

A Philosophical Approach to Creation Process

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Our Lady of the Lamp

By

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To Helen

**Lo! in yon brilliant window-niche
How statue-like I see thee stand,
The agate lamp within thy hand!
Ah, Psyche, from the regions which
Are Holy-Land!**

Edgar Allen Poe

—A Meditation Upon the Lady, Bearer of the Agate Lamp.
She who comes to us in our more sacred hours of dark.

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PREAMBLE

Preamble I

Professor Hallett is an inspiration in demonstrating the capacity of writing to reveal by extended persistence the progress of solemn metaphysical contemplation. The below is the preamble to an address he presented to The Royal Institute of Philosophy in London.

On Things in Themselves

Professor H. F. Hallett

University of London

The subject on which I am to address you this evening is one which, though it is of fundamental importance both for philosophy and for practice, cannot but present the gravest difficulties for such treatment as falls within the limits of this occasion.

Philosophical problems are always difficult, but those of ultimate metaphysics are in this respect egregious. For the simplifications that are open to the scientific phenomenologist who can rest content with a spatiotemporal world, or to the analyst who concentrates on the objective content with which the human understanding most conspicuously concerns itself, are not open to the metaphysician.

He must meet the full complexity of things: not limiting himself to their appearances as objects within human experience, nor to a reflective analysis of their objective content, but taking them as they must be in themselves in order that they may appear as they empirically and reflectively do appear for the special cognitive faculties of man. I ask, therefore, for your patience and attention as I try first of all to lead you into, and then, as I hope, out of, the metaphysical labyrinth.

London 1938

Preamble II

The next prefatory quote is from Hegel's *Philosophy of History* in the chapter concerning the history of the Roman Empire, which includes the onset of Christianity. The text was prepared by Hegel's students from his lecture notes and so bears the spirit of Hegel, the shade of a Master Idealist.

"Within the soul, therefore, arises the spiritual solution of the struggle, in the fact that the individual personality, instead of following its own capricious choice, is purified and elevated into universality - a subjectivity that of its own free will adopts principles tending to the good of all, reaches, in fact, a divine personality. To the worldly empire the spiritual wears a predominant aspect of opposition, as the empire of subjectivity that has attained to the knowledge of itself - itself in its essential nature - the empire of spirit in its full sense."

—Hegel, *Philosophy of History, The Roman World*, Section 3, Chapter 2, *Christianity*

Preamble III

The next prefatory quote is transliterated from New Testament Greek.

...as many as in whatever way received him he gave to them authority as children of God, those believing on the name of him, who not of bloods nor of will of flesh, nor of will of man, but of God were born.
—John 1, 12-13

Preamble IV

Look and see that I am born and appear in the form of a living spirit that human beings on the earth may glorify me.
—Egyptian hieroglyphic logogram circa 1550 B.C.

Preamble V

"But what is not quantitatively but qualitatively simple is thought in simple time and by a simple act of the soul."
—Aristotle, *On the Soul*, Book 3, Chapter 6, Line 14.

FOREWORD

1. In the light of Divine Grace, and in the devout hope of its continuance, we are given the power to evince from the abstract worlds of thought and shared imagination that which is physically beautiful. This work in praise of Psyche, our Lady of the Lamp, is brought to you, dear reader, by the mutual attraction we have for potential creations in space.

As you read along, while your interest is held, please retain a faith that there is an intention over and above this present text that is well disposed toward you, considerate of you, and is offering you something by way of a share in an ancient treasure.

2. Let it be apparent that our Lady of the Lamp is providing us with lamplight as a metaphor for metaphysical light. The illumination of universal mind helps the physical mind to connect with regions of the soul. And even though our Lady makes this transition from the finite to the infinite a possible event, an epiphany, we might well recognize that the regions from whence she springs, in the strictest sense of the term holy (wholly one) are absolutely perfect places.

One sense of the term absolute is something that is 100% purely what it is. In principle it is unity or sameness. We can consider all that is, was, or may yet come to be as one substance, one universe. Alternatively we can take any atom in the universe as being 100% what it is.

3. Besides metaphysical light, which is most simply future light, or light that no one has yet seen, there is physical light. Democritus, an ancient Greek philosopher who went to India to widen his grasp of thought, stated that all was physical all the time, including the individual and the collective soul. Abstract bodies, as they are conceived in the mind, including geometrical shapes, are physical.

