

## **Structuring the Reach towards the Future**

Paper for [The 3<sup>rd</sup> Peaceful Existence Colloquium](#)

Helsinki, Finland, June 13–14, 2019

To see things as comprehensively  
As if afar they took their point of sight,  
And distant things as intimately deep  
As if they touched them. Let us strive for this.<sup>1</sup>

### **Prologue**

The focus of my paper is on the topic structuring or rather on re-structuring, since there are already structures and structurings and structuring-efforts among us regarding the reach that concerns us here. It seems to be vital as well as bright to structure my talk within the novel structure I have in mind, yet at the same time show its roots in present and past structure. That bright shift leads me to split this paper in two. What is central and needing our attention is the topic of Part One: “An Effective Structuring of Peaceful Coexistence.” Part Two, “Remembrance of Times Past and Future,” deals, at least sketchily but in proleptic poise, with previous efforts to structure our existence, efforts that obviously range across a spectrum of what I loosely call *progress*.<sup>2</sup>

To be strict in my division I introduce, not in Part One, but in the Prologue, the key pedagogical nudge that I indicated in my original sketch of a paper: the nudge given by Archimedes’ invention of the apparatus that lifts water from a lower to a higher level. There is a range of lessons to be learned from that venture, that creative deliberation. The first lesson comes to the heart and hearts of our gathering: it is the lesson precisely of the need for creative deliberation and for luminosity regarding its own characteristics: to this I return in the Epilogue. The need for the activity is illustrated by a simple pause over Archimedes’ leap of inventiveness; the need for characterizing it can be sniffed out slowly by simply pausing over the shabby attention “deliberation” has received in the intellectual traditions of humanity.<sup>3</sup>

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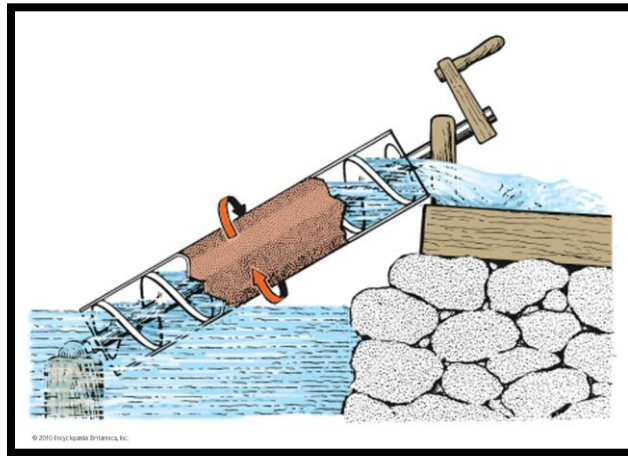
<sup>1</sup> Elizabeth Barrett Browning, *Aurora Leigh*, Book 5, lines 185–8.

<sup>2</sup> I have used the words *effective*, *existence*, and *progress* here. Looseness of meaning is the name of the game here, though you may well think of our present meshed with the concern expressed by the existentialist movement of the twentieth century. I go on in the text to use the word *deliberation* and it shares the same looseness. Part Two will tackle the issue of the road to effective precisions of meaning. Finally, I would note that the center of our concern is a meaning of *effective* that is effective, shifting towards and beyond a Poisson statistics of success in our century to the Bell Curve of future millennia. Our present crisis is one of “effective shifting towards.”

<sup>3</sup> Here you meet a central problem of my paper. Might I symbolize it by pointing to the gap between Aristotle (384–322 BC) and the crippled thinking of Peter Drucker (AD 1909–2005) both—note their dates—axial males? (On *axial*, see notes 69 and 71 below.) Suffice it to see that deliberation has not been seriously deliberated upon even if puttered skillfully round by a tradition that includes Aristotle, Nemesius, Damascene, and Aquinas. The paradigm represented by our first diagram of the screw has not had the deliberate attention it needs as symbolizing deliberation, and this cripples the movement for sustainability and peaceful coexistence. You may later follow my struggle here through notes 6, 17, 20, 22, 33, 45, 56. Then do the Hamlet (see the text around note 25) or Hal (see the text at note 59) thing, or the lady Sands thing of note 55: what-bore into your core.

Such a characterization cannot be a priori. It is an empirical business of attending to creative deliberations as they occur in more and more sophisticated forms precisely because of scientific progress and—may I use the phrase loosely for the moment—the engineering that blossoms from it.<sup>4</sup> The weeds of axial engineering, however, are a dominant reality.<sup>5</sup> Our gathering here is in the context of the present destructive sophistications, and, further still, that we are pressured by time. We have a Canadian television program, running since 2009, titled *Chopped*. The challenge there is to move from mess to meal in 30 minutes. I do not think that Archimedes was pressured in his deliberations, but we are. Have we thirty years to lift global living from present swamp waters to some sort of beginning of a sane waterworld? Let us pause, with this question, over an image of Archimedes’ achievement.

How are we to raise the cultural waters so as to rescue and freshen the waters and bloodstreams of nature? Might I suggest extravagantly that we oppose the poise of Archimedes on science to Aristotle’s poise?<sup>6</sup> But that is a teasing leap into and beyond Part 2 of the paper. Let me just note that primitive humanity needed primitive science to work. It did not have a bourgeois interest in art or science for its own sake. A decent pause over how humanity got by in a pre-bourgeois non-ecumenic world<sup>7</sup> would gradually show that science is not a neat little academic three-step going to the moon but a ten-step collaborative global cherishing of earthlings and their cosmic home. That gradual showing is part of our larger task.



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<sup>4</sup> Engineering is to blossom only in the luminous boring of that core that asks, what-bright, “what might be, what might this be?” It requires a present subtle dismantling, a new mantle, a taking root of the long road of the new mantelling of Diagram 2. See further, on mantelling, notes 16 and 49. The long road is the topic of the Epilogue.

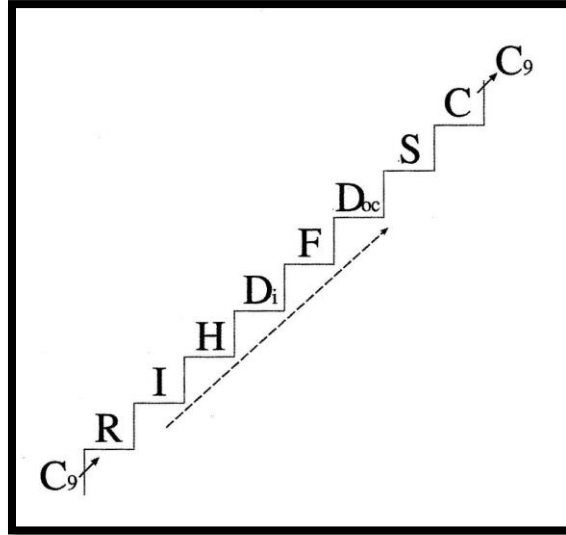
<sup>5</sup> The meaning of *axial* is a topic, too, of the Epilogue. Perhaps it stirs the imagination a little to say that is it an evolutionary period that covers the Holocene age and the negative part of the Anthropocene.

