramina) in a **single continuous fabric (textum) woven by its own undulations**. Nature is infinitely turbulent or perturbing, but it also washes ashore, like the birth of Venus, in meta-stable forms – as Lucretius writes in the opening lines of *De Rerum Natura*: ‘Without

you [Venus] nothing emerges into the sunlit shores of light.' It has taken 2,000 years, but perhaps Lucretius has finally become our contemporary."

Virgil (Publius Vergilius Maro) :Year(-70--19) :Keyword(Tale) <https://en.wikipedia.org/wiki/Virgil>
<https://www.gutenberg.org/ebooks/author/129> <https://www.sacred-texts.com/cla/virgil/index.htm>

Chrysippus of Soli :Year(-279--206) :Keyword(Philosophy, Stoicism)
<https://en.wikipedia.org/wiki/Chrysippus> <https://iep.utm.edu/chrysipp/>
<https://dailystoic.com/chrysippus/>

Recent Documents

The Life Of Cicero :Author(**Conyers Middleton**) :Year(1741) Age(58) :Keyword(Tale History History)
<https://archive.org/details/lifecicero01cicegoog>
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwiD96TTnafxAhXabn0KHa0uBi0QFjAAegQIBhAF&url=https%3A%2F%2Fwww.forgottenbooks.com%2Fdownload_pdf%2FThe_Life_of_Marcus_Tullius_Cicero_1400036482.pdf&usg=AOvVaw09_ctXO9FX-tZJt5OUW1K
<http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Middleton%2C%20Conyers%2C%201683%2D1750>

A letter from Rome, shewing an exact conformity between popery and paganism : or, The religion of the present Romans derived from that of their heathen ancestors :Author(**Conyers Middleton**) :Year(1733) Age(50) :Keyword(Group Development History, Religion)
<https://archive.org/details/a592810900midduoft>
<http://onlinebooks.library.upenn.edu/webbin/book/lookupname?key=Middleton%2C%20Conyers%2C%201683%2D1750>
https://openlibrary.org/books/OL7171568M/A_letter_from_Rome_shewing_an_exact_conformity_between_popery_and_paganism

An Enquiry Concerning the Principles of Morals :Author(**David Hume**) :Year(1777) Age(66) :Keyword(Individual Philosophy Morals) <https://oll.libertyfund.org/titles/hume-enquiries-concerning-the-human-understanding-and-concerning-the-principles-of-morals>
<https://www.gutenberg.org/files/4320/4320-h/4320-h.htm>
https://en.wikipedia.org/wiki/David_Hume

The Outline of History :Author(**H G Wells**) :Year(1920) Age(54) :Keyword(Planet Development Humanism, History) https://en.wikipedia.org/wiki/The_Outline_of_History
<https://archive.org/details/OutlineOfHistory/mode/2up>
<https://www.gutenberg.org/files/45368/45368-h/45368-h.htm>

*"The **first of all known empires** was that founded by the high priest of the god of the Sumerian city of Erech. It reached, says an inscription at Nippur, from the Lower (Persian Gulf) to the Upper (Mediterranean or Red?) Sea. Among the mud heaps of the Euphrates-Tigris valley the record of that vast period of history, that **first half of the Age of Cultivation**, is buried. There flourished the **first temples and the first priest-rulers** that we know of among mankind.{v1-191} § 2B Upon the western edge of this country appeared nomadic tribes of Semitic-speaking peoples who traded, raided, and fought with the Sumerians for many generations. Then arose at last a great leader among these*

Semites, **Sargon (2750 B.C.)**, [106] who united them, and not only conquered the Sumerians, but extended his rule from beyond the Persian Gulf on the east to the Mediterranean on the west. His own people were called the **Akkadians** and his empire is called the Sumerian Akkadian Empire. It endured for over two hundred years. But though the Semites conquered and gave a king to the Sumerian cities, it was **the Sumerian civilization which prevailed over the simpler Semitic culture**. The newcomers learnt the Sumerian writing (the “cuneiform” writing) and the Sumerian language; they set up no Semitic writing of their own. The Sumerian language became for these barbarians the language of knowledge and power, as Latin was the language of knowledge and power among the barbaric peoples of the middle ages in Europe. This **Sumerian learning had a very great vitality**. It was **destined to survive through a long series of conquests and changes that now began in the valley of the two rivers**. § 2C As the people of the Sumerian Akkadian Empire lost their political and military vigour, fresh inundations of a warlike people began from the east, the Elamites, [107] while from the west came the Semitic Amorites, pinching the Sumerian Akkadian Empire between them. **The Amorites settled in what was at first a small up-river town, named Babylon; and after a hundred years of warfare became masters of all Mesopotamia under a great king, Hammurabi (2100 B.C.), who founded the first Babylonian Empire.**”

The Sleeper Awakes :Author(**H G Wells**) :Year(1899) Age(33) :Keyword(Group Development Humanism) https://en.wikipedia.org/wiki/The_Sleeper_Awakes <https://www.gutenberg.org/ebooks/12163> <https://www.fulltextarchive.com/page/The-Sleeper-Awakes/> “Themes include socialism; the betrayal of revolution; and how an elite can manipulate a population both by **oppression and impoverishment** on the one hand, and by the use of **technology and provision of pleasure on the other**. In this respect, the book has elements explored later both in *Brave New World* by Aldous Huxley and *Nineteen Eighty-Four* by George Orwell.”

““Eh! but how things work together!” said the old man. “This Sleeper that all the fools put their trust in! I’ve the whole history of it--**I was always a good one for histories**. When I was a boy--I’m that old--**I used to read printed books**. You’d hardly think it. Likely you’ve seen none--they rot and dust so--**and the Sanitary Company burns them to make ashlarite**. But they were convenient in their dirty way. **One learnt a lot**. These new-fangled **Babble Machines**--they don’t seem new-fangled to you, eh?--they’re **easy to hear, easy to forget**. But I’ve traced all the Sleeper business from the first. ““You will scarcely believe it,” said Graham slowly, **“I’m so ignorant--I’ve been so preoccupied in my own little affairs**, my circumstances have been so odd--**I know nothing of this Sleeper’s history**”

Mr. Blettsworthy on Rampole Island :Author(**H G Wells**) :Year(1928) Age(62) :Keyword(Group Development Humanism) https://en.wikipedia.org/wiki/Mr._Blettsworthy_on_Rampole_Island <http://freeread.com.au/@RGLibrary/HGWells/Novels/MrBlettsworthyOnRampoleIsland.html> <https://www.scribd.com/book/380050651/Mr-Blettsworthy-on-Rampole-Island> “Dedicated to the Immortal Memory of CANDIDE”..” **THE Blettsworthys, my family, have always been a very scrupulous family and gentle**, the Wiltshire Blettsworthys perhaps even more so than the Sussex branch. I may perhaps be forgiven if I say a word or two about them before I come to my own story. I am proud of my ancestors and of the traditions of **civilised conduct and genial living** they have **handed down** to

me; the thought of them, as I shall tell, has supported and sustained me on some difficult occasions. "What," I have asked, "should a Blettsworthy do?" and I have at least attempted to make my conduct a proper answer. There have always been Blettsworthys in English life in the south and west of England, and they have always been very much the same sort of people. Many epitaphs and similar records reaching back far beyond Tudor times witness to their **virtues, their kindliness, probity and unobtrusive prosperity.**"

All Aboard for Ararat :Author(**H G Wells**) :Year(1940) Age(74) :Keyword(Group Development Humanism) https://en.wikipedia.org/wiki/All_Aboard_for_Ararat
<https://archive.org/details/in.ernet.dli.2015.158780>
<http://freeread.com.au/@RGLibrary/HGWells/Novels/AllAboardForArarat.html>

"I. — A SAD OLD STORY, RETOLD - IT seemed beyond dispute to Mr Noah Lammock that madness had taken complete possession of the earth and that everything he valued in human life was being destroyed. Courage, devotion, generosity, still flamed out amidst the tragedy, but they shone only amidst a universal defeat. They were given no chance. They were caught and smashed flat under tanks; they were machine-gunned from the air. It seemed scarcely to matter whether the old governments which sent natural trustful men into warfare, ill-armed and ill-led, and were ready to sell and betray them for a transitory respite, or these new governments of frantic aggression, which loaded poor devils with drugs and thrust them forward by the million to die, for no rational end at all, arrived presently at some show of victory. Nowhere was there any finality. Either way a vista of wars, oppression and degradation opened before mankind.