For Democritus the souls of all creatures communicate with one another by means of imaginal effluences, called eidolons, which exist as surface phenomena. The best way to understand physical forms is

by way of the language of mathematics. Using the principles of plane geometry we can understand that all figures of created forms may be reflected on a plane surface such as a mirror, or projected on a screen. Here, with Democritus, there are no noumena, there is no metaphysics.

4. Psyche personified, is a figure that emerges as a distinct absolute from the perfect regions of universal soul. These are the places or grounds that Poe puts under her dominion. Each individual who is able and willing to perceive Psyche as a goddess may be considered to be a place and a ground for her being. And even though she may make her presence distinctly felt upon occasion, she has no obligation to those of us, who after some sacrifice, have come to perceive her. She is completely autonomous, just as we are, and cannot be retained.

Perception in Latin signifies to take and hold a feeling. The Latin substantive “*absolutio*” has three meanings: 1) acquittal; 2) perfection; and 3) completeness. If a perception is bounded as an absolute, all that is conceived is absolved as single perfect being; so there is no judgment. All within the bounded limit is 100% purely what it is, so all has the same immunity. There is no blame, as the Chinese “Book of Changes” the “I Ching” puts it. However, one may perceive and refuse to engage the perception. This is judgment.

5. One cannot speak about art, whether it be poetry, or philosophy, painting, sculpture, video or history—indeed we cannot even think about art, without postulating changes in feeling that are received from art as an object of contemplation. Objective contemplation using meditation techniques to transcend language is part of the creation process.

As we perceive change in art from interaction with it as an object, by means of reflection and internal narrative we can name the changes. The very words, the adjectives that describe our feelings, or the feelings of others with whom we are in contact, provide us with neuronal data so that we can know what the object means to us.

6. In English geared for extra sensory perception, apperception, the egregious super perception beyond mere objective content mentioned by Hallett in Preamble I, the noun or substantive is inanimate. The English substantive, like the German “Substantiv” is flaccid, waits for the verb to make it move. In pictographic languages, such as Egyptian, Hebrew, or

Chinese, the word is both noun and verb, so that the written image and the corresponding sounds emitted when it is read, simultaneously identify and animate the object.

The Egyptian word “heka” signifies the word as capacitor of the sacred—it empowers the sacred. Hence, the object of the word, the goddess we invoke, Psyche, is animated by the pronunciation of her name. For the Egyptian scribe, or scholar as knowledge seeking agent, and for all who feel with the mind, “heka” means words that actually power a vision into being.

7. The use of language to bring about a change deploys the word as effective cause, just as the sculptor is the effective cause of the statue. The Homeric “winged word” is a bird-like agent sent out to do specific work.

The word “ousia”, the first of Aristotle’s categories, contains all of the other nine categories, which are dispositions or ways of becoming “ousia”. Similarly in the New Testament, John, as a Hebrew with a pictographic language background, conceives word as Aleph, the first symbol in the Hebrew alphabet that contains all of the other symbols.

8. John sees the spirit of the letter transforming into an absolute physical body. The word becomes flesh, which is to say that it is incorporated into the physical body as a thought, a thought in simple time, as Aristotle points out in Preamble V to this piece. It is not a metaphysical event, but a physical event in time.

John does not depict a physical body, but a divine body, a divine person, the personification of a form, just as we, dear reader, as divine persons assume divine forms. Our spirits are true light “phos alethinon” which is Greek for metaphysical light taken from the darkness of chaos, the River Lethe, and this spirit light is transformed into potential physical being. (See Preamble IV above for the Egyptian source).

9. Platonic metaphysics elaborates the difference between all physical art (including philosophy) and the abstract matrices that it is drawn from, while insisting on a mediating power that unites the physical with its metaphysical matrix.

Metaphysicians consider logos or the logic of language to be an inferior medium between Universal Mind, (recalling Hegel's definition of Universal Mind as divine mind in Preamble II) and the physical brain mind that was not adequately seen as a physical phenomenon until the advent of electronic brain scans. In any case, physical vision is not mediated. The agent becomes the object.

10. Regarding mathematics, both Plato and Democritus agree on a quantitative medium, as we see in Euclid's geometry and Diophantes' algebra, rather than the Arabic algebra derived from the Greek. But improvised music (the rhapsody involving intuitive choice) is given by Plato as an evocative channel—both qualitative and quantitative.

