

Associative Hierarchical Hypertext Design Principles

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Dr. Andreas Goppold

Prof. a.D. & Dr. Phil. & Dipl. Inform. & MSc. Ing. UCSB

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email: xyz123 (at) mnet-mail de

The Home Page is:

<http://www.noologie.de/>

A printable .pdf-Version is here:

<http://www.noologie.de/hytxt-design.pdf>

Unfortunately, the .pdf format cannot give access to the vital Multi Media files.

And more problematic, one cannot get to the footnotes.

These are accessible only in the .htm format.

The .htm version is here:

<http://www.noologie.de/hytxt-design.htm>

This contains all the www-links that can be accessed.

The Appemdicees are now in the files:

<http://www.noologie.de/appendix.htm>

<http://www.noologie.de/appendix.pdf>

Aby Warburg Library

<http://www.noologie.de/aby.htm>

<http://www.noologie.de/aby.pdf>

The Glossary and Some More is in:

<http://www.noologie.de/gloss.htm>

<http://www.noologie.de/gloss.pdf>

Wikipedia: Noology External links:

<http://en.wikipedia.org/wiki/Noology>

Table of Contents: Level 1

The Hierarchical Associative Hypertext Database

The Headlines of the present text are the Topmost Hierarchic Structure or the Root Level of the Hierarchic Deep Structure of the Project Noology. It is the top of so many levels of Hierarchy extending and expanding into the present text. It is an Associative Hypertext Database. This is because the Table of Contents (Inhalts-Verzeichnis) is also a Hypertext mechanism. By clicking on any entry in the Table of Contents, we can jump immediately to the corresponding subsection of the text. The reason to have so many headlines is that we can Jump to all these subsections by using the Hypertext Methods of MS Word and of the MS Word Outline Folding Mechanism and after the HTML conversion the Hypertext methods of the .htm file structure,. When one has a very large text like this, the Outline Folding is an essential tool to manage this. In a flat text without the Deep Outline Structure this would be utterly impossible. So we have actually four interlocking and Complementing Methods of Access for the Hypertext:

The methods of using MS Word and HTML Hypertext

- 1) The headlines in MS Word, which allow Hypertext Jumping.
- 2) The MS Word Outline Folding Mechanism which allows us to display only the levels 1 or 2 or 3 of the Headlines.
- 3) MS Word automatically converts any URLs given in the text into real .htm Hypertext links according to the definition of the HTML specification.
- 4) MS Word converts a Word text into a www HTML page. So one can design a printable .pdf text and the same time a www .htm file, which comes in quite handy because now it is possible to use the Word text in parallel with the HTML method. So these are also complementary methods with large and deeply structured texts, and even more deeply structured Hypertexts. As I have said, the Project Noology contains about 400 .htm files in ca. 50 megabytes. This is an immense amount of data. With normal paper-and typewriter methods this would be utterly impossible to manage. And even when using a conventional Text Processor without the Outline Folding and the Hypertext jumps this would also be quite difficult and tedious and therefore next to impossible to manage.

A Structure similar to the Warburg Library

So we have all the essential tools for ordering and managing our Hierarchic Associative Hypertext Database. As I said it, it is a Structure similar to the Warburg Library to which I owe so much. And Aby Warburg constructed this Structure in the 1920. And all without computers. At his time it was a quite super-human task. With the full power of present day Hypertext and Outline folding, this has become not only possible but also quite efficient and even easy. Of course one needs to be able to use the available tools to their maximum effectiveness. See also the more in-depth research on the Warburg Library.

<http://www.noologie.de/aby.htm>

<http://www.noologie.de/aby.pdf>

There will be some more in-depth expounding of the Design Principles of a very deeply structured Hierarchical Associative Hypertext Database in the chapter on:

On the Hypertext Database Design of Noology and Sophia.

The Hierarchization on the Root Level

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The Deep Hypertext Tree Structure of the Noology Data Base

This is a sort of continuation of the Tables of Contents from Above. It is the Continuation of the Hierarchical Nesting Levels into the Noology .htm files which continue the Outlines of the present text.

<http://www.noologie.de/>
<http://www.noologie.de/sophia.htm>
<http://www.noologie.de/sophia.pdf>
<http://www.noologie.de/appendix.htm>
<http://www.noologie.de/appendix.pdf>
<http://www.noologie.de/morph.htm>
<http://www.noologie.de/morph.pdf>
<http://www.noologie.de/quer.htm>
<http://www.noologie.de/quer.pdf>
<http://www.noologie.de/quantum.htm>
<http://www.noologie.de/quantum.pdf>
<http://www.noologie.de/wagner1.htm>
<http://www.noologie.de/wagner1.pdf>
<http://www.noologie.de/noo.htm>
<http://www.noologie.de/spf-noo.pdf>
<http://www.noologie.de/noo2.htm>
<http://www.noologie.de/noo2.pdf>
<http://www.noologie.de/diamant.htm>
<http://www.noologie.de/diamant.pdf>
<http://www.noologie.de/diadenk.htm>
<http://www.noologie.de/diadenk.pdf>

<http://www.noologie.de/ag-dis.pdf>
<http://www.noologie.de/desn.htm>
<http://www.noologie.de/desn24.htm>
<http://www.noologie.de/desn-diss.htm>
<http://www.noologie.de/diadenk.htm>

<http://www.noologie.de/peirasis.htm>
<http://www.noologie.de/zeno.htm>
<http://www.noologie.de/gbruno.htm>
<http://www.noologie.de/cunni.htm>
<http://www.noologie.de/plato.htm>
<http://www.noologie.de/Hesiodos.htm>
<http://www.noologie.de/erga-kai.htm>
<http://www.noologie.de/akasha.htm>
<http://www.noologie.de/symbol.htm>
<http://www.noologie.de/infra.htm>
<http://www.noologie.de/witze.htm>
<http://www.noologie.de/video.txt>

Lev Gumilev:

www.noologie.de/gumilev/ebe0.htm
<http://gumilevica.kulichki.net/English/sik.htm>

<http://www.noologie.de/soter.htm>
<http://www.noologie.de/soter.pdf>
<http://www.noologie.de/shinto.htm>

Hamlet's Mill and some quotes.

https://www.bibliotecapleyades.net/hamlets_mill/hamletmill.htm

These are more Materials of the Mentioned Themes.

http://www.noologie.de/diamant.htm#_Toc349324159

http://www.noologie.de/diamant.htm#_Toc349324172

<http://www.noologie.de/plato.htm>

<http://www.noologie.de/neuro04.htm>

<http://www.noologie.de/neuro07.htm>

<http://www.noologie.de/morph.htm>

<http://www.noologie.de/wagner1.htm>

<http://www.noologie.de/wagner1.pdf>

<http://www.noologie.de/aby.htm>

<http://www.noologie.de/aby.pdf>

<https://wdl.warburg.sas.ac.uk/>

<https://wdl.warburg.sas.ac.uk/browse/subject>

<https://wdl.warburg.sas.ac.uk/browse/author>

<https://wdl.warburg.sas.ac.uk/browse/title>

<https://wdl.warburg.sas.ac.uk/browse/genre>

<https://www.isko.org/events.html>

<https://www.isko.org/pubs.html>

<https://www.isko.org/cyclo/>

<https://www.isko.org/lit.html>

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

<http://www.noologie.de/hci/hci.htm>

<http://www.noologie.de/isko01.htm>

<http://www.noologie.de/isko02.htm>

<http://www.noologie.de/symbol23.htm#Heading430>

<http://www.noologie.de/symbol22.htm>

<http://www.noologie.de/infra03.htm>

<http://www.noologie.de/infra04.htm>

It is a very deep structure indeed. I have never counted all the www references that are in my .htm texts, but I estimate them in the order of about 10.000 links into the www. One could compare this to a Christmas Tree, about 1 kilometer high, and branching out and out, to a level of 5-7 branches. A normal fir tree in the forest has about 3-5 branches.

<https://math.stackexchange.com/questions/2687553/tree-branching-factor-and-depth>

https://en.m.wikipedia.org/wiki/Branching_factor

In computing, tree data structures, and game theory, the branching factor is the number of children at each node, the outdegree. If this value is not uniform, an average branching factor can be calculated.

For example, in chess, if a "node" is considered to be a legal position, the average branching factor has been said to be about 35[1][2], and a statistical analysis of over 2.5 million games revealed an average of 31[3]. This means that, on average, a player has about 31 to 35 legal moves at their disposal at each turn. By comparison, the average branching factor for the game Go is 250.[1]

Higher branching factors make algorithms that follow every branch at every node, such as exhaustive brute force searches, computationally more expensive due to the exponentially increasing number of nodes, leading to combinatorial explosion.

For example, if the branching factor is 10, then there will be 10 nodes one level down from the current position, 102 (or 100) nodes two levels down, 103 (or 1,000) nodes three levels down, and so on. The higher the branching factor, the faster this "explosion" occurs. The branching factor can be cut down by a pruning algorithm.

The average branching factor can be quickly calculated as the number of non-root nodes (the size of the tree, minus one) divided by the number of non-leaf nodes.

The Hierarchical Hypertext Structure of Noology and Sophia

The whole of The Project Noology and Hagia Sophia comprises about 57 Megabytes in ca. 400 .htm files. This is an immense mass of data to juggle around. The .htm format is a Hypertext "of sorts" and therefore it is tremendously practical to do most of the Literature References by linking into the Deep Structure of the www. I have come to value the US wikipedia as a very good source of References, they are usually well researched and documented. So they should be regarded as trustworthy source. Since I know the material of so many wikipedia articles by my own researches into the deeper recesses of the Classical Literature of Antiquity, I can assure that the sources are correct. And the other good thing about the US wikipedia is that they usually give a good abstract of the larger text. And this comes in very handy when I cut and paste those abstracts into my own text. I cannot copy the whole articles since that would blow the present text out of all proportions. I already have about 450 A4 pages of very dense writing. If it were a normal book format with wider spacing and large typeset, it would easily reach 800 pages. And that is too heavy for a binding, and the book would tear itself apart just because of its own weight. So there are quite some design constraints to take care of when one wants to make an Information Design that equally fits the Hypertext Structure as well as the printed page. Needless to say that the printed version is absolutely useless when you want to click into the Hypertext. On paper, you cannot click anything. I will continue with the subject in Part II:

The Hierarchical Hypertext Structure of Noology and Sophia

The Deep Tree Structure of the Noology Data Base

And this is a very deep structure indeed. I have never counted all the www references that are in my .htm texts, but I estimate them in the order of about 10.000 links into the www. One could compare this to a Christmas Tree, about 1 kilometer high, and branching out and out, to a level of 5-7 branches. A normal fir tree in the forest has about 3-5 branches. I will continue with the subject in Part II:

The Deep Tree Structure of the Noology Data Base.

On Thinking in the Trees

On Thinking in the Trees. I have just used an odd mode of expression. This is not a joke at all. It means to think in Hierarchical Tree Structures. As a computer scientist one must be quite good at Thinking in the Trees, meaning some hierarchical data structures like a Balanced Binary Tree. This is one of the essences of computer Data Base design. Now the requirements for memory trees like the Aby Warburg Library are quite different from that what one does in Computer Science. The Computer Science Tree has to be balanced for Optimal Access Time vs. Computer Resources. I will continue with the subject in Part II:

On Thinking in the Trees.

<http://www.noologie.de/aby.htm>

<http://www.noologie.de/aby.pdf>

Introduction / Preface

This is an Introductory section of the Project Hagia Sophia. I will describe the (quite) many different aspects and approaches of the Project, as I go along and outlining them as they come up. Since the project Hagia Sophia is a continuous (Self- and Other- / Auto- Hetero-Allo-) Reflexion Process, there are also very many facets of this quite multi-dimensional Reflexion, but in a text, we have to deal with things in a Sequenc'ial Manner. I write Sequenc' with a purpose because we are reminded of the original Sequence of things that are being think'd [I also write this with a purpose], and especially of the writing process. When one thinks in terms of writing, one must by needs put it into some Sequence. This is because Holographic Writing has not been invented yet. Such an invention would come in handy for me. Because to try to hide the things in a Hypertext manner, is quite uncomfortable for the reader, even if it is technically possible. Because when one wants to go into the deepest nested branches of the Hypertext Hierarchy one has to do a terrific amount of clicking. And that is very tedious, when one gets about 1000 Hypertext-Links, and I am doing just that. And the real problem is that you lose the overview when you are confronted with a deeply nested Hypertext structure. The problem is known as "lost in Hypertext". You may go down deeply, but the tradeoff is that you lose the overview. Because of this the Hypertext or quite a bad solution which causes its own type of problems. In all the 400 .htm files of the Noologie Project there are about 10.000 links into the www.

So, back to thinking in Parallel Processes. The thinking itself is not necessarily Sequenc'ial. [I also write this with a purpose.] In the process of thinking things, they are not Sequenc'ial because they are Concurrent or in

Parallel. At least this is it for me, because I do the thinking in several Parallel Tracks at once. I will say more about this which is also called the Method of using the Parallel Processors or the Associative Processor that we have in our Brain. And I may just add that this is why I am jumping from topic to topic in my text, because I let the Associative Processor roaming freely. This will surely not be to the liking of so many Philosophers and Scientists since they are trained to do one thing exclusively: They must stick to the theme of the work, and follow it through strictly. In these Philosophical and Scientific Traditions, it is ABSOLUTELY VERBOTEN to let your mInd do some wandering / or wondering. I just like to quote the Beatles. I usually think that the Beatles were a kind of Pop Musicians who just had it lucky, that they became the best known Pop or Rock Band. But at some times they came up with quite a good Philosophy. So, quite belated, I came to appreciate the Beatles a little more.

<https://genius.com/The-beatles-fixing-a-hole-lyrics>

I'm fixing a hole where the rain gets in

And stops my mind from wandering

Where it will go

[Verse 1]

I'm filling the cracks that ran through the door

And kept my mind from wandering

Where it will go

[Verse 2]

And it really doesn't matter if I'm wrong, I'm right

Where I belong, I'm right

Where I belong

See the people standing there who disagree and never win

And wonder why they don't get in my door

[Verse 3]

I'm painting the room in a colorful way

And when my mind is wandering

There I will go

Ooh, ah

Hey, hey, hey, hey

There Exists neither a Mind nor a Geist

I state it explicitly that the thinking process is not the Mind or Geist in conventional Philosophical Usage. And I must state it quite clearly: there exists neither Mind nor Geist. When the Brain is doing some processing, which we colloquially call Thinking, the Brain does some mInding. And therefore I have concocted my own shorthand word for this, the mInd: When doing the mInding we are using the mInd. And only when one wants to force the mInding process into the Grammatical Form of Substantive, this implicitly means that one tries to substantize (substantiate) something which is not a Substance at all. As I say it, this is a Grammatical Trap, in the meaning to make a Substance of something which it isn't at all. This is an error which Whitehead called the Fallacy of Concreteness. The mInding is a Process, not a Substance. Therefore one never should use the word mind. To get around this problem I have come up with the word mInd. Written with a capital "I". I will explain this further down, and why I am so strict with this rule. Even worse is the word Geist. This is the most problematic of the philosophical and theological use. Especially in the word "Geisteswissenschaften" and the (mis-) use of it by Hegel and the School of German Idealism. Because originally the word Spiritus means the Breath. So there is nothing else. In the olden Hebrew, there still was the disction of: *Ruach*, *Nephesh*, and *Basar*. And Ruach originally means breath or wind. Like in Earth, Wind, and Fire, and water. Then on top of this goes the AEther, like in etherical. I will give some more details in the later chapter: **The Classical Philosophical Elements of Antiquity**

I just give a short quote from *Korvin-Krasinski* (1986, S. 13-15, 286-297). Es bezeichnet die *Überwindung des Dualismus* des immateriellen Geistes (Spiritus, Anima, Psychae), und des materiellen Leibes (Corpus, Soma). Es ist das *Tertium Datur*. Original quote by Korvin-Krasinski:

"Sie ist Gegenstand einer wissenschaftlichen Anthropologie gleich wie die Lehre von der *triadischen Struktur* der menschlichen Geistseele." (AG: Das ist der/die/das *Gott der Morphologen*, nach Peter Sloterdijk, der noch tiefer ist als der Gott der Theologen).

And the substantiation is quite a trap that one can fall into. At the most you can say: Es Geistert. This is the literal meaning of the German word Geist, which is also a "Gespenst" or "Gespinst" and more the literal German meaning of "Hirn-Gespinst". The related German Semantic Field comprises "Spinnen", which is also the "Spinning of a Yarn" which was the profession of the ancient Moirae, or the Nordic Nornen. I have enlarged on this in my Article on the Mythology of Wagner and the Mythological Backgrounds in ancient Greek and Vedic Mythology. The German language has those nice Trap Doors that the good Heidegger made ample use of, and these Trap Doors are very difficult to translate into the more Romanized languages of Europe, like English and French and all the other South European Languages. So when we use the German word "Spinnen" we are at a Linguistic Bifurcation, because we can simultaneously think of spinning a yarn, but at the same time we think "Hirngespinst", and being a little bit mentally deranged our out of the mInd. Or at least I am able to think a

So this is very hard to translate to English. One must go through a lot of mental contortions to convey and trans-late that idea. Trans-Lation means to carry something something from here to there, from one Language Domain to another one, which may be partly In-Commensurable, or even totally when we want to trans-late something from Chinese to English. As one can easily find out, in so many trans-lations of the Dao De Ging, one gets as many different tesxts as there are trans-lations. But in Reality, the trans-lator's of the Chinese Original mostly took some older trans-lations and tried to improve on the others. But when one starts totally afresh with the original text, we will see a totally different trans-lation. This is also called the Traduttore - Traditore Dilemma. And I personally like to do some of those Linguistic Bifurcations that one can make in the German Language. Because this is also a method of doing Double-Track Thinking, when one Superposes one Track and the other Track simultaneously. So we can reference the appropriate Article:

<http://www.noologie.de/wagner1.htm>

<http://www.noologie.de/wagner1.pdf>

The Trialectics of Form, Inhalt, and Method

- 1) some of the working methods and principles of this work, and
- 2) some of the contents or as I call it in German the "Inhalt" of this Project.

Ad (1): The working method is the Principle of Morphology and Meta-Morphology as I am developing it. It leans or enlarges upon the principles of Morphology that Goethe had developed in his work kind of.

There is a whole literature that deals with various followers of this kind of thinking, notably the Gestalt School of Psychology, the work of Spengler, and lately the Morphology of Sloterdijk in his "Sphären" and quite concurrently, from around 1980, I did my own work on Morphology, following the tracks of Goethe and Spengler. I was quite surprised when I discovered that Sloterdijk in his work "Sphären" had done some very similar work that I did in my dissertation between 1996 and 1999. We both did some "kind of" Morphology, but we didn't know of each other's work. I realized this only around 2010. I say "kind of" because each Morphologist develops a quite unique personal version of Morphology. There is no official akademik definition of Morphology, and so this is by necessity. See also:

<http://www.noologie.de/morph.htm>

<http://www.noologie.de/faust.htm>

More about Morphology

The Project Hagia Sophia is developing its methods "as we go on", which means a Simultaneity of Triple Track Thinking.

- 1) We are working on the Project Inhalt (contents), then we are also
- 2) Simultaneously working on the Project (method), then we are also
- 3) Simultaneously working on the Project Form (morphae).

And on top of that, we are also doing some Meta-Morphology. Which means that there is a constant change of the Morphae (the Form), and it often morphs into sometimes quite surprising other Forms. This kind of Meta-Morphology was personified in the ancient Mythology as the Asura in Indian philosophy / Mythology, and in the Greek one it was the God Proteus whose speciality also was the constant Changing of Form. So we come to the modern concept of the Protean. The only thing that doesn't fit is the Physical name Proton for an Elementary Particle. At least not in the Physical usage. Here Proton means Pro-Ton. This is also derived from the Greek in the account of Hesiodos and Homeros: Proton genet auton. There is a small problem in the usage

of the words Energy and Entropy by the Physicist. Because in the physical interpretation, Energy and Entropy are the exact opposites of what the ancient Greeks thought of that. en-ergeia and en-tropeia.

**ex archaes, hoti proton genet auton,
eirousai ta t' eonta ta t' essomena pro t' eonta**

Ad (2): There is the Method of Complementary thinking and reflexing simulataneously. The method of Morphology and Meta-Morphology is the thinking (or rather reflexion) of the complementarity of Form and Content. In some ways it is a dialectic form of reflexion the duality of Form and Content or Form and Inhalt. The German word "Inhalt" allows us to do some Word-Meta-Morphology or Tropology in the gist of Heidegger's (WHD) method of twisting and turning the German words around as much as we can do it.

The Meta-Morphology of Form and Inhalt

So now we can do some Word-Meta-Morphology with Inhalt. As I said it before. The Inhalt is so much better than "content". It may mean: Inne Halten. And also: Drinne Halten, which is the proper meaning of Content. We can also do some Word-Meta-Morphology with Content because it also means to be Content which is quite the opposite of In- Continent'ia of "The Life of Brian" Monty Python fame.

Always Look on the Bright Side of Life:

<https://www.youtube.com/watch?v=SJUhlRoBL8M>

Noch mehr Monty Python

<https://www.youtube.com/watch?v=3G5lvsd866U>

Hertha v. Dechend hätte das nicht besser sagen können: Die genaue Sekunde ist: 1:54.

Das kommt auch in dem Matrix-Film vor.

<https://www.youtube.com/watch?v=buqtdpuZxvk>

Rowan Atkinson: Rowan Atkinson Learning Kung Fu

<https://www.youtube.com/watch?v=pMZ-yaYtNR0>

Es gibt keine Infinitve Steigerung.

Rowan Atkinson in 'We are most amused'

<https://www.youtube.com/watch?v=umRRCKspaQU>

The "Inne Halten" Means

The "Inne Halten" means: to take a pause or stop some kind of task that we are just doing. Like you walk your usual walk around the corner to get some exercise, and suddenly, you do the Inne-Halten. You stop (not quite literally) dead in your usual routine since something came across your mInd, or your path. The prototypical example of this is the black cat that crosses your path. This theme was given some quite elaborate treatment in the Matrix movies, and that for a very good reason. Because it was an indication that quite soon, the agents of the Matrix would show up. And the Wachowski's had done some pretty good magickal interpretation to transfer it into their movie.

In all the magick of the olden times, it meant that when a black cat crossed your path, something extraordinary would happen. It was not just meant in the negative sense, that it just brought you bad luck. No, it was something, that the people of the Olden Times called a Kata-Strophae. So in the olden times it was not meant as Katastrophik. This meaning was grafted onto the old meaning, just like any other Neurolinguistic Reframing, that the good Christian Church fathers did with almost all the Keywords of the Ancient Greek culture. Now the Kata in Kata-Strophae means down. So there was a grain of salt in the meaning. Because Kata-Strophae means to turn about (Strophae) to the Kata. Which means going down. But it can be considered in the Metaphysical Sense, or even (Jungian) Psycho-Analysis. And there the going Kata means to reach some deeper levels of the Un-Conscious or the Mythological, which is almost the same thing. So it is not always bad, when you take an About-Turn into the deeper. Because it could also mean that you enter a deeper level of thinking. Now that is just the inverse of the business of the Theologicans, who always want to go higher, which the good Sloterdijk called the Neurotic of Suprematization. All the Theologicans of all of Christianity always want to make a Suprematization. So they go higher and higher, just like the proverbial Tower of Babble (er, I mean Babylon). But it really is, in all of Reality the proverbial Tower of Babble, since what the Theologicans just do is very much a kind of Babble.

The good Heidegger made nice joke about this, because he thought the thought in Classical Greek. But to befuddle his audience for the next 50 years or so, he called it "Die Kehre". Now we get into quite some

confusion. because in German, die Kehre means to do the Putzfrau (or Cleaning Lady) Kehre. There is this nice German proverb: "Kehre erst vor Deiner Eigenen Türe", which is similar to "Mind you own business". But the German expression is un-commensurable with anything that the English mind could come up with. So there are so many areas in the Semantic Webworks of Languages which are quite related like German and English, but you still cannot translate it properly. Such is the problem of Traduttore - Traditore. And Heidegger was especially bad for translators into any language. I have no idea how anyone in those other countries could understand anything at all about the finer points that Heidegger used to get into. I have just so many examples in WHD, where he just does some Deep Diving in some very dark corners of the German - Greek Crossover. And it really is a Crossover because it is much easier to translate some odd German expressions into Greek than it is to translate it into a modern European language.