It had taken a long time before this conviction of a final catastrophe was beaten into Mr. Lammock's brain. His was an energetic and enterprising temperament, and he had lived most of his life in the conviction that a greater world order, a vast New Peace of universal opportunity and fulfilment, was unfolding before mankind.

Now it seemed that **Brave New World of his** was a distressful, dusty, hopeless refugee, pursued by inevitable death.

Intellectual apprehension had preceded conviction. He had said this collapse of humanity was coming long before he realised it was coming. Now he sat stunned at the truth of his own forecast.

"Men," he said, "have no will whatever beyond the range of their accustomed activities. The idea of a creative world in which man might be master of his fate, has never touched their imaginations. They have had a phase of good fortune and it draws now to its end. They must follow all these other creatures which have rejoiced in the sunshine of the past, the Dinosaurs and the Megatheria and the like, to extinction. Their sun is setting. There is nothing to be done. Only those great beasts did not know, and this time, some of us know. And what is the use of knowing?"

To that he could find no answer. It was no good telling other people, if there was nothing one could tell them to do. Let them live out their little day until the final darkness overtook them. He carried on, with as confident a face as he could contrive, to hide the cold realisation of final defeat that closed about his heart. Maybe the end was coming, but at any rate it had not yet come. There might still be some idea...

But no idea came to him.

He sat at his writing table, writing nothing. He went into his study day by day, and sat there because it seemed to him to be as good a place as anywhere to await the end. He could divert his mind by no minor interest. Sometimes he was in a sort of coma; sometimes he found himself emerging from intricate dreams that evaporated tantalisingly as he awakened.”

“Plainly, the early Communist movement was still saturated with the tradition of general freedom that arose with the great releases in America and France; they took freedom for granted, and they exaggerated equalitarianism into the belief that wisdom and the majority opinion were the same thing. Government by the people would be government for the people. There is a bitter comedy in realising that the Communist movement started from that. It was only in the course of the struggle for power, that this delusion was rubbed off. In what was primarily a quite honest fight for freedom, freedom was trampled underfoot. The inner control of the movement—in Russia particularly—fell more and more into the hands of the little, over-loyal, second-rate, doctrinaire, useful ass, and into the hands of those who crave to exercise power. It degenerated into that bitter and intolerant orthodoxy which chokes the further development of Russia to-day...

"In America the Revolution followed a different road to frustration. That well-meant Constitution bound down the common man good and strong for the lawyer politician to operate upon him. The Machine gripped him like an old-fashioned dentist's chair. The teeth of his new-won freedom were drawn, almost before he bit with them. Politically he found he had to be a party Democrat or a party Republican or a non-entity... The American, to secure his independence, tied himself up in his Constitution as God tied himself up in the universe, and the rest of his history has been the astonishing consequences. When presently destruction stares his pseudo-freedom in the face, he will resist with vigour—but he will be in handcuffs while he fights.”

The Conquest of Time :Author(**H G Wells**) :Year(1942) Age(76) :Keyword(Individual History Thinkers Library) <https://archive.org/details/dli.ernet.525167> <https://rationalist.org.uk/archives>
<https://www.gutenberg.org/ebooks/author/30>

“In 1908 when I was still mentally adolescent” (aged 42) “ I wrote a book called First and Last things”.. “What precisely do we mean by Now?” ..“it is the intervals between events which are dwindling to nothing..”.. “wild rush of modern life”

The ability to examine events in your own life and all history and possible futures is a sign of experience and wisdom. Wells explores big questions as he ages - now 76 looking back on the 42 year old version of himself.

*“**THE EXAGGERATION OF PAIN** The dreadfulness of death arises out of our still very immature and confused habits of thought. Young people think that they will know when they are dead. **They cannot imagine themselves dead**; they imagine death as a new sort of living. They conceive death rather as a conscious paralysis, a stiff awareness of impotence. **But no man will ever know that he is dead.** **You may know you are dying, but that is because you are still alive.**”..” Human beings are transitory. The mind rebels naturally and very readily against the **tyranny of dead Persons.**”..” But there is **another life far greater than the individual life**, of which we are growing aware, which is not so easily dismissed—the life of the species as a whole. The long obsession of the human mind by the false assumptions of its individual separation, which crystallized in the Aristotelian logic, is lifting. The human intelligence has, indeed, swayed right across the reality of the matter to another extreme, to*

*the idea of the complete subordination of the individual to some larger Being, the Flock, the Gang, the Party, the Community or State or Species—it is put very variously, but the essential idea is the **complete subordination of the individual life**” ..” But between individual and species there is a relationship of a sort that does not exist between the diverse species that have a generic relationship to each other. The individual and the species return into one another in a fashion that has been the **chief concern of philosophical inquiry since philosophy began—the relation of the One to the Many.**”*

Here we see Wells approach the philosophy of pluralism - but Marxism affects his thinking - the struggle against binary and the continuum can be seen.

*..” But the **most difficult thing for the human mind to do is to balance...**”*

Like a see-saw? What about a continuum? Wells is open and brief in his discourse. He is authentic. He keeps hypothesizing and asking questions - his exploration continues at age 76.

*“It is from a perception of this continuity of the species that the idea of the subordination of the individual to some sort of **Leviathan** draws its strength. It is a half truth, the converse to the half truth of **dogmatic individualism**. The reality, as the biological observer is best qualified to realize, **lies between.**”*

Mind at the end of its tether :Author(**H G Wells**) :Year(1945) Age(79) :Keyword(Group Development Humanism) https://en.wikipedia.org/wiki/Mind_at_the_End_of_Its_Tether
https://archive.org/stream/in.ernet.dli.2015.33876/2015.33876.Mind-At-The-End-Of-Its-Tether_djvu.txt <https://archive.org/details/in.ernet.dli.2015.33876/page/n5/mode/2up>

“This little book brings to a conclusive end the series of essays, memoranda, pamphlets, through which the writer has experimented, challenged discussion, and assembled material bearing upon the fundamental nature of life and time. So far as fundamentals go, he has nothing more and never will have anything more to say. The greater bulk of that research material may now go down the laboratory sink. It is either superseded or dismissed. It will go out of print and be heard of no more.”

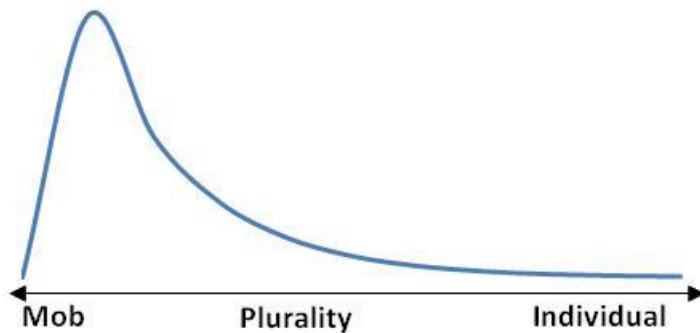
I looked at both books together so I may have some quotes mixed up.