<sup>6</sup> I pick up from note #3 Aristotle’s “bourgeois” poise (see notes 43 and 69 below) that locked science into a three-fold way of verifying theory in data. Deliberating over Archimedes’ deliberation is to push us towards a radical effective shift in our view of the disorientations of industrious humanity. On the bourgeois poise in the history of economics, see Geoff Mann, *In the Long Run We are All Dead: Keynesianism, Political Economy and Revolution*, Verso, N.Y. 2017. On the core of the road to economic science and sanity, see P. McShane, *Economics for Everyone: Das Jus Kapital*, (Axial Publishing, 2017).

<sup>7</sup> I am thinking now of that late volume, titled *The Ecumenic Age*, of Eric Voegelin’s *Order and History*. It ends in early China but does it not empireism live on in megacorporations?

## Part One: An Effective Structuring of Peaceful Coexistence

It seems best to begin with a diagram that encourages us, gives hope that we really can do this. Even though the beginnings of “this” are to involve messy skirmishing,<sup>8</sup> the strategy is to blossom through the next seven millennia into a global ethos of care.<sup>9</sup> So, here you are: a diagram of a cultural apparatus resembling Archimedes’ screw for, in various good senses, screwing up civilization.



My presentational effort here is foundational, in a sense sought by Arne Naess forty years ago,<sup>10</sup> but it is steered by me here into a foundational pedagogy. To give a glimpse of that in

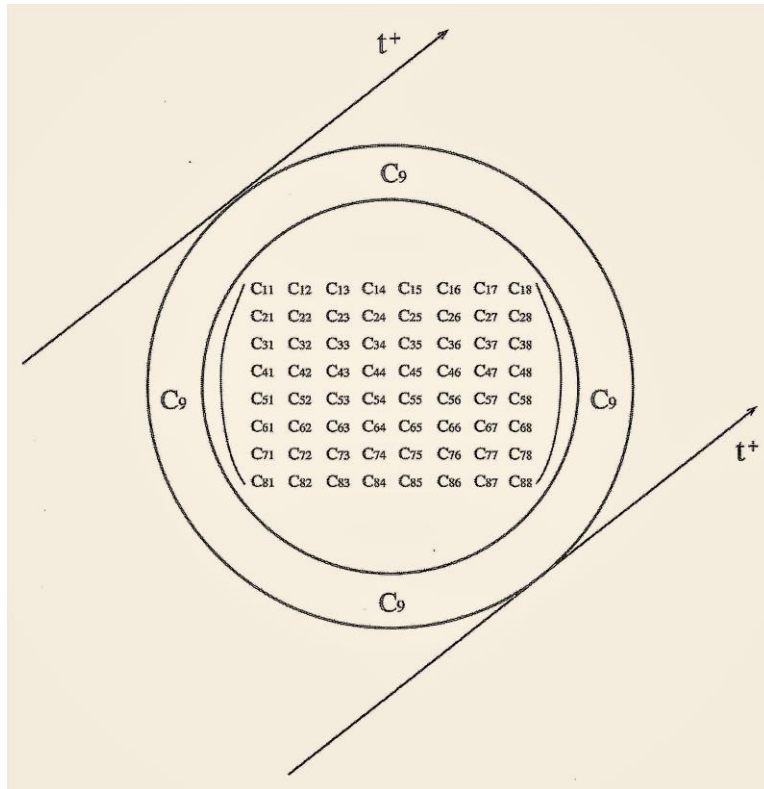
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<sup>8</sup> Immediately I think of Todd LeVasseur’s article “It’s Getting Better and Better, Worse and Worse, Faster and Faster: The Human Animal in the Anthropocene,” *Sustainability and Peaceful Coexistence for the Anthropocene* (ed. Pasi Heikkurinen [New York: Routledge, 2017]) and the varieties of resistance he presents, such as DGR (deep green resistance) and DEW (decisive ecological warfare). *Sustainability and Peaceful Coexistence* also has essays that address the varieties of human ecological displacements that are likely to lead to more than skirmishing. I think of that idiot slogan in the low-grade film, *Independence Day*, “We will not go quietly into the night.” So, yes, “worse and worse,” but somehow the global plague poises an increasing number to take seriously the push of Bernard Lonergan, “insofar as there is to be a resolute and effective intervention in this historical process, one has to postulate that the existential gap must be closed” (*Phenomenology and Logic*, Collected Works of Bernard Lonergan 18, ed. Philip McShane [Toronto: University of Toronto Press, 2001], 306). Ruuska’s *Reproduction Revisited: Capitalism, Higher Education and Ecological Crisis* (MayFly Books, 2018) [hereafter *Ruuska*] points vigorously to the gap. My effort here is to specify an effective dynamics of closing the gap. In the short term, we face agonies, such as those described in David Wallace-Wells book, *The Uninhabitable Earth* (New York: Tim Duggan Books, 2019), a book that will seed a little positive fright. And there is the larger positive that I draw attention to in note 32. I comment at length on LeVasseur’s essay in “[Better and Better, Worse and Worse](#)” (This blog post is available at: <http://www.anthropositivecene.org>).

<sup>9</sup> See note 56 below. Add the fuller context of the Epilogue.

<sup>10</sup> In 1989, as I struggled in a sabbatical in Oxford to brood forward towards *Process: A Paideiad*, a detecting, leaning into India, of history’s effort to educate us, I was astonished to find his detecting of a parallel structure of cosmic deliberation. My book was thus titled in its promise at the end of *Wealth of Self and Wealth of Nations* (1975), but its final title is *Process: Introducing Themselves to Young (Christian) Minders*. These two

another diagram helps us move forward pedagogically, even though it seems altogether too early for such a complexification. My conversation here is, in the letters of the above diagram, **FC<sub>9</sub>**, and in the diagram below **C<sub>59</sub>**. **F** points to Foundations, eventually to become a dominant social group, outwitting, in a cyclic collaborative dynamic, the remnants of the present “dominant fundamental group”<sup>11</sup> in its national and transnational varieties. **C<sub>9</sub>** points to the global community in its full historical concreteness, and if you like a cute image of what the reach in this conversation is, fancy the slave-built pyramids inverted to grant a munificent global microautonomy. Here, then, my third pedagogical diagram:



Think of this spread as a new periodic table, but now the elements are human groups collaborating towards “redeeming time.”<sup>12</sup> This diagram locates the previous step diagram as an inner community, an inner circle matrix, committed to a science of cosmic care which I have named *Futurology*.<sup>13</sup> But now we must ask together: What is this identification of the diagonal,

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books seed the present essay. They are both available on my website: <http://www.philipmcshane.org>. For more on Naess, see note 58 below.

<sup>11</sup> I am referring here to Gramsci’s view of guiding ethos. “The spontaneous consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group; this consent is ‘historically’ caused by the prestige (and consequent confidence) which the dominant group enjoys because of its position and function in the world of production.”

<sup>12</sup> Shakespeare, *Henry IV*, 1.ii.210. The full line is “redeeming time when men least think I will,” a suitable slogan for anyone who takes a stand on sustainability and peaceful coexistence. In the Epilogue I return to the full soliloquy of the prince (lines 188–210) which ends thus.

<sup>13</sup> *Futurology Express* (Axial Publishing, 2013) is the title of my recent popular presentation of this future poise. At present the train is in the ramshackled station.

the axis,  $C_{ii}$  of the full collaboration,  $C_{ij}$ , that is to deliberate cyclically, spirally, a vortex<sup>14</sup> of redeeming time from the mad destructive greed of the “civilized”<sup>15</sup> majority of the present global population?