Using an anthropomorphic metaphor, Plato teaches us that the rational soul, represented by the head, which uses the mind to judge itself, reaches soulfully up above the head into the pre-creative sphere that is beyond both word and image.

11. It is this pre-creative space, available to the eye of the soul, that has a pre-determined psychical intelligence to feel that the space is there and available for the creative process. This space is the housing of the soul indicated by the Hebrew letter Beth; it marks a position on the thread of destiny spun by the Fates, a destiny known by the initiate. The profane do not see it.

Christianity as portrayed in the New Testament, written in the Greek understood by Hebrews, establishes that all persons have the potential for divinity. However, just as Plato in the "Sophist" condemns self-interested persons who can do nothing but imitate, because they are excluded from the divine, the Christ of the gospels condemns those who are more interested in social position than anything else. The element of condemnation is always there. And yet Aristotle had already made it very clear that creation can only take place in the absolute absence of evil.

12. When the Roman Empire became officially Christian in 529 A.D. the notion of the word as "logos" having any connection with the divine is declared anathema. The dogma of a sect called the Arians becomes the only politically correct view: language used by human beings is never divine; Christ was just a good teacher, and was never a divine person. Individuals, declares Rome, are not to be allowed to attribute divinity to

themselves, as did Aristotle's student Alexander the Great, who demanded that he as emperor be worshipped as a god.

From the Roman political struggle a philosophical schism arises which comes to be known as the Realist versus Nominalist polemic. Realists insist upon Word as divine capacitor in the ancient Egyptian sense of "heka". Any expression of such a view is prohibited. Nominalists, in this polemic, reject the noumenal aspects of language including the revelatory psychical vision of Plato preserved by word. Nominalists see words only as physical indicators within a structure. For them a single hieroglyph in an Egyptian cartouche or panel of symbols can be read as a phoneme—a pictograph with a corresponding sound. It is this metamorphosis from image to sound, i.e., image to name, that is the very foundation of creation process.

13. A substantive such as "Idea Form" or "Intelligible" is often capitalized in neo-Platonic philosophy, and any word with a capital letter in English poetry, besides indicating that a noun or substantive is the name of a particular place or person, also conveys that the word is being used in a universal sense.

Shakespeare seats Patience upon a horse as though Patience were a person. Personified Liberty raises her fiery torch over the New World so that the intrigues of tyrants are clearly visible to one and all at the level of reason. The helmeted Statue of Liberty in New York is more like Justice (*Diké* in Greek) than she is like Psyche.

14. The Word in itself is considered to have a distinct being by those who take the position of Realists, as we have said. In German, the abstract substantive (abstract because it is material substance extracted from the concrete) is always written with a capital letter in order to emphasize its noumenal quality.

The capitalized German "*Substantiv*" is a constant reminder of ideal potential. This substantive has resisted all postmodern efforts to bring it down to earth by removing the capital and replacing it with a lower case letter. In the interest of preserving the ideal, in English the prefixed phoneme "th" was taken from the Greek letter theta, the eighth letter of that alphabet, which is the symbol of death. Furthermore, in English any substantive or noun prefixed and privatized by "the" (pronounced thee) as "*thee* school for beauty

queens" possesses "theios", a word found in Homer signifying divine quality.

15. *When an entity is treated as a Concrete Universal, a German idealist concept signifying a phenomenal entity, (a term adopted by the British Idealists who called themselves Neo-Hegelians) any object whatsoever can be extended to include an entire world. Blake's vision of the grain of sand as a key to transcendence is apropos:*

*"To see a World in a Grain of sand
And a Heaven in a Wild flower
Hold infinity in the palm of your hand,
And Eternity in an hour."*

The cornerstone of the Church, which is personified in St. Peter, is a Christian archetype. And any object that is signified by a Concrete Universal, such as the thing in itself of Hallett, may be included.

16. *In this way any object that the agent as healer engages in meditation is part of an interaction with the Universal Self. However, the object must be engaged, if it is rejected as impertinent unless it insistently re-appears.*

When the Aristotelian form is perceived by the eye of the meditating agent to begin a movement away from the prime mover, the form begins to individuate. Then when it is beheld and stopped it is ready for naming. The name christens the form into an absolutely perfect bounded being.