*“There is no “Pattern of Things to Come” Our universe is not merely bankrupt; there remains no dividend at all; it has not simply liquidated; it is going clean out of existence, leaving not a wrack behind. The attempt to trace a pattern of any sort is absolutely futile. This is acceptable to the philosophical mind when it is at its most philosophical, but for those who **lack that steady mental backbone**, the Vistas such ideas open are so uncongenial and so alarming, that they can do nothing but hate, repudiate, scoff at and **persecute those who express them**, and betake themselves to the comfort and control of such **refuges of faith and reassurance as the subservient fear-haunted mind has contrived for itself and others throughout the ages.**”*

Well - what did Wells expect?! Certain utopia which he had written so often about? He expected Marx to save him and all humanity? **A Certain Pattern?**

“For long periods, in our time-space system, a sort of balance of life between various species has existed, and their needless mutations have been eliminated. In the case, however, of a conspicuous

number of dominating species and genera, their **hypertrophy** has led not only to an **excess of growth over nutriment**, but also in the case of those less archaic forms with which we are more familiar, to a **loss of adaptability through the relative importance of bigness over variation**. **The more they dominated the more they kept on being the same thing.**"



"To such discomfited minds the world of our everyday reality is no more than a more or less entertaining or distressful story thrown upon a cinema screen. The story holds together; it moves them greatly and yet they feel it is faked. The vast majority of the beholders accept all the conventions of the story, are completely part of the story, and live and suffer and rejoice and die in it and with it. But the sceptical mind says stoutly, "This is delusion".

If one big delusion - why not allow all delusions? Nihilism, self - not love?

"II Mind is retrospective to the End" .." There are large ambiguous masses of the formicary, whose leaders, unable to grasp what is happening, are resorting to the most evil and malignant magic propitiations to avert the distressful fate that closes in upon us all. **Denunciation, which implements old prejudices with a new cruelty, flourishes**. The unfortunate ant involved in these milling masses does his best to keep his faith to those to whom he has given himself over. So he may get away with it to the end. He **may feel uncomfortable and disconcerted at times**, but he and his associates will for the most part **sustain an atmosphere of valiant futility**, assuring themselves and one another that presently the old game will be resumed with all its present stresses gone like a dream. And even before he is sufficiently awake to tell his dream of his world restored, he will have **forgotten it and passed into nothingness for ever**.

"III There is no Pattern Of Things to Come .. This is acceptable to the philosophical mind when it is at its most philosophical, but for those who lack that steadying mental backbone, the Vistas such ideas open are so uncongenial and so alarming, that they can do nothing but hate, repudiate, scoff at and persecute those who express them, and betake themselves to the comfort and control of such refuges of faith and reassurance as the subservient fear-haunted mind has contrived for itself and others throughout the ages. Our doomed formicary is helpless as the implacable Antagonist kicks or tramples our world to pieces. Endure it or evade it; the end will be the same, but the **evasion systems** involve unhelpfulness at the least and in **most cases blind obedience to egotistical leaders, fanatical persecutions, panics hysterical violence and cruelty**.

After all the present writer has **no compelling argument** to convince the reader that he should not be cruel or mean or cowardly. **Such things are also in his own make-up in a large measure**, but **none**

the less he hates and fights against them with all his strength. He would rather our species ended its story in dignity, kindness and generosity, and not like drunken cowards in a daze or poisoned rats in a sack. But this is a matter of individual predilection for everyone to decide for himself."

...*"Man must go steeply up or down and the odds seem to be all in favour of his going down and out. If he goes up, then so great is the adaptation demanded of him that he must cease to be a man. Ordinary man is at the end of his tether. Only a small, highly adaptable minority of the species can possibly survive."* - Thus Spake Zarathustra?

Just So Stories :Author(**Rudyard Kipling**) :Year(1902) Age(37) :Keyword(Group Development Tale) https://en.wikipedia.org/wiki/Just_So_Stories <https://www.gutenberg.org/files/2781/2781-h/2781-h.htm> https://en.wikisource.org/wiki/Just_So_Stories

A Tale Of Two Cities :Author(**Charles Dickens**) :Year(1859) Age(47) :Keyword(Group Development Tale) https://en.wikipedia.org/wiki/A_Tale_of_Two_Cities <https://www.gutenberg.org/files/98/98-h/98-h.htm> <https://www.planetebook.com/free-ebooks/a-tale-of-two-cities.pdf>

"A TALE OF TWO CITIES A STORY OF THE FRENCH REVOLUTION .. It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way—in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only."..

"Book the Second—the Golden Thread CHAPTER I. Five Years Later"

Symposium :Author(**Plato**) :Year(-360) Age(67) :Keyword(Individual Philosophy Love) <http://www.gutenberg.org/ebooks/1600> <http://classics.mit.edu/Plato/symposium.html> <https://archive.org/details/PlatosSymposium/mode/2up>

The English works of Thomas Hobbes of Malmesbury :Author(**Thomas Hobbes**) :Year(1656) Age(68) :Keyword(Group Development Society, Politics) <https://oll.libertyfund.org/title/molesworth-english-works-of-thomas-hobbes-11-vols> <https://plato.stanford.edu/entries/hobbes-moral/> <http://onlinebooks.library.upenn.edu/webbin/metabook?id=hobbesworks>

Thomas Hobbes (1588-1679) tends to binary thinking and dogma - he seeks to define as much as possible - *the dogma of the scribes* - but is very open to exploration and debate.

https://en.wikipedia.org/wiki/Spanish_Armada **Spanish Armada 1588, French Wars of Religion (1588-1598)** https://en.wikipedia.org/wiki/French_Wars_of_Religion https://en.wikipedia.org/wiki/English_Civil_War **English Civil War (1642–1651) three kingdoms wars (1639-1653)** https://en.wikipedia.org/wiki/List_of_wars:_1500%E2%80%931799 1591 -1606 **Long Turkish War, Polish–Swedish War (1600–1611), 1602-1663 Dutch–Portuguese War, 1618-1648 Thirty Years' War, 1622-1632 Second Anglo-Powhatan War (America), Anglo-Spanish War (1625–1630), 1627-1672 Trịnh–Nguyễn War (Dutch East india Company), 1634-1638 Pequot War (America), 1635-1659 Franco-Spanish War (1635–1659), 1652-1654 First Anglo-Dutch War.**

The country you were at war with a few years before became your ally in a war against "others". Some **context for examining** Hobbes Social Contract theory and tendency to ultimate authority can be seen by the wars all taking place in his lifetime - the Religion and Monarch tendency in groups. He examined the questions related to **stable state - stable nations** - a political theory to help nations stabilize. He also expanded his exploration into the human condition.

The questions concerning liberty, necessity, and chance clearly stated and debated between Dr. Bramhall, Bishop of Derry, and Thomas Hobbes of Malmesbury :Author(**Thomas Hobbes**)

:Year(1656) Age(68) :Keyword(Group Development Society, Politics)

<https://quod.lib.umich.edu/e/eebo/A44010.0001.001?view=toc>

<https://archive.org/details/englishworkstho05homegoog/page/n12/mode/2up>

<https://thegreatthinkers.org/hobbes/major-works/the-works-of-thomas-hobbes-of-malmesbury-volume-5-the-questions-concerning-liberty-necessity-and-chance/>

An argument about free will, god, choice and determinism between Hobbes and Bramhall - in letters back and forth.

