

The father of Quakerism is remembered for "that of God in every man," an expression whose structure I've used for this thinksheet's title. That's *form* --as for *content*, I've reverse-analogized from computer to computer-inventor, viz., what we used to call "man." (The computer is, or used to be, "manmade" in distinction from "Godmade"; now we have the further twosome, viz., "manmade" and "computermade"--or do we try to force "person" into all these compounds? For the sake of equality, I'd like to; for the sake of our motherspeech, Anglo-Saxon, I'd prefer not to--as, I think, English itself, which has its own rules, will insist.)...So this thinksheet is a meditation on the mystery of humanity --a mystery that "changeth not" in proportion to meaning as meaning grows. A parallel, learning more of what it means to be a woman is automatically, by the principle of coequality, also learning more of what it means to be a man. Flatly: learning more of the mystery/meaning of human life is synergistic. I stretch this dipolarity to this: learning more about either God or "man" is, whether or not at the time it is so perceived, learning more about the other. ...A final point of faith: since all exploration into truth, beauty, goodness, love, faith, and hope depends at bottom on honesty, I trust that in the long run commitment- and occupation-prejudices in religion and science will yield to "how it really is" with the bodysoul soulbody brainmind mindbrain human being. Am I, in saying this, a philosopher or theologian? While saying this, the distinction disappears. (It reappears when we face a question such as *Is "the soul" like a ziggurat or like a cathedral?* Iconomachy, the necessary war over images--a war whose resolutions are--my faith says--to the glory of God in the enrichment of "man.")

1. The rate at which books on mindbody/bodymind is increasing does not surprise me. Objectively, it amounts only to language-adjustment --language being always out-of-date and conservative, strained forward by change. Always and everywhere, techno-changes force revisioning, re-perceiving, of the affected realities: 20 years ago (i. e., 1965), while working for the Hudson Inst., I invented, as a code word for this, "technopsyche." INSTANCE #1: How does/should the invention of "artificial intelligence" affect the bodymind mindbody debate? INSTANCE #2: When, in the conception-death process, should one refer to a "human being"? (Elatively, only "the saints" are "truly human"! Minimally, the fertilized cell is human instead of, e.g., mosquito.) Language scientists are right in wanting us to be aware of the images behind-within our ideas: e.g., the geometric-lineal image of "the point at which" the computer becomes "intelligent" and the fetus becomes "human." (Such debates are one remove, viz., the language-remove, from reality, which has its own rules--as in my #1936, "God Does Not Read the Labels.")

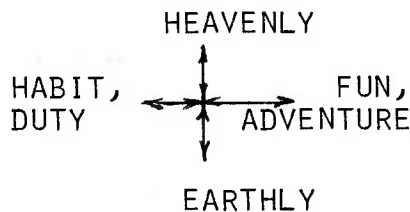
2. But subjectively, the divide we face here is between continuity (essentially atheistic, anti"supernatural") and discontinuity (theistic). No effort to blur this distinction--e.g., "theistic evolution," "naturalistic theism," "process"--has been successful--for the reason that, as intellectual exercises, they float on the surfaces of the two faiths, whose advocates use "science" to "prove" their proposals and perspectives. To make matter even more complex, the sense of the sacred oozes nonconcomitantly throughout both positions; and the more each side points to the irrational components in the thinking of the other (i.e., the more what's not "on line" is in play), the louder and murkier grows the debate. Here the "casus supremus" is abortion, which is all six impossible things before breakfast. The rational irresolvability of such questions is a datum to be made sense of by both parties, i.e., those who identify body-brain/mind and those who, on this, are dualistic (whether or not on the God/world model, as in my case).

over

3. Hagar is beguiling because he's a simple-minded, adult-child, earthman out to minimize work (labor) and maximize fun (leisure)-- as in this cartoon, he covers the bases but doesn't make it home (to "heavenly" aspiration, spiritual formation). His egocentric ego is always "on line," in operation-communication so as to get what he needs and what he wants; but he's never "in line" with any other center (self, other, Other). His corporeality is never in sync with his spirituality; but it doesn't bother him, since he's unaware of the latter, unaware of mystery, and so wouldn't have a clue as to what a thinksheet on "That of You That's Not 'On Line'" might be all about. He's a grossed-out and blimped-up version of the American public-school graduate, ignorant of spirituality and the resources thereof, uneducated in experience of and response to the numinous, which is Beyond all four dimensions of human experiencing (and thus my four arrows pointing out) and also Within (and thus my four arrows pointing in).

HAGAR THE HORRIBLE

by Dik Browne



Again, the 8 arrows point to "off line" mysteries Beyond/Within the "on line" meanings of our daily lives. When (as in our secular culture) the sacred (the inviolate, protected by tabu and protecting human beings by tabu) is seen as "nothing but" superstition, and the mysterious is seen as "nothing but" terra

incognita (as the old maps marked unexplored territories), dehumanizing consequences become unavoidable in all 4 directions (8 hypertrophies/hypotrophies for person and society, a total of 16). Tabu no longer is present to stand on the hyphens of corporeality-spirituality, earthly-heavenly, allowed("right," "good")-forbidden("wrong," "evil"), duty-entertainment, reason-revelation, God-humanity, et al. E.g., tabu no longer guards the gate of the womb, and the USA becomes the world's #1 nation for teen pregnancies. But tabu, kicked out of the "on line" front door, comes soon through the "off line" back door with a vengeance (as in Nazism and the present "pro-life" movement). Another e.g.: As I write this (mid-Apr/85), Washington is debating whether prospective judges should be asked whether they're theists--since our Founding documents ground "rights" in the "Creator," who sanctions them in both senses: (1) makes them make sense, as deriving from His nature and will, (2) supports them positively by "blessing" and negatively by "cursing" (i.e., punishments for tabu-violations).\* (Amnesty International says torture is used in 4/5ths of the world's nations; The Universal Declaration of Human Rights makes little sense, and that only feeble, separated from its theistic ground, which--unlike the case of America's Founding documents--is unstated.)

\*So, hand on the Bible in oath-taking.