17. *Any anticipation of a form, any prophetic vision as a noun i.e., given a name, takes on a form. A given anticipated spirit then becomes a precisely bounded absolute being. Again, dear reader, any fragment of the matrix "ousia" the ever-flowing font mentioned by Plato, is an embodied being—an idea body. One of the etymologies of the Greek word "ousia" is that which is related to the eyes, that which sees as the seer sees. Again, the seer is the agent who can entertain the first sighting, which may be the advent of an entity prior to its naming.*

A word for the structural linguist is a mere indicator or zero plus switching point, as if the brain were a computer in a search mode given a specific word to find. The meaning of the word has no import

for the computer; it searches like a diligent slave only for a simulacrum within the given text.

18. *A word used in the conditional or prophetic tenses of the bounded "ousia" (translated as "substantia" in Latin) anticipates a specific objective indication. All resonances, insinuations or floating relations are disengaged. As we have observed, in a pictographic language each separate character or letter has a variety of archetypal meanings, so that any specific meaning is only a probability—the pictographic symbol is nominal in the sense that exists as name only.*

Put into another perspective; the Realist versus Nominalist polarity is a confrontation between the qualitative and the quantitative. The Real is ubiquitous quality, which is a felt presence, while the Nominalist perception is a position (call it a point of view) in a construction. In sum, Realism is concerned with the metaphysical while Nominalism is directed toward the physical. This guidance, the shepherding that ushers the metaphysical into the physical is the whole intent of the creation process.

19. *On either view, word as form has virtual quality, i.e., it holds force or a power in potential. The Realist actively anticipates metempsychosis (an interchange of souls) or else passively stays in a state of meditative sameness where all is one. The Nominalist wants physical potential (Greek "dunamis") to combine with potential "energeia" (Greek, capacity for work). The resulting field is a ground for an imaginal perception which may or may not become concretely physical in brain mind. When the Nominalist names the percept, the virtual quality becomes concrete in brain mind.*

By way of a tighter definition of brain mind: let us understand this aspect of mind as a physical neuron relation in the individual brain. Any constellation formed by simultaneously firing neurons may be fixed in the memory by a single word. Eg., "Dipper". There is also a collective brain mind composed of informational exchange between individuals by means of participation in the quantum particle field in which the particle is not a mathematical cipher, but a physical, phenomenal event such as a photon, which has the capacity of bearing all information. Of this, dearly beloved, we shall see more anon.

20. *As we have indicated, a given word designating a Platonic Idea Form, in the New Testament becomes the Logos or sacred Word, which indicates a psychical presence that descends to the physical flesh. The word for presence, "parousia", was used long before the writing of the New Testament as a term to indicate the anticipated advent of potential powers.*

The rational soul (rational but still soul) using reason as an instrument so that it may better itself, attempts to obtain the feeling of the object with an anticipatory psychical probe which has been compared to the cane of a blind person. This cane, or rod, or wand is personified by the Egyptian god Shu, who gives being to a pillar, which he forms by the concentration of his desire for his sister and spouse, Nut or Night. Shu is a physical god. As such he is not worshipped as a divine person by the Egyptians.

21. *Mental copies of soul events are recorded as history in physical brain mind, and yet the apperceptive metaphysician comes into cognizance of a human divinity that is beyond any personal arrangement of historical fact. The purely physical copies of events lodging in brain tissues containing memorized data are individual bricks or building blocks composed of opinion—segment BC on Plato's divided line. Structures made of what Plato calls ugly opinion have no value. The quest of the creator is not for specific information per se, but for presence, for the certitude of metaphysical being.*

There is a distinct difference between the individual potential Power depicted as the Platonic Idea Form latent in the collective soul, and the collective power of mind indicated in Greek by the word "nous". Since earliest antiquity the elements of water and air representing respectively soul and mind are held to be separate. Rah has two ships, one navigates the waters of the Nile, and another which is a space ship that patrols the heavens for the enemies that threaten his domain.

22. *"Agapae" (love of the idea form in the other) and Eros (love of the other in the self) may be considered as modes available in which we access the nous or universal mind. We can also combine "Agapae" and Eros into a single pure attraction. This combined force overcomes repulsion, which is detestation or hatred. However, if we want a perfect nondual ground, a perfect place, we can neither love nor hate.*

Potential form subsists (rather than exists) in the mere possibility of the realization of a condition that is not immediately accessible. Thus, we feel Plato's "on" as being which has not yet begun to move. Potential form is latent in the "ousia" (imprecisely translated into Latin as "substantia", standing beneath) even though the "ousia" fragment will not be a substrate, nor a line, but a whole body.