The Fragments of Parmenides :Author(**Parmenides**) :Year(-500) Age(39) :Keyword(Planet Science Philosophy) <http://philoctetes.free.fr/parmenides.htm> <https://www.gutenberg.org/ebooks/1687>

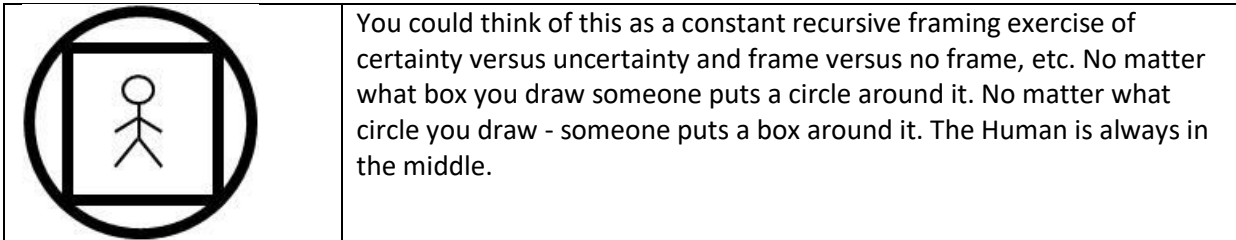
https://en.wikisource.org/wiki/Fragments_of_Parmenides .. *It needs must be that what can be spoken and thought is; for it is possible for it to be, and it is not possible for what is nothing to be.[7] This is what I bid thee ponder. I hold thee back from this first way of inquiry, and from this other also, upon which mortals knowing naught wander two-faced; 5for helplessness guides the wandering thought in their breasts, so that they are borne along stupefied like men deaf and blind. Undiscerning crowds, who hold that **it is** and is not the same and not the same,[8] and **all things travel in opposite directions!**[9] R. P. 115. (7) For this shall never be proved, **that the things that are not are**; and do thou restrain thy thought from this way of inquiry. R. P. 116.(8) One path only is left for us to speak of, namely, that **It is**. In this path are very many tokens that what is is uncreated and indestructible; for it is complete,[10] immovable, and without end. Nor was it ever, nor will it be; 5for now it is, all at once, **a continuous one**. For what kind of **origin** for it wilt thou look for? In what way and from what source could it have drawn its increase? . . . I shall not let thee say nor think that it came from what is not; for it can neither be thought nor uttered that anything is not. 10 And, if it came from nothing, what need **could have made it arise later rather than sooner**? Therefore must it either be altogether or be not at all. Nor will the force of truth suffer aught to arise besides itself from that which is not. Wherefore, justice doth not loose her fetters and let anything come into being or pass away, but holds it fast. 15Our judgment thereon depends on this: "Is it or is it not?" Surely it is adjudged, as it needs must be, that we are to set aside the one way as unthinkable and nameless (for it is no true way), and that the other path is real and true. How, then, can what is be going to be in the future? Or how could it come into being? 20If it came into being, it is not; nor is it if it is going to be in the future. Thus is becoming extinguished and passing away not to be heard of. R. P. 117.*

The Greek philosophers struggled with **initial self-reference** and **recursion**. Some tended to binary certainty more than others. Both **Heraclitus** and **Parmenides** were seeing the same thing but in different ways - one was emphasizing the **flow** and the other the **whole**. (apparently, their ideas were difficult to understand). This was to balance the **Atomists**

<https://plato.stanford.edu/entries/atomism-ancient/> and **Zeno's** paradox's

https://en.wikipedia.org/wiki/Zeno%27s_paradoxes. **Pluralism**

https://en.wikipedia.org/wiki/Pluralist_school was balanced against the definite (**monism** and **dualism**) - (binary **certainty**) https://en.wikipedia.org/wiki/Ancient_Greek_philosophy. Others looked at how to make sense of things - questioning (**Socrates**) how humans could see or “sense” (phenomenology - observer/observed) this - the **is** or the **exists or?**



The further determination of the Absolute :Author(**J. M. E. McTaggart**) :Year(1890) Age(24)

:Keyword(Planet Certainty Philosophy)

<https://archive.org/details/furtherdetermina00mctarich/page/38/mode/2up>

https://en.wikipedia.org/wiki/J._M._E._McTaggart

<https://www.cambridge.org/core/books/studies-in-hegelian-cosmology/further-determination-of-the-absolute/D8A714984B59EDA2E9073BBB8D2837CA>

McTaggart sees the continuum (and the related - Parmenides “all things”) - and the initial self-reference issue - and extends it to time/space.

The Unreality of Time :Author(**J. M. E. McTaggart**) :Year(1908) Age(42) :Keyword(Planet Certainty

Philosophy, Time) https://en.wikipedia.org/wiki/The_Unreality_of_Time

https://en.wikipedia.org/wiki/J._M._E._McTaggart

<https://archive.org/details/mindpsycho17edinuoft/page/457/mode/1up?view=theater&q=mctaggart>
t “A series and B series”

Work and Days :Author(**Hesiod**) :Year(-700) Age(50) :Keyword(Group Tale Humanism)

https://en.wikipedia.org/wiki/Works_and_Days

<https://www.theoi.com/Text/HesiodWorksDays.html>

<http://www.perseus.tufts.edu/hopper/text.jsp?doc=Perseus:text:1999.01.0131>

“So, after all, there was **not one kind of Strife alone**, but all over the earth **there are two**. As for the one, a man would praise her when he came to understand her; but the other is blameworthy: and they are wholly different in nature. **For one fosters evil war and battle, being cruel:** [15] her no man loves; but perforce, through the will of the deathless gods, men pay harsh Strife her honor due. But the other is the **elder daughter of dark Night, and the son of Cronos who sits above and dwells in the aether, set her in the roots of the earth: and she is far kinder to men.** [20] She **stirs up even the shiftless to toil**; for a man grows eager to work when he considers his neighbor, a rich man who hastens to plough and plant and put his house in good order; and neighbor vies with his neighbor as he hurries after wealth. This Strife is wholesome for men. [25] And potter is angry with potter, and craftsman with craftsman, and beggar is jealous of beggar, and minstrel of minstrel. Perses, lay up these things in your heart, and do not let that Strife who delights in mischief hold your heart back from work, while you peep and peer and listen to the wrangles of the court-house. [30] Little concern has he with quarrels and courts who has not a year's victuals laid up betimes, even that which the earth bears, Demeter's grain. When you have got plenty of that, you can raise disputes and strive to

get another's goods. But you shall have no second chance [35] to deal so again: nay, let us settle our dispute here with true judgement which is of Zeus and is perfect. For we had already divided our inheritance, but you seized the greater share and carried it off, greatly swelling the glory of our bribe-swallowing lords who love to judge such a cause as this. [40] Fools! They know not how much more the half is than the whole, nor what great advantage there is in mallow and asphodel."

The Ages of Men

"[170] Thereafter, would that I were not among the men of the **fifth generation**, but either had died before or been born afterwards. For now truly is a **race of iron**, and men never rest from labour and sorrow by day, and from perishing by night; and the **gods shall lay sore trouble upon them**. But, notwithstanding, even these shall have **some good mingled with their evils**. And Zeus will destroy this race of mortal men also when they come to have **grey hair on the temples at their birth**. The father **will not agree** with his children, nor the children with their father, nor guest with his host, nor comrade with comrade; **nor will brother be dear to brother as aforetime**. Men will **dishonour their parents as they grow quickly old**, and will **carp** at them, **chiding them with bitter words**, hard-hearted they, **not knowing the fear of the gods**. They will not repay their aged parents the cost their nurture, for might shall be their right: and one man will sack another's city. There will be **no favour for the man who keeps his oath or for the just or for the good**; but rather **men will praise the evil-doer and his violent dealing**. Strength will be right and **reverence will cease to be**; and the **wicked will hurt the worthy man, speaking false words against him, and will swear an oath upon them**. **Envy, foul-mouthed, delighting in evil, with scowling face**, will **go along with wretched men one and all**. And then Aidos and Nemesis [**shame of wrongdoing and indignation** against the wrongdoer], with their sweet forms wrapped in white robes, will **go from the wide-pathed earth and forsake mankind to join the company of the deathless gods: and bitter sorrows will be left for mortal men, and there will be no help against evil.**"

We can see in the A.C.T Magistrates court, the ABC, politicians - especially the feminists (labour party and the Greens) and weak minded men - this Iron age - the Binary certaintists (grey hair on their temples at birth), **Carp** and **Chiding** - lack of reverence or respect for "**Keeping his oath**", "**the just**", "**the good**". We see women every day **swearing oaths** and **speaking false words** against good men. Look at the A.C.T. politicians, Courts, Registrars and Magistrates, ABC Reporters, Labour and Greens politicians in the senate to see "the **scowling face**" and those who **go along with it**. The hatred of brothers towards each other - the groupthink and **binary certain divisions** separating brother from bother and dividing humanity - no sense of *dearness*. Shame and indignation of humanity have gone from the earth.