The German Language is Something of an Anachronism

I have enlarged on the probable reason why the German Language is something of an anachronism. I must give the German version of the text because I don't have the time to translate it. The reason is that the Romans never succeeded to conquer (I mean enslave) the Germania or better the Teutonics (see Asterix about this) as thoroughly as they did with the provinces of Gallia and Britannia. And since the Normans also conquered Britannia under William the Conqueror, they gave one more infusion of Latin into the Language and the thought structure of the Britannic people. About the whole vocabulary of the higher classes of the English language is almost pure Latin. (Meaning anything Philosophical or Theological or the Law System).

<https://www.bbc.com/timelines/zp88wmn>

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

William I^[a] (c. 1028^[1] – 9 September 1087), usually known as **William the Conqueror** and sometimes **William the Bastard**,^{[2][b]} was the first **Norman King of England**, reigning from 1066 until his death in 1087. A descendant of **Rollo**, he was **Duke of Normandy** from 1035 onward. After a long struggle to establish his power, by 1060 his hold on **Normandy** was secure, and he launched the **Norman conquest of England** six years later. The rest of his life was marked by struggles to consolidate his hold over England and his continental lands and by difficulties with his eldest son.

https://www.google.com/search?q=william+the+conqueror&tbm=isch&source=univ&sa=X&ved=2ahUKEwi05q_aw_HiAhULDewKHfzPBaoQsAR6BAgAEAE&biw=1380&bih=707

Nur ein kurzer Seitenblick, warum die deutsche Sprache so anders ist als die meisten verbreiteten europäischen Sprachen: Dank *Varus*, *Arminius*, und der Schlacht im *Teutoburger Wald*. Die römische *Besatzungs-Hegemonie* musste vor den Germanen "Halt!" machen, und die hatten sich damit ihre ganz eigene *Teutsche Sprache* und *Denkungs-Art* be-wahrt. (Davon profitierten vor allem Hegel und Heidegger). Deshalb ist das Denken in *Semantik-Rhizomen* im Deutschen ganz anders als im Englischen oder Französischen, wo das eigentlich gar nicht möglich ist. Deshalb hatte Heidegger auch das *Deutsche* und das *Alt-Griechische* als die einzigen *Philosophie- mächtigen Sprachen* bezeichnet. Das *Alt-Nordische* ist in allen nord-europäischen Sprachen noch erhalten, also Schwedisch, Dänisch, Norwegisch, Isländisch, etc. Dazu gibt es noch ein paar andere *Sprach-Inseln*, die von der römischen *Neo-Noo-Kolonialisierung* ausgenommen blieben: *Alt-Keltisch* in Irland (James Joyce), Finnisch (Kalevala, Sampo), Baskisch, und Ungarisch siehe das Gezar-Epos.

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

The (Meta-) Tropology or Tropism

This is also called the (Meta-) Tropology or Tropism, derived from the Greek Tropae. The Tropae is quite a fascinating Greek word which appears in all sorts of phono-semantic connections / con-nexions. The con-nexions are called by Whitehead (Process and Reality) the Nexus. Since he writes it with a pronunciation on the "u" we could also write it the Nexuus in the plural. The Logics of Nexuus just means that there cannot be a Singular, you need at least two points to connect, so there is always the Nexuus. And the important aspect of the Nexuus is that they form a Network, or a Rhizome, or maybe a Spider-Web like structure. There are so many Metaphors that one can use. I will enlarge on this in the text further down.

The Five Skandhas

This is my favorite quote about Form and Emptiness. The five Skandhas.

Hier, O Sariputra, Form (rupa) ist Leere (shunyata) und gerade die Leere ist Form; Leere ist nicht verschieden von Form, und Form ist nicht verschieden von Leere; was auch immer Form ist, das ist Leere, was auch immer Leere ist, das ist Form, und dasselbe betrifft Gefühle (vedana), Sinneswahrnehmungen (samjna), Impulse (samskara), und Aufmerksamkeit (vijjñana).

About the Method of Thinking Morphology, and Reframing

As the popular saying goes, for every thing of utility for humans, there is a good side to it and a bad side. It is the principle of complementarity or more generally, the (at least) Two-Sidedness of Everything. And this is just another way to say that there are different Points of Reference that one may take. And there is an interesting method connected to that which is the Method of Neurolinguistic Programming (NLP). And an application of this method is called Reframing. This is in psychological (and psycho-therapeutic) terms, to change the frame of the mInd of some person (by the therapist) from a memory of bad experience that the patient has lurking in his/her Conscious- or more often in the Un-Conscious, into something valuable. This is practically the whole business of Psycho-Analysis, and more in the Adler way than in the Freud way. Because Freud thought that the aim of Psycho-Analysis is to get something out of the Un-Conscious into the Conscious. I believe that Freud didn't think in terms of Reframing. But I have not read so deeply into Freud literature. The folk language also has its own way to state something like that: Aus Schaden wird man Klug. "Through damage one becomes smart". But this applies only to the minor mishaps in daily life, like putting your hand on the cooking plate of an electrical stove. After a few occurrences of this kind one will likely be a bit wiser not to try this again. Something being good or bad always depends on the point of reference. What means being "good" or "bad" in some situation or context and for someone who is doing some thing, or who experiences some thing or better a condition. This is the general situation of interpretation when people are doing some things (the good and the bad deeds), or they are being influenced by some things. There is also a very good piece of folk psychology: Gut Gemeint ist nicht immer Gut Gemacht. "Well meant is not always well made". And more often than not, it is quite the contrary of that. This is especially the case with the Social Politics of USA- European Governments.

A Case Study of "Well Meant": The Introduction of Xeno-Species

And there are hundreds and thousands of glaring mistakes that people make when they have the intention of doing something good. There is just one example with all the Xeno-Species that the good British'er Colonialist's introduced into Australia and New Zealand. They imported poisonous toads from (I think Hawaii) to protect their sugar cane fields because there were so many beetles in them. The fatal result was that the toads couldn't care less about all those beetles. They apparently had some more interesting food around. Because these beetles are usually high up in the stalks of the sugar cane. And a toad is good at many things but certainly not at climbing trees. And the sugar cane stalks are from the perspective of a toad as high as a tree and so slippery that climbing it would be out of the mInd for a poor toad. So the toads did what all toads do. They ate some other things (er small animals) as much as would fit into their quite huge mouths, thus diminishing the local small-animal fauna quite a bit. And then they did the second thing that toads are also quite good at. They certainly heeded the command of the Genesis: Be fruitful and multiply. And they did their best: They multiplied exponentially. Because they had no local predators that would feed on the toads, since thy toads are so poisonous. And so they killed off all the crocodiles which were the only animals that would feed on them.. Now they have become a veritable scourge in Australia. The only places where the toads could not go were the deserts of Interior Australia. Such is one of the most glaring examples of "Well meant is not always well made". But as I said you will find thousands of other example cases when you look around.

A Personal Example of Good and Bad: The Ambient Temperature

A good example of good versus bad is the Weather or the Ambient Temperature. I have lived in the Tropics for quite some time, like in India, Thailand, and South America. I was particularly puzzled by the Indians who liked to wear heavy sweaters, as if it were in Northern Scandinavia while I was sweating practically to death. I also mean this in all seriousness. I had quite a few occurrences when I had to go to the hospital to get some electrolytic salt infusion because of the loss of salt when sweating, this is a very dangerous condition for US or Europeans. It is not the de-hydration that causes trouble but the loss of electrolytes in the blood, called Sodium Ions (For the Europeans it is called Natrium, like in Table Salt. or Kochsalz in German). When that happens, there is an over-supply of Kalium which is for incomprehensive reasons called Potassium in the English language family. Now Potassium comes from Potash, but who in his sane mInd would concoct such an idiocy? Now when one runs low on Natrium, the over-supply of Kalium will give you quite a good Heart-Fibrillation, er I mean bad. There is practically no way to do a Neurolinguistic Reframing so that a Heart-Fibrillation could become good. At least I couldn't come up with any. Perhaps a good Heart-Fibrillation, if it would occur with Väterchen Stalin, or Väterchen Mao, of Väterchen Hitler would be a good thing.

So there must have been some considerable difference in Metabolism and Heat and Cold Sensitivity between a normal European and a normal Indian. As one Ayurvedic doctor explained it to me: Sugar cools the body quite strongly. But he made the point that honey is quite a different substance from the Ayurvedic view, because it heats the body up. I was quite naive when I thought that I could just use some honey instead of sugar. Which actually makes no such great difference in India, because all the honey in India, has never seen a bee even from far, far away. The Indians are quite experts at faking everything. So the honey in India is just sugar water with some food coloring in it. And some gelatine, to give it the right consistency. So back to why some Metabolism works in one way but quite differently in another. The Indians are actually crazed out about sugar, pretty much the same as all the Islamic people are. Since they are forbidden to drink alcohol they make up on that with excessive amounts of sugar. And especially in the month of Ramadan, when they are forbidden to eat and drink during the day, they over-compensate at night with excessive eating of sweets. And I mean this literally. It is well known that particularly the women (who are not allowed to go outside, let alone to do any kind of sports), typically gain around 5-10 kilograms of weight in the month of Ramadan. And that is the reason why Arab and Turkish women, after about 3-4-5-6 children are more wide than high. Now this is a very very Politically Incorrect Statement to make. But it is like it is.

Back to the Indians. They are about as hungry for sweets like the Arabs. But they are also in for very hot curry seasoning of all their food. And both these things cool the Metabolism down quite a lot. And it is because of this that the Indians and especially the Brahmins, who adhere to even stricter diet rules, get cold so easily even in the warm climate of India. I have a lot of www-quotes about this, besides my personal experience in India. There is a quite good German proverb: Du bist was Du isst. You are what you eat. In terms of Metabolism this is very correct. I would not go so far out that when you eat pork that you become a pig. But as I say it further down, you really run the risk of catching some very nasty pig diseases, like Variola or Smallpox.

So back to my own experience of the Good and the Bad. The only thing that is missing are the Ugly. But I suppose we will find the Ugly Pretty Soon Now. Because what some-one thinks is ugly, is beauty for other people. This is a very deep field for Anthropologists. Especially when I think of some African tribes where the women enlarge their lips such that they resemble Donald Duck quite closely. This is the Philosophy of Aesthetics, to call it by the proper name.

So I am quite heat-sensitive differing by about 3-5 degrees centigrade, different from about anyone in my climate zone (meaning Germany or the USA midwest). My Metabolism is such that it runs on overdrive all the time, and that produces quite some internal heat. And the only thing I can do against it, is according to the Ayurvedics, is to eat some sugar. Even if I had not eaten any sugary food in about 30 years or so. But when the Metabolism runs on so much overdrive one gets sugar deprivation, which is not very comfortable. One can easily slip into a coma when one is on sugar deprivation.

Consequently it makes me feel very uncomfortable, in many places and Weather situations. Especially in Winter, when all the caretakers (Janitors) of all the Supermarkets and "Einkaufstempel" (Shopping Temple. I believe the Google Translator has played a joke on me) they just love to turn up the heating therein, up so high, that I (myself) feel like in a Sauna. But apparently all the other people like this very much. So this is just a quite innocent example what is Good for Someone, may be Bad for Someone else. In the German, there is an appropriate quip "Wat dem eenen sien Uhl is dem anneren sien Nachtigall). The good Shakespeare had his own quip about this when he wrote "Is it the Owl or the Lark"? In German: Die Eule oder die Lärche? Now we come to another very good and even Mythological application: The Venus is equally the Morning Star and the Evening Star. German: Morgenstern und Abendstern.

Thinking Morphology and Emptiness (Shunyata, Kenoma)

Morphology is a sort of business of universal thinking. The last one who had tried this was Goethe. He surely did not succeed, but even in failing... [It is as if Reinhold Messner had been on the Mount Everest, and about 100 meters from the top, there came an avalanche, and brought him back to base camp. I hope he survived that adventure without too many blessures (there is no good english translation, maybe minor injury would fit).] Now this is just a metaphor for what Goethe had attempted when he did his kind of Morphology. And it is possible to make a Morphology of everything, because Morphae is the form, but not the contents (the Inhalt). So one can think Forms without Inhalt without any problems. And to use a metaphor again: If there is no

Inhalt (meaning some meaning or some sense) it is weightless. This is the business of Emptiness thinking. I am doing a lot of this, and actually this is the core of my work. If there is any such thing as a core, and when it is empty, then the core is no core at all. This is quite paradoxical, yes I know that.

This is my favorite quote about Form and Emptiness. The five Skandhas.

Hier, O Sariputra, Form (rupa) ist Leere (shunyata) und gerade die Leere ist Form; Leere ist nicht verschieden von Form, und Form ist nicht verschieden von Leere; was auch immer Form ist, das ist Leere, was auch immer Leere ist, das ist Form, und dasselbe betrifft Gefühle (vedana), Sinneswahrnehmungen (samjna), Impulse (samskara), und Aufmerksamkeit (vijnana).

I just refer to Peter Sloterdijk's work Sphären, where he also does some Morphological work with empty spheres and then some full ones. He refers to empty spheres as foam, if I remember it correctly. It should also have been Blasen, but when he talks about Blasen, they are mostly filled with something. But he says it at least in one picture where he shows a boy doing Seifenblasen (Soap bubbles). And this is exactly the metaphor of the Empty Sphere. (The Shunyata in Buddhist thought). Now foam is an assortment of empty Blasen. These are also called bubbles. One could say that there is a Metaphysics of Bubbles, which is thinking Emptiness bare, clear and cold. And in thinking Meta-Physical Bubbles, one can do a Meta-Morphology of foam (of Seifen-Blasen), which means one can mentally do all sorts of contortions with the foam, because the Blasen in there have a tendency to re-align themselves without any effort according to the forces that are applied to the foam. Because there is no internal friction in a (soap bubble) foam, when we speak of the matter using the Metaphor of Molecular Physics. I take Sloterdijk's work as some sort of justification for what I am doing here. I am by no means an epigone or disciple of Sloterdijk because I had developed these ideas about 30 years ago. Philosophically we call empty spheres Shunyata or Kenoma. Full spheres are Pleroma in ancient Greek thought. So Shunyata / Kenoma and Pleroma are some of the main subjects of this project. And I even daresay that the Sophia is identical with the Kenoma. And this is quite the opposite of the Gnostic view. This is all spelled out in the text of Part II.

The Heidegger Method of Thinking

This is an extract from my work of Noologie III (The enlarged and final version):

<http://www.noologie.de/diadenk.htm>

<http://www.noologie.de/diadenk.pdf>

The short version of Noologie III is:

<http://www.noologie.de/diamant.htm>

<http://www.noologie.de/diamant.pdf>

The Title of diadenk.htm is:

Die Kultur-Mythen-Analyse und Die Ethno-Kybernetik:

Das Fraktal-Denken der Noologie

The diadenk.htm is a final version, since when I do some more editing of it, the good MS Word will turn around all the .htm entry points for the headlines in the .htm version. And when I am quoting some headlines in a very long text, then we will be out of luck if we can't get the exact entry point. Because in such a long text, of 334 pages, one can easily get lost.

Heideggers Denkmethode

Das *Warum* der speziellen Terminologie der Noologie folgt der thematischen Vorgabe von Heideggers Programm, das er in "Was heisst Denken" (WHD) mehr oder weniger implizit dargestellt hat. Dort legt er dar, dass wir heute nicht mehr *Denken*, und wenn wir das *Denken* wieder lernen wollen, müssen wir zurück jen(s/z)eits der *Ur-Sprünge* (den Archai) gehen. Deshalb ist die Noologie ein Ansatz, nach Heideggers Programmatik, eine andere, vielleicht ältere (also das Archaische, *Vor-Platonische Griechisch*), und damit auch eine neuere Art des Denkens zu erlernen, eben in den o.g. *Noo-Griechischen Semantik-Rhizomen*.¹ Besonders *Be-Denklich* ist dabei die *Anrufung der Mnemosynae*, bei *Hesiodos*. Die beste Grundlage für das Studium des *Archaischen Griechischen Aoi-de-Idioms* und seiner *Semantik-Rhizome* sind die Werke von *Hesiodos*: "*Theogonie*" und "*Werke und Tage*".²

**ex archaas, hoti proton genet auton,
eirousai ta t' eonta ta t' essomena pro t' eonta**

ex archaas ... hoti proton genet auton (vom Ursprung an... was von ihnen zuerst entstand)",

und weiter: " *aetoi men protista Chaos genet, autar epeita Gai' eurysternos* "
(wahrlich, im Ursprung entstand das *Chaos*, aber dann die breitbrüstige *Gaia*...)
(Theog., zl. 116-117, siehe auch Faust 455-459).

Die Werke von Hesiodos:

<http://homer.library.northwestern.edu/html/browseframeset.html>

<http://www.noologie.de/desn08.htm#Heading22>

<http://www.noologie.de/noo02.htm#fnB51>

On Aphorism

The text is structured like the Aphorism's of Nietzsche. Every headline of the first order denotes an Aphorism. So one doesn't need to read the text sequentially. One can always pick a headline, and then treat this as an Aphorism. That makes the reading easier. As I have said above, since the whole structure is circular, and mutually supportive, one can go into it anywhere and then go somewhere else "As you may like it". Somewhat cribbed from Shakespeare.

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

Our Good Nietzsche: On Philoso-Phobia

I have just learned a good new word today, which I really didn't know about. And I do know so many words in so many languages. It is the Philoso-Phobia. And this is a really good word. I heard it from someone else, when I was standing at the counter of my favorite Konditorei (cake shop). Someone next to me said this word: Philoso-Phobia. And it stuck in my mInd. Now I know my serious mental condition. I have Philoso-Phobia. This means that I am totally adverse (or even abhorrescent) of anything that has the lightest scent of anything like Philoso-Vieh. (This means Cattle). Nietzsche: Das Wiederkäuen. What I am doing is Morphology, and this is in-commensurable with Philoso-Vieh. Because the Philosophy is a Columbarium of quite dead ideas (in the Platonic sense.) and in the Sense of Nietzsche's "Über Wahrheit und Lüge..". The Morphology of my own design is pure Dynamis, so we may never confuse the Dynamis with the Stasis. (Etymological derivation from Stasi).

<http://www.zeno.org/Philosophie/M/Nietzsche,+Friedrich/Zur+Genealogie+der+Moral/Vorrede>

Ein Aphorismus, rechtschaffen geprägt und ausgegossen, ist damit, daß er abgelesen ist, noch nicht »entziffert«; vielmehr hat nun erst dessen *Auslegung* zu beginnen, zu der es einer Kunst der Auslegung bedarf. Ich habe in der dritten Abhandlung dieses Buchs ein Muster von dem dargeboten, was ich in einem solchen Falle »Auslegung« nenne – dieser Abhandlung ist ein Aphorismus vorangestellt, sie selbst ist dessen Kommentar. Freilich tut, um dergestalt das Lesen als *Kunst* zu üben, eins vor allem not, was heutzutage gerade am besten verlernt worden ist – und darum hat es noch Zeit bis zur »Lesbarkeit« meiner Schriften –, zu dem man beinahe Kuh und jedenfalls *nicht* »moderner Mensch« sein muß: *das Wiederkäuen*...

Sils-Maria, Oberengadin, im Juli 1887 [770]

<https://gutenberg.spiegel.de/buch/also-sprach-zarathustra-ein-buch-fur-alle-und-keinen-3248/80>

Da sprang Zarathustra mit Eifer hinauf und drängte die Thiere auseinander, denn er fürchtete, dass hier jemandem ein Leids geschehn sei, welchem schwerlich das Mitleid von Kühen abhelfen mochte. Aber darin hatte er sich getäuscht; denn siehe, da sass ein Mensch auf der Erde und schien den Thieren zuzureden, dass sie keine Scheu vor ihm haben sollten, ein friedfertiger Mensch und Berg-Prediger, aus dessen Augen die Güte selber predigte. »Was suchst du hier?« rief Zarathustra mit Befremden.

»Was ich hier suche? antwortete er: das Selbe, was du suchst, du Störenfried! nämlich das Glück auf Erden.

Dazu aber möchte ich von diesen Kühen lernen. Denn, weisst du wohl, einen halben Morgen schon rede ich ihnen zu, und eben wollten sie mir Bescheid geben. Warum doch störst du sie? So wir nicht umkehren und werden wie die Kühe, so kommen wir nicht in das Himmelreich. Wir sollten ihnen nämlich Eins ablernen: das Wiederkäuen.

Und wahrlich, wenn der Mensch auch die ganze Welt gewönne und lernte das Eine nicht, das Wiederkäuen: was hülfte es! Er würde nicht seine Trübsal los

– seine grosse Trübsal: die aber heisst heute *Ekel*. Wer hat heute von Ekel nicht Herz, Mund und Augen voll? Auch du! Auch du! Aber siehe doch diese Kühe an!« –

Also sprach der Berg-Prediger und wandte dann seinen eignen Blick Zarathustra zu, – denn bisher hieng er mit Liebe an den Kühen –: da aber verwandelte er sich. »Wer ist das, mit dem ich rede? rief er erschreckt und sprang vom Boden empor.

Diess ist der Mensch ohne Ekel, diess ist Zarathustra selber, der Überwinder des grossen Ekels, diess ist das Auge, diess ist der Mund, diess ist das Herz Zarathustra's selber.«
 Und indem er also sprach, küsste er Dem, zu welchem er redete, die Hände, mit überströmenden Augen, und gebärdete sich ganz als Einer, dem ein kostbares Geschenk und Kleinod unversehens vom Himmel fällt. Die Kühe aber schauten dem Allen zu und wunderten sich.
 »Sprich nicht von mir, du Wunderlicher! Liebler! sagte Zarathustra und wehrte seiner Zärtlichkeit, sprich mir erst von dir! Bist du nicht der freiwillige Bettler, der einst einen grossen Reichtum von sich warf, –
 – der sich seines Reichtums schämte und der Reichen, und zu den Ärmsten floh, dass er ihnen seine Fülle und sein Herz schenke? Aber sie nahmen ihn nicht an.«
 »Aber sie nahmen mich nicht an, sagte der freiwillige Bettler, du weisst es ja. So gieng ich endlich zu den Thieren und zu diesen Kühen.«
 »Da lernst du, unterbrach Zarathustra den Redenden, wie es schwerer ist, recht geben als recht nehmen, und dass gut schenken eine *Kunst* ist und die letzte listigste Meister-Kunst der Güte.«
 »Sonderlich heutzutage, antwortete der freiwillige Bettler: heute nämlich, wo alles Niedrige aufständisch ward und scheu und auf seine Art hoffärtig: nämlich auf Pöbel-Art.
 Denn es kam die Stunde, du weisst es ja, für den grossen schlimmen langen langsamen Pöbel- und Sklaven-Aufstand: der wächst und wächst!
 Nun empört die Niedrigen alles Wohlthun und kleine Weggeben; und die Überreichen mögen auf der Hut sein!

xyz-Some more Dangling Odds and Ends

This ist not an abstract, as I will explain further down. Because it is impossible to give an abstract for this project. Here I present some facets of its contents and especially the working methods of the kind of thinking which I call Morphology. I think that this is necessary because thinking Morphology is not very widely known nor is it practiced very much. I must excuse myself that I am constantly mixing English and German in my text, since I think in German and English simultaneously, so I switch my thinking modes, sometimes without noticing it. For example, when I had started a sentence in English, and then continue it seamlessly in German. My brain is a sort of multi-track processor, as I will say more about this in Part II.
 ... which is a sort of Meta-Thinking about the Project Hagia Sophia. It is a working report of what I think is. As I explain further down, the project is continuously being revised and growing in a process which I call the reflexion...