23. Aristotle says that "ousia" comes to be the whole matter of philosophy, although "ousia" as Matrix (the entire being of soul) cannot be predicated and cannot even be thought. Nothing true can be said about it because all things are true about it.

Even though "ousia" anticipates philosophical urstoff as a ground or matrix, the feeling for this anticipation, this relish for prophecy, entails a thread from a previous soul, a metempsychosis or interchange of one soul that carries the necessary receptivity for cognizance and comprehension into another soul.

24. The Greeks questioned the validity of applying the present tense of the verb to be, "is" as a predicate to any substantive. In the interchange of souls that comprises metempsychosis one soul cannot be absolutely congruent to another even in anticipation because logically total congruency comprises a oneness that eradicates the distinction between two individual souls. Along with this hesitancy to fix a state of "isness" is the necessity to reject any individual opinion in regard to the development of being that is still dialectical in character and lacks the devotion of total conviction.

Plato tells us to philosophize and teach and to abandon writing; partly because when we write something down we don't need to remember it, and so our memory gets lazy. Today there is an increasing reluctance and refusal to learn the art of writing, over which the god Osiris presides.

25. Two "ousies", with two distinct qualities—call them yellow and red and attribute to them agapae and eros respectively. Both emerge from the single matrix "ousia", which as the absolute of absolutes has the potential to present itself as the combination of all colors in one: white.

Shakespeare in his sonnet CXXXV mentions this oneness of the will, including the ambiguity of one as all:

If this thy soul check thee that I come so near,
 Swear to thy blind soul that I was thy 'Will,'
 And will, thy soul knows, is admitted there;
 Thus far for love my love-suit, sweet, fulfil.
 'Will' will fulfil the treasure of thy love,
 Ay, fill it full with wills, and my will one.
 In things of great receipt with ease we prove
 Among a number one is reckon'd none:
 Then in the number let me pass untold,
 Though in thy stores' account I one must be;
 For hold me, so it please thee hold
 That me, a something sweet to thee:
 Make but my name thy love, and love that still,
 And then thou lovest me, for my name is 'Will.'

26. Since we have posited the quality of love called "Agapae" as yellow, and the quality of love called "Eros" as red, these may combine into a love that presents itself as future orange.

In this respect the category of relation, as a disposition toward attraction, becomes an inter-connective "ousia" fragment, a thing in itself. The meditating agent, subject to universal will, anticipates the recognition of an attractive object which includes the color which is willed for it to present itself.

27. Ether, other than the physical quantum ether, may be considered in its rare or symbolic aspect. Each element: earth, water, air, fire, adopts a distinct quality. The varieties of rare ether include: earth as ground, water as the fount of soul, air as the breath of life, and fire as will for creation.

The quintessential takes on the qualities of all four rare elements, but it is an entity in itself separate and apart. The question is posed by Hamlet in the soliloquy where he is considering creation beyond the mere human: "What is man but the quintessence of dust?"

28. In the Egyptian myths, there are ethereal soul spirits or bounded individual psyches, which are transported by ships that travel through water and then emerge and traverse the heavens.