Life of Pythagoras :Author(**Porphyry of Tyre**) :Year(290) Age(56) :Keyword(Individual Tale Math)

https://www.tertullian.org/fathers/porphyry_life_of_pythagoras_02_text.htm

<https://plato.stanford.edu/entries/pythagoras/>

https://www.researchgate.net/publication/292568304_Porphyry%27s_life_of_pythagoras.." 22.

According to Aristoxenus, some Lucanians, Messapians, Picentini and Romans **came to him**. He **rooted out all dissensions**, not only among his disciples and their successors, for many ages, but among all the cities of Italy and Sicily, both internally and externally. He was **continuously harping on the maxim**, "We ought, to the best of our ability avoid, and even with fire and sword extirpate from the body, **sickness; from the soul, ignorance; from the belly, luxury; from a city, sedition; from a**

*family, discord; and from all things excess." .." 52. All other things were comprehended under a single **form** and **power** which they called Decad, explaining it by a pun as decad, meaning **comprehension**. That is why they called Ten a perfect number, the most perfect of all as comprehending all **difference of numbers, reasons, species and proportions**. For if the nature of the universe be defined according to the reasons and proportions of members, and if that which is produced, increased and perfected, proceed according to the reason of numbers; and since the Decad comprehends every reason of numbers, every proportion, and every species, why should Nature herself not be denoted by the most perfect number, Ten? Such was the use of numbers among the Pythagoreans.⁵³ This primary philosophy of the Pythagoreans **finally died out** first, because it was **enigmatical**, and then because their commentaries were written in Doric, which dialect itself is somewhat obscure, so that Doric teachings were **not fully understood**, and they became misapprehended, and finally spurious, and later, they who published them no longer were Pythagoreans. The Pythagoreans affirm that Plato, Aristotle, Speusippus, Aristoxenus and Xenocrates; appropriated the best of them, making but minor changes (to **distract attention from this their theft**), they later collected and delivered as characteristic Pythagorean doctrines whatever therein was **most trivial, and vulgar**, and whatever had been **invented by envious and calumnious persons**, to **cast contempt on Pythagoreanism**."..." Everywhere **arose great mobs against him**, of which even now the inhabitants make mention, calling them the **Pythagorean riots**, as his followers were called Pythagoreans. 57. Pythagoras fled to the temple of the Muses, in Metapontum. There he abode forty days, and **starving, died**. Others however state that his **death was due to grief at the loss of all his friends who, when the house in which they were gathered was burned, in order to make a way for their master, they threw themselves into the flames, to make a bridge of safety for him, whereby indeed he escaped**. When died the Pythagoreans, with them also **died their knowledge, which till then than they had kept secret, except for a few obscure things which were commonly repeated by those who did not understand them**. Pythagoras himself left no book; but some little sparks of his philosophy, **obscure and difficult**, were preserved by the few who were preserved by being scattered, as were Lysis and Archippus. 58. The Pythagoreans now avoided human society, being lonely, saddened and dispersed. **Fearing nevertheless that among men the name of philosophy would be entirely extinguished**, and that therefore the Gods would be angry with them, they made abstracts and commentaries. Each man made his own collection of written authorities and his own memories, **leaving them wherever he happened to die**, charging their wives, sons and daughters to preserve them within their families. This **mandate of transmission** within each family was obeyed for a long time. 59. Nichomachus says that this was the reason why the Pythagoreans studiously avoided friendship with strangers, preserving a constant friendship among each other. Aristoxenus, in his book on the Life of Pythagoras, says he heard many things from Dionysius, the tyrant of Sicily, who, after his abdication, taught letters at Corinth. Among these were that they abstained from lamentations and grieving and tears; also from adulation, entreaty, supplication and the like."*

Oresteia :Author(**Aeschylus**) :Year(-458) Age(66) :Keyword(Group Tale Justice)

<https://en.wikipedia.org/wiki/Oresteia>

[https://en.wikisource.org/wiki/Dramas_of_Aeschylus_\(Swanwick\)](https://en.wikisource.org/wiki/Dramas_of_Aeschylus_(Swanwick))

<https://www.gutenberg.org/ebooks/author/2825>

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2. Microsoft Docs <https://docs.microsoft.com/en-us/>
3. **Zen and the Art of Motorcycle Maintenance (1974)**
https://en.wikipedia.org/wiki/Zen_and_the_Art_of_Motorcycle_Maintenance
4. **Zen in the Art of Archery (1948)** https://en.wikipedia.org/wiki/Zen_in_the_Art_of_Archery, <https://holybooks.com/zen-in-the-art-of-archery-by-eugen-herrigel/>, <https://vdocuments.site/zen-in-the-art-of-archery.html> ““...being able to wait without purpose in the state of highest tension...without continually asking yourself: Shall I be able to manage it? Wait patiently, as see what comes - and how it comes!” — Eugen Herrigel, *Zen in the Art of Archery* <https://www.goodreads.com/work/quotes/102584-zen-in-der-kunst-des-bogenschie-ens> “This **exquisite state of unconcerned immersion** in oneself is not, unfortunately, of long duration. It is **liable to be disturbed from inside**. As though sprung from nowhere, moods, feelings, desires, worries and even thoughts incontinently rise up, in a meaningless jumble.... The only successful way of rendering this disturbance inoperative is to keep on breathing quietly and unconcernedly, to enter into friendly relations with whatever appears on the scene, to accustom oneself to it, to look at it equably and at last grow weary of looking.” — Eugen Herrigel, *Zen in the Art of Archery*
5. *Japanese Journal of Religious Studies* 2001 28/1–2 **The Myth of Zen in the Art of Archery** YAMADA Shōji
http://www.thezensite.com/ZenEssays/CriticalZen/The_Myth_of_Zen_in_the_Art_of_Archery.pdf
6. Yamada, Shoji. (2003). **The Myth of Zen in the Art of Archery**. *Japanese Journal of Religious Studies*. 10.18874/jjrs.28.1-2.2001.1-30.
https://www.researchgate.net/publication/240321245_The_Myth_of_Zen_in_the_Art_of_Archery “In short, Yoshida Toyokazu taught that in the beginning one **must learn proper shooting technique**, and then after sufficient skill is acquired one will be able to shoot naturally without thinking about it. **Awa, however, extended the concept of “nothing is needed” to an extreme by interpreting it to mean that from the beginning no technique is necessary**. On the basis of his **misunderstanding of “nothing is needed,”** Awabegan to call kyōjutsu “a kind of hereditary disease (idenbyōki) that regards technical training as an art” and began to preach his own style of “shadō” 道 (the way of shooting), which he characterized as being “austere training in which one masters the study of humanity”
7. The Zensite <http://www.thezensite.com/>
8. SHŌBŌGENZŌ THE TRUE DHARMA-EYE TREASURY VOLUME 1
http://www.thezensite.com/ZenTeachings/Dogen_Teachings/Shobogenzo_1_NC.pdf
Buddhists revere the Buddha, Dharma, and Sangha. Buddha means Gau-ta ma Buddha. Sanghameans those people who pursue Gautama Buddha’s truth. **Dharma means reality**. **Dōgen’s unique method** of thought was his way of explaining the Dharma. Basically, he **looks at a problem from two sides, and then tries to synthesize the two view points into a middle way**. This method has similarities with the dialectic method in Western philosophy, particularly as used by Hegel and Marx. Hegel’s dialectic, however, is based on belief in spirit, and Marx’s dialectic is based on belief in matter. Dōgen, through the Buddhist dialectic, wants to lead us away from thoughts based on belief in spirit and

matter.... Secondly, Dōgen recognized that in action, the only time that really exists is the moment of the present, and the only place that really exists is this place. So the present moment and this place—the **here and now**—are very important concepts in Dōgen’s philosophy of action.