Introduction to Part I

The contents of the Project Hagia Sophia in Part I deal with the extra-verbal traditions of humanity starting out with the work of Pater Thomas Immoos of the Sophia University in Tokyo. So it is no coincidence that I call this project Hagia Sophia. It then enlarges on some more or less well-known themes of Cultural Anthropology, of the extra-verbal traditions of humanity in a selection of examples. I will give many video examples for this, since it is senseless to describe extra-verbal traditions in words. For this, the multi-media format of videos is the only practical way to give the examples. When Pater Immoos lived this was impossible, and thanks to our advanced computer multi-media technology, we can now give an important supplementary information to the work of Pater Immoos. I will also give some more information about the method of Cultural Morphology that I am employing. Since Philosophy is entirely based on words and concepts, this goes beyond the confines of Philosophy. So there is some new terrain to be covered, and therefore I have coined the term Cultural Morphology. Even in contemporary Cultural Anthropology or in German Ethnology, there is very little technical knowledge how to go about building a Multi-Media Database, because of the deep rift between (in German) the Geisteswissenschaften (the humanities) and the Technik-Wissenschaften (the technical sciences). It is unfortunate that the Geisteswissenschaften know next to nothing about the Technik-Wissenschaften and vice versa. So it comes that the Geisteswissenschaftler mostly have not very much knowledge how to use computers to their full potential. And Technik-Wissenschaften have no interest in the Geisteswissenschaften. This is the theme of the two cultures as explicated by C. P. Snow.

https://www.academia.edu/9758455/Natural_Science_and_Humanities_Concepts_in_Interdisciplinary_Projects_bridging_the_gap_between_Humanists_and_Scientists

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

The Two Cultures is the first part of an influential 1959 [Rede Lecture](#) by [British](#) scientist and novelist [C. P. Snow](#).^{[1][2]} Its thesis was that "the intellectual life of the whole of western society" was split into two cultures – the [sciences](#) and the [humanities](#) – which was a major hindrance to solving the world's problems.

The Two Cultures and the Scientific Revolution (1959) was a published version of the lectures in book form.

Since I am equally versed in computer technology, as well as Cultural Anthropology, I am able to bridge that gap and I have built up the multi media data base for this project. This is what I present here. And sadly, a project like this cannot be published because the traditional publishing houses still don't have the know-how and the business model to publish Multi-Media works. And the Multi-Media companies don't know so much about philosophy and anthropology, and they are right in the opinion that there is no market for this kind of venture because their customers are mostly young people who have none whatsoever interest in anything like Geisteswissenschaften.

Introduction to Part II

This Part deals with some deeper theoretical and metaphysical details on the Hagia Sophia project in terms of Mythology, Philosophy, and Soteriology, and there is an assorted collection of themes like Anthropology, some Archaeo-Astronomy, some Cosmology, some Theology, some Humor, some Bible Exegesis, some Semiotics, and some Logics, and even some Spirituality and Meditation. Also (sprach Zarathustra) it gives some outlines of the work that I am doing now and have been doing in the last 40 years or so developing my kind of Philosophy / Cultural Anthropology, which has some crucial differences from conventional academic Philosophy. Therefore I call this "Morphology" to differentiate it from conventional Philosophy. In contrast to the Cultural Morphology detailed in Part I, this is concerned with the theory of Morphology and even the Metaphysics of Morphology. Because my field is very broad indeed as I have indicated above. Philosophy has in in some subfields to do with Human Existence. I could say what I am doing is Existential-Philosophy, but only sort of. Since I am an Anthropologist, I have a somewhat different outlook on the business of human existence, especially NOT viewing it from the perspective of the Mind, or the Geist, or the Rationality or the Verbiage. I base my work on more down-to-earth matters, like human dreaming, human hoping, human achieving, human suffering, human laughing, human weeping, human aspiring, and more such humble human affairs. So this is more like a piece of Anthropological Existential-Philosophy. When we call it Anthropological Existential-Philosophy it may give some idea of the scope of the project. But there is a little bit more to this. In some ways I myself aspire to even come to a kind of Soteriological Anthropology. And this is NOT theology, as I hope. Because it deals with the efforts of all of humanity to achieve some transcendence, by which ever means and practices.

[Perhaps you have noticed it: When I wrote "Also (sprach Zarathustra) it gives some outlines..." I did something that is called a Linguistic Bifurcation. Because the mInd tries to go on one track in German: "Also sprach Zarathustra", and on the other track in English: "Also it gives some outlines..." I hope you can appreciate this little Linguistic joke.]

The Structure of the "Rundgesang"

And the structure of the text is more like a "Rundgesang" in the terminology of Nietzsche, meaning it is also similar to a "Rundtanz", but of course in a text one cannot make a "Rundtanz". In consequence, this text is Not Linear And Goal-Oriented like maybe a scientific text, where you can write an abstract in front of it, then do some discussion of the subject, and then come to some conclusion, to finally make a management summary, to present it to your boss or your professor or at a conference. Unfortunately with the subject matter at hand this is impossible. As a "Rundgesang", the (morphological) structure of the Project Hagia Sophia is similar to "Sein und Zeit" (S&Z) by Heidegger, who (in my view) also did some Existential-Philosophy.

About Contemplation, Reflexion, and Refraction

In my morphological method one does it like this: One contemplates the Subject Matter from as many angles as one can come up with. Since I am using metaphors a lot, we can find some metaphors here also: So we can look at the Subject matter like one may look at a diamond and turning it around at so many angles to see all the reflections it can produce. Actually this is not reflection, but refraction. But since this is just a metaphor, we don't need to get into the business of reflection and refraction theory too deeply. I have written more about the business of refraction in a diamond in my work:

<http://www.noologie.de/diadenk.htm>

There is in the Appendix "Die Diamant-Metapher der Noologie" some more enlargement where I go further into the details.

http://www.noologie.de/diadenk.htm#_Toc512641928

Another metaphor is a Rosary. A Rosary is a circular structure and while one is praying the Rosary, with each completion of one round of the chain, one begins at the start again. But this time one has in one's mind a memory of the last time around. And so the second time around, there is a reflexion. What one had done and experienced the first round, is now overlaid with the new experience of the same thing, the rosary bead. But it is now "Overloaded" or "Superpositioned" with the memory. (It is difficult to find the right term for this). So this means re-thinking what one has thought the last time, and then reflexing on it. In Philosophy this is called Reflexion Theory. And the more rounds you go, the more Reflexions build up. [Of course the Religious Rosary is not intended for such use, there one just reiterates, like when you go to confession and the priest tells you: Do the Rosary five times, and each time you have to find a new way to atone for your sins.] So what I am doing here is some kind of philosophical Rosary and I think that this is a very good method for actually doing Reflexion Theory with your hands. Because the hands are also quite useful for doing a proper Reflexion (Manipulare). I have written about this some more in the main text.

<https://www.stjohnpaul.org/rosary-meditations/>

<http://www.how-to-pray-the-rosary-everyday.com/meditations-on-the-rosary.html>

<https://udayton.edu/imri/marty/r/rosary-mystery-reflections.php>

<https://www.ecatholic2000.com/cts/untitled-284.shtml>

<https://www.loyolapress.com/our-catholic-faith/prayer/personal-prayer-life/different-ways-to-pray/the-rosary-as-a-tool-for-meditation-by-liz-kelly>

The Rosary and Reflexion Theory

So the method of the philosophical Rosary is my way of doing Reflexion Theory. And mInd it: I do not do the reflexion in my Rational / Language Processor, but in my Associative Processor. I have off-loaded all this work of memory and reminiscence (see the Aristoteles book by this title) into the Associative Processor. So my Rational / Language Processor is not too overloaded with handling too much memory business. The Associative Processor works simultaneously and in parallel with the Rational / Language Processor. So I don't even need to think consciously about all those many reflexions that I mentioned above, or keep them in my conscious mInd. The Associative Processor does its work, and then re-mInds me, where I have to do some more reflexion. And this works very well.

We find something like this in the Hegelian Reflexion Theory (as I think), but here I do it with a different metaphor and a completely different angle of approach. The philosophers of the olden times had their Zettelkasten (chit box). Hegel was a master of the Zettelkasten. Niklas Luhmann was also a master at this. Then there was Arno Schmidt who was also completely Ver-Zettelt.

<https://www.tagesspiegel.de/gesellschaft/medien/arte-doku-ueber-arno-schmidt-blick-in-den-zettelkasten/9332112.html>

<https://de.wikipedia.org/wiki/Zettelkasten>

<https://www.morgenpost.de/kultur/article205785937/Arno-Schmidt-Ordnung-bringen-in-den-Zettelkasten.html>

<https://www.zvab.com/buch-suchen/titel/arno-schmidt-zettelkasten/>

<https://www.br.de/radio/bayern2/sendungen/radiothema/zettelkasten-zu-zettels-traum-100.html>

<https://das-blaettchen.de/2007/01/gehirntier-isoliert-im-zettelkasten-14462.html>

http://www2.gs.uni-heidelberg.de/kvv/vz_imperia_show_item_pdf.php?vid=958

<http://ds.ub.uni-bielefeld.de/viewer/ppnresolver?id=ZKLuhm>

https://www.deutschlandfunkkultur.de/niklas-luhmann-archiv-der-blick-in-den-zettelkasten-ist.2156.de.html?dram:article_id=445878

<http://ds.ub.uni-bielefeld.de/viewer/ppnresolver?id=ZKLuhm>

<https://www.youtube.com/watch?v=4veq2i3teVk>

<https://www.youtube.com/watch?v=MMo0cU2HUvg>

<https://www.youtube.com/watch?v=XIztPpFqCBw>

<http://zettelkasten.danielluedecke.de/about.php?abs=1>

<https://zettelkasten.de/book/de/>

<https://auratikum.de/blog/von-der-zettelwirtschaft-zum-zettelkasten/>

The Hierarchical Method of Designing a Hypertext Structure

So the Zettelkasten was a very powerful mnemonic tool in those olden times. Until the computer came around. There you have something better than the Zettelkasten, and this is called Hypertext. In a Zettelkasten, things must necessarily be in some sequential order, one Zettel and then the next. In a Hypertext structure, one can order it in a hierarchical manner also. This is also the structure of the Warburg library. See the appendix: "The Hierarchical Structure of the Warburg Library". So when we do Hypertext, we can computerize "The Hierarchical Structure", and then things become much faster. There is only one thing to take great care of: The Hierarchical Structure must be designed correctly, or one will just get lost in Hypertext. Now this is similar to the Business of Objective Programming which I deal with further down. One has to come up with a clean set of Categories, or Patterns of Thinking (just another Morphology), and these Categories must fulfill some very strict requirements:

- 1) They must not intersect, meaning what is in one Category must never be in another Category.
- 2) There must be a Hierarchical Order. So that you can have a Hierarchical Tree of Sub- Categories.
- 3) The Hierarchy and the Category width, meaning that one cannot keep in one's mind more than 10 Categories, better it is to have just 5 or 7. So there is some human memory capacity / economy to heed.

Since all the philosophers could not come up with more than 10 Categories, this shows the limitations of human Category thinking. And it is entirely useless to have many more Categories. Because there is also a logical demand: The Categories must be combinable. This is pretty heavy business, and I will spare that for later, how to combine Categories logically. This is very much like Boolean logic, but when you have xyz-many Categories, this is not two-valued, but exactly so xyz-valued, how many Categories you have. Gotthard Günther had devised something like that: He called it Kontexturen (Contextures). I will deal with this in more depth in the chapter on Gotthard Günther. Kontexturen are what I have called Categories in the above text. Perhaps it is better to drop the term Categories altogether and use Kontexturen, because then there will be no problem of confusion with all those Categories that all those Philosophers had come up with. Since each Philosopher who did some Categorizing, had come up with a different set of Categories, so that there is quite a lot of confusion in Philosophy, what Categories really are. So one should altogether stay clear of this potential philosophical mine field.

"The Hierarchical Structure of the Warburg Library" is something like a blueprint pattern (just another morphae) for building up a Hypertext Database. Aby Warburg had done all the groundwork in the 1920's and 1930's, I have read the most important works that are mentioned there: Ernst Cassirer, Giulio Camillo's *L'idea del teatro*, *The Theater of Memory*, and *Mnemosyne*. (I use a little different spelling than in conventional philosophy, since I believe that the *aeta* in Greek is pronounced like the German *ä*, but there is only one other philosopher whom I know, who has the same interpretation about the pronunciation of *aeta*: Arno Baruzzi).

... And a little personal note. I knew all that literature of Aby Warburg very well. The only problem was that Bazon Brock, my nominal "Doktorvater" had none whatsoever idea what that was. Because Bazon Brock had never done a doctorate. He was, so to say, *Professor Humoris Causa*. And I mean this in all sincerity. Because, as much as I know about this, his post at the University of Wuppertal was paid for by Hubert Burda. Bazon Brock and Burda were close friends, and if you want to have a friendship of Three, there also in there belonged Peter Sloterdijk. This was the friendship structure behind the scenes. I have read an autobiographical book by Peter Sloterdijk, where he mentions exactly this. If I have the time, I will get the proper literature quote. But since I have this in my memory (the *Mnemosyne*) this is enough for now. Back to my doctorate. So I had all the literature and everything, the only problem was that Bazon Brock had no idea whatsoever of all this. Perhaps, if he had talked to Peter Sloterdijk, there could have been a connection. But this was not to happen. So I had my doctorate, so to say, hanging in thin air. Ein Titel ohne Mittel ist auch nix wert. This was 20 years ago in 1999. In those times, the www was still in some infancy, compared to today. And this vital literature was not yet accessible to me.

<http://www.noologie.de/aby.htm>

<http://www.noologie.de/aby.pdf>

https://www.academia.edu/30644838/MNEMONICS_MNEME_AND_MNEMOSYNE._ABY_WARBURG_S_THEORY_OF_MEMORY?auto=download

But I have it now. And it just proves everything that I have done in the last 20 years or so, that I had been on the right track. So, this is better than having it post-humously. I finally had the reassurance that my thinking of the *Mnemosyne*, did exactly what Aby Warburg had done in the 1920's to 1930's. There was just the

unfortunate circumstance that Aby (Abraham) Warburg and Ernst Cassirer were Jews. And so the Nazis were quite successful in eradicating their work from the Cultural Memory of the Deutsche Intelligenzia. And therefore, there was no-one Professor of Philosophy or Cultural History, or anything like that in the Whole of Deutschland, after 1945, who had any idea what Aby Warburg and Ernst Cassirer had concocted. Poor old Deutschland! This was Cultural Amnesia at its best. This was another reason, why my whole doctorate was hovering in thin air. Now I don't complain. It could have been worse, if I had lived around the year 1600 or so. I am pretty sure, that I would have surely shared the same fate as Giordano Bruno. Mind you, the works of Giordano Bruno were at the center of the work of Aby Warburg and the Warburg Institute. It is surely better to be forgotten than to be grilled like so much as a piece of Hamburger on the Grill. (This is just a joke, since the Warburg Institute resided originally in Hamburg). This is a quote from the above:

P. 385

Already in 1936, however, two years after the Kulturwissenschaftliche Bibliothek Warburg had moved from Hamburg to London and re-opened as the Warburg Institute...

P. 392

The design he received was indeed later carved into the lintel of the foyer at Heilwigstrasse 116 in Hamburg.(2)

The Circular Structure is also an Architectonic

And this circular structure is also an Architectonic in the Kantian sense. It is not an Aggregate, and Heidegger had said the same about his S&Z. [S. 182: Die Ganzheit des Strukturganzen ist phänomenal nicht zu erreichen durch ein Zusammenbauen der Elemente.]

It is just a circular Architectonic, which means that there are no primary foundations on which we may build it up in a vertical manner to reach the highest conclusion. In a circular reflexive structure, all the elements are intermeshed and there is no hierarchy of ideas. As one goes around the rosary of the last metaphor, reflexions build up, and they become more and more intermeshed. We can apply a metaphor from Whitehead who talked about the nexus. A nexus has con-nexions, so the con-nexions build up to form a spider web like structure. And a spider web is also not built up from bottom to top, if that metaphor helps us to understand the process of building a spider web.

About meditation

As I have mentioned there is also an element of meditation in this text. I have at many places mentioned that it is necessary to say the Prayer of the Lord, and this is with full intention. Even if one doesn't want or doesn't like to say the Prayer of the Lord, one can use any suitable form of meditation, even breathing in and out a few times and looking out of the window and looking at the clouds in the sky is also suitable. This is an important element in the process of reflexion. Because the reflexion can become a run-away process if one doesn't take care to put a few pauses here and there, to give the brain the chance to do another kind of process than to process information. Since the text of the Project Hagia Sophia is much too large and complicated for one who is reading it the first time, the above metaphors of the Rosary will not apply to first-comers. Because it will take quite a long time to get through the first round. Actually this is my own method how I go about writing my own text. Since I know all the text and its contents I have it all in my memory, I can make the full round of this text in about one hour or two. So this speeds up the process considerably. I write it in (Self-) Reflexion manner. Each further round there comes another layer of reflexion. Once one has done a few rounds of Reflexion one gets "the hang of it". This is a little different from the usual method of doing philosophy, where one has an assignment to do about some specific subject, then one does some literature research, then hopefully writes the paper and hands it in to the authorities, be that a philosophical journal or a professor or a scientific conference.

About self-referential circular thought structures

Therefore it is absolutely hopeless for me to present my work in an abbreviated version on a conference or so. How do you present a circular self-referential structure where everything is connected to anything, and there is neither a beginning nor an end of the thing? To add a little personal experience. I would never be able to write an abstract about my present work as much as Hegel would never have been able to write an abstract about his Phenomenology. It is very unfortunately so that many philosophy students and professors had tried that, and I think, in vain. I remember that once Rüdiger Safranski had said that the Phenomenology was a sort of "Bildungsroman der deutschen Intelligenzia". It seems that this literary genre exists even in the english version which uses the same word. I have no idea how Safranski could have come up with such an idea. Because there is a catch. A novel has to have somewhere, a bit of emotion, otherwise it would not be a novel. So the problem

there is, that the Phenomenology is entirely devoid of emotion. It is pure Geist, and Geist reflexed onto itself for so many rounds of reflexions, so that when you read it, ... then at some time your eyes become glassy, and you have the unquenchable urge to get a few glasses of wine and then take a very long break until maybe some days later, you pick it up again, and try a few more pages. At least that was my experience.

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

Similarly with Heidegger's Sein und Zeit. The structural similarity (which I mean by Morphology, which is all about structural similarities) between the Phenomenology and Sein und Zeit is that they both are entirely self-referential. In S&Z it all revolves around the concepts Sein, Sinn von Sein, Sein des Seienden, Sinn des Seins des Seienden, and then in all possible combinations and permutations he was able to come up with. I am always very impressed when I read this work, how many combinations and permutations he could do. As a computer scientist, I have a very good grasp of the business of combinations and permutations. So I can at least appreciate the enormity of his work. I have not discussed S&Z very much because I have based my work more on his late writing "Was heisst Denken".

So coming back to the Project Hagia Sophia. This is also highly self-referential, but it is also the same time very open, and it has hundreds of links into the www, and the literature. And it has some (tacit) encyclopaedic ambitions. Now having encyclopaedic ambitions is a project that is not very welcome in the academic philosophy of today. Leibniz had been allowed to do this, because the knowledge of humanity in his day was a little less immense than today. But even Leibniz who was probably the last Universalgelehrte of humanity, he complained as director of the library of the Herzog Anton Ulrich von Braunschweig-Lüneburg, Herzog von Wolfenbüttel ... Even Leibniz complained that there were too many books in that library so that he had difficulties to find his way through it.

https://www.hs-augsburg.de/~harsch/germanica/Chronologie/17Jh/Leibniz/lei_bina.html

https://de.wikipedia.org/wiki/Gottfried_Wilhelm_Leibniz

<https://leibniz.uni-goettingen.de/letters/view/1126>

Computer Aided Thinking

Without the Computer it would be entirely impossible to keep track of all those branches and ramifications of this immensely convoluted and interconnected and branching out in Sematic Webs... Thought Structure of the Project Hagia Sophia. I have to make heavy use of the Hypertext, when I want to find something that I have written at some time before. And I can do this only because I am a computer engineer also. Since about 30 years or so, I am used to Hypertext thinking. Of course when one is doing philosophy, this kind of Hypertext thinking also helps you a lot.

Und if you believe me or not. I have to use the Google to find the keywords in my own www archive. For example I have written somewhere about these subjects. But I don't know anymore in what text. So I have to call upon the Google to help me remembering and reminiscing what I had thought some time before. And this may have been 20 years ago:

En-Ar-Chaea site:<http://www.noologie.de>

en-ergeia site:<http://www.noologie.de>

en-ergia site:<http://www.noologie.de>

archae site:<http://www.noologie.de>

chaos site:<http://www.noologie.de>

chthon site:<http://www.noologie.de>

phaidros site:<http://www.noologie.de>

Eidolos site:<http://www.noologie.de>

Eidotes site:<http://www.noologie.de>

idea site:<http://www.noologie.de>

Autobiography

Then this is also a somewhat autobiographic account because it illustrates my "Denkweg" in and around Philosophy. I hope I am presenting something interesting as "food for thought".

About Using German and Greek Keywords

I also like to use the German Keywords or Classical Greek Keywords, since they usually have more Semantic Depth than the (originally Latin) English Keywords. I also write the German and Greek Keywords with the original spelling. So I say Kratylus, and Keraunos, and Kata-Strophae. The aeta in Greek is the sound of the German "ä" and not some crooked thinking like é which is totally unlike the French é. I am sorry to say that because it goes against the Grain of conventional philological spelling rules. But my version is the original one.

The deeper reason for using Classical Greek Keywords is that there is something of a Cognitive Dissonance in the Philosophical Meaning between Latin thinking (or one may call this a not so successful plagiarism) and the original Greek Semantic Webwork of original Greek thinking. Heidegger had enlarged quite a bit on this in his work "Was heisst Denken" (WHD). I will get deeper in this matter in an appropriate chapter further down. The Romans transferred pretty much the whole philosophy and mythology of the Greeks into their own thought system. And so the Roman Gods were just direct translations of their Greek original names, into some Roman Names. Like Zeus -> Jupiter (meaning also of course the Planet Jupiter). Juno -> Hera, Venus (also of course the planet Venus) -> Aphrodite, Mars (also of course the planet Mars) -> Ares. And so on and so on. The whole Pantheon of the Greeks was mirrored faithfully by the Romans,.

Zeus:

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

[https://de.wikipedia.org/wiki/Donnerkeil_\(Mythologie\)](https://de.wikipedia.org/wiki/Donnerkeil_(Mythologie))

[https://en.wikipedia.org/wiki/Jupiter_\(mythology\)](https://en.wikipedia.org/wiki/Jupiter_(mythology))

<http://www.zeno.org/DamenConvLex-1834/A/Zeus,+r%C3%B6misch+Jupiter>

<https://mythology.wikia.org/wiki/Zeus>

https://archive.org/stream/HeliosUndKeraunosSarasin1924/Helios%20und%20Keraunos-Sarasin-1924_djvu.txt

<https://www.theoi.com/Olympios/Zeus.html>

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

Something about Zeus by Spengler:

<https://books.google.de/books?id=HZMPDQAAQBAJ&pg=PA412&lpg=PA412&dq=Zeus+Jupiter+Keraunos&source=bl&ots=S85pkQRxvK&sig=ACfU3U3MVNBf7e3c4NSs4CjqQVwDk7BJYA&hl=de&sa=X&ved=2ahUKEwjv85z5jOviAhVFLFAKHUCwDv0Q6AEwAXoECBgQAQ#v=onepage&q=Zeus%20Jupiter%20Keraunos&f=false>

Hera:

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

<https://greekgodsandgoddesses.net/goddesses/hera/>

<https://www.theoi.com/Olympios/Hera.html>

Aphrodite:

<https://www.theoi.com/Olympios/Aphrodite.html>

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

Ares:

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

<https://www.ancient.eu/Ares/>

<https://godofwar.fandom.com/wiki/Ares>

Das Leitmotiv der Noologie: Der Maelstroem oder Der Tanzende Stern

Since I am copying this text from a German Version, for the time being, I have to leave it in German. As the translation always takes some time. And when I do a more complete English version of this, I will translate it. I include a link to the Leitmotiv Bild of Noology and also my present Morphology. And I also rather like to use the original Greek Keywords: Ikonos, Ikone, Icon.