Let us start now with vague identifications in, so to speak, the status quo of the academy, a shrunken business to be dismantled in these next centuries and mantled over millennia.<sup>16</sup> If you scan the various departments you will find our eight steps, but not identified as such, and indeed in some departments some subset of these steps in proper sequence. Let us spell out the list, which is the diagonal list of the second diagram but diagonal in the left to right direction in the third diagram. Here we are:

**Research; Interpretation; History; Dialectic;**  
**Foundations; Doctrines; Systematics; Communications.**

Note that I have suggested, by the break in listing, a division into two groups of four. The suggestion is of a past orientated group and a future orientated group, but keep the poise that belongs to all our present inquiry as you muse on this. The growing reality of the groups is to be that, right from the first step of Research, this is a leaning forward enterprise. An image and name I like is that the spiral enterprise is to be *A Leaning Tower of Able*.<sup>17</sup>

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<sup>14</sup> Yes, another image here, helpful, hopefilled. It comes from the eccentric Ezra Pound of a century ago. Pound wrote “if you clap a strong magnet beneath a plateful of iron filings, the energies of the magnet will proceed to organize form . . . the design in the magnetized iron filings expresses a confluence of energy.” (“Affirmations, Vorticism,” *The New Age*, xvi, 11, Jan, 1915, 277.)

<sup>15</sup> Lurking in my essay there is a sense that we are no more civilized in this millennium than a sunflower is after a week’s weed-pressed growth. Since Marx wrote, the masses have ascended into apparent financial comfort, but real enslavement. I nudge for a longer view and hope of “Arriving in Cosmopolis” (see note 55 below) and recall in that article a note worth repeating here. “There is an obvious reference here to Ortega y Gasset’s *The Revolt of the Masses*. But I would note that Ortega’s notion of the masses was quite complex. Chapters 6 and 8 of the book are directly on the topic, but also chapter 12 on “The Barbarism of Specialization.” Saul Bellow, in his Foreword to the translation, neatly sums up Ortega and also the problem of the changes in the meaning of mass man since Ortega’s time. “Ortega when he speaks of the mass man does not refer to the proletariat: he does not mean us to think of any social class whatever. To him the mass man is an altogether new human type. Lawyers in the courtroom, judges on the bench, surgeons bending over anaesthetized patients, international bankers, men of science, millionaires.... differ in no important respect from TV repair men, clerks in Army-Navy stores, municipal fire-inspectors, or bartenders. It is Ortega’s view that we in the West live under a dictatorship of the common place.” (*The Revolt of the Masses*, translated by Anthony Kerrigan, edited by Kenneth Moore, with a Foreword by Saul Bellow, University of Notre Dame Press, 1985, p. ix.)

<sup>16</sup> *Ruuska*, 240ff gathers his poise in a final “Reproduction Revisited”: I visit his poise in my final word here, my Epilogue. The word *mantelled* used above, perhaps a neologism, names the slow lifting forward that enlarges the context of Ruuska’s poise to the objective of what I came to call, through writing this paper in his presence, *PEM*, **P**rogress **E**ffectively **M**antelled. The mantelling is not management in any Drucker sense: it is to have a microautonomous luminousness of a topology of glocal situations symbolized by a complex sublation of F. M. Fisher’s suggested imaging of history as a Markov matrix of statistics. See his “On the Analysis of History and the Interdependence of the Social Sciences,” *Phil. Sc.* 27 (1960). My initial integration of this into my poise is in chapter 11, “Probability-schedules of Emergence of Schemes,” in *Randomness, Statistics and Emergence* (Macmillan and University of Notre Dame Presses, 1970). The complex sublation is symbolized by  $\{M(W_3)^{00T}\}^4$ , where  $M$  is a spherical Markov structure of time-spreads of situations.

<sup>17</sup> Part of the struggle forward is a massive surge, in this century, of new imaging, new words that have a sting of explanatory linguistic feedback, to your molecular core, the language of a new “Economics” (the title of my present website series). The image referred to in the text is available in two forms on pages 94–95 of *The*

The “to be” is in our hands, is our challenge. At present there is no Tower, but a shambles. There will be a Tower, shaped up by our descendants of later millennia, the sooner if we shape up a seedbed now. We are the seedbed, we and those who gather with us, and the seeds are the twisted versions of the eight steps of the diagonal that are present in this pathetic state of axial humanity.<sup>18</sup>

Let us pause over this 8-fold mess of R, I, H, D<sub>i</sub>, F, D<sub>oc</sub>, S, C which at present is not a fold but a spread of parochial entrapments that holds all of us hostage.<sup>19</sup> Begin, perhaps with a touch of optimism, with the final three: D<sub>oc</sub>, S, C.<sup>20</sup> Recognize in them the bent of university departments such as Commerce and Engineering and Political Studies. These departments work towards telling us, telling all of us, where we are going. The seeds of our future vortex threesome are named there, in varying versions, *Policying*, *Planning*, and *Executive Decisioning*. But in those and all other departments there are the seeds of the first three in our list: R, I, H. Think of physics, with its threesome, data, tentative theory, verification, and then muse over literary studies as they include the threesome research, interpretation, history—critical or not. These threesomes are carried forward in their narrow ways, science for science sake and art for art’s sake.<sup>21</sup> The inclusion of the words *tentative* and *critical* weave into both areas a bent towards the final pair in our list: D<sub>i</sub>, F.<sup>22</sup> But the seeds of that pair are the heart of those ancient—oriental and occidental—departments of human concern: philosophy and religion. These seeds are generally battered within the narrow confined mindings of these academic disciplines but show sun-searching when they slip into artistry. Let us pause and cherish such a “moment in the garden.”

To what indeed shall I compare  
The world and human life?  
Ah, the shadow of the moon,

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*Allure of the Compelling Genius of History* (Axial Publishing, 2015). That book, while focused in a particular religious tradition, gives the mood of my effort here: we seek to detect the compelling genius of history, a way Gaia nurtures towards screwing up present inhumanity. See further, my five articles on the topic in *Divyadaan: Journal of Philosophy and Education*, vol. 30, no. 1 (2019). The volume is titled “Religious Faith Seeding the Positive Anthropocene Age.”

<sup>18</sup> In these few notes I am deliberately tilting you forward in dark fantasy. I am recalling Herbert Marcuse’s claim: “Without fantasy, all philosophic knowledge remains in the grip of the present or the past and severed from the future, which is the only link between philosophy and the real history of mankind.” (*Negations: Essays in Critical Theory*, translated by Jeremy J. Shapiro, Boston, 1968, 155.)

<sup>19</sup> Ruuska’s book is a magnificent effort to reveal to us just how thorough the hostage situation has become: are we not dead meat, in a Patty He-arse (sic) situation? The question my paper raises is, how that effort is to become effective over the next millennium. More of this in the Epilogue.

<sup>20</sup> We are here in the world of Drucker, who fathered management studies, and indeed contains seeds of our leaping beyond him. It is a world I decided not to enter in this short paper. There are seeds of the leap, too, in Ruuska’s stance as he pushes through the second half of his book. But we need a quite new view of the road forward that is to be taken by a massive global shift in our meaning of the care weaved into group carings of C<sub>66</sub>, C<sub>77</sub>, C<sub>88</sub>.