9. Buddha nature https://buddhanature.tsadra.org/index.php/Main_Page
10. Buddhist Parables Translated from the original Pāli by Eugene Watson Burlingame Fellow of the American Academy of Arts and Sciences Lecturer in Pāli (1917-1918) at Yale University <https://www.ancient-buddhist-texts.net/English-Texts/Buddhist-Parables/Buddhist-Parables.pdf> “In at least two respects, the teachings of the Buddha were quite remarkable. In the first place, he insisted on the **virtue of moderation**. He urged upon his hearers to **avoid the two extremes** of a life devoted to fasting and self-torture and a life of self-indulgence.”
11. **Gutama (Gotoma?) Buddha - Pali: Siddhattha Gotama** https://en.wikipedia.org/wiki/Gautama_Buddha , <https://en.wikipedia.org/wiki/Buddhahood>
12. **Gandhāran Buddhist texts** https://en.wikipedia.org/wiki/Gandh%C4%81ran_Buddhist_texts
13. **Library Of Congress - Gandhara scroll** <https://www.loc.gov/item/2018305008> “ The text is narrated by Shakyamuni Buddha who gives very short biographies of thirteen buddhas who came before him, followed by his birth and emergence as Shakyamuni Buddha, and ending with the prediction of the future buddha, Maitreya. The biographies contain other information, such as how long each buddha lived, how each predicted the eventual appearance of Shakyamuni Buddha, what social class the buddha was born into, and how long his teachings endured"-- Provided by Library of Congress Asian Division staff. Contains information on the parallel lives of fifteen buddhas: Dīpaṅkara, Sarvābhibhū, Padmottara, Atyuccagāmin, Yaśottara, Śākyamuni [I], Tīṣya, Vipāśyin, Śikhin, Viśvabhū, Krakucchanda, Konākamuni, Kāśyapa, Śākyamuni [II] (also known as Siddhartha Gautama), and Maitreya. The scroll gives the buddhas' predictions of Śākyamuni's future coming as the Buddha; his four courses of training under the other buddhas; their lifespans; eons in which they lived; social class into which they were born; their assemblies of disciples; and duration of their teachings.”
14. **Zen** <https://en.wikipedia.org/wiki/Zen> ..” As such, it **de-emphasizes knowledge alone of sutras and doctrine**,^{[5][6]} and favors **direct understanding** through spiritual **practice** and **interaction** with an accomplished teacher^[7] or Master.”
15. **Bodhidharma** <https://en.wikipedia.org/wiki/Bodhidharma> “In the Two Entrances and Four Acts, traditionally attributed to Bodhidharma, the term "**wall-gazing**" is given as follows: Those who **turn from delusion back to reality**, who **meditate on walls**, the **absence of self and other**, the **oneness of mortal and sage**, and who remain **unmoved even by scriptures** are in **complete and unspoken agreement with reason**"
16. **Two truths Doctrine** https://en.wikipedia.org/wiki/Two_truths_doctrine “The sūnyatā doctrine is an attempt to show that it is neither proper nor strictly justifiable to regard any metaphysical system as absolutely valid. It doesn't lead to nihilism but **strikes a middle course** between **excessive naivete and excessive scepticism**"
17. David Hume - **Essays By David Hume** - <https://www.gutenberg.org/files/36120/36120-h/36120-h.htm> “At school Hume won no special distinction. He matriculated in the class of Greek at the Edinburgh University when he was twelve years old, and, he says "passed

through the ordinary course of education with success"; but "our college education in Scotland," he remarks in one of his works, "extending little further than the languages, ends commonly when we are about fourteen or fifteen years of age." During his youth, Mrs. Hume does not appear to have maintained any too flattering opinion of her son's abilities; she considered him a good-natured but "uncommon weak-minded" creature. Possibly her judgment underwent a change in course of time, since she lived to see the beginnings of his literary fame; but his worldly success was long in the making, and he was a middle-aged man before his meagre fortune was converted into anything like a decent maintenance.".. " But this work" (**Treatise of Human Nature**) " which was planned before the author was twenty-one and **written before he was twenty-five, in the opinion of Professor Huxley, is probably the most remarkable philosophical work, both intrinsically and in its effects upon the course of thought, that has ever been written.**".. " In 1755 Hume's health began to fail, and he knew that his illness must be fatal. **Thus he made his will and wrote *My Own Life*, which ends simply in these words:** "I now reckon upon a speedy dissolution. I have suffered very little pain from my disorder; and what is more strange have, notwithstanding the great decline of my person, never suffered a moment's abatement of spirits; insomuch that were I to name the period of my life which I should most choose to pass over again, I might be tempted to point to this later period. I possess the same ardour as ever in study, and the same gaiety in company; **I consider, besides, that a man of sixty-five, by dying, cuts off only a few years of infirmities; and though I see many symptoms of my literary reputation's breaking out at last with additional lustre, I know that I could have but few years to enjoy it.** It is difficult to be more detached from life than I am at present. "To conclude historically with my own character, I am, or rather was (for that is the style I must now use in speaking of myself); I was, I say, a man of mild dispositions, of command of temper, of an open, social, and cheerful humour, capable of attachment, but little susceptible of enmity, and of great moderation in all my passions. Even my love of literary fame, my ruling passion, never soured my temper, notwithstanding my frequent disappointments. My company was not unacceptable to the young and careless, as well as to the studious and literary; and as I took a particular pleasure in the company of modest women, I had no reason to be displeased with the reception I met with from them. In a word, though **most men** any wise eminent, have found reason to complain of **calumny,**" -the making of false and defamatory statements about someone in order to damage their reputation; slander. - " I never was touched or even **attacked by her baleful tooth;** and though I wantonly exposed myself to **the rage of both civil and religious factions, they seemed to be disarmed in my behalf** of their wanted fury. My friends never had occasion to vindicate any one circumstance of my character and conduct; not but that **the zealots,** we may well suppose, **would have been glad to invent and propagate any story to my disadvantage,** but they **could never find any which they thought would wear the face of probability. I cannot say there is no vanity in making this funeral oration of myself, but I hope it is not a misplaced one;** and this is a matter of fact which is easily cleared and ascertained."Hume died in Edinburgh on August 25th, 1776, and a few days later was buried in a spot selected by himself on the Carlton Hill.

18. The Leopard https://en.wikipedia.org/wiki/The_Leopard ,
<https://archive.org/details/in.ernet.dli.2015.126017>

19. Free Speech and the Satirical Activist | Andrew Doyle | The Jordan B. Peterson Podcast - S4: E32 111,783 views Jun 22, 2021 <https://www.youtube.com/watch?v=aoH1g5GYhPw>