<http://www.noologie.de/noo-pics/vortex.jpg>

So I am switching tracks to German:

Da ein Bild im internen MS-Word Format einen ungeheuren Platzbedarf hat, der die Datei gleich um einige Megabytes aufbläst und den wertvollen Arbeitsspeicher überlastet, gebe ich hier nur die Links zu den Bildern. Das Original-Bild ist hier: Es ist der Maelstroem (nach Hamlet's Mill) bzw. "Der Tanzende Stern" nach

Nietzsche. Der Tanzende Stern als bildliche Darstellung ist sozusagen der Leitstern des Noologie-Projekts, und genauso für das jetzige Projekt der Hagia Sophia. Und da wir dieses Bild auch auf viele verschiedenen Weisen interpretieren können, ist es auch das Kosmogonische Ei, das Ei der Nyx, das in den Orphischen Hymnen dargestellt wird. Ich spreche hier auch von dem "Kosmogonischen Eros". Siehe dazu die entsprechenden Stellen auf der Noologie:

Nyx, die Nacht, Thanatos, der Tod, und Laetae, das Vergessen.

http://www.noologie.de/faust.htm#_Toc515835312

Der Kampf gegen den Sog der Zeit

http://www.noologie.de/faust.htm#_Toc515835313

Dann noch ein paar Zitate aus der Literatur:

S.a. Klages (1981, III, 353-498): "Vom kosmogonischen Eros"; (Hesiodos 1978: 29, 30)

S.a. Gumilev (1990: 346-353, 355). Bei Bachofen (1925: 301-422) ist das Thema des *Oknos* eine Darstellung, wie die Antike die notwendige Komplementarität von *Physis* (Natur-Schöpfung) und *Lysis* (Auflösung) deutlich machte. Daher wurde *Eros* auch der *lysimelaes* (gliederlösende) genannt (Hesiodos 1978: 16, 29, 30, 53: ln. 121).

XXXXXXXXXXXXXXXXXXXX

PART I: The Extra-Verbal World

The Extra-Verbal World of the Performative and Dance-Traditions and the Japanese Shinto in The Noh-Theater

This is the world of Extra-verbal Analysis.

Vorwort zu Die Non-Verbale Welt der Performativen Tanz-Traditionen

Dies ist das Vorwort für Teil I, das ist das Projekt der Extra-Verbalen Traditionen. In diesem Teil ist das Verbale eigentlich nur Begleit-Text, weil es sich wesentlich um Extra-verbales Material handelt. Hier ist das Haupt-Thema das Multi-Mediale, die Videos. Ein Video sagt mehr als 10.000 Worte, um einmal das alte Sprichwort etwas zu erweitern. Hier haben wir eine Kulturmorphologische Untersuchung, ausgehend von den Arbeiten von Pater Thomas Immoos, an der Sophia-Universität Tokyo, und Pater Cyrill von Korvin-Krasinski OSB vom Kloster Maria Laach. "Trina Mundi Machina". Weiterhin basiert es auf der Erweiterung des Werks von Thomas Immoos, die Festschrift "Gold im Wachs".

Diese Untersuchung bearbeitet, ausgehend von den japanischen Traditionen und anderen Kulturen vor allem die Elemente, die sich einer Verbalisierung entziehen. Diese nenne ich die **Extra-Verbalen Aspekte** einer Tradition. Hier geht es vor allem um die Bedeutung des Tanzes in religiösen Settings. Die Arbeiten von Pater Immoos allgemein im Kulturwissenschaftlichen Bereich und zu dem Noh-Theater insbesondere dienen als Ausgangspunkt. Dies wird weiter vertieft auf kulturelle Vergleiche mit den antiken Tanz-Traditionen und von anderen Kulturen. Um diese Elemente zu erfassen, basiert diese Arbeit wesentlich auf neueren Video-Aufnahmen, die die **performativen und extra-verbalen Aspekte** besonders deutlich machen, und daher ist dieses Projekt wesentlich **multi-medial**. Die **Kulturmorphologische Methode** wurde von mir in meiner Dissertation entwickelt:

"Design Und Zeit: Kultur Im Spannungsfeld von Entropie, Transmission und Gestaltung"

<http://elpub.bib.uni-wuppertal.de/edocs/dokumente/fb05/diss1999/goppold/>

<http://www.noologie.de/desn.htm>

<http://www.noologie.de/desn23.htm>

Dort wurden die Themen der extra-verbalen kulturellen Tradition schon allgemein und theoretisch behandelt. Ebenso wurden dort die Grundlagen der Kulturmorphologie formuliert.

<http://www.noologie.de/desn09.htm>

<http://www.noologie.de/desn16.htm>

<http://www.noologie.de/desn17.htm>

<http://www.noologie.de/desn23.htm>

<http://www.noologie.de/desn24.htm>

<http://www.noologie.de/desn24.htm#Heading129>

<http://www.noologie.de/desn24.htm#Heading130>

The Morphology and Meta-Morphology of Pre-historic languages

I will explain now some more about the Morphology and Meta-Morphology of Pre-historic languages and specifically of the Ancient (Archaic) Greek language. By this I mean the language(s) that were in existence in the lands of Grecia Major, around 800-900 BCE, in the works of Homer, and around 600 BCE in the works of Hesiodos. And there is quite some subtle difference from the standard Koinae of Classical Greek of the Hellenistic Aera, which was formed at the Library of Alexandria. There was the first school of linguistic studies, and also about the standardization of the Greek language and this became the Koinae.

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

Hesiod (/ˈhiːsiəd, ˈhesiəd/;^[1] Greek: Ἡσίοδος *Hēsíodos*) was a Greek poet generally thought by scholars to have been active between 750 and 650 BC, around the same time as Homer.^{[2][3]} He is generally regarded as the first written poet in the Western tradition to regard himself as an individual persona with an active role to play in his subject.^[4] Ancient authors credited Hesiod and Homer with establishing Greek religious customs.^[5] Modern scholars refer to him as a major

source on Greek mythology, farming techniques, early economic thought (he is sometimes considered history's first economist),^[6] archaic Greek astronomy and ancient time-keeping.

...

It is probable that Hesiod wrote his poems down, or dictated them, rather than passed them on orally, as rhapsodes did—otherwise the pronounced personality that now emerges from the poems would surely have been diluted through oral transmission from one rhapsode to another. Pausanias asserted that Boeotians showed him an old tablet made of lead on which the *Works* were engraved.^[16] If he did write or dictate, it was perhaps as an aid to memory or because he lacked confidence in his ability to produce poems extempore, as trained rhapsodes could do. It certainly wasn't in a quest for immortal fame since poets in his era had probably no such notions for themselves. However, some scholars suspect the presence of large-scale changes in the text and attribute this to oral transmission.^[17] Possibly he composed his verses during idle times on the farm, in the spring before the May harvest or the dead of winter.^[12]

The personality behind the poems is unsuited to the kind of "aristocratic withdrawal" typical of a rhapsode but is instead "argumentative, suspicious, ironically humorous, frugal, fond of proverbs, wary of women."^[18] He was in fact a misogynist of the same calibre as the later poet Semonides.^[19] He resembles Solon in his preoccupation with issues of good versus evil and "how a just and all-powerful god can allow the unjust to flourish in this life". He recalls Aristophanes in his rejection of the idealised hero of epic literature in favour of an idealised view of the farmer.^[20] Yet the fact that he could eulogise kings in *Theogony* (80 ff., 430, 434) and denounce them as corrupt in *Works and Days* suggests that he could resemble whichever audience he composed for.^[21]

...

Hesiod certainly predates the lyric and elegiac poets whose work has come down to the modern era.^[citation needed] Imitations of his work have been observed

in Alcaeus, Epimenides, Mimnermus, Semonides, Tyrtaeus and Archilochus, from which it has been inferred that the latest possible date for him is about 650 BC.

An upper limit of 750 BC is indicated by a number of considerations, such as the probability that his work was written down, the fact that he mentions a sanctuary at Delphi that was of little national significance before c. 750 BC (*Theogony* 499), and that he lists rivers that flow into the Euxine, a region explored and developed by Greek colonists beginning in the 8th century BC. (*Theogony* 337–45).^[24]

Hesiod mentions a poetry contest at Chalcis in Euboea where the sons of one Amphidamas awarded him a tripod (*Works and Days* 654–662). Plutarch identified this Amphidamas with the hero of the Lelantine War between Chalcis and Eretria and he concluded that the passage must be an interpolation into Hesiod's original work, assuming that the Lelantine War was too late for Hesiod. Modern scholars have accepted his identification of Amphidamas but disagreed with his conclusion. The date of the war is not known precisely but estimates placing it around 730–705 BC, fit the estimated chronology for Hesiod. In that case, the tripod that Hesiod won might have been awarded for his rendition of *Theogony*, a poem that seems to presuppose the kind of aristocratic audience he would have met at Chalcis.^[25]

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

Koine Greek (UK: /ˈkɔɪniː/,^[1] US: /kɔɪˈneɪ, ˈkɔɪneɪ, kiːˈniː/),^{[2][3]} also known as **Alexandrian dialect**, **common Attic**, **Hellenistic** or **Biblical Greek**, was the common supra-regional form of Greek spoken and written during the Hellenistic period, the Roman Empire, and the early Byzantine Empire, or late antiquity.^[citation needed] It evolved from the spread of Greek following the conquests of Alexander the Great in the fourth century BC, and served as the *lingua franca* of much of the Mediterranean region and the Middle East during the following centuries. It was based mainly on Attic and related Ionic speech forms, with various admixtures brought about through dialect levelling with other varieties.^[4]

Koine Greek included styles ranging from more conservative literary forms to the spoken vernaculars of the time.^[5] As the dominant language of the Byzantine Empire, it developed further into Medieval Greek, which then turned into Modern Greek.^[6]

Literary Koine was the medium of much of post-classical Greek literary and scholarly writing, such as the works of [Plutarch](#) and [Polybius](#).^[4] Koine is also the language of the Christian [New Testament](#), of the [Septuagint](#) (the 3rd-century BC Greek translation of the [Hebrew Bible](#)), and of most early Christian theological writing by the [Church Fathers](#). In this context, Koine Greek is also known as "Biblical", "New Testament", "ecclesiastical" or "patristic" Greek.^[7] The Roman Emperor [Marcus Aurelius](#) also wrote his private thoughts in Koine Greek in a work that is now known as *The Meditations*.^[8] It continues to be used as the liturgical language of services in the [Greek Orthodox Church](#).^[9]

...

The English-language name *Koine* derives from the Koine Greek term ἡ κοινὴ διάλεκτος *he koinḗ diálektos*, "the common dialect". The Greek word *koinē* (κοινή) itself means "common". The word is pronounced /kɔɪˈneɪ/, /ˈkɔɪneɪ/ or /kiːˈniː/ in US English and /ˈkɔɪniː/ in UK English. The pronunciation of the word in Koine itself gradually changed from [koinéː] (close to the [Classical Attic](#) pronunciation [koinéː]) to [kyˈni] (close to the Modern Greek [ciˈni]). In Greek, the language has been referred to as Ελληνιστική Κοινή, "Hellenistic Koinḗ", in the sense of "Hellenistic [supraregional language](#)").^[citation needed]

Ancient scholars used the term *koinē* in several different senses. Scholars such as [Apollonius Dyscolus](#) (second century AD) and [Aelius Herodianus](#) (second century AD) maintained the term *Koine* to refer to the [Proto-Greek language](#), while others used it to refer to any vernacular form of Greek speech which differed somewhat from the literary language.^[10]

When Koine Greek became a language of literature by the first century BC, some people distinguished two forms: written as the literary post-classical form (which should not be confused with [Atticism](#)), and vernacular as the day-to-day [vernacular](#).^[10] Others chose to refer to Koine as "the dialect of [Alexandria](#)" or "Alexandrian dialect" (ἡ Ἀλεξανδρέων διάλεκτος), or even the universal dialect of its time.^[citation needed] Modern classicists have often used the former sense.

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

Before the standardization in the Koinae there existed many Greek dialects, and we don't know very much how they differed from each other. We have some accounts of the different music modes, the [Dorian](#), [Phrygian](#), [Lydian](#), etc. ...

And so we can assume that there were also different language modes among the many tribes that made up the population of ancient and pre-historic Greece. Greece was a hodgepodge of quite a few different tribes, who were at some time called the Aryans, Dorians, Ionians, Pelasgians, Cadmeans, and then many many more. The wikipedia makes a very long list of them. And one can safely assume that there were as many different dialects as there were tribes.

[Here is a little humoristic interjection about the tribal language structure of Germany, before it became the Deutsches Kaiser-Reich and had some language standardization. The tribal language structure was very rich in Germany of the olden times. There was (Ost-) Frisian (of the Otto-Waalkes fame), Hamburgensian, Saxonian (the worst German dialect that I know of), Prussian, Frankian (Frännnggiszzsch, it is the soft "zzzsch" and not the hard one. This is the usual pronunciation, around Nuremberg and Bayreuth and Hof), Allemanian (around the area of the South-West, Badde Badde or so), Schwäbbisch, the dialect of the Schwobbe, and then Stuttgarterian, a sub-dialect of Schwäbbisch, which the poor Hägggele could never get rid of, even when he was a professor of philosophy in Berlin. Then there was: Lower Bavarian and Upper Bavarian, Tyrolean, South Tyrolean, Hutterer'ian, Mennonitian, Amishian, and then some more. Amishian is the most un-understandable dialect since it hasn't changed at all in about 200 years or so.

My favorite joke about this goes like this: A Northern Bavarian goes to the München Hauptbahnhof, and he wants to buy a ticket to the city of Hof. Asks the clerk: Bloss Hi? Sackra says the Northern Bavarian, wohi' soll i' denn blos'n? I don't know who came up with this joke and it may very well have been the Herr Karl Valentin "höchstpersönlichenselbst".

Schwabenwitze Top 10:

Was bekommt man in Schwaben, wenn man eine Schorle bestellt? Ein Glas halb Sprudelwasser und halb Leitungswasser.

Wieso kann ein Schwabe eine Speisekarte in jeder Sprache der Welt lesen? Weil er nur die Preise liest.

Wie nennt man bei den Schwaben einen attraktiven und sympathischen Mann? Tourist.

Anpfiff eines Fußballspiels im Schwabenland: Der Schiedsrichter wirft die Münze in die Luft. Es gab 15 Verletzte.

Was heißt Orgasmus auf Schwäbisch? Sodele.

Was ist das Schönste am Hauptbahnhof in Stuttgart? Der Schnellzug nach Baden.

Wieso tragen schwäbische Frauen keinen Tanga? Weil Sie die Tangas später nicht mehr als Putzlappen nutzen können.

Wer hat letztens den schwäbischen Schönheits-Wettbewerb gewonnen? Weder Keine noch Keiner.

Was verbindet Baden mit Württemberg? Der Bindestrich.

Schwäbisch ist die natürlichste Art der Verhütung.

Wieso bauen die Schwaben eine Schule auf dem Berg? Damit sie auch mal auf eine höhere Schule gehen können.

Mehr Witze auf <https://www.deinemutterwitze.com/>

]

So we now do a little detour in the ancient Greek music modes because they also illustrate the different modes of ancient Greek dialects.

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

The **music of ancient Greece** was almost universally present in ancient Greek society, from marriages, funerals, and religious ceremonies to theatre, folk music, and the ballad-like reciting of epic poetry. It thus played an integral role in the lives of ancient Greeks. There are significant fragments of actual Greek musical notation^{[1][2]} as well as many literary references to ancient Greek music, such that some things can be known—or reasonably surmised—about what the music sounded like, the general role of music in society, the economics of music, the importance of a professional caste of musicians, etc. Even archaeological remains reveal an abundance of depictions on ceramics, for example, of music being performed.

The word *music* comes from the *Muses*, the daughters of *Zeus* and patron goddesses of creative and intellectual endeavours.

Concerning the origin of music and musical instruments: the history of music in ancient Greece is so closely interwoven with Greek mythology and legend that it is often difficult to surmise what is historically true and what is myth. The music and music theory of ancient Greece laid the foundation for western music and western music theory, as it would go on to influence the ancient Romans, the early christian church and the medieval composers.^[3] Specifically the teachings of the Pythagoreans, Ptolemy, Philodemus, Aristoxenus, Aristides, and Plato compile most of our understanding of ancient Greek music theory, musical systems, and musical ethos.

The study of music in ancient Greece was included in the curriculum of great philosophers, Pythagoras in particular believed that music was delegated to the same mathematical laws of harmony as the mechanics of the cosmos, evolving into an idea known as the *music of the spheres*.^[4] The Pythagoreans focused on the mathematics and the acoustical science of sound and music. They developed tuning systems and harmonic principles that focused on simple integers and ratios, laying a foundation for acoustic science; however, this was not the only school of thought in ancient Greece.^[5] Aristoxenus, who wrote a number of musicological treatises, for example, studied music with a more empirical tendency. Aristoxenus believed that intervals should be judged by ear instead of mathematical ratios^[6], though Aristoxenus was influenced by Pythagoras and used mathematic terminology and measurements in his research.

...

Playing what "sounded good" violated the established *ethos* of modes that the Greeks had developed by the time of Plato: a complex system of relating certain emotional and spiritual characteristics to certain modes (scales). The names for the various modes derived from the names of Greek tribes and peoples, the temperament and emotions of which were said to be characterized by the unique sound of each mode. Thus, Dorian modes were "harsh", Phrygian modes "sensual", and so forth. In his *Republic*,^[44] Plato talks about the proper use of various modes, the *Dorian*, *Phrygian*, *Lydian*, etc. It is difficult for the modern listener to relate to that concept of *ethos* in music except by comparing our own perceptions that a minor scale is used for melancholy and a major scale for virtually everything else, from happy to heroic music. (Today, one might look at the system of scales known as *ragas* in India for a better comparison,^[original research?] a system that prescribes certain scales for the morning, others for the evening, and so on.)

The sounds of scales vary depending on the placement of [tones](#). Modern Western scales use the placement of whole tones, such as C to D on a modern piano keyboard, and half tones, such as C to C-sharp, but not quarter-tones ("in the cracks" on a modern keyboard) at all. This limit on tone types creates relatively few kinds of scales in modern Western music compared to that of the Greeks, who used the placement of whole-tones, half-tones, and even quarter-tones (or still smaller intervals) to develop a large repertoire of scales, each with a unique *ethos*. The Greek concepts of scales (including the names) found its way into later Roman music and then the European Middle Ages to the extent that one can find references to, for example, a "Lydian [church mode](#)", although name is simply a historical reference with no relationship to the original Greek sound or *ethos*.

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

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

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

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

The **musical system of ancient Greece** evolved over a period of more than 500 years from simple [scales](#) of tetrachords, or divisions of the [perfect fourth](#), to *The Perfect Immutable System*, encompassing a span of fifteen pitch keys (see *tono*/below) (Chalmers 1993, chapt. 6, p. 99)

Any discussion of ancient Greek music, theoretical, philosophical or aesthetic, is fraught with two problems: there are few examples of written music, and there are many, sometimes fragmentary, theoretical and philosophical accounts. This article provides an overview that includes examples of different kinds of classification while also trying to show the broader form evolving from the simple tetrachord to the system as a whole.

Getting back the the ancient Greek tribes:

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

The **ancient Greek tribes** (Ancient Greek: Ἑλλήνων ἔθνη) [AG: Hellenon ethnae] were groups of Greek-speaking populations living in Greece, Cyprus, and the various [Greek colonies](#). They were primarily divided by geographic, dialectal, political, and cultural criteria, as well as distinct traditions in [mythology](#) and [religion](#). Some groups were of mixed origin, forming a [syncretic](#) culture through absorption and assimilation of [previous](#) and neighboring populations into the Greek language and customs. Greek word for tribe was *Phylē* (sing.) and *Phylai* (pl.), the tribe was further subdivided in Demes (sing. *Demos*, pl. *Demoi*) roughly matching to a [clan](#).

With the dominion of land passing on from one tribe to the other, cultural exchange through art and trade, and frequent alliances toward common goals, the ethnic character of the different tribes had become primarily political by the dawn of the [Hellenistic period](#). The [Roman conquest of Greece](#), the subsequent division of the [Roman Empire](#) into [Greek East](#) and [Latin West](#), as well as the advent of [Christianity](#), molded the common ethnic and political Greek identity once and for all to the subjects of the [Greek world](#) by the 3rd century AD.

The Morphology and Meta-Morphosis of Ancient Indo-Aryan language

I refer to this chapter from my dissertation "Design und Zeit". This is an extract from the text.

<http://www.noologie.de/desn24.htm>

I am here doing something like the Morphology and Meta-Morphosis of Ancient languages. And this is entirely outside of conventional linguistics and philology. I have to explain why I have a strong reason for doing so. To explain this, I will give a little background information about the science of the Indo-European or Indo-Aryan language structure. The heyday of this science was the 19th century. The Britishers had occupied India as their crown colony, and they were making a lot of money from that colony. And it was really a lot, since most of the wealth of the British Empire came from India. See the Kohinoor Diamond which is the most precious crown jewel of the British queen and kings. Kohinoor means Mountain of Light...

<https://en.wikipedia.org/wiki/Koh-i-Noor>

The **Koh-i-Noor** (/ˌkoʊˈnuər/),[8] also spelt **Kohinoor** and **Koh-i-Nur**, is one of the [largest cut diamonds](#) in the world, weighing 105.6 carats (21.12 g),[a] and part of the [British Crown Jewels](#).

Probably mined in [Kollur Mine](#), [India](#), there is no record of its original weight, but the earliest well-attested weight is 186 old carats (191 [metric carats](#) or 38.2 g). Koh-i-Noor is [Hindi-Urdu](#) and [Persian](#) for "Mountain of Light";[9] it has been known by this name since the

18th century. It changed hands between various factions in south and west Asia, until being ceded to [Queen Victoria](#) after the [British annexation](#) of the [Punjab](#) in 1849.

Originally, the stone was of a similar cut to other [Mughal era](#) diamonds like [Darya-i-Noor](#) which are now in the [Iranian Crown Jewels](#). In 1851, it went on display at the [Great Exhibition](#) in London, but the lacklustre cut failed to impress viewers. [Prince Albert](#), husband of Queen Victoria, ordered it to be re-cut as an oval brilliant by [Coster Diamonds](#). By modern standards, the [culet](#) is unusually broad, giving the impression of a black hole when the stone is viewed head-on; it is nevertheless regarded by [gemmologists](#) as "full of life".^[10]

Because its history involves a great deal of fighting between men, the Koh-i-Noor acquired a reputation within the [British royal family](#) for bringing bad luck to any man who wears it. Since arriving in the UK, it has only been worn by female members of the family.^[11] Victoria wore the stone in a brooch and a circlet. After she died in 1901, it was set in the [Crown of Queen Alexandra](#), wife of [Edward VII](#). It was transferred to the [Crown of Queen Mary](#) in 1911, and finally to the [crown of Queen Elizabeth](#) in 1937 for her coronation as Queen consort.

Today, the diamond is on public display in the [Jewel House](#) at the [Tower of London](#), where it is seen by millions of visitors each year. The governments of India and Pakistan have both claimed ownership of the Koh-i-Noor and demanded its return since the two countries gained independence from the UK in 1947. The British government insists the gem was obtained legally under the terms of the [Last Treaty of Lahore](#) and has rejected the claims.