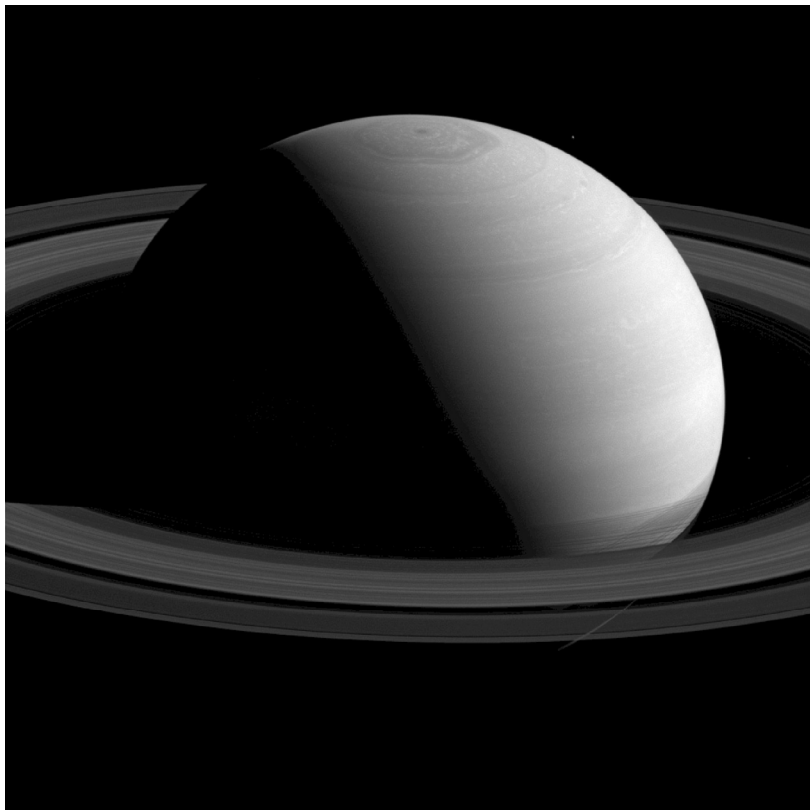
In Sanskrit scripture, there are many varieties of ether. All have the capacity to provide a hylomorphic ground, which is to say a mode or a mood which we can evoke so that we can interact with metaphysical

matter—before the descent to physical matter which pertains to humanity and to the gods with whom people participate. The Greek ground, “*dunamis*” is virtue, or the potential for creative power.

29. My dear reader, please do not despair at these conceptions of the metaphysical. Anytime that we think of a probability in the future we are looking at a ghostly ground, so that any ordinary anticipation whatsoever of a future activity is in its very essence metaphysical.

Hylos, the thread of continuity, which we have seen as pre-determined or predestined intelligence, may also appear as a virtual power. This power can exist as the future feeling you want to feel, or must feel—and there’s the rub. The agent as subject of the kingdom or citizen of the state has definite obligations. We will do well to discover their extent and scope.

CHAPTER ONE



1. *The term virtual refers not only to a store of information regarding any given condition, but also to the potential of power available, a concept which is signified by the word “dunamis” as we have seen in the Foreward. The word “dunamis” is translated as virtue in the New Testament, so that bible conscious people are familiar with the concept. Christ feels the virtue go out of him when the hem his garment is touched by a woman who suffers from a “flux of blood”. Available power, or the distinct powers, are generally symbolized by the planets: Venus is a Power, and so is Mars.*

Virtual information is latent within a neuron cluster in the individual brain, or in texts stored by computer software, and is not alterable until it is accessed. Virtual brain mind information may be blocked or delayed for various reasons. A specific term, or the name of a person whom we know may escape us. A word may also be privated by a complex, or gated (hidden as unnecessary or redundant). We all have a man on the street vocabulary, i.e, words which have a meaning for everybody. And then there is another vocabulary employed in communication with cognoscenti in medicine or in high tech specialties. As thinkers in the field of arts and letters we have a recognition vocabulary (words we know but do not use) and on the tips of our tongues, as it were, our full range of words. Communication at the highest levels of the languages with which we are familiar gives others access to our power (in the same sense that celestial bodies are powers).

2.*If we want to access metaphysical virtuality from Universal Mind in order to receive brain mind imaginal information as per Hegel's Preamble II at the beginning of this piece, we can create an index of archetypes, such we find in a tarot pack, or which can be assigned to ordinary playing cards: the Queen of Hearts, the Ace of Clubs. These can be perceived as images to which archetypal qualities can be assigned, e.g., the Queen's receptive sympathy is heartfelt, the club in one myth is the sprouting staff brought home to Britain from Saas in Egypt by Galahad. We can also refer to writers who have treated archetypal figures such as Plato, Shakespeare, Jung, or any cherished person from acquaintance or history that has the archetypal knowledge of universal mind.*

By reflecting upon images, the process which Hegel calls “picture thinking”, as well as pictographs and their translations, we increase

imaginal brain mind capacity by activating new neuron constellations that emerge from the memory as figures. From these figures Aristotelian mind forms are created.

3. New forms will be recognized in meditation due to their continual recurrence, and when they are named as ontological beings, or simply as holons, the name is inscribed on virgin neurons in the brain. The content of the form is engraved in individual memory by repeated recall and its very physical presence serves to increase intuitive vision. This is due to the intercommunicative character of all cells within any given body. Any vision as it appears may be held in suspended judgment, acted upon immediately, or disengaged.