<sup>21</sup> We are back at the broad problem of note 3, of a myth that would keep concrete care out of science and art, and indeed art out of concrete care.

<sup>22</sup> But you have noted that the paper reaches out to, or into, you, precisely in these two phyletic group-zones. If I have not got you into some sort of dialectic poise, then you are reading this paper as a capitalist academic! The paper is a foundational communication that can be named C<sub>59</sub>. Might it even get you to identify your work or your potential? But it should surely nudge you into that broad group C<sub>99</sub> with some effective revolutionary poesy?

When it touches in the dewdrop  
The beak of the waterfowl.<sup>23</sup>

I asked for a pause, a deliberate deliberative pause. To what, indeed, shall you and I compare the world and human life? Indeed, I place your pausing now in Hamlet's socks, poised in the first scene (lines 56–89) of the third act,

Whether 'tis nobler in the mind to suffer,  
The slings and arrows of outrageous fortune,  
Or to take arms against the sea of troubles,  
And by opposing end them? (lines 56–59).

So, we arrive at a “perchance to dream” (65) that takes us towards considering an “undiscovered country” (79) that perhaps, would lead us into “the pale cast of thought” (85), thus “to grunt and sweat under a weary life” (77) so that, in a later millennium, Pericles, wife and daughter, would pause quite radiantly in the cosmos you hand to them: “The music of the spheres! List, my Marina.”<sup>24</sup>

So we find our Hamlet moment and find, yes, the rub<sup>25</sup>: “perchance to dream. Ay, there's the rub.”

Indeed: for the evolutionary green is so far from smooth as be the hazardous mess with which we are familiar, a mess of which we catalogue catalogues in our gatherings and writings. Ay, there's the rub. To what shall we compare the world and human life?

We may step forward, like Shakespeare's *Pericles*, poised in a madness of hope of a distant human tree,

inflamm'd desire in my breast  
To taste the fruit of yon celestial tree.  
Or die in the adventure.<sup>26</sup>

But now let us further pause, should I say prosaically?—a present ill<sup>27</sup>—and struggle towards some sense of the rub, by flexing our imagination towards the story of the rub.

It is a long story, seen as such by all of us, ice-aged in our psyche: but even so it is difficult to “remember the future,”<sup>28</sup> to see effectively the long way forward and the task of finding that

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<sup>23</sup> The translation of a verse of Dogen, the Japanese Zen Master (1200–1253), quoted in Heinrich Dumolin, *Zen Buddhism: a History*. Volume 2: Japan. New York, Macmillan, 1990, 72. The original, scripted in English, is: *Yo no naka wa / nani ne tatoen / mizutori no / hashi furu tsuyu ni / yaadora tsukikage*. Translations vary. I replace in the text the word “liken” in the first line with “compare.”

<sup>24</sup> Shakespeare, *Pericles* V. iii. 229.

<sup>25</sup> The origin of the meaning of *rub* is an ancient game of bowls. A rub is some fault in the surface of the green that stops a bowl or diverts it from its intended direction. The word is recorded some few years before Shakespeare's time, and is still in use.

<sup>26</sup> *Pericles*, I. i. 20–23.

<sup>27</sup> I treat of that ill, to some extent, in the two essays, [Bridgepoise 3 and 10](#): “Liberal Arts: the Core of Future Science” I and II. See also the recent [Economics 2](#), “The Pedagogy of Trading Between Nations.”

<sup>28</sup> I am thinking of Proust's *Remembrance of Times Past*, which ends with Marcel “towering on giant stilts” of meaning. I think of us communally as moving towards such towering, but lifting Marcel's sensibility into the world of integral self-appreciation. And I am also thinking of a chapter title, “Remembering the Future,” a chapter on the West-of-Ireland playwright J. L. Synge in *Inventing Ireland: The Literature of the Modern*

way in the past. We can share the magnificent Hamlet dream-moment at the end of Toni Ruuska's book: "Capitalism is a historical structure. It *can* be replaced. It *must* be replaced. It *will* be replaced."<sup>29</sup> One can add to his climb there, from the vast catalogue of storytellers, a fuller telling of the "riverrun past Eve and Adam"<sup>30</sup> and sniff how we have soiled the riverruns of the world.<sup>31</sup> But how are we poised with *can, must, will*?

Strangely, capitalism, in the short run, is on our side.<sup>32</sup> The poise I write of certainly is to contribute to that twist of capitalism, but it is a poise of cosmic care that I now wish us to think about, a genetics of that care, a genetics of caring for that care. And that thinking is to carry us forward to a fresh musing over R, I, H.<sup>33</sup> But we should be tuned to the fact that we are, in some way, hovering over the middle zones, D<sub>i</sub> and F, of my suggested steps, reaching for a redeeming of our attitude towards the full human story. To those zones I return in sketchy detail in Part Two. Here I poise us over the apparently simple dynamics of genetics.

In this poisoning I lift us, indeed, to both musing and being in a simple dynamics. To our shared question, "to what shall I compare / the world and human life?" I suggest: to a sunflower, a sunflower gently questioned: "Sunflowers Speak to us of Growth."<sup>34</sup> In what odd sense can this Gaia appeal bring us into a simple isomorphic dynamics? Let us view that wondrous dynamics of a sunflower's week-by-week growth as paralleled by our era-by-era growth. I have seen a sunflower battle gallantly through drought and weeds in the early weeks to come out finally with its glorious yellow and brown grin. There is an evolutionary dynamic that weaves it forward.

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*Nation* by Declan Kibbert. Syngé and his seaweed culture! But a national feed of seaweed would cut out Irish cow-farts. The problem facing, us, however, is a see-feed to C<sub>9</sub>.

<sup>29</sup> *Ruuska*, 255.

<sup>30</sup> The beginning of James Joyce, *Finnegans Wake*.

<sup>31</sup> I am thinking of Tibet, the source of Asia's rivers. See Michael Buckley's *Meltdown in Tibet: China's Reckless Destruction of Ecosystems from the Highlands of Tibet to the Deltas of Asia* (Palgrave Macmillan, 2014). But you will find the evil near your own village. How might you mind it? So, I think also of the Czech river, the Vltava (wilt ahwa "wild water"), the Moldau (in German), and thus flow into Bedřich Smetana's *Má vlast* of the 1870's, and on into that river's weave into the world-rivers of James Joyce in *Finnegans Wake*, and so come now to recommend to you a stance walk-about as I did once—seven days is the summer of 2004—around the shores of my Dublin river: see my [Quodlibet 8](#): "The Dialectic of My Town, *Ma Vlast*."