20. Oldest Tarot Cards - **Filippo Maria Visconti**, duke of Milano - Tarot and its History Trionfi
<http://trionfi.com/0/b/>
21. World Of Playing Cards <https://www.wopc.co.uk/>, <https://www.wopc.co.uk/tarot/index>,
<https://www.wopc.co.uk/italy/visconti>
22. Divine Madness - (Crazy Wisdom) The term "crazy wisdom" translates the Tibetan term **drubnyon**, a philosophy which "traditionally **combines exceptional insight and impressive magical power with a flamboyant disregard for conventional behavior.**" Mystic State , Shaman, etc https://en.wikipedia.org/wiki/Divine_madness
[https://en.wikipedia.org/wiki/Phaedrus_\(dialogue\)](https://en.wikipedia.org/wiki/Phaedrus_(dialogue)) (Plato)
23. Plato, Phaedrus - TUFTS University - Perseus -
<https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0174%3Atext%3DPhaedrus%3Asection%3D244a> "244a] that the former discourse was by Phaedrus, the son of Pythocles (Eager for Fame) of Myrrhinus (Myrrhtown); but this which I shall speak is by Stesichorus, son of Euphemus (Man of pious Speech) of Himera (Town of Desire). And I must say that this saying is not true, which teaches that when a lover is at hand the non-lover should be more favored, **because the lover is insane**, and the other sane. For if it were a simple fact that insanity is an evil, the saying would be true; but **in reality the greatest of blessings come to us through madness**, when it is sent as a gift of the gods. For the prophetess at Delphi [244b] and the priestesses at Dodona when they have been mad have conferred many splendid benefits upon Greece both in private and in public affairs, but few or none when they have been in their right minds; and if we should speak of the Sibyl and all the others who by **prophetic inspiration have foretold many things to many persons and thereby made them fortunate afterwards**, anyone can see that we should speak a long time. And it is worth while to adduce also the fact that those men of old who **invented names** thought that madness was neither shameful nor disgraceful; [244c] otherwise they would not have connected the **very word mania** with the noblest of arts, that which foretells the future, by calling it the **manic art**. No, they gave this name thinking that mania, when it comes by **gift of the gods, is a noble thing**, but nowadays people call **prophecy the mantic art**, tastelessly inserting a T in the word. So also, when they gave a name to the investigation of the future which rational persons conduct through observation of birds and by other signs, since they furnish mind (nous) [244d] and information (historia) to human thought (oiesis) from the intellect (dianoia) they called it the oionistic (oionoistike) art, which modern folk now call oionistic making it more high-sounding by introducing the long O. The ancients, then testify that in proportion as prophecy (mantike) is superior to augury, both in name and in fact, in the same proportion **madness, which comes from god, is superior to sanity, which is of human origin**. Moreover, when diseases and the greatest troubles have been visited upon certain families through some ancient guilt, madness ..."
24. Power Law Model for Bacteria generations - The Longest-Running Evolution Experiment 3,302,139 views Jun 17, 2021 <https://www.youtube.com/watch?v=w4sLAQvEH-M>
25. Phronesis <https://en.wikipedia.org/wiki/Phronesis>
26. **Nicomachean Ethics** :Author(**Aristotle**) :Year(-350) Age(34) :Keyword(Individual Philosophy Ethics) https://en.wikipedia.org/wiki/Nicomachean_Ethics
<https://plato.stanford.edu/entries/aristotle-ethics/>
<http://classics.mit.edu/Aristotle/nicomachaen.html> "**PRACTICAL WISDOM**""We had perhaps better consider the **universal good** and **discuss** thoroughly what is meant by it,

although such an inquiry is made an uphill one by the fact that the Forms have been introduced by friends of our own. Yet it would perhaps be thought to be better, indeed to be our duty, for the sake of maintaining the truth even to destroy what touches us closely, especially as **we are philosophers or lovers of wisdom**; for, while both are dear, piety requires us to honour truth above our friends.”

27. Wikiwand (uses wikipedia)

https://www.wikiwand.com/en/Evolution_of_sexual_reproduction

28. The **Semites** https://en.wikipedia.org/wiki/Ancient_Semitic-speaking_peoples 2500-1 BC

29. **Sumer** <https://en.wikipedia.org/wiki/Sumer> 4500--1900 BC

30. Smithsonian Human <https://humanorigins.si.edu/education/introduction-human-evolution>
early humans first migrated out of Africa into Asia probably between 2 million and 1.8 million years ago. They entered Europe somewhat later, between 1.5 million and 1 million years. Species of modern humans populated many parts of the world much later. For instance, people first came to Australia probably within the past 60,000 years and to the Americas within the past 30,000 years or so. The beginnings of agriculture and the rise of the first civilizations occurred within the past **12,000 years**.

31. Human Evolution https://en.wikipedia.org/wiki/Human_evolution “Analyses have shown a greater diversity of DNA patterns throughout Africa, consistent with the idea that Africa is the ancestral home of **mitochondrial Eve** and **Y-chromosomal Adam**, and that modern **human dispersal out of Africa has only occurred over the last 55,000 years.**”

32. https://en.wikipedia.org/wiki/Toba_catastrophe_theory ‘The **Youngest Toba eruption** was a supervolcanic eruption that occurred around 75,000 years ago at the site of present-day Lake Toba in Sumatra, Indonesia. It is one of the **Earth's largest known explosive eruptions**. The Toba catastrophe theory holds that this event caused a global volcanic winter of six to ten years and possibly a 1,000-year-long cooling episode.”..” The Youngest Toba eruption has been linked to a **genetic bottleneck in human evolution about 70,000 years ago**,[29][30] which may have resulted in a severe reduction in the size of the total human population due to the effects of the eruption on the global climate.[31] According to the genetic bottleneck theory, between 50,000 and 100,000 years ago, human populations sharply decreased to 3,000–10,000 surviving individuals.[32][33] It is supported by some genetic evidence suggesting that today's humans are descended from a very small population of between 1,000 and 10,000 breeding pairs that existed about 70,000 years ago” ..” Additional **caveats** include difficulties in estimating the global and regional climatic impacts of the eruption and **lack of conclusive evidence** for the eruption preceding the bottleneck.[44] Furthermore, genetic analysis of Alu sequences across the entire human genome has shown that the **effective human population size was less than 26,000 at 1.2 million years ago**; possible explanations for the low population size of human ancestors may include **repeated population bottlenecks or periodic replacement events** from competing Homo subspecies.[45]”

33. Southampton Uni Timeline of the human condition

<https://www.southampton.ac.uk/~cpd/history.html> “**40,000** anatomically **modern humans** replace **Neanderthals**, our last remaining sibling species. Full language → currently about 7,000 extant languages” ..” **19,000** replacement of early modern humans across Eurasia by the ancestors of today's populations **15,000** introgression of last remaining Denisovans into the modern human genome? Anatomically modern humans henceforth the only hominin