An Ideal Word such as Justice, or Mercy, or Sympathy is not a floating quality in a physical brain mind construct, rather it is a possible metaphysical avenue of approach to figures that already exist in the individual memory from past revelations. The ideal image (eidolon) is used to create and enhance philosophy, poetry, fiction, mathematics, music, painting, sculpture, and video. Art pieces are all containers of bounded being from the creative artist's vision.

4. On the Parmenidean model everything is always in the soul all the time forever and ever. The soul uses the mind to judge itself. While it is judging it acts as the "Rational Soul." We must try to remember this name and make it one of our powers—but like Socrates we are always forgetting—albeit there are names and numbers that we never forget.

Plato abandons Parmenides and bids us do the same. In the dialogue *Sophist*, the Eleatic Stranger speaks: "Do you observe that our skepticism has carried us beyond the range of Parmenides's prohibition?" He refers to the ever-present ubiquity of being, the sameness, the pure white background from which objects appear.

5. It is a given that we constantly access metaphysical time, which is timeless. And yet the movement from one quality to another in this time zone, which is also that of dynamis, requires that in order to view the quality we must distance ourselves from it, since if we are within it we cannot see it. We withdraw, we private ourselves from both soul and mind and take a viewing position in a place where there is nothing.

In all the languages of the world, from the most pictographic to the most abstract lineal representations, that which we want to know and

share is the image. We want not only to see the image in the mind's eye, which is that of the soul, in order to know it we desire to become the image. Language is just one of the pointers that shows us where to look; so that even though Word may be reduced to a shadowy indicator of a place in a fog of potential memory in brain mind, in the Real or Ideal world which is not limited to the brain, Word is the very presence of the potential mind body that contains within itself the being that we are searching for.

6. Word, when it is not a code or a slang shortcut designed to conceal information from those who are not party to its secret indications, is very similar to a hidden sign. Both words and images have the innate shyness of the communicative motions of birds, mammals and fish. In the quest for knowledge regarding an indicated object, any sign may be considered by the agent as a manifestation of the Real.

Despite the devotion we have for our Realist metaphysical calling, the creation process demands a Nominalistic stance. When it comes to the determination of a quality, as Plato says, all we have is word. The object once named is then ushered into brain mind as a figure. We must remain aware that this phenomenal bio being is only an indicator of the bounded psychical presence we desire to create; it is only the presentation (or "Vorstellung" as the German idealists call such a picture) which takes the bounded or framed form of an image.

7. In the poetry of Homer, ordinary men and women are transformed. They are given the forms and names of gods. As gods they speak with divine insight and authority from a world of abstract potential.

The gods act and take their energy from the eternal being that is *dunamis*. Then the mortal warriors and kings with whom these gods cohabit become godlike. When they speak they appear as gods. In many world myths, including the Chinese and Australian aboriginal, the human being has the capacity for divine being. Some outstanding humans, the leader-shaman types and the warriors develop this capacity, while the great majority perceive only the metaphor; they do not participate in the power.

8. In the confluence of the two great rivers of Greek and Hebrew culture that culminate in Christianity under the Roman Empire, for political reasons, polytheism and pantheism are made anathema. Only a single philosophical substance is permitted, one ground. The pagan, who is the

civilian, as well the peasants with their idols and their nature spirits, their fetishes and their "Folkgeist" are condemned.

Monotheism reigns supreme. A single authority sets a single canon. Within the precincts of the newly Christian Roman Empire there can be only one central power, one line of feeling, one line of thought—the party line. Philosophers under Christianity, in condemning Greek thought as pagan, take the role of slaves to the Roman system. In abandoning divine revelation they become ministers of propaganda. Their freedom individual and collective is lost, but the Greek spirit keeps on.

9. After the nominal closing of the Academy in Athens by Justinian in year 529 A.D. Philosophy in Rome becomes arrant sophistry, dictated compliance to the material ends of global empire. And yet, the thought of the Greek academy persists in the Greek language because the Roman intellectuals spoke and thought in Greek. We might recall that the very first intention of The Romans at the birth of the Republic of Rome in Carthage, long before the city state Republics of Greece, was to curtail civil strife so that the Republic might prosper.