But besides extracting wealth from India... the Britishers also did some studies of Indian lore and mythologies, and some of them also studied Sanskrit, the ancient language of (North) India. North India was under strong Aryan influence, perhaps because of an Aryan people that had migrated there, but the historical science is divided on this issue. Some believe it was a hostile invasion and the Vedas give us a lot of fierce battles, between presumably the Aryans and the Dravidians, the Autochthonic people of India. Other Pre-Historians believe it was peaceful diffusion. Which I don't believe at all. War is war, as I have spelled that out deeply enough. Since practically nothing at all is there in terms of available records, there will never be a history of Aryan India. And the historians may try as they will. It is all in vain. What is undeniable is that the Ancient Persians, who were the Achaemenids, called themselves the Aryans. And they were of the same ethnic or even racial stock as the Indian Vedic Brahmins. This was explicated in the works of Otto Günther von Wesendonck. (I don't know whether he was a relative of the Herr Wesendonk of Wagner fame). The mythologies of the Ancient Indians and the Persians were quite similar, and their languages also. The problem was only that the Islamic invasion of Persia had tended to plough under all that ancient lore. One thing stands out particularly: The use of the magic potion Soma (Skt) or Haoma (Persian). This is very well known in the Vedas, but it was also known in ancient Persia. The Indian South had quite a different style, because of the Dravidian autochthonic population which the Aryans could not displace. But this is another story.

https://de.wikipedia.org/wiki/Otto_G%C3%BCnther_von_Wesendonk

1908 trat er in den auswärtigen Dienst ein. Im April 1914 sperrte die [Regierung](#) von [Woodrow Wilson](#) [Har Dayal](#) wegen Verbreitens von anarchistischer Literatur ein; Dayal floh nach Berlin und wurde von Wesendonk für *Das Indische Unabhängigkeitskomitee*, dem [Mangal Singh Prabhakar Bahadur](#) (1874–1892), der [Maharaja](#) von [Alwar](#) in Berlin vorsah, angeworben. Im Ersten Weltkrieg war Wesendonk Orientalist bei der [Nachrichtenstelle für den Orient](#), welche von [Max von Oppenheim](#) geleitet wurde. Am Schauplatz des [Great Game](#) im Grenzgebiet des [Zarenreiches](#) mit [Britisch-Indien](#) propagierte Otto Günther von Wesendonk den [Aufstand](#) gegen die britische [Kolonialmacht](#).^[1]

Im Ersten Weltkrieg strebte auch Transkaukasien mit Krieg aus dem [osmanischen Reich](#) nach Unabhängigkeit. Wesendonk war 1918 am Generalkonsulat des Deutschen Reichs in [Tiflis](#) akkreditiert. Am 28. April 1918, drei Tage nach dem Fall von [Kars](#), bekundete [Mehmet Vehib Kaçı](#) gegenüber der separatistischen Regierung in Tiflis, dass seine Regierung die *Transkaukasische Republik* anerkennt. Der Außenminister der [Demokratischen Republik Georgien](#), der [Menschewik Akaky Chkhenkelis](#) (1874–1959), fragte nach einer Delegation der osmanischen Regierung zu Friedensverhandlungen. Die osmanische Regierung von [Halil Kut](#) entsandte den Justizminister nach [Batumi](#) wo am 11. Mai 1918 die Konferenz begann.^[2] Neben [Friedrich-Werner Graf von der Schulenburg](#), früherer stellvertretender Konsul in Tiflis nahm auch Otto Günther von Wesendonk als Berater für kaukasische Fragen als Beobachter an dieser Friedenskonferenz teil.^[3]

Er war seit 1904 Mitglied des Corps Borussia Bonn.^[4]

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

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

The important quote is this:

I am Darius the great king, king of kings, king of countries containing all kinds of men, king in this great earth far and wide, son of Hystaspes, an Achaemenid, a Persian, son of a Persian, an Aryan, having Aryan lineage.

The **tomb of Darius the Great** (Darius I) is one of the four tombs of **Achaemenid** kings at the historical site of **Naqsh-e Rostam** located about 12 km northwest of **Persepolis, Iran**. They are all at a considerable height above the ground.

The full inscription is:

A great god is Ahuramazda, who created this earth, who created yonder sky, who created man, who created happiness for man, who made Darius king, one king of many, one lord of many.

I am Darius the great king, king of kings, king of countries containing all kinds of men, king in this great earth far and wide, son of Hystaspes, an Achaemenid, a Persian, son of a Persian, an Aryan, having Aryan lineage.

King Darius says: By the favor of Ahuramazda these are the countries which I seized outside of Persia; I ruled over them; they bore tribute to me; they did what was said to them by me; they held my law firmly; Media, Elam, Parthia, Aria, Bactria, Sogdia, Chorasmia, Drangiana, Arachosia, Sattagydia, Gandara [Gadâra], India [Hiduš], the haoma-drinking Scythians, the Scythians with pointed caps, Babylonia, Assyria, Arabia, Egypt, Armenia, Cappadocia, Lydia, the Greeks (Yauna), the Scythians across the sea (Sakâ), Thrace, the petasos-wearing Greeks [Yaunâ], the Libyans, the Nubians, the men of Maka and the Carians.

King Darius says: Ahuramazda, when he saw this earth in commotion, thereafter bestowed it upon me, made me king; I am king. By the favor of Ahuramazda I put it down in its place; what I said to them, that they did, as was my desire.

If now you shall think that "How many are the countries which King Darius held?" look at the sculptures [of those] who bear the throne, then shall you know, then shall it become known to you: the spear of a Persian man has gone forth far; then shall it become known to you: a Persian man has delivered battle far indeed from Persia.

Darius the King says: This which has been done, all that by the will of Ahuramazda I did. Ahuramazda bore me aid, until I did the work. May Ahuramazda protect me from harm, and my royal house, and this land: this I pray of Ahuramazda, this may Ahuramazda give to me!

O man, that which is the command of Ahuramazda, let this not seem repugnant to you; do not leave the right path; do not rise in rebellion!

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

Sanskrit (/ˈsənskrɪt/; Sanskrit: romanized: *saṃskṛtam*, IPA: [ˈsə̃skr̩t̪əm] (listen)) is a language of **ancient India** with a 3,500 year history.^{[5][6][7]} It is the primary **liturgical language** of **Hinduism** and the predominant language of most works of **Hindu philosophy** as well as some of the principal texts of **Buddhism** and **Jainism**. Sanskrit, in its variants and numerous dialects, was the *lingua franca* of **ancient and medieval India**.^{[8][9][10]} In the early 1st millennium CE, along with **Buddhism** and **Hinduism**, Sanskrit migrated to **Southeast Asia**,^[11] parts of **East Asia**^[12] and **Central Asia**,^[13] emerging as a language of **high culture** and of local ruling elites in these regions.^{[14][15]}

Sanskrit is an **Old Indo-Aryan language**.^[5] As one of the oldest documented members of the Indo-European family of languages,^{[16][note 1][note 2]} Sanskrit holds a prominent position in **Indo-European studies**.^[19] It is related to Greek and Latin,^[5] as well as **Hittite**, **Luwian**, **Old Avestan** and many other extinct languages with historical significance to Europe, West Asia, Central Asia, and South Asia. It traces its linguistic ancestry to the **Proto-Indo-Aryan language**, **Proto-Indo-Iranian** and the **Proto-Indo-European languages**.^[20]

Sanskrit is traceable to the **2nd millennium BCE** in a form known as **Vedic Sanskrit**, with the ***Rigveda*** as the earliest known composition. A more refined and standardized grammatical form called **Classical Sanskrit** emerged in the mid-1st millennium BCE with the ***Aṣṭādhyāyī*** treatise

of Pāṇini.[5] Sanskrit, though not necessarily Classical Sanskrit, is the root language of many Prakrit languages.[21] Examples include numerous, modern, North Indian, subcontinental daughter languages such as Hindi, Marathi, Bengali, Punjabi and Nepali.[22][23][24] The body of Sanskrit literature encompasses a rich tradition of philosophical and religious texts, as well as poetry, music, drama, scientific, technical and other texts. In the ancient era, Sanskrit compositions were orally transmitted by methods of memorisation of exceptional complexity, rigour and fidelity.[25][26] The earliest known inscriptions in Sanskrit are from the 1st-century BCE, such as the few discovered in Ayodhya and Ghosundi-Hathibada (Chittorgarh).[27][note 3] Sanskrit texts dated to the 1st millennium CE were written in the Brahmi script, the Nāgarī script, the historic South Indian scripts and their derivative scripts.[31][32][33] Sanskrit is one of the 22 languages listed in the Eighth Schedule of the Constitution of India. It continues to be widely used as a ceremonial and ritual language in Hinduism and some Buddhist practices such as hymns and chants.

The Semantic Webworks of the the Indo-Aryan or Indo-European Language Group

I have written a long chapter on the semantic webworks of the the Indo-Aryan or Indo-European language group. This would be too much for the present text. So I just give the link to it and some explanation. It has to do with deep sub-structures of language as it was employed in the work of the Aoidoi, Rishis and Vates, the singers and seers of pre-historic antiquity. Before writing was invented, people had to keep all the material that was worth preserving in their very memories. As I said at some other place, the Australian Aborigines were the last people of humanity who depended solely and exclusively on their memories to preserve and carry on that valuable material of culture, which I also called in my dissertation the Cultural Memory System, the CMS. Design Und Zeit: Kultur Im Spannungsfeld Von Entropie, Transmission, Und Gestaltung. Here are some chapters where I do a little deep diving into the Cultural Memory System.

<http://www.noologie.de/ag-dis.pdf>
<http://www.noologie.de/desn18.htm>
<http://www.noologie.de/desn19.htm>
<http://www.noologie.de/desn24.htm>

And this was the same in the ancient Greek culture before writing. And the prime example of pre-writing memory systems are the works of Homer. I interpret them in quite a different way than conventional (linguistic and philological) language work. I call this the Aoidē memory system. And in the following passage is a reconstruction of exactly that: The Aoidē memory system.

Of Phonosemantics and Fuzzy Categorization

http://www.noologie.de/diadenk.htm#_Toc512641901

I have also done some more work on: The Morphology and Meta-Morphology of Ancient Greek language.

In the chapter about: Homer and the Amazones, the Women Warriors.

It is very difficult to tear out a chapter like that and transport it into a quite different context. So I must leave it as it is. The following chapter is just an introduction to the pretty large work done in:

http://www.noologie.de/diadenk.htm#_Toc512641901

"Of Phonosemantics and Fuzzy Categorization"

Extract from "Design und Zeit" 18.2. The Aoidē-Hypothesis:

Information technologies of advanced oral tradition.

I have written something about the Meta-Morphology of the pre-historic Aoidē thought system in my dissertation. This chapter is a copy of the work from:

<http://www.noologie.de/desn24.htm>

Neuro-xyz, epics, trance, and neuronal patterns in the brain hemispheres

An important aspect of the methods and arts (CMA) that the Cultural Memory Bearers (CMBs) of the oral traditions used, is the issue of *epic trance*. In present neuro-science research, this is formulated as a question of self-stabilizing neuronal homeostatic patterns that are evoked by reciting and listening to metered poetry. It has been treated in a paper by Turner and Pöppel. [535] In their paper, Turner and Pöppel make a strong case for the effects of metered poetry on the development of a wholesome, whole-brained usage of the mind. Metered poetry has the capability of inducing the brain to a mode of functioning that, according to their hypothesis, is actually of a higher quality than the free-form prosaic mode of thinking that has become the norm in script based civilization. We thus have an indication that the epic poetry induces mental states and

modes of functioning that are today loosely called "trance". This is often associated with the more prophetic aspects of *aoidoi*. In the Indian Vedic tradition, we find the *rishis*, whose task was predominantly that of seers and prophets. It also gives us an opportunity to reconsider the tradeoffs humanity has bought into by adopting writing, occasion for a reconsideration of the inherent drawbacks of this powerful civilizational instrument. Platon also issues a stern warning about the use of script in *Phaidros* (274c - 276e[536]).

Pöppel and Turner write:

(p.75): Human society itself can be profoundly changed by the development of new ways of using the brain. Illustrative are the enormous socio-cultural consequences of the invention of the written word. In a sense, reading is a sort of new synthetic instinct, input that is reflexively transformed into a program, crystallized into neural hardware, and incorporated as cultural loop into the human nervous circuit. This "new instinct" in turn profoundly changes the environment within which young human brains are programmed... our technology [functions] as a sort of supplementary nervous system.

(p.76-77): **The fundamental unit of metered poetry is what we shall call the line ...** it is recognizable metrically and nearly always takes from two to four seconds to recite... The line is nearly always a rhythmic, semantic, and syntactical unit as well - a sentence, a colon, a clause, a phrase, or a completed group of these. Thus, other linguistic rhythms are accommodated to the basic acoustical rhythm, producing that pleasing sensation of appropriateness and inevitability, which is part of the delight of verse and aid to the memory.

The second universal characteristic of human verse meter is that certain marked elements of the line or group of lines remain constant throughout the poem and thus indicate the repetition of a pattern. The 3-second cycle is not marked merely by a pause, but by distinct resemblances between the material in each cycle. Repetition is added to frequency to emphasize the rhythm. These constant elements may take many forms, the simplest of which is the number of syllables per line... Still other patterns are arranged around alliteration, consonance, assonance, and end rhyme. Often, many of these devices are used together, some prescribed by the conventions of a particular poetic form and others left to the discretion and inspiration of the individual poet.

The third universal characteristic of metrical poetry is variation. Variation is a temporary suspension of the metrical pattern at work in a given poem, a surprising, unexpected, and refreshing twist to that pattern... Meter is important in that it conveys meaning, much as melody does in a song. Metrical patterns are elements of an analogical structure, which is comprehended by the right cerebral hemisphere, while poetry as language is presumably processed by the left temporal lobe. **If this hypothesis is correct, meter is partially a method of introducing right brain processes into the left brain activity of understanding language.** In other words, it is a way of connecting our much more culture-bound linguistic capacities with relatively more primitive spatial recognition pattern recognition faculties, which we share with the higher animals.

(p.81-82): Here it might be useful to turn our attention to the subjective reports of poets and readers of poetry as an aid to our hypothesizing. These reports may help to confirm conclusions at which we have tentatively arrived...

The imagery of the poem can become so intense that it is almost like a real sensory experience. Personal memories... are strongly evoked; there is often an emotional re-experience of close personal ties with family, friends, lovers, and the dead. There is an intense realization of the world and of human life, together with a strong sense of the reconciliation of opposites - joy and sorrow, life and death, good and evil, human and divine, reality and illusion, whole and part, comic and tragic, time and timelessness... There is a sense of power combined with effortlessness. The poet or reader rises above the word, so to speak, on the "viewless wings of poetry" and sees it all in its fullness and completeness, but without loss of the clarity of its details. There is an awareness of one's own physical nature, of one's birth and death, and of a curious transcendence of both, and, often, a strong feeling of universal and particular love and communal solidarity. To reinforce their hypothesis the authors turn to new and speculative fields of scientific inquiry, which are

variously termed "neurobiology", "biocybernetics", and "psychobiology". Quoting an Essay by Barbara Lex (1979), "The Neurobiology of Ritual Trance", they state:

(p.82): ... various techniques of the alteration of mental states... are designed to add to the linear, analytic, and verbal resources of the left brain the more intuitive and holistic understanding of the right brain; to tune the central nervous system and alleviate accumulated stress; and bring to the aid of social solidarity and cultural values the powerful somatic and emotional forces mediated by the sympathetic and parasympathetic nervous systems and the ergotropic and trophotropic resources they control.

(p.83): The linguistic capacities of the left hemisphere, which provide a temporal order for spatial information, are forced into an interaction with the rhythmic and musical capacities of the right hemisphere, which provides a spatial order for temporal information.

(p. 84-85): The traditional concern of verse with the deepest human values - truth, goodness, and beauty - is clearly associated with its involvement with the brain's own motivational system. Poetry seems to be a device the brain can use in reflexively calibrating itself, turning its "hardware" into "software", and vice versa... As a quintessentially cultural activity, poetry has been central to social learning and the synchronization of social activities. Poetry enforces cooperation between left brain temporal organization and right brain spatial organization and helps to bring about that integrated stereoscopic view that we call true understanding. Poetry is, par excellence, kalogenic - productive of beauty, of elegant, coherent, and predictively powerful models of the world.

We also find the forces that will work to suppress poetry:

(p.87): A bureaucratic social system, requiring specialists rather than generalists, might well find it in its interest to discourage reinforcement techniques like metered verse because such techniques put the whole brain to use and encourage world views that might transcend the limited values of the system.

They quote from Sidney:

(p.90): "It may well be that the rise of utilitarian education for the working and middle classes, together with a loss of traditional folk poetry, had a good deal to do with the success of political and economic tyranny in our times. The masses, starved of the beautiful and complex rhythms of poetry, were only too susceptible to the brutal and simplistic rhythms of the totalitarian slogan or advertising jingle. An education in verse will tend to produce citizens capable of using their full brains coherently - able to unite rational thought and calculation with values and commitment"

If we apply these views to the societal role of the CMBs of Epic Tradition, we get this surprising picture: The Aoidoi of the past Oral Age may have served a much more important function than the history writers had allotted to them. As hypothetically this could be summed up thusly: They were the guardians of the sacred chants and poems whose purpose was much more than entertaining, or keeping a mythological record of the past, a sort of proto-history. They were the masters of the forgotten arts of attuning the soul with the body, of projecting the past and the future, and healing the cracks and fissures of human society. When civilization arose and humans adopted writing, the use of poetry as cultural memory medium was quickly discarded and relegated to purely entertainment purposes. The important cathartic role played by theater, and especially tragedy, in ancient greek society is one of the last vestiges of this once vigorous tradition. Once the art of the Aoidoi was forgotten, humanity was on full course into the Iron Age, the Kali Yuga, the Age of "Blood, Sweat and Tears".

18.2.2. Participatory events: dancing and drumming

While the epic tradition rested on a fairly select group of people, all traditional cultures had many occasions for participatory events where the larger part of the population was involved: festivals, dancing and drumming. Tribal african culture has developed the art of dance and rhythm to a high level. A particular case are the polyrhythmic traditions of this globe. These are particularly effective in attuning the brain halves. In such communal rhythmic events, it was not only the single person or a small group who experienced the wholesome effect of rhythm but the total community. Even though contemporary civilizations still have preserved remainders of this cultural heritage, it has become confined to specialist performers, with a passive audience whose role is now to applaud, or to let the movements of their bodies be dictated by beat of the metronomic machinery that generates the sound.

Mary LeCron Foster:

The reconstruction of the evolution of human spoken language

Mary LeCron Foster (1996): Abstract

Language is an analogical system for classification on multiple levels. Language systems build upon semantic analogies and analogies in phonological, morphological, and syntactic distributions (positional analogies). New meanings are created through the process of metaphorical extension. The direction of language change is determined in large part by this process and by analogical systematization – hierarchical congruence of classes.

The regularities of sound-change reconstructed by the comparative method provide the most reliable diagnoses of remote linguistic relations; but these are limited to 'families', or, in a few cases, 'stocks' made up of interrelated families. Broader groupings, 'phyla' or 'super-stocks', are suggested on the basis of typological relations, rather than on firmly established sound-correspondences. The basis for going even further and attempting to reconstruct a single prototype for all the world's spoken languages is not agreed upon; but the reconstruction should reflect systematic correspondences in sound and meaning throughout, whether insights were initially gained from typological studies of phonology and/or from internal reconstructions. Hypotheses must show system. While individual meanings underlying reconstructed forms need not be identical, differences should be minimized. Once correspondences are firmly established, culturally influenced semantic variations are useful in assessing degrees of interrelationship among languages.

Pursuing the monogenetic reconstruction through this bare-bones phonemic approach, refined by a series of simplifications, leads to the startling hypothesis that the sounds of which the VC and CVC roots are composed were originally themselves meaning-bearers. These phememes, as they are termed, were minimal units of sound whose meaning derived from the shaping and movement of the articulatory tract. In other words, the phonemes of language, as well as the combinations into which they unite within the word were originally not arbitrary signs, but abstract, highly motivated analogical symbols.

In the earliest stage of primordial language, single phememes expressed notions of space and motion. Across the evolution of the genus *Homo* these were differentiated and new phememes created, hypothetically in stages, until the phememic inventory was completed during the Upper Palaeolithic. In the Neolithic period, it is hypothesized, syllabic concatenation with morphophonemic merging increasingly obscured the analogical significance of phememes, which gradually became what we now know as phonemes. Nevertheless, in the roots of most modern languages a number of the primordial phememes are still recognizable [Eds].

18.2.4. The AOIDE model

The following sketch will present an epic language processing model called the AOIDE. This is the working name for a hypothetical information model of neuronal structures and mental functioning of the professional Cultural Memory Bearers of the ancient oral epic traditions world wide whose thinking modes were, according to the hypothesis, quite different from modern civilized western prosa thinking. The base of the hypothesis are data we have available on the greek *Aoidoi*, (like Homer), the african *Griots*, the norse *Skalden*, the welsh *Bards*, the Australian Aboriginal *Songline* tradition, the Guslars of the Balkans (Milman Parry), the Gesar Epos of Central Asia, and the indian *Rishis* and what can be inferred from these data. In the following the word *aoidewill* be used for the generic class of all Cultural Memory Bearers of all epic traditions world wide.

AOIDE[537] is called the model of {cultural memory / information / language / epic / sonic / mythic / lucid trance / divination / prophesy} mental technology (mentation) derived from data on various oral traditions around this planet.

The working hypothesis on which AOIDE is based, are the

Onoma-Semaiophonic Principles: The Nexus Sounds, Links, and Fields of oral epic song technology.

The following text will try to elaborate this model. Apart from the author's original ideas, this is based on the oral memory technology researches of Hertha v. Dechend's "Hamlet's Mill" (1993), with her concept of the

oral epic computation and data transmission technology, of the comparative trans-global epic studies of Theodor Strehlow (1971), [538] the detailed work on Aoidé and the alphabet of Barry Powell (1991), the global musical cosmogony of Marius Schneider (1951-xxxx), and the *phememe* hypothesis of Mary LeCron Foster (1996). [539] As will be made more explicit in the ensuing discussion, *aoidé mentation* [540] has a connection with {entering / entertaining} {different / alternate} modes of mental functioning than the normal waking state. One popular name for such states is the blanket term "trance" . It must remain for a later and larger project work to define that more closely, and using the results from applying the tools.

18.2.5. The Theory: Onoma-Semaiophonic Principles -

Nexus Sounds, Links, and Fields

Let us design a construction principle for a structural edifice of sounds and meaning .

1) *onoma-semaiophonic*

The key term *onoma-semaiophonic* [541] is the working principle of the method applied. It assumes a hypothetical [542] interrelation and connectivity of semantic/phonetic elements of an archaic language like the aoidé language is assumed to have been. The German term for *onoma-semaiophonic* is *Sinn-Klang*, in English *Sing-Lang*, and Aboriginal Australian: *Song-Line*. *It has to be stated that this is not an etymological concept* .

2) *nexus sounds as attractors*

Let us now call the sound meaning of the *stoichea* as used by Platon in his linguistic discussions in Phaidros, Kratylus, and Timaios the *nexus sounds* [543] of the *aoidé language* . [544] The greek version is given only as paradigmatic example, and the principle holds equally for any language in which the aoidé sings [545]. *The nexus is not a linguistic or etymological concept*. The *nexus* was used in a slightly different {meaning / intention} by Whitehead in "Process and Reality" (1969: 22-25) [546] and the general principle is transferred to this context. If we want to use a physical metaphor, we can use the *attractor principle* of chaos theory, or maybe an electrostatic / electromagnetic / gravitational attraction force field. Behind this lies a neurological attractor model, but at present this cannot be worked out. (See the note on William Calvin, further down).

3) the *onoma-semaiophonic nexus* and the *morphogram*

This is conventionally called a *word*. [547] An *onoma-semaiophonic nexus* (or short: *nexus*) is the form (*morphae*) of several con- *nected nexus sounds* . We have to differentiate between the sound form as it can be put into *grammata* (written signs), the *morphogram*, and its sounding form, the *phona-morphae*, or *stoichaea* , or in German, *Klang-Form*.

4) the *onoma-semaiophonic link*

Let us assume a sound connection between different but similar *nexus*, i.e. that *nexus* bearing a similar sound will have a connecting similar (and also antagonistic) meaning field, forming an *onoma-semaiophonic link*.

5) *Semaiophonic fields*

are called networks of *nexus* that are connected by *semaiophonic links*.