<sup>32</sup> We need to cling to the long-term optimism to which I point in the Epilogue, but that clinging is to be an increasing psychic reality. Recall note 8 and think of the mood being generated by popular works like *The Uninhabitable Earth* or those of Rifkin mentioned in note 49. Even capitalism's invasion of the Green Movement can thus be seen as seeding its collapse, especially if nudged by a freshened ethos of E. F. Schumacher's slogan-title *Small Is Beautiful* of 1973 (London: Harper & Row). But there must be a push, a very personal pushing, by you and me, to reinvent Schumacher's subtitle, *A Study of Economics as if People Matter*. This is a massive issue that I have avoided here, but I deal with it elsewhere, most recently in "Finding an Effective Economist: A Central Theological Challenge," *Divyadaan: A Journal of Philosophy and Education*, vol. 30, no. 1 (2019), 97–128. In that volume, too, there is an identification, through four further articles of mine, of a potential converging alliance of world religions on the present cultural crises. The converging is to involve their escape from the subtle tentacles of capitalism—noted by Marx and Ruuska—into a freedom from stale self-preservation. Might I say that, thus positively and intellectually converging on Gaia, religious capitalism is to move, so sadly slow, to be on our side? The title of the 2019 *Divyadaan* volume I refer to is "Religious Faith Seeding the Positive Anthropocene Age."

<sup>33</sup> We return here to the problem expressed in note 3 and in a weave of the footnotes named there. Science leans us forward willy-nilly. What we need, flowing in our bones, is the large genetically-bent science of history that acorns tell us of, that I tell you of presently, as I lean here, a weak companion to an old oak.

<sup>34</sup> The title of my [Cantower 2](#), a website series 2002–2012 of 150 essays inspired by Ezra Pound's series of 117 *Cantos*.



What is that dynamic? It is a developmental bent. But what, pray, is that? “Does not everyone have some notion of what development implies? Undoubtedly most of us have. But when it comes to formulating these notions, they turn out to be very vague.”<sup>35</sup>

Shift now from the sunflower weeks to the earth’s eras.<sup>36</sup> We gather as a group here, as other such groups gather in these decades, with a genetic bent that is “very vague.” The sunflower’s bent is spontaneous, as is ours. But ours leads us to gather questionings. The gatherings are seeded by a spontaneity that somehow is a questionable spontaneity: that indeed is both the content and the ethos of our gathering. So, capitalism is questionable, but it has a spontaneity that we question as foreign to fulsome flowering. What is that fulsome flowering? Answers from anywhere are “very vague.” There is no parallel, in that perspective, to the brown and yellow grin.

We identify the weeds of capitalism in the garden of our era, but we too are in that garden, and with a spontaneity that parallels the sunflower’s bent. Toni Ruuska, in that garden, identifies the weeds but also flickers of sunflower sanity. Is the identification complete? He does not claim that it is. Still, haunting his incomplete identification is a “very vague” genetics **both of** the twisted human spontaneity that, indeed, can be “the general direction imposed on social life by the dominant fundamental group” of twisted people **and of** a deeper spontaneity that sniffs the rot.

I leave the problem of a struggle to identify that deeper spontaneity to Part Two, but here I wish us to reach for an identification of incomplete identification as that incompleteness cramps all our efforts.

What is desperately needed, be it in botany or in logic or in reaching for an effective view on sustainability, is a standard model of genetics that would parallel the standard model that stabilizes and directs present physics. And there, indeed, ay, is the rub.

The weeds cripple the “very vague” genetic climb: is that not the message of *Reproduction Revisited: Capitalism, Higher Education and Ecological Crisis*? And can we not detect, very vaguely, that the detection of both the weeds’ damage and the seeds’ survival is very vague? Can we, further, dream of, imagine into, its replacement as an effective step forward? So that we replace the vague struggle against the negative Anthropocene as the positive heart of our endeavor? So that we could come to speak a fresh ending to Ruuska’s book, of the controlling genesis of genetics as what we need to sniff out how we have soiled the riverruns of the world, to sniff out how to turn to their cleansing adequately. Thus there emerges a luminous foundational community that takes the stand, “It *can* be replaced. It *must* be replaced. It *will* be replaced”? We can meantime face, in skirmishing fashion, the dress and address of doom that closes in swiftly on our lungs and hearts and trees and rivers. But the novel genesis of a novel genetic control of progress needs to be at the heart of our reach forward, short term and long term. A shabby standard model of genetic progress, and an increasingly enlightened ethos of its shabbiness, must be at the heart of a cyclic collaboration, a genetic identification of each specialized group-step of the search for sustainability and peaceful coexistence.

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<sup>35</sup> Paul Weiss, *Principles of Development* (New York: Henry Holt and Company, 1939), the introductory sentence.

<sup>36</sup> In reflecting over either flowers or florists or our futures you need to battle over an academic reductionism, e.g., a crazy mythology of genes. Such a view is represented by Part VI, “Emergence, Life, and Related Topics,” *Science and Ultimate Reality: Quantum Theory, Cosmology and Complexity*, edited by J. Barrows, P. Davies and Charles Harper (Cambridge University Press, 2004).

## Part Two: Remembrance of Times Past and Future

My thesis is simple. Effective progress in the global move forward requires that that movement face the challenge of shifting, in this century, from developmental vagueness to the precision of a genetic heuristics, through the gradual emergence of the functional division of labor skimpily diagrammed in the step diagram. But my thesis is “very vague” to you, and the slight clarity that I have achieved in the past fifty years is not something to be communicated in a short paper. Ay, there’s another rub! My short paper is, as I claimed, an essay in the functional zone of C<sub>59</sub> diagrammed in my third diagram above. It is, of necessity, a popular communication. Fortunately I was nudged towards a decent strategy of communication by two books familiar to the present group: Toni Ruuska’s book, and the book *Sustainability and Peaceful Coexistence for the Anthropocene*. Paolo Davide Farah’s Foreword to the latter book leads me forward. “The crucial role of human beings and their activities in the multiplicities of crises in the current world – ranging from ecological to economic and socio-cultural – cannot be disputed, but their complex character requires the adoption of a holistic approach to the problematic issues.”<sup>37</sup> The holistic approach—one that does not emerge in that book but the desire for it lurks there—is a future thing, a dream-goal that I would obviously like shared, even as we venture forward in these decades in semi-effectual skirmishes.

Ruuska’s book gives me leads forward in my communication. Even a casual pause over his first chapter hints at a distant wholesome genetics as it hovers over Marx’s ontic genetics of the shadow of such a phyletic genetics. I am, however, aiming here, not at a summary or a critique, but at us sniffing out features of his effort that can help us forward to the sniff of a vision: might I say a 2020 vision?

The issue is a sifting out of the past a genetics of progress, something that Ruuska edges towards right along in his chapters. He picks his way through the particular threads of the historical process clearly named in his title, but it is worth our pedagogical while to pause in his chapter on Marx. There he weaves his own search for a stance round the search of Marx and for Marx’s sequence of stances. In both Ruuska and Marx the personal element is central:<sup>38</sup> the Hamlet element, as I call it, an elemental questioning in search of a life for Pericles and posterity. Gradually there emerges the integrity of the search, climbing through the ten pages 35–45. The search is for a “science of history,”<sup>39</sup> a “dialectic whole,”<sup>40</sup> a unity of the human and the ecological,<sup>41</sup> a unity that detects a core flaw in humanity’s western education, it being “an instrument to spread bourgeoisie moral principles.”<sup>42</sup>

Here I pause, returning to an earlier pointing regarding Aristotle: in the words of one of my mentors in all this, “Aristotle was a bourgeois.”<sup>43</sup> To talk of a science of history in Marx’s sense

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<sup>37</sup> *Sustainability and Peaceful Coexistence*, xv.