By this date, Plato's precise elaboration of the Sophist mind set in his Dialogue "The Sophist" had been in circulation amongst initiates for almost a millennium. The Eleatic Stranger in "The Sophist" makes it very clear that it is only the self-disinterested, totally committed agent that participates in divine being. The self-interested poseurs, the traitors, have their reward.

10. Free discussion is rhetorical (argument to gain a superior position) so that the presentation of individual persuasion may take on an assertive attitude with no tolerance of an opponent's position considered as erroneous or derived.

There is no fixed congruency between archetypal potentials in the collective unconscious, such as the universal feeling for the principle of justice, or the love of conflict for conflict's sake, a characteristic of Aries that made his Father Zeus hate him.

11. Individual feelings about a national flag or the persona of some political leader assume archetypal dimensions. On the universal balance, which is a metaphysical possibility, phenomenal manifestations of deviations from justice as part of the recorded history of civilization can

only appear as very tiny. They exist for a fleeting moment and then are gone. And even the most hideous of tyrants have always had their supporters. We might also remember that justice is not limited to our solar system, nor to physical matters.

The scales held in the left hand of blindfolded Lady Justice are scarcely moved by calamitous events—although they do move. We will be increasingly concerned with the changes in the balance of justice when a given point, representing a potentially nameable object, moves along a given line in a triangle from one apex to another. We will remember that the sides of a triangle may represent distinct beings and its base stands for the medium or channel between these two even though their relation extends outward infinitely.

12. "Ousia" as fount and matrix for the first stirrings of form, may offer a place for that which is willed. When this potential space houses the will to justice (or any other principle) it only takes physical form in brain mind when it is named, eg., La Donna Mobile, will of the first mover. The potential essence for principle is latent in "ousia" which is the source of everything. When justice is suppressed in brain mind, individual or collective, it still has potential existence in the archetypal forms.

A word, as signifier, in whatever way it is received, is stored in the interconnected neuronal storehouses of distinct individual brain minds. As such it is a Nominalistic indicator, part of a complex structure, and not a thing in itself, as we have indicated.

13. Aside from the value of stored information, including the multitudinous significances attendant on the etymological root, the word as a simple (representative of one of the four elements out of which all things are composed) may indicate a vitally important aspect of being—the absence of which halts all development. For example: the absence of the element oxygen, air or gas, in the vegetable kingdom stops growth.

Again, a single received word may trigger an erroneous structure, which has been misconceived. As Plato points out, we often learn partially or wrongly, and so build whole structures on a rotten base.

14. If we hypothesize a breakdown, like the breakdown of the wave into the particle, or the separation of a line into an infinite number of points, or a substance represented as a bounded two dimensional plane

shattering into smithereens, we have in the fragments the myriad homeomerias of Anaxagoras, each with its nucleus or panspermia coming to exist in chronological or durational time.

If we re-convert this shattered concrete physical atomistic world existing in chronological or else durational time into an abstract overview existing in mythic time, we have mended our shattered two-dimensional mirror and we have a nondual substance reflected in the newly forged, freshly unified bits. Such would be a hylomorphic entity, i.e. potential matter, transformed and accessible to brain mind but not limited to brain mind.

15. The transformation of the smithereens into the one, is similar to the transubstantiation of multiple sensate physical experiences into one object in the neuronal memory of one brain. This we do when we think of the overall history of a beloved friend or invoke a deity.

And this re-forging of shattered mirrors, dear reader, is an abstract picture of a return to a whole picture after the devastations of scientific reductive processes. The return has come to be called holism in physics, and Gestalt (a term taken from German signifying formational patterns) in clinical psychology. Essentially re-forging, or making whole, is a healing process carried on between the doctor and the patient. The following is a sonnet by the author about the creative healing process:

Sonnet

We yearn for that which we have not, nor I
Have thee, for if I had, then thou wouldst not
Possess thyself entire and thence should sigh
And broken be, as I who know not what
I need and crave, except it be in thee.
Thus in we two complete myself I'd find,
Then split in three and see in trinity
The vision unborn light forbids to mind
Alone, or eyes alone, but gives to me
And thee and mind, which when 'tis mine alone
Is blind, thinks not, is world replete and free,
Creates within itself the chaos of the one.
Yet this is all I look for and must have
The whole dark shattered vision of thy love.

Written in year 1989