6) *Semaiophonic structures, notation*

It is almost impossible to describe *semaiophonic structures* in linear alphabetic textual manner. We can use the hypertext metaphor of links extending to the related sounds. We assume that there is a kind of sonic hyper link between similarly sounding words. This gives many-dimensional structures, quite unlike the linear textual sequence.

7) *Semaiophonic core structure* , the *Klang-Sinn*

The most important question is how sound and meaning (*Klang* and *Sinn*) are connected . [548] This is a difficult theme that can only be sketched in one paragraph for the present context: The neural representation of the machinery to {produce / recognize} a *nexus sound* with the human voice apparatus needs some neuro-xyz

structure that are tentatively (and hypothetically) identified by Calvin with certain hexagonal structures on the cortex. Although producing and recognizing structures need (and can) not be identical, there must be a correspondence between them. Then, the structures necessary for vowel formation must by needs be different from those for consonants, since they involve a totally different muscular activity. And since there is no homunculus somewhere in deeper recesses of the brain to attribute meaning to these sound structures, the meaning we (in our consciousness) attribute to the words, must also be embedded in these structures, or be at least morphologically connected, and be of the same morphae (form).

8) Modeling *semaiophonic structures* in a molecular model

These *onoma-semaiophonic networks* can then be assembled in a molecular model similar to the way the atomic constituents of molecules are presently visualized in appropriate chemical models. The matter of technical workability is not concerned with the question whether the model as such makes sense according to current philological or linguistic theories. In the present case, it is important to present a research tool first, and try it out and test it, get experimental results, and not try to prove the consequences and results of the application of the tools, beforehand. Following Whitehead, we need "a new tool as a way for new insights". In the Popperian manner the tool gives ways to experiment with falsifiable hypotheses.

Relation of molecular models in Platon's works

A molecular model of semaiophonic structures is suggestive for the following reason: the sound connections in the model extend from the *nexus* in semaiophonic space like atomic binding forces. As we see with a glance to Platon's *Timaios*, the ancient cosmology is replete with allusions to a sound combination structure that we can easily match up to modern molecular chemistry models. The geometric connections of the basic geometrical forms, are quite recognizable in the onoma-semaiophonic mapping. Platon speaks explicitly of the geometric figures (like Tetraeder) as the basic "elements" of his musico-logical cosmos [549]. These geometries reappear faithfully in the modern molecular models as the space structures of the electron clouds which form the chemical bonds. The view of Platon's *Timaios* can be interpreted as the chemical bonds *minus (or abstracted from) the atoms*. More enigmatic passages in Platon's works indicate that there are "trap doors" which may lead us into an unknown dimension of epic language.

18.2.6. Platon's Kratylos Hypothesis and the Semaiophonic Aoidé Thought Structures

This is an excerpt of a conference paper presented at: "Semiotics of the Media", Kassel (Goppold 1995b). The main semiotic thesis of Platon in *Kratylos* is formed by the connection: "*onoma homoion to pragmati*" (the word resembles the thing) and "*stoicheia homoia tois pragmasin*" (the sounds, ie the stoicheia, be similar to the things also). The paper presents arguments for the interpretation that it is of prime importance to differentiate between Platon's usage of sound (*phonaē, stoicheia*) and letter (*gramma*), and that the "things" he means should not be taken as objective-out-there-things, but as phenomenal "things" to be interpreted in terms of the modern neuronal presentation of what is happening as brain processes while these things arise in our imagination (*phainomenon*). Even though Platon could not think in these terms, we may get a better understanding of what he was hinting at.

The Kratylos Question

nomina sunt omina

(Proverb)

In his famous chapter in *Phaidros* (274c-275), Platon talks explicitly about the problems of the alphabet. In another work, *Kratylos*, he deals with certain aspects of the connection of sound and meaning in ancient Greek language. This material will be taken as starting point for the enquiry. It is always good to start with Platon. Whitehead had stated: "The safest general characterization of western philosophical tradition is that it consists of a sequence of footnotes to Plato" (Whitehead 1969: 53). If Platon had found something important enough to be worth devoting a whole lengthy work, then we might well ask if there is some meaning to be found in what he tells us.

Onoma homoion to pragmati

In *Kratylos*, Platon talks about the connection of words and namings, meaning, and sounds. This would today be considered a discussion of semiotics. He opposes two views:

1) The names of things and people are products of social convention only (the *signe arbitraire* doctrine), with Prodikos (384b) and Protagoras as proponents. The famous statement of Protagoras is cited (386a):
panton chraematon metron einai anthropon.
The human is the measure of all things.

2) The view of Kratylos is summed up in "onoma homoion to pragmati" (434a), "the name is similar to the thing". This may be called the *Kratylos Question*, the core of the argument of the dialogue:

Oukoun eiper estai to onoma homoion to pragmati, anankaion pephykenai ta stoicheia homoia tois pragmasin.

If now the word resembles the thing then by necessity must the sounds (the stoicheia) be similar to the things also.[\[550\]](#)

Kratylos is Platon's discussion of the subject of fittingness or adequacy of words or symbols to the things symbolized. The key questions are:

1) Are all words arbitrary? (the *signe arbitraire* doctrine).

2) Are there some words more fitting than others?

If we assume 2), then we might continue to ask what they may be more fitting to:

2a) the (objective) thing or

2b) the neuronal (re)presentation the thinker has of a thing.

If we assume 1), we might ask why they are arbitrary. Objective realism, or materialism states that there are totally objective things "out there". We now have to concede the fact that humanity has created literally all possible sound combinations to denote, for example, the "horseness" of the horse in tens of thousands of languages and dialects. Therefore one might be hard put to explain why one word would be more fitting than thousands of others. Now if all words are arbitrary, there is no great sense in searching for better fitting ones.

The structure of the Kratylos text

The structure of the semi-monologue in Kratylos is peculiar. As in most other works by Platon, we find Sokrates doing most of the argument. He talks about 90 % of the time and his partners Hermogenes and Kratylos can only interject a few statements like: "Yes indeed", "Sure", "I see", "Why?", "I believe that", "of course", and so on. Therefore, we cannot call this kind of conversation a true dialogue. Unfortunately, the people who are most knowledgeable about the subject, position 1) Prodikos (384b) and Protagoras (386a) are not there, Hermogenes professes being largely ignorant and acts only as dummy or sparring partner for Sokrates in 75 % of the text. And Kratylos, the proponent of position 2), has hardly the opportunity to say two coherent sentences about his view on the matter when he finally gets the word in the last 25 % of the text, starting at 428d, to 440.

Sokrates himself professes, as usual, to be completely ignorant, because he has only heard the "one-Drachme" talk of Prodikos, and not the one for 50 Drachmes (384c). After professing his ignorance, he anyhow goes on developing all sorts of interesting but not very convincing etymologies [\[551\]](#) to support position 2), but finally comes to a position that true understanding is better attained through the things themselves (439b). How this is to be done, he apparently doesn't have the time left to expound, since the text ends two pages later.

Did Platon make a joke?

So the whole work could be interpreted as some kind of tongue-in-cheek practical semiotic joke that Platon made to befuddle his students in the academy and us across the millennia. Or it can be assumed that Platon didn't have the right conceptual tools to make a semiotic analysis. This seems to be a modern interpretation which is also proposed by Eco (1993: 25). But there are two questions remaining: First: Platon is known to be one of the most outstanding geniuses of mankind. But humor was not one of his strong points. Second: Why did he go through such an effort to make it known to posterity, that he didn't know very much to say about the matter? If we assume that Platon saw enough relevance in the subject to write about it, or have someone else write down his talks about it, then there are again two possibilities: 1) He knew more about it than he wanted to write, the unwritten teachings being in the background. 2) He was guessing himself, but wanted to preserve something that even he, one of the most knowledgeable men of his time, had only a dim recollection of, so that

it became not totally lost to posterity. In this treatment, we will lean towards version 2), and give our reasons why.

The terms used by Platon

In Platon's time, Greek was not yet a standardized language. Every greek region had their own dialect. The Ionian was different from the Athenian, that again different from Spartan, and the Italian greek dialects were different still. Platon makes reference to these differences in *Kratylos*. Classical greek, as it is known today, is the **koinae**, the standardized language of the post-alexandrian oikumene, a product of the work of scholars whose main base was the Alexandria library (which served also as research, studying, and teaching center).

It is usually straightforward to find equivalents between classical greek and modern languages for words of common culture use like: house, ship, knife, loom, horse, sheep, river, tree, mountain, etc., because they denote easily identifiable tangible, physical objects that are common in western, indo-european cultures . Philosophical texts though, present a particular problem for translation because of the extreme variance of semantic fields of key terms used as compared with modern european languages. *Kratylos* is even more problematic because Platon uses his words in a technical sense, and uses them while he talks about them, without having a proper meta language at his avail. We should note that ususally our modern meta languages derive most of their words from greek roots.

Here are some of the keywords used by Platon:

onoma - name, denomination, appellation, designation, word, expression.

chraema - this semantic field denotes things of practical relevance and objects of human environment: thing, action, usage, money, belongings, happenings.

There are many similar-sounding, similar-meaning words in the field: chreia, chreos, chreoo, chrae, chraezoo, chraestos, chraestes, chraeo.

chraema was the term used by Protagoras. If the very global meaning of "thing" is substituted for the more specific sense of "objects of human environment" then we get the most obvious and commonsense statement of "the human is the measure of all objects of the human environment". No one in his right mind would want to argue against this. Otherwise what would they be there for? Today, one would call that statement a core requirement of **ergonomics**. And as ergonomics consultant, Protagoras might still make good money today.

pragma - things done, business, negotiation.

This term is used by *Kratylos*. There is very slight variance to **chraema**, but it might be significant. The semantic field of pragma is a little more oriented towards process, dealings, and doings.

The word **praxis** belongs to this field.

Platon uses this term in the majority of places that are translated as "thing".

onta, einai - being things.

With the "to ti aen einai" the thingness of things starts to appear in Aristoteles. Platon uses this term sparingly (385b) and he does not seem to differentiate very much between all the three terms.

Pythagorean Cosmology and the Alphabet:

The Stoicheia as used in *Kratylos* and *Timaios*

In most translations of Platon's works, **stoicheia** and **grammata** are treated as synonyms: meaning letters of the alphabet. But for Platon, there is a quite marked distinction: when he talks about **stoichea**, he talks about spoken sounds, and when he says **grammata**, he means the **written** letter. The translation of *Kratylos* has to be treated with special care to yield any useful information of what Platon was talking about. The semantic field of stoichea is:

stoicheoma: element, fundamental building block, first principle

stoicheoo: to teach the basics

stoicheomata: the 12 signs of the zodiac

stoicheon: letter of the alphabet

stoichos: the rod or stylus of a sundial that casts the shadow by which the time is indicated on the sundial

It is easy to see that the term is heavy with connotations from ancient cosmology. This subject has been treated in another of Platon's dialogues: Timaios. The first meaning of **stoicheoma** denotes the idea of a first principle of the cosmos. This is also called the **archae**. The zodiacal signs can be clarified in connection with the sundial. The sundial was introduced in Greece by Anaximander. He is also connected with the original formulation of the ancient greek theory of the four elements and the **apeiron** (Hölscher 1989: 172). The following passage from Timaios gives us the connection between cosmological primitive elements and letters-of-alphabet:

Now we must go back to a second, and new, beginning (archae) which adequately befits our purpose, just like we did with the earlier subject. We must consider the true nature of the fire, the water, the air, and the earth for themselves, before heaven was created, and we have to consider their states before its creation. Because up to now no one has enlightened (illuminated) on their origin. Instead, as if we knew what really is the true nature of the fire, the water and the others, we talk about them as the origins (archai), in the way that we equate them with the letters (the **stoichea** or original components) of the cosmos. But it is not adequate that the amateur may even compare them with the form of the syllables.[552]

The four elements as Timaios describes them in the quotation, are also called **stoichea**. Anaximander had brought the sundial from Babylon. The dial is partitioned in 12 sections, like any modern clock is, corresponding to the 12 hours of the day. The 12-scheme of the hours corresponds to the 12-scheme of the months of the year and the 12 zodiacal signs which are all of babylonian (or chaldean) origin. In the world of antiquity, if one wanted to learn about astronomy/astrology, one went to Babylon, because here were the first and foremost experts of all the oikumene on that subject. Timaios, who is the fictional narrator in that monologue, has been introduced to the group in 27a as the one who is the most expert of them on Astronomy/Astrology. Obviously Timaios must have been in Babylon to learn the basics (or **stoicheoma**) of the story he is telling in Platon's "Timaios", just like Anaximandros before him.

We now have one detail left to clarify: Why and how might the word stoichea have acquired the meaning of letter-of-alphabet which is usually denoted by the word grammata? Let us create a mental image of a sundial: We see a rod, or stylus, the sun shines, and the stylus casts a shadow. Then we call into memory another memorable fable of Platon, the **cave parable**. There, Platon talks about a big cave where miserable humans are chained fast to their seats so they cannot move and only watch the shadows dancing on the cave walls, forever entertaining themselves guessing what these shadows mean and what they stand for. The connection to the stoichea becomes immediately clear. The symbols of the alphabet are viewed as the shaped holes through which the pure light of the divine logos shines. The shadows that are cast on the dial of the sundial or the cave walls are the meanings of those symbols as we perceive them from our lowly perspective. Platon talks in Phaidros, 276a of the grammata as the shadow pictures of the living, animated logos. He uses a very subtle word-play here, the opposition of **eidotos** (true knowledge) and **eidolon** (shadow image).

Ton tou eidotos logon legeis, zonta kai enpsychon, ou ho gegrammenos eidolon an ti legoito dikaios

You mean the living, ensouled speech, the **logos**, of the truly knowledgeable, of which the written version can only be looked at as shadow image.

(Platon, Werke, Vol. V, 276a)

We also find a statement in the same vein in Platon's revealing (and ominous) seventh letter. With all these indications and examples from different works, it is sure worth trying to find an explanation for Platon's interesting speculation.

The Kratylos examples are taken from greek epic tradition

When we look at the examples Sokrates gives for the similarity of name and thing, we quickly see that Platon was careful to choose mostly words that have no physical referent. He derives his terms mostly from mythology and other greek terms of the ethical domain. He starts out with Homer as one of those people who are **daemiourgon onomaton**, the master in the art of forming *words* (390e). This is highly significant because we find a direct correspondence to the **daemiourgos** of the Timaios, who is creating the *world*.[\[553\]](#) Then he goes through an assorted list of greek gods and heroes. He follows the genealogy list

as given by Hesiodos, and in 409, he comes to the planets and stars, the four elements, and the four seasons. In 411 he talks about abstract and ethical terms like virtue, righteousness, etc. This gives an indication that Platon did not have the intention to show us the relations of names for physical objects but rather, to the thought and association structure contained in the greek epics, cosmologies, and mythologies. And here, it makes much more sense to speculate about a connection between the thing and the name, and the sounds of the names: This archaic thought structure was preserved and transmitted by the ancient aoidoi, as the poets, singers, and bards of greek antiquity were called.

So there is no problem to relate them to the phenomena perceived. The greek gods and mysteries literally "lived" in the rhymes and metres of ancient greek epical poetry, and it would be impossible to extract them from there. Another indication for this is Platon's use of **pragma** to denote the "things". He doesn't talk about a thingness-in-itself as Kant may have postulated, but about a going-on. That is for example the reciting of an epic text. While the text was recited, the mental imagery unfolded in the inner vision of the aoidos and his audience. So the examples Platon refers to, his **pragmata**, were for the ancient greek audience of epics a true process, of the nervous system, and not concepts. In this respect, we can perceive an **auto-poietic** element, as the sounds themselves create their meaning by rhythm, meter, and association. The rhythm and meter component cannot be treated here, so another work will be referred to which does an extensive discussion on that subject: J. Latacz (1979-1991).

Some Addenda to: Das Gold im Wachs

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Review: Das Gold im Wachs

Das Gold im Wachs: Festschrift für Thomas Immoos zum 70. Geburtstag

[Gold in Wax: Festschrift for Thomas Immoos on his 70th Birthday]

Elisabeth Gassmann and Gunter Zobel, ed.

München: Judicium Verlag, 1988. 555pp.

Reviewed by Martin REPP, Kyoto

THIS FESTSCHRIFT in honor of Thomas Immoos, with its nearly thirty contributions, reflects the broad horizons of the Swiss priest who has lived in Japan since 1951 and has taught at Sophia University since 1956. Although diverse in content, the mutual encounter of East and West and common search for divine reality in this world bind the various chapters together. The volume begins with an introductory section, which includes essays honoring Immoos and a bibliography of his writings. The remainder of the volume is divided into four main parts:

- (1) prologomenon to a theology of Shinto,
- (2) from cult to theater,
- (3) transcending the borderline of literature and art, and
- (4) dialogue of religions.

Ernst Suttner:

The title of the volume is derived from the first contribution by Ernst Suttner who draws on an Ethiopian theory of church hymns to explain how the method of casting gold is used to express the manner in which

divine reality is revealed in the world. The form for a golden artifact is itself taken from a wax model, so the wax in some sense represents the precious gold and serves as a symbol for the appearance of the divine in our world.

The remaining articles focus in various ways on this divine-world (human) relationship.

Kaspar Hürlimann shows the finite as a symbol for the infinite in his philosophical essay on the meaning of symbols.

Kimura Naoji explains Goethe's understanding of symbols.

Ueda Shizuteru also considers the question of symbols through a study of Nishida's philosophy of religion, especially his use of such terms as "logic of topos," "pure experience," and "absolute contradictory self-identity."

Heinrich Dumoulin reflects on the nature of transcendence through the transparency in Hakuin's paintings: all things become a simile for Buddha-reality.

Gaudenz Domenig interprets an ancient legend (from the Hitachi Fudoki) on occupying new territory as describing the human space situated between two realms of the gods, and uses this as a basis to critique Eliade's concept of vertically oriented "holy space."

Fred Thompson provides a descriptive analysis of the "archaic space order in a Shinto matsuri (festival)."

Herbert Plutschow traces kotodama (word spirit) in ancient Japanese literature and convincingly demonstrates that even the poem competitions and the exchange of poems between lovers have been more than just secular events. The "mana" spirit in the word and thus in poetry moves "earth and heaven without any (physical) effort."

Gunter Zobel:

The divine-human relationship is also explored in the articles gathered under the theme "cult and theater." In this section there are contributions by Gunter Zobel on Noh and related subjects,

Stanca Scholz-Cionca on the fire-symbol of the Tenjin,

Frank Hoff on "seeing and being seen in Noh,"

Kawatake Toshio on a field theory of theater,

Okano Moriya on Noh and yuishiki teaching, and

Iwabuchi Tatsuji on Bert Brecht's reception in Japan.

Several essays explore the nature of self-transcendence in literature.

Margaret Dietrich considers the work of Maurice Maeterlinck, and two articles focus on the work of Friedrich Schlegel:

Tomita Takemasa considers his understanding of knowledge and faith, and

Nakai Chiyuki deals with his understanding of myth and revelation.

The final section on the theme of interreligious dialogue also contains a number of interesting essays.

Hans Waldenfels considers the influence of Asian religiosity on society and culture.

Elisabeth Gassmann and Okano Haruko analyze the striking parallels between the Christian and Buddhist notions of final paradise (reached by women only by being transformed into a male) in their challenging article "Heaven without Women." This essay draws on both Eastern and Western sources that reflect the social status of women. The early history of Christianity in Asia is covered in two essays.

Hubert Cieslik writes on "Kirishitan and Yamabushi," drawing on the reports of early missionaries on the mountain ascetics and the relationship between the two religious groups during this period.

Erwin Schurtenberger's essay on "Christianity and China" consists of a critical examination of Gernet's book *Chine et christianisme, action et reaction*. Two philosophical contributions deal with the relationship between East and West.

Harro von Senger writes on "The Chinese and Neo-thomism," and

Johann Figl considers Nietzsche's understanding of Buddhism during his early years.

Jan van Bragt:

The problem of a possible foundation for Buddhist-Christian dialogue is examined by Jan van Bragt who considers the extent to which Jodo Shinshii can become a bridge between the two religions.

James Heisig:

In a thought-provoking essay James Heisig discusses what sort of depth psychology (one of Father Immoos' major interests) can serve as a common basis for the encounter of Christianity and Buddhism.

Gold im Wachs proves to be a fitting tribute to Thomas Immoos and his outstanding scholarly work. Readers of German who are interested in the encounter between East and West will be highly rewarded by seriously considering this collection of essays.

XXXXXXXXXXXXXXXXXXXX

Part II: Theoretical and Philosophical Excursions on Morphology

On the Hypertext Database Design of Noology and Sophia

As I state it: There is a Dialectics of Form and Inhalt. I use the German word Inhalt instead of the Contents. The Inhalt is a technical term so that it will not get confused with the Contents. This is a kind of Heideggerian reasoning. I will explain this in a later chapter. For now, we call the Form also the Structure. This is "kind of" similar to the Phenomenology of Hegel, and sometimes I say something good about Hegel. There is also a dialectics when one looks at the work of Hegel, even if I don't believe in Idealism, as I point this out again and again. This time it is the right time to say something good about Hegel. Because to think the "Geist" only and nothing else, is also a "kind of" thinking about Structure. The metaphysical meaning of "Geist" can be interpreted as an empty Structure, in the terms of the Shunyata and the Kenoma. An empty Structure is about as close as one can get, to think about Empty Structures. So the metaphysical meaning is that even though the Emptiness is empty, but it can have a Structure. It is in the metaphor that I use here, like an Empty Database System. So we get quite another Dimension of Emptiness. And this necessitates that one starts from a completely different vantage point about thinking Emptiness. I will repeat my favorite quote from Nagarjuna to make the point a little bit clearer because on-one in all the history of human thought was better able to formulate this than Nagarjuna:

The five Skandhas

Hier, O Sariputra, Form (rupa) ist Leere (shunyata) und gerade die Leere ist Form; Leere ist nicht verschieden von Form, und Form ist nicht verschieden von Leere; was auch immer Form ist, das ist Leere, was auch immer Leere ist, das ist Form, und dasselbe betrifft Gefühle (vedana), Sinneswahrnehmungen (samjna), Impulse (samskara), und Aufmerksamkeit (vijnana).

Structure is the Deep Structure of Form

The Structure is a specific kind of Form. One could call it the Deep Structure of Form. This enlarges the common idea of Form a little bit more. Usually one thinks of the Form as some kind of view from the outside, like the form of a coffee cup. What we do when we look at the Structure, we look at it from the inside. This is similar to a Mathematical Topology, because we have a lattice of points that are connected. A topology can be stretched and bent whichever way one may like, but the lattice of points cannot be changed, if one wants to Topology. It is quite easy to see the Structure when we think of a Computer Database System. The Database System must be there before it can take up some data. And the Form of the Computer Database System may never change, because if that happens, all your precious Data will be gone, with the wind as the saying goes. So we need to do some heavy thinking about the Form, before we can fill it with the Data. In Computer Science, the Design of a Database System is a crucial affair. One must not commit any errors in that. And since I am a Computer Scientist, I am well versed in this art. Because it really is an art. One cannot let a machine do this. Because the deep Structure of the Inhalt determines the Logical Structure. Here is some www material on that.

www-Materials on Topology

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

<http://mathworld.wolfram.com/Topology.html>

<https://www.math.colostate.edu/~renzo/teaching/Topology10/Notes.pdf>

<https://www.ntnu.edu/imf/research/topology>

<https://brilliant.org/wiki/topology/>

www-Materials on Data Base Design

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

https://en.wikipedia.org/wiki/Database_design#Logically_structuring_data

[https://en.wikipedia.org/wiki/Database_design_-_ER_diagram_\(entity-relationship_model\)](https://en.wikipedia.org/wiki/Database_design_-_ER_diagram_(entity-relationship_model))

The Hierarchical Hypertext Structure of Noologie and Sophia

The whole of The Project Noologie and Hagia Sophia has a volume of about 57 Megabytes in ca. 400 .htm files. This is an immense mass of data to juggle around. The .htm format is a Hypertext "of sorts" and therefore it is tremendously practical to do most of the Literature References by linking into the Deep Structure of the www. I have come to value the US wikipedia as very good source of references, they are usually well researched and documented. So they should be regarded as trustworthy source. Since I know the

material of so many wikipedia articles by my own researches into the deeper recesses of the Classical Literature of Antiquity, I can assure that the sources are correct. And the other good thing about the US wikipedia is that they usually give a good abstract of the larger text. And this is very handy when I cut and paste those abstracts in my own text. This saves a lot of work, and I am thankful to those nameless authors who have devoted so much of the time of their lives to do the research for the articles. What if all those thinkers of Antiquity and the Renaissance up to 1990 had had a personal computer and www access?