<sup>38</sup> Obviously, the mood is set by Ruuska’s Introduction, and it persists right through to his final vehement stand on the death of capitalism. In between there is a genetic persuasive weave at the center of which is his nuancing of Marx’s stand. Part of that persuasion is the genetics of his climb. This paper puts such personal poising in the fuller context of what Eric Voegelin calls, in obscure suggestiveness, “the dialogue of humanity with its humility” (see note 68). But it asks you, as does Ruuska’s book, to take a stand.

<sup>39</sup> *Ruuska*, 35.

<sup>40</sup> *Ibid.*, 36.

<sup>41</sup> Marx emerges, as “an important ecological thinker” (*Ruuska*, 39). See *ibid.*, 101–104.

<sup>42</sup> *Ruuska*, 41.

<sup>43</sup> The mentor is Bernard Lonergan (1904–1984), who presented me with the structure I write of here in an afternoon conversation of the summer of 1966. The quotation is from a ten-page letter he wrote to a Jesuit

is to step clearly away from Aristotle: indeed it is a step beyond Hegel towards a poise on the meaning of *is*.<sup>44</sup>

Before I venture into this odd claim and Ruuska's neat positioning on ontology, I wish to lead us to a very elementary observation that is nonetheless of basic significance for my cultural lead to a novel division of labor. The chapter on Marx is clearly a chapter on Interpretation, and one could even see it as primarily a discourse of the type C<sub>22</sub> in the display of the third diagram above. To analyse Ruuska's strategies of weaving back and forth on the emergence of Marx's writings and the resulting spectrum of interpretations would be quite a lengthy undertaking. But is it not fair for me to note Ruuska's dependence on a first community, C<sub>11</sub>, of researchers? The division of labor I write of is thus present, as it is, so evidently, in modern physics' split between the investigators of particle tracks and the overlay of those who interpret the stuff into theory.

Further, I wish to add the suggestion borne out as we move along through the book, that Ruuska's interest is in "telling the story like it is,"<sup>45</sup> all the way to his identification of Finland's dynamics of higher education. He moves, thus, through a zone of recent history<sup>46</sup> to come up with his view. Is he thus not into the ballpark of **H**, of History? Is there an obvious yes answer to this? There is, yet it needs qualifications, qualifications indeed that can throw wondrous light on our entire project. But first I wish to sweep past that problem of qualifying, in a creative positive way, Ruuska's subtle achievement, and deal more simply with what he and I and we are at, are reaching for.

So, sweeping through his chapters here I suggest that he moves forward to venture, in a loose fashion, beyond **H** to **Di**: his poise is critical, dialectical, and we shall muse further about it. But for the moment I wish to hurry us on to the ending of the book, a glorious moment in my first reading of it. He ended, to my amazement, where my own theoretics of Dialectic, of **Di**, ends. For me it is a clear baton-exchange in the relay that is the ten-step run, the baton-exchange

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Superior in January 1935. The letter is reproduced Pierrot Lambert and Philip McShane, *Bernard Lonergan. His Life and Leading Ideas* (Axial Publishing, 2010), 144–54. The quotation is on page 152.

<sup>44</sup> Ruuska raises issues of ontology and epistemology on pages 30–31. I pass over them here, because it seem to me that they are beyond the communal reach of axial humanity, so luminosity regarding and guarding is—is?, is!, is.—is in the zone, in this millennium, of evolutionary sports, a luminosity certainly beyond the reach of axial men like Aristotle and Hegel.

<sup>45</sup> This is a question that pushes us, as Ruuska pushes us, to view the story with his leaning towards his final cry against capitalism. I add a fuller context in the Epilogue. There is a slender deliberative poise in his telling. It is symbolized in its fullness—but o feeble—by my image of a leaning tower: but what a feeble printed image. To surrounded with a molecular symphony: that is our task this millennium. But you might muse, vortex-wise, over, e.g., the trail from note 3, finding the nudges towards a deliberative poise for this morning—"I caught this morning morning's minion, / kingdom of daylight"—and this millennium. I add there, here, the beginning of the flight of G. M. Hopkin's *Windhover* to my plea. We are at a ridge, a sillion, in history. Do his final lines not invite, my chevalier, my dear: "And the fire that breaks out from thee then, a billion / Times told lovelier, more dangerous, O my chevalier / No wonder of it: sheer plod makes plough down sillion / Shine and blue-bleak embers, ah my dear, / Fall, gall themselves, and gash gold-vermilion."

<sup>46</sup> What is recent history? One may think of the Industrial Revolution, the emergence of modern pseudo-economics and crippled education, and so bring a context to and for Ruuska's work. But one should be prepared to tune into his leaning forward in the venture, the leaning forward talked of in the previous note. And then there is the context offered in my Epilogue, that, strangely, pushes us to a serious molecular hopefulness, that the recent is just the weediness of our season in axial hell: our sunflower is to turn out of the tangle and smile.

to a community facing the future foundationally. “Capitalism is a historical structure. It *can* be replaced. It *must* be replaced. It *will* be replaced.”<sup>47</sup>

But I had best quote his admirable ending more fully. I am climbing towards putting it in a startlingly new context, to end part two in an effective strangeness.

From an ecological perspective, anti-capitalism in education, or in any other level of social organising, is not to be considered radical, but in fact plain common sense. Sadly, it is clear that the current mental mind-set deems anti-capitalism revolutionary. In contrast, capitalism is very destructive ecologically, but socially legitimate, at least for the time being. This is why I have attempted to portray capitalism the way it is: a radical utopia running against the foundations of life. Especially from this perspective, Karl Marx is truly an important thinker and historical figure. He famously pointed out that societal structures and institutions are not eternal, and argued instead that any historical structure can be transformed or replaced (Eagleton, 1999). Capitalism is a historical structure. It *can* be replaced. It *must* be replaced. It *will* be replaced.<sup>48</sup>

The notion of relay has been with me for decades and it is a clearly encouraging nudge: ten running against one in a 10,000 meter race is no contest. But perhaps more significant for giving a notion of future functional collaboration is noting what I call the shift here from pin to pen, or I began calling it yesterday, the shift from pin to PEM.<sup>49</sup> Was the shift from domestic pin-making to the collaborative dynamics of the pin-factory, the automobile-making cavern, really genuine progress? Not our question for the moment. Our quest is leading us to see that, yes, pen-using in the cyclic step dynamics I have sketched is the seed of Progress Effectively Mantelled. Is to be or not to be? I steal a line just prior to Hamlet’s entry, to you now entering my writing, my speaking: “How smart a lash that speech doth give my conscience.”<sup>50</sup> Do I give you pause here? Might I give you poise here? I think of my crazy fellow Irishman meeting and greeting Plotinus as he then turned to the task of translation, writing in his diary at age 38, “This is worth a life.”<sup>51</sup> Might we not translate Ruuska’s play of words into a whirl of effective anti-capitalist education?

I will write more about that translation and its effective contextualizing in the Epilogue. But now I wish to share the high point of my adventure with his book: an identification of his play, his audience.