34. **The timing and spatiotemporal patterning of Neanderthal disappearance** Tom Higham, Katerina Douka, [...]Roger Jacobi *Nature* volume 512, pages 306–309 (2014) <https://www.nature.com/articles/nature13621>
35. Monkey magic story <http://www.monkeymania.co.uk/monkeymagic/story.htm>
36. journey to the west https://en.wikipedia.org/wiki/Journey_to_the_West .." It is **one of the Four Great Classical Novels of Chinese literature**"
37. Classic Chinese Novel https://en.wikipedia.org/wiki/Classic_Chinese_Novels
38. **The Romance of the three kingdoms** https://en.wikipedia.org/wiki/Romance_of_the_Three_Kingdoms "Romance of the Three Kingdoms is acclaimed as one of the Four Great Classical Novels of Chinese literature; it has a total of 800,000 words and nearly a thousand dramatic characters (mostly historical) in 120 chapters.[1] **The novel is among the most beloved works of literature in East Asia,**[2] and its literary influence in the region has been compared to that of the works of Shakespeare on English literature.[3] It is arguably the most widely read historical novel in late imperial and modern China.[4] Herbert Giles stated that among the Chinese themselves, this is regarded as the greatest of all their novels ..." **The famous opening lines of the novel, "The empire, long divided, must unite; long united, must divide. Thus it has ever been" ...**" In the introduction to the 1959 reprint of the Brewitt-Taylor translation, Roy Andrew Miller argues that the novel's chief theme is "the nature of human ambition".[22] to which Moody adds the relationship between politics and morality, specifically **the conflict between the idealism of Confucian political thought and the harsh realism of Legalism**, as a related theme..." he heroes **know that the end of the empire is ordained by this cosmic cycle of division and unity**, yet their **choices are moral, based on loyalty, not political.**[25] Plaks states the novel deals with the "cyclical theories of dynastic decline," and relates the "breakdown of order" at the end of the Han dynasty to "the **improper exercise of imperial authority, the destabilisation influence of special-interest groups** (eunuchs, imperial clansmen), the **problem of factional and individual idealism** carried to the point of civil strife-all of which eventually surface in the body of the narrative." He goes on to say, the "overlapping claims to legitimacy and multiple spheres of power," give the novel a "sense of epic greatness" with its "combination of grandeur and futility
39. The Ming Dynasty https://en.wikipedia.org/wiki/Ming_dynasty .. The Ming dynasty (/mɪŋ/),[7] officially the Great Ming, was the ruling dynasty of China from **1368 to 1644** following the collapse of the Mongol-led Yuan dynasty.
40. **The Golden lotus** https://en.wikipedia.org/wiki/Jin_Ping_Mei "**Jin Ping Mei** (Chinese: 金瓶梅; pinyin: Jīn Píng Méi; Wade–Giles: Chin1 P'ing2 Mei2)—translated into English as **The Plum in the Golden Vase** or **The Golden Lotus**". .." latter half of the sixteenth century[1][2] during the late Ming dynasty (1368–1644). The author took the pseudonym Lanling Xiaoxiao Sheng (蘭陵笑笑生), "**The Scoffing Scholar of Lanling**,"[3] and his identity is otherwise unknown (the only clue being that he hailed from Lanling County in present-day Shandong)" .. <https://freelibrary.overdrive.com/media/900522> ." But all Golden Lotus sources were substantially modified to fit one overriding vision of the **decline and fall of virtually all of his characters.** † For that reason, *Golden Lotus* is the first substantially single-authored novel in Chinese, despite its reliance on other sources: the **artistic vision is clear, consistent, individual, and unprecedented in its focus.** Whoever he was, this novelist possessed keen insights into human weaknesses, had a broad knowledge of society, and **felt considerable**

*political outrage.”” Beautiful is this maiden; her tender form gives promise of sweet womanhood, But a **two-edged sword** lurks between her thighs, whereby destruction comes to foolish men. No head falls to that sword: its work is done in secret, Yet it drains the very marrow from men’s bones”*

41. Greek Underworld https://en.wikipedia.org/wiki/Greek_underworld

42. Philosophy of Time https://en.wikipedia.org/wiki/Philosophy_of_space_and_time

43. Eleatism <https://en.wikipedia.org/wiki/Eleatics>

44. J Anat. **2008** Apr; 212(4): 426–454. doi: 10.1111/j.1469-7580.2008.00868.x PMID:

PMC2409100 PMID: 18380864 **A natural history of the human mind: tracing evolutionary changes in brain and cognition Chet C Sherwood,1,4 Francys Subiaul,2,4 and Tadeusz W Zawadzki3,4**<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2409100/> ...”

*For instance, **tolerance appears to play a major role in the frequency and diversity of cooperative behaviors** in chimpanzees and bonobos. Specifically, in a cooperative feeding task, **bonobos were found to be more tolerant of co-feeding** than chimpanzees (Hare et al. 2007). However, when the task involved retrieving food that was difficult to monopolize, there were no differences between chimpanzees and bonobos. Aside from cooperation, tolerance and inhibitory control may similarly also affect performance in physical and spatial cognition tasks (Herrmann et al. 2007).” ...” Although not differing significantly from allometric scaling predictions (Zilles et al. 1989), the amount of **gyral folding** in living great apes suggests that there is relatively more **associational connectivity between neighboring cortical regions**, as gyri are thought to form due to tension-based mechanisms that bring strongly interconnected regions more closely together, achieving **spatially compact wiring** (van Essen, 1997).” ..” Given the role of **dorsolateral prefrontal cortex** in executive functions, such as selection among alternative cognitive strategies when faced with novel problems, it is an intriguing possibility that the enhanced capacity of great apes to inhibit their behavioral responses, delay gratification, and demonstrate a higher degree of behavioral flexibility might be related to the increased size of this part of frontal cortex relative to the rest of the neocortex... This class of cell, called the **von Economo neuron**, has a very large soma that displays a distinctive tapering towards the apical dendrite and basal axon. Golgi impregnation studies in human brains show that von Economo neurons have a narrow dendritic field and a thick axon that descends into the white matter (Watson et al. 2006). Based on the location, neurochemistry, and morphological characteristics of von Economo neurons, it has been hypothesized that they transmit rapid outputs to subcortical regions (Allman et al. 2005). It is interesting that these specialized projection neuron types have been identified in cortical areas that are positioned at the interface between emotional and cognitive processing. Given their characteristics, it has been speculated that von Economo neurons are designed for quick signaling of an appropriate response in the context of social ambiguity (Allman et al. 2005). Enhancements of this ability would be particularly important in the context of fission-fusion communities, such as those of panins and possibly the LCA, with complex networks of social interactions and potential uncertainties at reunions. Quite interestingly, von Economo neurons have now also been identified in large-brained cetaceans (Hof & van der Gucht, 2007), indicating that they have independently evolved in multiple lineages. Given the distribution of mammalian species in which they are found, it seems that they may differentiate from a common precursor pool to perform important social cognitive functions in species that have both large brain size and complex social organization.”*

45. Smithsonian <https://www.smithsonianmag.com/science-nature/when-did-the-human-mind-evolve-to-what-it-is-today-140507905/>
46. https://en.wikipedia.org/wiki/Evolution_of_human_intelligence
47. https://en.wikipedia.org/wiki/Von_Economo_neuron
48. **Saliency Network** https://en.wikipedia.org/wiki/Saliency_network
49. https://en.wikipedia.org/wiki/Semonides_of_Amorqos ,
https://en.wikipedia.org/wiki/Types_of_Women
<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2008.01.0480%3Avolu%3D2%3Atext%3D22> .." Another did God make of a knavish Vixen, a woman **knowing in all things**, who taketh note of all, be it bad or good; for the bad often calleth she good and the good bad; and she hath now this mood and now that." **(binary certainty?)**
50. The Catalogue Of Women https://en.wikipedia.org/wiki/Catalogue_of_Women ,
<https://www.theoi.com/Text/HesiodCatalogues.html>
51. **The Ages Of man** https://en.wikipedia.org/wiki/Ages_of_Man "**Iron Age** – Hesiod finds himself in the Iron Age. During this age, humans live an existence of toil and misery. **Children dishonor their parents, brother fights with brother and the social contract between guest and host (xenia) is forgotten.** During this age, **might makes right, and bad men use lies to be thought good.** At the height of this age, **humans no longer feel shame or indignation at wrongdoing; babies will be born with gray hair** and the **gods will have completely forsaken humanity: "there will be no help against evil."**
52. The Three ages of Buddhism https://en.wikipedia.org/wiki/Three_Ages_of_Buddhism
53. https://en.wikipedia.org/wiki/Abrahamic_religions
54. Philippus Aureolus Theophrastus Bombastus von Hohenheim
<https://en.wikipedia.org/wiki/Paracelsus> "He was a pioneer in several aspects of the "medical revolution" of the Renaissance, emphasizing the value of observation in combination with received wisdom. He is credited as the "father of toxicology".[15] Paracelsus also had a substantial impact as a prophet or diviner, his "Prognostications" being studied by Rosicrucians in the 1600s. Paracelsianism is the early modern medical movement inspired by the study of his works.[16]"
55. Eternal return https://en.wikipedia.org/wiki/Eternal_return
56. Humanism AC Grayling - Humanism 102,587 views Apr 1, 2014
<https://www.youtube.com/watch?v=-LyTc7Vh8zo>
57. Chinese books https://en.wikipedia.org/wiki/Four_Books_and_Five_Classics
58. <https://quadrant.org.au/magazine/2021/07-08/cancel-culture-in-schools/>