The good Thomas Aquinas, Athanasius Kircher, Marsilio Ficino, Picco della Mirandola, and the good Giordano Bruno, and the good Leibniz, and the good Goethe, and the good Oswald Spengler, and the good Aby Warburg, and the good Umberto Eco... They all would just jump out of their minds at the phenomenal perspective to get at some Universal and Encyclopaedic Knowledge. And I have to qualify that this is just a very special Encyclopaedic knowledge about some very special subjects which are all in the collection of the Warburg Library. But nowadays you can find some good selection of the Warburg Library on the www. If you know where and how to look for it, and use the Google in some clever ways. And so I am able in just around 1/10 to 1/20 the fraction of the precious lifetime to do a research on some things that the poor book-reading students of philosophy would need countless hours to pore through library catalogs, then go to the library, and schlep the books home, do some readings, do some annotations, do some excerpting and quoting... And so on. I just have so much pity for those poor students who do not know how to use the Computer and the www and the Google to go fishing for precious information, with a dragnet. And I would be curious if those students also go to the Bayerische Staatsbibliothek, and then scan in their books at the scanner, and take the scan files home and put them through the OCR, so you need to make only some corrections where the OCR couldn't do it all by itself. And this surely saves a lot of time. On top of this is the enhanced Google search. And then one needs to get the retrieved material into some Structure. And this Structure is the catalogue of the Warburg Library. As I believe, this is one of the best catalogs in the whole of Library Science. It is not ordered according to some stupid Alphabetical or Numerical Principle, but according to its Deep Inhalt (the deep Content). And to determine what the Inhalt is, one needs to read the book, at least a little bit. There is also the ISKO organization International Society for Knowledge Organization. I have been at some conferences of that organization around 1997-1999, and I had presented some of my ideas. I had not yet been able to get the Structure of the Warburg Library at that time. And so I could not give the fitting example for my theory of Hierarchical Associative Hypertext.

The **Dewey Decimal Classification (DDC)**, colloquially the **Dewey Decimal System**, is a proprietary [library classification](#) system first published in the United States by [Melvil Dewey](#) in 1876.^[1] Originally described in a four-page pamphlet, it has been expanded to multiple volumes and revised through 23 major editions, the latest printed in 2011. It is also available in an abridged version suitable for smaller libraries. [OCLC](#), a non-profit cooperative that serves libraries, currently maintains the system and licenses online access to **WebDewey**, a continuously updated version for [catalogers](#).

The Decimal Classification introduced the concepts of *relative location* and *relative index* which allow new books to be added to a library in their appropriate location based on subject. Libraries previously had given books permanent shelf locations that were related to the order of acquisition rather than topic. The classification's notation makes use of three-digit [Arabic numerals](#) for main classes, with fractional decimals allowing expansion for further detail. Using Arabic numerals for symbols, it is flexible to the degree that numbers can be expanded in linear fashion to cover special aspects of general subjects.^[2] A library assigns a classification number that unambiguously locates a particular volume in a position relative to other books in the library, on the basis of its subject. The number makes it possible to find any book and to return it to its proper place on the library shelves.^[notes 1] The classification system is used in 200,000 libraries in at least 135 countries.^{[3][4]}

The Structure is just another Deeper Version of the Form

And the Structure is just another deeper version of Form. It is Form in a deeply and highly structured manner. And this is exactly what the Warburg Library is all about. Because without a deeply nested hierarchical structure it is quite impossible to think such a thing like the Warburg Library is. And of course this is all about the Project Hagia Sophia. Its structure is a deeply nested Hierarchical Hypertext. And it would be pretty

impossible to do this without the right Computer Tools. I have in part developed Hypertext Structures myself in the early 1980's. That was quite some time before the idea of Hypertext was even developed.

A side thought about the Hl. St. Augustinus and Rousseau

[I just give a little side thought about the Hl. St. Augustinus. And I had pretty much the same revulsion when I read Rousseau. The thinking style of them both was quite of the same kind of excessive rumination, like the Hl. St. Augustinus did. But I just didn't get the idea why the good Rousseau ruminated so excessively about masturbation. Rousseau was about the same obsessed with masturbation as the good Marquis de Sade was with his sexual tortures. At least the stories of the good Marquis de Sade were some interesting reading for an Anthropologist. One can always learn something more about human sexual deviation, even if the stories the good Marquis de Sade were complete fiction since he was in the Bastille at the time when he wrote those stories. I believe that there must have been a reading Salon in the assembly room for all the prisoners in the Bastille, and when the Marquis de Sade did his readings, the room was always packed full. Since the prisoners had very little other entertainment. I could do quite a bit of psycho-analysis about this. But what struck me with so much Shock and Awe (remember the 2003 Irak war of G.W. Bush)... Was the fact that even such enlightened thinkers like Jacques Derrida did so much admiration and adoration of Rousseau, and I even think that the French Intelligenza believes that the poor Rousseau was some sort of National Philosophical Hero. This would be about the same achievement as if the Germans would take the Dr. Josef Goebbels as their National Philosophical Hero. To quote the good Asterix: Ils sont fous les Romains. The retort is: Ils sont fous les Francais Intelligenza.

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

<https://de.pons.com/%C3%BCbersetzung/franz%C3%B6sisch-deutsch/ils+sont+fous+ces+romains>

<https://www.linguee.com/french-english/translation/ils+sont+fous+ces+romains.html>

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

<https://en.wikiquote.org/wiki/Asterix>

https://en.wiktionary.org/wiki/Appendix:Non-English_snowclones

<https://mobile.secouchermoinsbete.fr/1299-la-signification-des-lettres-spqr-a-rome>

https://www.reddit.com/r/dankmemes/comments/61lhc5/ils_sont_fous_ces_romains/

<http://www.thefullwiki.org/Asterix>

<https://www.google.com/search?q=ils+sont+fous+ces+romains+english+wikipedia&tbm=isch&source=univ&sa=X&ved=2ahUKEwj6h-egzO7iAhXKwKQKHxW6BUAQsAR6BAgFEAE&biw=1380&bih=707>

On Thinking in the Trees: A Multimedia Database Structure

On Thinking in the Trees. I have just used an odd mode of expression. This is not a joke at all. It means to think in hierarchical Tree Structures. As a computer scientist one must be quite good at Thinking in the Trees, meaning some hierarchical data structures like a Balanced Binary Tree. This is one of the Essences of Data Base design. Now the requirements for memory trees like the Aby Warburg Library are quite different from that what one does in Computer Science. The Computer Science Tree has to be balanced for Optimal Access Time vs. Computer Resources. In the case of doing Thinking Trees, it is a little different. One needs to keep an overview which is limited by the display size of the Computer Screen. This has about 39 lines for my Computer. And the newer models of laptops are not as good any more, because of the craze of having a TV compatible display which just gives you some more columns, but not any more lines. And the display of the lines is what counts when you want to have the overview. So there is a Tree width, which should not exceed the number of lines that you can display. Doing a lot of scrolling up and down is not a good way to keep an overview. I give an example for the base of such an Associative Tree. This is the root level of the Video Archive of the Noologie project. Here you can see the main categories by which I subdivide the many different subjects of the first or the root level of the tree. You may notice that this tree is not balanced at all, because the design depends on the depth of the subtrees that you have under each root level heading. There is no patent recipe how to subdivide a knowledge Data Base. I am sure that Aby Warburg had a better subdivision. But here the requirements are different since I also include a lot of Entertainment Videos, and then a lot of Music Videos. And then some Natural Science and Technology Videos, which was not the purpose of the Warburg Library. So the scope in the present Database is so much wider.

<http://www.noologie.de/aby.htm>

<http://www.noologie.de/aby.pdf>

\\video\doku-craft-handwerk-art

\video\doku-geo
\video\doku-hist
\video\doku-hist-antik
\video\doku-nat-astro
\video\doku-natwiss
\video\doku-paleo
\video\doku-rel
\video\doku-rel-anthro-ethno
\video\doku-rel-esoteric
\video\doku-sozwiss
\video\doku-tech
\video\film-comic
\video\film-hist
\video\film-scifi
\video\film-video
\video\komiker-deutsch
\video\music
\video\music-antik
\video\music-asien-indien
\video\music-esoteric
\video\music-ethno
\video\music-klass
\video\music-modern
\video\music-other
\video\music-rel
\video\philosophy
\video\wagner-film
\video\wagner-music
\video\wagner-other

Some more Computer Tree Branches

One of the earliest application of the balanced tree structure was the Mumps Database. It ran on something like a PDP 11. Which could roughly be compared to the Apollo Guidance Computer. Here is some Computer Gobble-De-Gook, it is all Greek to Us. Since this was a long gone era, of 1969, which has now in 2019, quite exactly a 50-year Jubilee. Quite interesting I would say to write something like that for the 50-year Jubilee. And it is June now. So I am probably the only one in the Whole of Germany who is still surviving with a living memory from that era.

Fractal Trees

The Branching of Trees is part of the Science of Fractals. There are some very nice pictures which of course give us so much more than 10.000 words.

<https://www.google.com/search?q=tree+branches+fractal&tbm=isch&source=hp&sa=X&ved=2ahUKEwikzcK3ku7iAhUHPVAKHU5ACRwQsAR6BAgFEAE&biw=1380&bih=707>

https://www.google.com/search?tbm=isch&q=tree+branches+fractal&chips=q:tree+branches+fractal,online_chips:fractal+patterns&sa=X&ved=0ahUKEwj12Ne4ku7iAhUMrxoKHVVaD8UQ4IYILigE&biw=1380&bih=707&dpr=1.13

https://www.rosettacode.org/wiki/Fractal_tree

<https://fractalfoundation.org/OFC/OFC-1-1.html>

A fractal is a pattern that repeats at different scales, and examples are all around us. Technically, we call shapes like this "Self-Similar" because a little piece of the shape looks similar to itself.

This fern shows a rough self-similarity, being made of little copies of the same overall shape.

Fractal Trees

The plant kingdom is full of fractal patterns, and while we have only started calling these patterns 'fractal' since the 1970's, people have been observing these kinds of patterns for much longer.

Perhaps the first description of a fractal pattern in nature came from the great artist and scientist Leonardo da Vinci in the 15th century.

Leonardo wrote in his notebooks: "All the branches of a tree at every stage of its height when put together are equal in thickness to the trunk [below them]." This was a logical inference, and has come to be known as Leonardo's Rule for Branches. This came from the idea that branches act as pipes to move fluid, and the total cross-sectional area must be the same at different levels of the tree. This rule has actually been shown to be not entirely correct (Ref), but it is a good initial model.

<http://mwskirpan.com/FractalTree/>

Make Your Own Fractal Tree!

Using the parameters below you can grow your own trees using fractals (well, approximately a fractal). The tree is generated by starting with a trunk of a certain length and then adding two branches that split off at a specified angle and length that is a ratio of the trunk. We continue adding these split branches for every branch that is drawn, up to a certain depth. If you were to repeat this process, as the limit approached infinity, you would have a set of numbers that were of a fractional dimension and had a self-repeating structure. Namely, a fractal set.

Below, I provide access to some parameters so that you can draw one of your own trees by: (1) controlling the number of layers you compute, (2) changing the length ratio of the branches to their parent branch, and (3) shifting the angles where the branches emerge. You can also set the width and length of the trunk, which will change the look of your whole tree (making it thicker and taller). You also have a color choice. The branches get filled in on a color spectrum where the starting color is your trunk's hue and the ending color is your leaf's hue. Lastly, I made some little flower buds that you can add. The code is all done in JavaScript's D3 library, and can be found on my GitHub.

Suggestions on Parameters

Data on Fir Tree Branches in the woods

The following article gives some data on fir tree branches but I didn't get the branching level.

https://www.researchgate.net/profile/Ulrich_Kohnle/publication/288471456_Models_on_branch_characteristics_of_wide-spaced_Douglas-fir/links/569de23008ae16fdf079af6e/Models-on-branch-characteristics-of-wide-spaced-Douglas-fir.pdf

This is more of a kind of joke:

<http://www.realchristmastrees.org/dnn/Education/Tree-Varieties/Noble-Fir>

NCTA: The Professional Organization for The Real Christmas Tree Community

The National Christmas Tree Association (NCTA) is the national trade association representing the Christmas tree industry. NCTA represents more than 700 active member farms, 29 state and regional associations, and more than 4,000 affiliated businesses that grow and sell Christmas trees or provide related supplies and services. Members are located throughout North America, as well as in South America and Europe. It is estimated that those affiliated with the NCTA produce roughly three-quarters of the farm-raised Christmas trees in the United States.

The need for a recognized, nationwide Real Christmas Tree community – with the desire to have its voice heard – has never been stronger. The NCTA represents the Real Christmas Tree community with one voice to protect and advocate on the industry's behalf.

Vision

NCTA's vision is that a farm-grown tree is a part of every Christmas celebration.

Mission

NCTA's mission is to protect and advocate for the farm-grown Christmas Tree industry.

Guiding Principles

The National Christmas Tree Association will:

Conduct its affairs with honesty and integrity

Advocate for all segments of the industry

Include members and state/regional associations in issue and policy development

Communicate fully and accurately with members, state associations and related industries on a continuous and timely basis.

The philosophical principle of the complementarity of Form and Inhalt

I also apply the philosophical principle of the complementarity of Form and Inhalt in all of my philosophical / or rather: Metaphysical thinking. Because the abstract concept of Form and Inhalt is metaphysical. In the whole of the Physical Universe there cannot exist such a thing like a Form without an Inhalt. I think that this is quite

logical. Anyhow, in the Physical Universe there just doesn't exist anything like a Form without an Inhalt. Because a Form is a figment of the mInd or better, of the imagination.

The Hypertext Structure of Noology as spelled out in .htm files

First we have the important bibliography files in the .htm files.

<http://www.noologie.de/denk-bib.htm>

<http://www.noologie.de/bib.htm>

http://www.noologie.de/bib_c.htm

This is the Noology Archive of Video Collections. These are about 4 Terabytes.

<http://www.noologie.de/video.txt>

AG-Dissertation

Design und Zeit: Kultur im Spannungsfeld von Entropie, Transmission, und Gestaltung

<http://elpub.bib.uni-wuppertal.de/edocs/dokumente/fb05/diss1999/goppold/>

<http://www.noologie.de/desn.htm>

On Extra-Verbal Cultural Traditions

<http://www.noologie.de/desn23.htm>

In the following is a more or less complete collection of all the project noologie files that are quoted in the present text. It is quite next to impossible to get them into any systematic order at all, since this covers about 30 years of work, and I had started working with personal computers quite at the very time when they were invented and available with some kind of reliability. This was around and about 1978 on some CP/M computers which were then featured in the Byte Magazine. There were so many Computer Assembling Garage Enterprises in that era. Until the IBM PC came around and that was the end of all those Garage Enterprises, except of course the Apple Computers, and some "sort of" computers like the Amiga and some other oddballs that were produced for those kids who didn't have the money to buy a real CP\M or IBM PC computer.

I have never used an Apple Computer, even though I had one sitting in my basement for some time. I then donated this to some charity organization to help some poor children in Upper Volta to get some basic Computer experience. I even got a letter of thanks from some remote place in Upper Volta. They said that the Apple Computer was nice, but because of the Electricity Conditions in Upper Volta, they could use it only one hour a day, so their improvement in Computer Experience was not so Revolutionary. In order that you may not be confused, this paragraph is a kind of joke that I like to pull off some time or another.

First come what I would call the Core Files. When I have the time I will write some descriptions for them. But unfortunately I don't have the time.

I have in the Noology Archive all the videos of the Dance Traditions that I reference here. The Dance Traditions are extra-verbal, and **No Verbal Description can tell us about: That, Which is Un-Describable in words and Only in Dance.** There is a lot of Verbal Material in the Derra-De-Moroda Dance Library at the University of Salzburg. I have read extensively in this Library, but reading so many books, doesn't help understand the dances. In this case, **One Video can convey a Message**, that 10.000 words can never convey. This is the power of Modern Multi Media Technology. All the videos referenced here, are also in the Noology Video Archive. These are under:

<http://www.noologie.de/video.txt>

Of Phonosemantics and Fuzzy Categorization

http://www.noologie.de/diadenk.htm#_Toc512641901

Phonosemantics: The Semantic Fields, and Sem{e/aio}phonic Rhizomes

http://www.noologie.de/diadenk.htm#_Toc512641902

The Categorization System

http://www.noologie.de/diadenk.htm#_Toc512641903

Die Denk-Technik der semantischen Spannungsfelder

http://www.noologie.de/diadenk.htm#_Toc512641912

Ein Versuch, die Logik der Hl. St. Dreifaltigkeit nachzuvollziehen

http://www.noologie.de/diadenk.htm#_Toc512641957

Das pneumatische "Wir" und der ethnotechnische Genius

http://www.noologie.de/diadenk.htm#_Toc512641990

On The Application of the "A" in Morphology

The Indo-Aryan-European and Vedic Indian Sanskrit language have a common Linguistic Operator for Negation. This is the "A" operator. And this is quite a trick of Linguistic Magick. Every time you put an "A-" in front of any word, you instantly turn it into the opposite or its Negation. Like A-Dvaita which means undivided like in the Vedanta. Then you can come up with A-Laetheia, which means a "sort of" enlightenment, but this is not the original meaning. It just means the opposite of Laetheia, and Laetheia means "Endarkenment" or "Forget(ful)ness". The ancient myth states that when one dies, one has to go to the river Laethe, and drink some water from it. This causes immediate Amnesia. A-Mnesia just means the Negation of Mnesia or Mneme, which is the Memory or the Reminiscence. Aristoteles wrote a quite enlightening piece of work titled "Peri Mneme kai Ana-Mneme". This appears in the contemporary word Anamnesis which means Ana-mneme. Ana means Uphill, like the Ana-Basis of Xenophon.

But we can even do one better. Because there is not just Negation, but also Inversion. This is a term that is a particular application of Meta-Morphology. One can make an Inversion of some morphic structure, and this is like one takes a glove and turns it inside out. So when it fits on your right hand in its original configuration, when you turn it inside out, it suddenly fits on your left hand. This is called in Mathematics a Topological operation. Topology means that all the points in a net stay connected. So if we take this glove, and we put on top of it, some kind of a net glove, when we turn it inside out, the connectivity of the net glove stays right the same. And I call this a Topological Inversion Process of Meta-Morphology. This is probably something that one cannot think with the usual Negation Operator of the A- or Ant-Agonism. So it is quite outside of the thinking range of all of conventional thinking that humanity has practiced in the last 3000 years or so. It truly is a Terra Incognita of Thinking. We may also call this the Brave New Age of thinking Morphology.

<http://www.noologie.de/neuro07.htm>

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

<https://de.wikipedia.org/wiki/Anamnesis>

<https://perspektiefe.privatsprache.de/platon-die-anamnesislehre/>

<https://anthrowiki.at/Anamnesis>

<https://www.textlog.de/platon-3.html>

Noology and Computer Assisted Philosophy

My project of Noology is an advanced application of Computer Assisted Philosophy. I have written extensively about that in the Volume Noology III: Der Diamantweg der Noologie. (2011 bis 2017)

<http://www.noologie.de/diamant.htm>

But I have also kept a secret Volume Noology III: Which is quite no-name, because there is only a provisional title for that work. I don't want to reveal all that to humanity, until the right time comes. If it comes at all, and if not, so may be it. It is not listed in the root URL:

<http://www.noologie.de>

<http://www.noologie.de/diadenk.htm>

And so if you don't know its URL you will not be able to find it in the Google. Which suits me very well.

The secret title is:

"Die Kultur-Mythen-Analyse und Die Ethno-Kybernetik: Das Fraktal-Denken der Noologie".

This title is of no use whatsoever, because not so many people know about Fractals, and even fewer know about thinking in Fractals. I believe I am the only one who does this. So this is just a bad marketing idea. Until I come up with a better title. Ethno-Kybernetik is also not so very well known. Except if one knows the works of Peter Sloterdijk in and out. He speaks in his works about Ethno-Techniken. Which is about the same as Ethno-Kybernetik. Since I don't want to plagiarize Sloterdijk all the time, I had just thought up this new word. Kultur-Mythen-Analyse is also not very well known, because today, people are not so much interested in Mythology, and when they are, they just think of some new sequels to the Star Wars endless sequel series, or of Star Trek, or of the Matrix, or of the Prometheus in the Alien sequels, or something in this genre. I have written more extensively in my article about the Mythology in the Ring of Wagner, and then some.

<http://www.noologie.de/wagner1.htm>

http://www.noologie.de/diadenk.htm#_Toc512642122

And in Appendix III: Die Denk-Technologie der Noologie

I write everything there is to write about the: WWW- Hypertext- Computer- Technik, of the Noology.

I just give some headlines of this, so you can get an idea what I am talking about:

Die Noologie- Navigations- Hilfen: Die Google-Erinnerung
Die WWW- und Google-Methoden der Noologie
Die Noologie als philosophische Wissensbasis
Die Hyper- Text- Aesthetik- Theorie der Noologie
Die Kunst der rekursiven Fuss-Note
A Hypothetical Sem{e/aio}phonic Rhizome Network of Aoide Vocabulary

I have already said some things about: The Hierarchical Method of Designing a Hypertext Structure. So I don't need to repeat this. But it just fits in here as well. But since you should not step in the same river more than once, I just refer to the above chapter about Right-Thinking. And the structure of the Warburg library. See the appendix for this.

One more application of Thinking Form and not Inhalt

This is my favorite application of thinking Form and not Inhalt. When I read the writings of the Hl. St. Augustinus I am always con-vulsing with re-vulsion. Really. Augustinus is one of those characters whom I just love to hate. I just remember the verses of Nietzsche: Ihr Einsamen von heute, ihr Ausscheidenden: Wahrlich, ich rathe euch: geht fort von mir und wehrt euch gegen Zarathustra! Und besser noch: schämt euch seiner! Vielleicht betrog er euch. Der Mensch der Erkenntniss muss nicht nur seine Feinde lieben, sondern auch seine Freunde hassen können.

And this is the way I go about the good Hl. St. Augustinus. Since I am doing Complementarity thinking, I have noticed something. Even when I hate the Inhalt of the excessive ruminations of St. Augustinus, I just love the Structure of his Thought-System. Because he had been a very good Lawyer, and Rhetor, and Orator and he was a Manichaeon on top of that. Now to be a Manichaeon is the best thing to do when you are in the Law Business. To be a Manichaeon mens to be "dyed in the wool" with Dualistic Thinking. Manichaeon'ism was probably the highest logical suprematization of Dualistic thinking that ever existed. (See Peter Sloterdijk "Gottes Eifer" on more information about suprematization).

And in the Roman Law, it was either the breaking of the stick or not. No such a thing as an in-between solution. Roman Law was purely Aristotelik. Tertium non datur. Mostly that meant death for the delinquent. And there was another iron Roman Law, which means that it is better to have a few death sentences too many than to lose out on a few who werde delinquent bur they had a good lawyer as was the Austinus befoer he converted to Christianity. But he converted only outwardly. Inwards he remained the staunch Manichaeon that he was and he teleported that into the poor Christianity:

Omnia Pereunt Fiat Ius / Fiat iustitia, et pereat mundus

https://de.wikipedia.org/wiki/Fiat_iustitia_et_pereat_mundus

https://en.wikipedia.org/wiki/Fiat_iustitia,_et_pereat_mundus

Fiat iustitia, et pereat mundus is a *Latin* phrase, meaning "Let justice be done, though the world perish".