In his first personal chapter he writes, “I attempt to convince my reader.”<sup>52</sup> Let us pause and puzzle about his reader, his convincing, his attempt. In the present conventions of writing and reading, his readers are an indeterminate audience, his convincing is a matter of, well, us or “them,” his attempt brilliant for us but, for “them,” an illusion about their solemn comedy of errors.<sup>53</sup> For us and from us? There is, I would assume, applause, and an agreement continuous with the agreement we have about this and the prior two meetings on Sustainability and Peaceful

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<sup>47</sup> Ruuska, 255.

<sup>48</sup> *Ibid.*

<sup>49</sup> PEM: “Progress Effectively Mantelled”: recall note 16 above. My neologistic move to verbalize *mantel* points to a quite different world than that of Drucker’s management: or—I happen to have at hand the semi-pop truncated writings of Jeremy Rifkin—light-weight shiftings to *The Emphatic Civilization* (Rifkin, 2009) or *The Third Industrial Revolution* (Rifkin, 2011). Now call in, haul in, note 32, with something of the crazy mood of note 45 above.

<sup>50</sup> Shakespeare, *Hamlet* III. i. 50.

<sup>51</sup> He produced a magnificent translation of *The Enneads*.

<sup>52</sup> Ruuska, 13.

<sup>53</sup> Them? : “wanting guilders to redeem their lives” (Shakespeare, *A Comedy of Errors*, I. i. 8).

Coexistence. On the other hand there may be a fresh identification,<sup>54</sup> a fresh hearing, a fresh view of the mark that Marx made in viewing capitalism, a fresh view of Ruuska's view, startling for him, for me: and how, perhaps for you, perchance a dream, ay, a psychic rub?

What, then, THEN,<sup>55</sup> if his attempt was identified as a great shot at the functional step of Interpretation? Such a functional interpretation lives within a history of interpretations and aims—I think of a maturity of the project—at contributing to a lift of that history, an effective lift. The mature contribution passes on, baton-wise in two senses of wise, from the history of ideas to the history of flawed achievements. And so on, where that “so on” means a “sow on” creatively spreading through the sequence of collaborative communities pointed to by D<sub>i</sub>, F, D<sub>oc</sub>, S, C.<sup>56</sup> What more can I say?: there are volumes to be thought out and implemented in these next centuries of anti-capitalism.<sup>57</sup> At this stage in my writing I returned to Naess's work for the first time since I read it thirty years ago in Oxford. It still astonishes me. “For Naess, Deep Ecology is not a rigid dogma, but rather a ‘platform’ that draws together supporters from different backgrounds and gives them a base from which to reassess humanity's relationship with nature.”<sup>58</sup>

So I am led to halt this Part Two abruptly, poisoning you before a new version of Naess's invitation. Ruuska freshens our grip on higher education, a busy idleness that is a sell-out to the sickness he identifies, “the unyok'd humour of your idleness,” as I now call it, in the recollection of a soliloquy that leaped out at me, yes, seventy years ago. It is not a matter of walking away from a sick *Paideiad* but of Trojan horsing it towards a quite new being. Might you take a stand with me?

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<sup>54</sup> More details on this fresh identification are in my [Cantower 3](#), “Round One Willing Gathering,” section 3, “Identification.” The transition problem we have is to tune psychically in the step-working symbolized in my second diagram. Ruuska motivates that tuning. Without the tuning we march towards *The Uninhabitable Earth*.

<sup>55</sup> I recall Marcuse on fantasy (see above, note 18). My [Cantower 5](#), “Metaphysics THEN” begins with a last poem by Samuel Beckett: “go where never before / no sooner there than there always”, and weaves into the spread of a Scottish love-song both Ezra Pound and George Sand. Both these strange people invite us to the psychic attunement mentioned in the previous note. “upon the gilded tower in Ecbatan / Lay the god's bride, lay ever, waiting the golden rain” (Pound, *Canto IV*). “The consciousness of self's animal, vegetable and mineral, and the delight we feel in plunging down into that consciousness, is by no means degrading. It is good to know the fundamental life at our roots, which we reach out towards the higher life which is completely attained only in flashes of insight and in dreams.” (George Sand, 1952, *The Intimate Journal of George Sand*, translated by Marie Jenney Howe, Haskell House, New York, 1976, 193). “The Great Shot's” roots are here.

<sup>56</sup> I end here the set of footnote pointers that stretched through notes 3, 6, 17, 20, 22, 33, 45. But, obviously, I make a somewhat arbitrary pick of the chords to the melody of my text. What, then, is deliberation? It is an unknown of history, an X I may call *Cosmopolis*. I think now of a previous pattering of mine in Puebla, Mexico, 2011. In my talk, “[Arriving in Cosmopolis](#),” I put that arrival at 9011 A.D. I even spelled out the population percentages in each of the groups C<sub>ii</sub>. Will seven millennia prove me right? See, there it is, the mark: the question mark, the mark in your molecules which is your sharing of the Compelling Genius of History!

<sup>57</sup> In my footnotes (see, e.g., the recent note 55) I have been nudging us to a fantasy of a strange future, but its beginning is a beginning of a new integral thinking that is, in a deep sense, a recovery of primitive integrity, the achievement of the cosmic-aided lonely molecules of the *moi intime*.

<sup>58</sup> I quote the pre-comment on his article, “Deep Ecology and Ultimate Premises,” *The Ecologist*, vol. 18, 1988, 131, available at: <https://www.resurgence.org/magazine/ecologist/issues1980-1989.html>.

I know you all, and will awhile uphold  
The unyok'd humour of your idleness;  
Yet herein will I imitate the sun,  
Who doth permit the base contagious clouds  
To smother up his beauty from the world,  
That when he please again to be himself,  
Being wanted he may be more wondered at  
By breaking through the foul and ugly mists  
Of vapours that did seem to strangle him.<sup>59</sup>

## Epilogue: The Strangled Beauty

The strangled beauty is evolution's sown what.

The emergence of humanity is the evolutionary achievement of sowing what among the cosmic molecules. The sown what infests the clustered molecular patterns behind and above your eyes, between your ears, lifting areas—named by humans like Brocca and Wernicke—towards patterned noise-making that in English is marked by “so what?”<sup>60</sup>

Eric Voegelin, in the concluding chapter of the second last volume of his *Order and History*, raises in its fullness Marx's question of a “science of history.”<sup>61</sup> “The ‘absolute epoch,’ understood as the events in which reality becomes luminous to itself as a process of transfiguration, is indeed the central issue in the philosophy of history.”<sup>62</sup> It is the issue that is raised by me implicitly in the quotation with which I begin this Epilogue, identifying, if you like, Ruuska's “provoked series of questions”<sup>63</sup> as the heart of the problem in its full hearty sense. What is not luminous to itself, so its group-evolution begins with a stumbling: what is what is not an issue; the issue becomes, slowly, what might gather berries. “What defines a man?”<sup>64</sup> inquires Arjuna, and Chrisna does not answer, “Yes, what is man.”<sup>65</sup> Nor do we, in any serious luminosity to itself, our selves, what vague, not bright in what's eyes.

There was, then, Karl Jaspers faulty answer of identifying B.C. 800–200 as an axial period of history: luminous differentiations occurred in Greece, Persia, Israel, India and China.<sup>66</sup> Arnold

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<sup>59</sup> Shakespeare, *Henry IV, Part One*, I. ii. 188–96.

<sup>60</sup> Philip McShane, *The Allure of the Compelling Genius of History: Teaching Young Humans Humanity and Hope* (Axial Publishing, 2015), 3: the beginning of chapter 1, “Sow What.”

<sup>61</sup> Ruuska, 35.

<sup>62</sup> *The Ecumenic Age*, 309.

<sup>63</sup> Ruuska, 45.

<sup>64</sup> I am quoting from the translation by Barbara Stoler Millar, *The Bhagavad-Gita*, Bantam Books, 1986. I go into detail around this point in section 1.4 “Bhagavad-Gita of [Process: Introducing Themselves to Young \(Christian\) Minders](http://www.philipmshane.org/website-books) (available at: <http://www.philipmshane.org/website-books>).

<sup>65</sup> The reply, however, is complex and richly suggestive. For example, from Book II: “When he gives up desires in his mind / is content with the self within himself, / then he is said to be a man / whose insight is sure, Arjuna” and there is the seed of the rejection of initial meanings: “Undiscerning men who delight / in the tenets of ritual lore / utter florid speech, proclaiming, / ‘There is nothing else!’”

<sup>66</sup> Karl Jaspers, *The Origin and Goal of History*, London, 1953, chapter 1.

Toynbee took issue with Jaspers and suggested a larger spread of centuries.<sup>67</sup> Voegelin noted the parallel between the poise of the Sumerian King List and Hegel’s philosophy of history and thus shook up the spread considerably.<sup>68</sup> My own strange view, already mentioned, spreads the struggle to beyond our times by identifying the muddled climb of evolution’s aggregates of whats as trailing forward towards what I call a positive Anthropocene,<sup>69</sup> when, yes—ay, there’s the rub!—humanity becomes (beyond Poisson to Bell-curve)<sup>70</sup> effectively self-luminous. Within that period what blossoms into what is call *religiosity*, and that religiosity too stumbles along with faint glimmers of luminosity.<sup>71</sup> *Upanisad* “has been explained etymologically as the teaching as the teaching obtained from sitting (*sat*) devotedly (*ni*) near (*upa*) a teacher”<sup>72</sup>: the evolutionary what has yet to sit near Gaia nor the lightsome what in Gaia’s crown of neurochemicals. Whitson wrote of *The Coming Convergence of World Religions*,<sup>73</sup> but the convergence he wrote of is a truncated thing, continuing to sit apart from Gaia. My recent effort points to a turning that is a boost to the fuller human search for what I call a new Han Dynasty, “Step-Han finds his Mother.”<sup>74</sup> The passive *convergence* becomes the active *converging*, thus

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<sup>67</sup> Arnold Toynbee, *Mankind and Mother Earth*, Oxford University Press, 1976, 178: he insists on enlarging the axial period to seventeen centuries, including thus Zarathustra and ‘Deutero-Isaiah, Jesus and Muhammad.

<sup>68</sup> Eric Voegelin, *The Ecumenic Age*. “What is modern about the modern mind, one may ask, if Hegel, Comte, or Marx, in order to create an image of history that will support their ideological imperialism, still use the same techniques for distorting the reality of history as their Sumerian predecessors?” (68). “A ‘modern age’ in which thinkers who ought to be philosophers will have to go through many convulsions before it has got rid of itself, together with the arrogance of its revolts, and found the way back to the dialogue of mankind with its humility” (192).

<sup>69</sup> For an imaging of the convulsions of which Voegelin writes, see my essay, “[Ant Hopper](#)” on Openers of the Positive Anthropocene ([www.anthropositivitecene.org](http://www.anthropositivitecene.org)). What of the dates-problem here and in the general discussion of the Holocene and its overlapping with the Anthropocene? The problems raise issues of classifications that are best skipped here. A sketchy indication of my view puts the Anthropocene further back even than the emergence of language, thus an early beginning of what I call the negative Anthropocene: a stumbling spontaneity. The turn that invents grammar—I think of Sanskrit’s efforts—also invents the grounds of distortion away from the seed of history. Think of the place of interrogatives in your own present grammar. So, Axial Aristotle weaves forward in a possibility of a stage of the negative Anthropocene: subjectivity is truncated, blocked by its own objective eloquence. In this state we live and move and have our being: blocked heads of state, blocked heads of corporations, blocked heads of university departments, blocked heads on television.

<sup>70</sup> I have in mind the shift of Fisher’s heuristics of history referred to earlier: see note 16 above. But the statistics of recurrence-schemes in glocal situations is altogether too complex to even hint at here.

<sup>71</sup> Recall my comment on luminosity in note 45 above. The self-luminosity at the—and in the—heart of it is the stumbling goal of the Axial Period, which separates the two times of humanity: the time of unknowing spontaneity of whatting with its present ant-heap stage, and the time to come of self-luminous control. We reach, grasshoppers, for that time, now, ontically and phyletically.

<sup>72</sup> Richard V. De Smet, *Guidelines in Indian Philosophy*, Chapter 3, “The Upaniṣadic Discoveries,” *Divyadaan: Journal of Philosophy and Education*, vol. 21, no. 2 (2010), 257.

<sup>73</sup> Robley Edward Whitson, *The Coming Convergence of World Religions* (New York: Newman Press, 1971).

<sup>74</sup> There are several relevant implicit references here. First, I refer to *The Allure of the Compelling Genius of History*, where I write of a new Han Dynasty quite beyond that old Axial Han Dynasty of 206 BC – AD 220. (See the back cover and also 202, 230–2). But there is a heuristically-telling reference to Margot Norris, “The Last Chapter of *Finnegans Wake*: Stephen Finds His Mother,” *James Joyce Quarterly* (25) 1987-88. On page 11 Norris writes, “Using the device of *anastomosis*, Joyce attempts, in the last chapter of his last work, to bridge all the great ontological chasms.” Think out *Ana-*, again, *stomein*, to provide with the mouth, in terms of integral global subjectivity speaking luminously to itself in a distant dance of humanity. And perhaps read

sharing our spontaneous whatting bent that spontaneously shares the long-eyes view of Voegelin,<sup>75</sup> and to be called upon, called out, called in, called into the *moi intime*, into the fullness of Gaia's dynamics.

. . . each member, each group, indeed our whole host and its great pilgrimage, was only a wave in the eternal stream of human beings, of the eternal strivings of the human spirit towards the East, towards Home . . .<sup>76</sup>

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yourself into *The Well of Loneliness*, Radclyffe Hall's 1928 novel introduction to you of the lonely lesbian Stephen.

<sup>75</sup> I originally treated this problem in chapter one, "Middle Kingdom: Middle Man. T'ien-hsia: i jen" of *Searching for Cultural Foundations*, edited by Philip McShane, University Press of America, 1982.

<sup>76</sup> Herman Hesse, *The Journey to the East* (New York: The Noonday Press, 1970), 12. I conclude here with a quotation with which I began the Epilogue, "Being and Loneliness," of the book [\*Wealth of Self and Wealth of Nations: Self-Axis of the Great Ascent\*](#), a book which was a revision of the book, *Towards Self-Meaning*, written with my colleague Garrett Barden (Gill-McMillan, 1969). That was what I would now call my first *Common Quest Manifesto*. My final, vigorously critical "Common Quest Manifesto" appeared recently, on my website, as [\*Æconomics 3\*](#).