This sentence was the motto of [Ferdinand I, Holy Roman Emperor](#),^{[1][2][3]} probably originating from Johannes Jacobus Manlius's book *Loci Communes* (1563). It characterizes an attitude, which wants to provide justice at any price. Its first documented use in English literature was about half a century later.^[citation needed]

A famous use is by [Immanuel Kant](#), in his 1795 *Perpetual Peace: A Philosophical Sketch* (*Zum ewigen Frieden. Ein philosophischer Entwurf*), to summarize the counter-utilitarian nature of his moral philosophy, in the form *Fiat justitia, pereat mundus*, which he paraphrases as "Let justice reign even if all the rascals in the world should perish from it."^{[4][5][6]}

[Ludwig von Mises](#) created a variation on the phrase more in keeping with his philosophy: *Fiat justitia, ne pereat mundus* ("Let justice be done lest the world perish").^[7]

This phrase (in the form *Fiat justitia piriat mundus*) is inscribed on the side of John Constantine's lighter in the 2005 film *Constantine*^[8] (based on the Vertigo comic book series *Hellblazer* and starring [Keanu Reeves](#)).

[https://en.wikipedia.org/wiki/Baton_\(law_enforcement\)](https://en.wikipedia.org/wiki/Baton_(law_enforcement))

And the Romans had also invented the "more equal than the others" principle in their practice of Law. The usual punishment of a member of the plebs was death or a life sentence as galley slaves. That means when he was deemed strong enough to be able to serve a few years on the galleys. If he was not strong enough it would be too costly to feed him through a long prison sentence. This would have been not very economical and the state had better things to pay for, like the great expenses of the Legions. So the delinquent would be a candidate for the Circus games, which had a very high turnover of the acting personnel. It was at times so high that the Romans even experienced a sort of "manpower shortage" in the business of the Circus games. So the Romans were quite inventive when doing the recruiting of personell for the next games as the schedule was quite tight. And everything had to run perfectly, like orchestrated and it was orchestrated very carefully. Just like today the movie makers have to orchestrate the movie around the commercial breaks, because there the real money was to be made. Also the sports events of today are as much orchetrated as were the Circus games of the ancient Romans. The performances may change, but the orchetration stays the same. Which is another example of the Dialectics of Form and Inhalt. The Inhalt may differ, but the Form stays always the same. In the Aristoteles diction it is the arch of tension. In German the Spannung. This is also the patent recipe of all the Rosamunde Pilcher stories. Maximal tension through so many episodes of cliff-hangers, until at last the Hero gets his well-deserved price, the Heroin(e). Therefore, if I ever read a Rosamunde Pilcher novel at all, I start with the finishing pages. I often do a little double thinking to surprise myself if I did the right thinking, by constructing a probable story about all the in-between cliff-hangers, and then I read a little bit here and there, to see if I was right with my educated guesses. I do just the same with detective stories. I read the plot of the murder scene, and then I read the finish, and I then try to out-guess the author of the story what the in-between steps must have been.

Back to the Circus games. The film Gladiator is very instructive but historically not so correct. Because the rules of the Gladiator games were very elaborate and not at all like the film scenes. Now about the turnover rate of the acting personnel in the games. This meant that on an average day of Circus games, there would be about 100 human carcasses produced. The games lasted a whole day. In the morning there would be minor spectacles like throwing some Christian to the Lions. The lions knew it very well that the Christians were not so much fun to play with, because they would just kneel there, and pray to their god. So this was not so much fun for the Lions and also not so much excitement for the spectators. It becomes pretty boring at times, when the Christians didn't offer any resistance at all, and there was no such thing as emotional excitement. They just sat there ready to be slaughtered. Because the Christians just believed that it wold be better to be slaughtered right away, than to live any longer this life of misery in ancient Rome. This was about the proper way to create some fun for the masses, and they wanted to be entertained properly or they would rise in rebellion. It was known already in those olden days that man doesn't live by bread alone. There also must be some entertainment. This was pretty much the way the Romans dealt with their plebs delinquents. And there are a few side stories. The women spectators would regularly have an orgasm when watching the spectacles. And the surviving Gladiators were often invited by the women of high society to spend a few nights with them. It always amazes me as an Anthropologist, that in all the massive literatur about Sex in Ancient Rome there was never a word by the historians, to ask the question how the Roman women dealt with the issue of unwanted pregnancy. There is quite a wall of silence around this issue. As I have expounded this somewhere else: They had some very good pharmaceuticals for preventing pregnancy.

<https://www.linguee.com/german-english/translation/personal.html>

As I said the Romans had invented the "more equal than the others" principle. This means that the memberso of the Senator Class (who were also the Plutocrats) were never given a sentence more serious than a couple of yeras of banishment on a very comfortable Villa somewhere in the Pampas, like Thracia, or the Pontus, meaning the Black Sea. It was very comfortable with all the amenities. But the purpose was achieved. To keep the Convict out of the Political Business of Rome for a while.

Now there also was a punishment for slaves. And this was death under any condition and under any suspicion. And this was just a good measure to keep the other slaves from ever entertaining some devious ideas.

We can thus sum up the whole practice of Roman Law with one short German sentence:
Hart, aber auch Ungerecht.

The good Bishop Berkeley: To be is to be perceived

The good Bishop Berkeley (after whom that famous University is named), came up with the bright idea that to be is to be perceived.

<http://philosophycourse.info/lecsite/lec-berke.html>

Lecture

Bishop George Berkeley

(1685-1753, age 68)

(This lecture is a longish one; you may want to print it out for reading)

By his early 20s young George Berkeley had read Locke's *Essay Concerning Human*

Understanding and had found it to be eminently sensible and persuasive. As regards those last two questions that Locke had posed, however, Berkeley was unconvinced that Locke's answers had been adequately thought out.

Locke's two questions (and his answers) had been:

Can we know that objects continue to exist even when they are not being perceived by anyone?

Locke's answer: Well, perhaps we cannot be absolutely certain of their continued existence during the times when they are not being perceived, but common sense tells us that **in all probability** they do continue to exist even when they are not being perceived.

And can we know that objects exist even when they are being perceived? Locke's answer: Surely no one would be so skeptical as to hold that we cannot know objects exist when they are being directly perceived. Common sense tells us that of course we can know that objects exist during the intervals that we are directly perceiving them.

Berkeley was not convinced that Locke's answers to these two questions were precisely accurate. Berkeley proposed to think through these two questions as clearly as he possibly could, following all the principles of good common sense and relying only on what our actual experience clearly teaches us.

The two books in which he articulates his examination of these questions are *The Principles of Human Knowledge*, written in 1710 when Berkeley was 25 years old; and *Three Dialogues Between Hylas and Philonous*, written three years later when he was 28. The *Three Dialogues* is a shorter work and many people (though not all) find the argument as expressed in *The Dialogues* to be simpler and easier to follow.

(In his later years, Berkeley actually came from Ireland to the British colonies (now the US) and spent three years in Rhode Island hoping to establish a college in the new world. The University of California campus at Berkeley, as well as the town of Berkeley, is actually named for him.

(Americans, however, pronounce the name differently than do those in the British Isles; Americans call that town "BURK-lee," whereas the proper British pronunciation of the good Bishop's name is "BARK-lee.")

For Berkeley the question came down to what we mean when we say that something "exists." He analyzes this question from several different angles and concludes that all we can possibly mean when we say that a thing exists is that the thing **is being perceived**. To exist, and to be perceived, for Berkeley come down to the same thing. **To be means to be perceived, or esse est percipi**, is Berkeley's famous principle.

If this is what we mean by "to be," then clearly things exist only when they are being perceived. (If this is true, then it would seem to raise some difficulties; but Berkeley will have an answer for these obvious difficulties.)

Then Berkeley asks whether "physical matter" exists. His answer will clearly be that it can be said to exist if we can perceive it, but that it cannot be said to exist if we cannot perceive it. So the question comes down to whether we can perceive physical matter or not.

Now the answer to this question might seem pretty obvious to most of us, but Berkeley asks us to look at the question more closely. When we say that we perceive physical matter, what exactly is it that we claim to be perceiving? I see this beautiful little red agate that I found on the beach yesterday, for example, but what exactly am I sensing? I am actually having a complex sense perception that includes the sensations of hard, reddish, a certain shape and size, a certain smoothness, etc. Thus, what I am actually perceiving are **sensations** (which Locke, but not Berkeley, thought were caused by qualities), but not physical matter as such.

So, according to Berkeley, all those qualities I am perceiving - the sensations of redness, hardness, shape, etc. - all actually exist only in my mind, not out in a some hypothesized "external world."

A Form is purely metaphysical, since it is in the Eye of the Beholder, what he deems suitable at the moment. And I would say that is the most important basis or foundation of Morphology. I Therefore quote the most important wisdom from Nagarjuna, about Form and Emptiness, also called Shunyata in the Indian Sanskrit, and the Kenoma in Ancient Greek of xyz BCE. The Kenoma must not be confused with the 200++ CE era of Gnostic and Christian thinking. That would be a very bad kind of "Holzweg" as Heidegger would call it. The Gnostic and Christian Kenoma is exactly the opposite of the earlier Greek and Vedic usage. In this, we have another quite fitting example how the Christians did their own business of Neurolinguistic Reframing, this time to turn something tops-turvy to something bad, that in the olden times had been very good.

Why I produce such huge .htm files

This is not because I am such a maniac about huge .htm files but because a full text search is quite tedious when you have split it up in about 20 small files. I have learned this the hard way in my dissertateion (of 1999) first Noologie I project (of 2995). And I had a quite hard time to find all my quotes. I had to use the Google www-site search function to find anything at all. And quite often it occurred that the Google couldn't locate it even though I knew that it was right there in that .htm file. And it is very tedious when the Google gives you some results, but it doesn't tell you where exactly in the .htm file you have to go. As far as I know the .htm definition has no function that gives the entry point by line numbers, because there are no line numbers in a .htm file. Because every browser makes its own formatting. It could be done with the
 tag. And perhaps I have just not been able to find the appropriate function. The command for the site: search goes like this:
xyz site:http://www.noologie.de

On Cretinism care of the good Patrice Ayme'

<https://patriceayme.wordpress.com/2019/03/15/debate-islam-intellectually-that-means-dont-massacre-muslims/>

Greco-Roman polytheism didn't force the masses to practice it. Christianity and Islamism (differently from their origin, Judaism) forced those who practiced other beliefs to become Christian, or Muslim, or then subjugated and exploited them. Hence Christians and Muslims eradicated all religions... except Judaism, which, being their root, proved harder to extricate... Enough with all this cretinism. How do we mitigate it?

<https://patriceayme.wordpress.com/2019/02/05/of-those-pseudo-democrats-hiding-their-plutocracy-behind-b-series-actor/>

After chastising some fakery claiming to be advanced philosophy for not being advanced at all, but a form of cretinism, let's go back to basics: One thing that was definitely wrong with lots of "democrats" was their professed admiration for Reagan (Obama was of that persuasion).

<https://patriceayme.wordpress.com/2019/02/02/why-so-much-love-and-admiration-for-heidegger-because-he-was-what-nazism-came-from/>

Heidegger's work and admirers are pretty much all Schmittian, or, to put it in simpler fashion, Nazi. Those who admire Heidegger's "different" thinking truly admire the essence of Nazism, malevolent cretinism, and they don't even know it. Heidegger love is the essence of respectable Nazism. They can be Nazis, that is, full of hate, moronic generalities and simplification to the point of cretinism, and claim they are not! Hey, they are even philosophical! Heil Dasein! Oh yes, because I forgot; the sort of muddled thinking Heidegger produced was in evidence all around Germany. For example german nuclear physicists were affected by it: they claim, after the war, that they had prevented the Nazis to get the nuclear bomb. However, they had been secretly recorded in the mansion in which they lived in captivity. The recordings made clear that, just as with Heidegger, their true state of mind was just the sort of hateful nationalism Nietzsche condemned so much.

All those Psychopathic Geniuses

Such is the case with Heidegger, or with Wagner, or with Steve Jobs, or with Bill Gates, or with Elon Musk and with Mark Zuckerberg. The good Mark is probably the one person on this Planet Earth whom I would

love to hate the most. I just cringe with revulsion when I just see the face of him. And then his name, if his name would be Abraham Schleimiehl, I could understand. But Zuckerberg is just too horrific.

I remember this story about some Jews in the Habsburg Empire, when they had to get a proper Surname, because traditionally they named themselves like xyz son of zyx son yxz, and so on. So when the day of reckoning came, there was this poor Jew who returned home with his new name. So his wife asked him: So what is our new name now? He said I am Schlomo Schweissloch. And the wife cried out! How horrible. didn't you give enough bribe to the Standesamt officer? The poor Schlomo replied: I just had to pay 10 Maria-Theresien-Thalers for the "w" alone. I just couldn't afford more bribes than that.
End of joke.

I once became a member of Facebook when it came out. But I couldn't make any sense of it. So I dropped out of it. It is surely better not to get addicted to crap in the first place. As my saying goes: It is better to be forgotten by humanity than to be burnt by humanity.

But those people are not only genius but they are also through and through Psychopathic. Honni soit qui mal y pense. The good Aby Warburg was a certified Schizophrenic. But one has to be a Schizophrenic when one wants to try build up something like the Warburg Library. And it certainly helps when your family is the Warburg banking dynasty. Also Bill Gates was not without a good protection. His father was a quite good lawyer and he advised the almost childish Bill Gates how to deal with the Empire of the IBM. So his Q-DOS later renamed MS-DOS operating System was quite crappy, and quite a bit inferior when compared with the CP/M of Gary Kildall of Digital Research. But when the IBM PC came out, there was a free choice which OS one wanted to run on it. The CP/M OS had a cost of around \$\$\$ 200. And the crappy MS-DOS cost only around \$ 50. So you can guess who won the race for all those millions of buyers of the IBM PC. Excellent Marketing beats excellence in technical matters all the time. And then the licensing deal that Bill Gates did with IBM.

<https://en.wikipedia.org/wiki/CP/M>

CP/M, originally standing for Control Program/Monitor and later Control Program for Microcomputers,^{[3][4][5]} is a mass-market operating system created in 1974 for Intel 8080/85-based microcomputers by Gary Kildall Of Digital Research, Inc. Initially confined to single-tasking on 8-bit processors and no more than 64 kilobytes of memory, later versions of CP/M added multi-user variations and were migrated to 16-bit processors.

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

Microsoft was founded by Bill Gates and Paul Allen on April 4, 1975, to develop and sell BASIC interpreters for the Altair 8800. It rose to dominate the personal computer operating system market with MS-DOS in the mid-1980s, followed by Microsoft Windows. The company's 1986 initial public offering (IPO), and subsequent rise in its share price, created three billionaires and an estimated 12,000 millionaires among Microsoft employees. Since the 1990s, it has increasingly diversified from the operating system market and has made a number of corporate acquisitions, their largest being the acquisition of LinkedIn for \$26.2 billion in December 2016,^[7] followed by their acquisition of Skype Technologies for \$8.5 billion in May 2011.^[8]

How about Hating and Loving Heidegger simultaneously

I can quite believe the good Patrice in hating Heidegger. This is quite the same as I have quoted Nietzsche a few times. One must be able to hate one's friends, and one should be able to discover something good about your dear enemies. This is what I call the Neurolinguistic Reframing Technique. And it is probably the most difficult but most important task to find something good with your Nicest Enemies. I have expounded on this idea quite a bit in my history of warfare and intelligence. Your Nice Enemy teaches you to become more intelligent, or your enemy will kill you.

Allein gehe ich nun, meine Jünger! Auch ihr geht nun davon und allein!

So will ich es.

Wahrlich, ich rathe euch: geht fort von mir und wehrt euch gegen

Zarathustra! Und besser noch: schämt euch seiner! Vielleicht betrog er euch.

Der Mensch der Erkenntniss muss nicht nur seine Feinde lieben, sondern auch seine Freunde hassen können.

The Bottom of the Pit: The Abysmal German Wikipedia

Just to give an example to the contrary of the high value of the US wikipedia: The German wikipedia is just a bunch of crap. For the German wikipedia it is quite true to state that they have reached the bottom of the pit (like in Dante's Inferno), and they are now just busy keeping digging deeper and deeper. There seems to be an infinite suprematization (modo Peter Sloterdijk: Gottes Eifer) of the bottom of the pit which goes like more and more cretinism. Cretinism is like Patrice Ayme' spells it out. And there are some very strange characters who have monopolized the German wikipedia to such a way that one could think that this was a concoction by the Chinese Ministry of Propaganda, so bad is the German wikipedia. And all the articles on contemporary politics and social affairs are so rotten that it is unbelievable. All the articles that have anything in connection with Large Industrial Companies, are generated by the Companies themselves of their public communication departments. And they pay the authors of the German wikipedia very well, to write some very favorable articles for these Large Industrial Companies. And then some. Like for the Governments of all the countries on Planet Earth that have something of a Leftist or Socialist bent, like Cuba, Venezuela, Nicaragua etc. So they also get very good articles indeed, and especially the German Government, and the German leading parties, meaning Die Grünen Partei (first place), then Die Linke (second Place), then the SPD (third Place), then the CDU (fourth Place), then the FDP (fifth Place), then the CSU (sixth Place), ... er, did I forget someone? Ah yes, then there is the AfD which has no place at all in the German wikipedia, and if so, it is classed under the Category of Nazi. So then we come to the NGO means Non Governmental Organizations. There are all the Climate Activists, Fridays for Future, the nice Greta, and so on. They are always classed First Place of high acclaim. Also a sort of suprematization of the Sloterdijk kind.

<https://www.welt.de/debatte/kommentare/plus192120177/Greta-Thunberg-Welche-Geschichte-wird-hier-gerade-produziert.html>

<https://www.welt.de/kultur/medien/article188133493/Greta-Thunberg-Klima-Ikone-oder-PR-Phaenomen.html>

<https://www.facebook.com/welt/posts/10157675859648115/>

<https://open.spotify.com/episode/6mUuArvO3j3G3sTtKNyDu5>

<http://www.taz.de/Klimaaktivistin-reagiert-auf-Geruechte/!5570085/>

<https://www.eike-klima-energie.eu/2019/04/24/broders-spiegel-ostern-mit-greta-thunberg/>

<https://meedia.de/2019/01/29/pr-marionette-oder-klima-galionsfigur-ist-die-greta-thunberg-story-zu-schoen-um-wahr-zu-sein/>

To sum it up: The German wikipedia is a glaring example of how a good idea like the US wikipedia can become so utterly corrupted, that even the good George Orwell and the USSR propaganda machine is Dwarfed in Comparison. We may call this the Suprematization of Dis-Information.

Some Earlier Work on Morphology

On the following www-pages of Noologie we find some more of the theoretical foundations of Morphology or Cultural Morphology which I have written in some earlier years.

The design.htm files are from my dissertation of 1999.

<http://www.noologie.de/desn24.htm#Heading130>

<http://www.noologie.de/desn09.htm#Heading32>

<http://www.noologie.de/desn17.htm>

<http://www.noologie.de/faust.htm>

<http://www.noologie.de/morph.pdf>

I have been working on Morphology since about 1980. So this has been quite a long time. I first picked up Spengler and Goethe and I understood something of their thinking. I had already known the work of Joseph Campbell and I had read extensively the works of the Indian Advaita Vedanta philosophy of Shankara, then the Buddhist tradition like the works of Nagarjuna, which I consider the highest achievement that the Buddhist tradition could ever come up with. **I like clear, cold Logic the most, and this is the Nagarjuna Style.** No embellishments, no superfluous rituals or prescriptions for lifestyle, praying, and doing offerings etc. pp. And the other Scriptures that all what those different Buddhist schools had produced, were not so much to my liking. Like the Mahayana Buddhism or even the Trantrayana of the Tibetans. The Dalai Lama belongs to one of these schools. But these are more or less the Tibetan Bon traditions with a veneer of Buddhism on top of it. It is pretty much like the Japanese Shinto, like the Yamabushi who morphed into Shingon Buddhists. Beneath

that veneer of Buddhism there always remained the Shinto. And since the Japanese are very pragmatic about religion they couldn't care less what kind of name that religion called itself.

<https://studybuddhism.com/en/advanced-studies/history-culture/buddhism-in-tibet/the-origin-of-the-yellow-hat>

<https://stallman.org/articles/yellow-hat.html>

<https://www.britannica.com/topic/Dalai-Lama>

<http://factsanddetails.com/china/cat6/sub34/item221.html>

14th Dalai Lama and 17th Karmapa historic discussion on Four Sects of Tibetan Buddhism

https://www.youtube.com/watch?v=1FTkJyN5M_o

<https://de.wikipedia.org/wiki/Gelug>

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

<http://www.spiritwiki.de/w/B%C3%B6n>

Introduction to Bon Tradition

<https://www.youtube.com/watch?v=yhm1vSWwFYw>

Tenzin Wangyal Rinpoche on Bon Buddhism - Interview

<https://www.youtube.com/watch?v=eF1VkSdXmVI>

The Definition of Expounding

I just give the definition of expounding again: You pound on something so long and so hard until it becomes Ex. Ex arachaeis hoti proton genet auton, as the good Hesiodos and the good Homeros used to say. The quotes are identical in both works. So someone must have cribbed something from the other one. I have no idea to whom the copyright belongs, since at those olden times, there existed no copyright. This secret knowledge was so secret that you could put it out plainly in the open, and there were just a few initiates who could understand that. It was very privileged knowledge that had been totally lost to the sages of the Library of Alexandria around 300-200 BCE, when they morphed that into the common language of the Hellenistic Empires which was the Koinae.

The Science of Morphology

The Science of Morphology is the scientific study of forms (Morphae). All forms change, some very slowly, like in Geology, some fast like Waves in Water. The study of the change of forms is sometimes called Meta-Morphology, with the special term Meta-Morphosis. In the Insect world we have a good example of Meta-Morphosis: From a caterpillar through a stage called chrysalis, to a creature that can take to the airs, a butterfly. So much is very well known in scientific circles. Morphology is mostly associated with Goethe, who called his scientific studies Morphology. And he practically did the Morphology of about everything: Plants, Insects, the Cosmos, the Clouds in the Sky, the Forms of the Waves in Water, even the Morphology of Geology, of Stones and Minerals. Goethe was interested in everything of the large and wide world. Even if he was dabbling and an amateur in so many fields. So, already his contemporary academics somewhat derided him. But the idea of Morphology has stuck. There still exists the concept of Morphology in many sciences, even if there is not much connection to the Morphology of Goethe. The Goethe-kind Morphology Tradition is mostly forgotten now, I had made list of that tradition in my Dissertation and then something more about Goethe.

This is a more theoretical discussion of Morphology:

<http://www.noologie.de/desn17.htm>

This is a discussion if Whitehead's "Process and Reality"

<http://www.noologie.de/desn16.htm#Heading58>

This is a more theoretical discussion of Meta-Morphology:

<http://www.noologie.de/desn09.htm>

This is about the Morphology in Goethe's Faust:

<http://www.noologie.de/faust.htm>

This is somewhat similar to faust.htm

<http://www.noologie.de/desn08.htm>

This is somewhat similar to faust.htm

<http://www.noologie.de/desn27.htm>

One other Morphology writer, who is very in-famous by now, was Oswald Spengler. He claimed that he knew the Morphology of history, which is a pretty strong claim to make. Because history is only that which we know about history. And there is quite a lot of history that we don't know anything about. Because the records

are irretrievably lost. [A particularly bad case of lost records are those of the early times of the religions of Christianity and Islam. This is very strange indeed, and there must have been some records. And they are gone, with the wind as one may say. I have just a little suspicion that they didn't vanish by themselves. Someone must have helped them in vanishing, this I believe in my naive mind.] History is just in the eye of the beholder, or better this is what the rulers told the historians (or palace writers) what they had to write and record about, and for whom it should serve. History is almost always written by the victors, and the rulers. Sometimes there is a different spelling: His-Story, since the rulers were mostly male. And as many historians as you have, so many histories you get. Which proves that history is in the eye of the beholder. And this is the deeper reason why Spengler's attempt was destined to utterly fail. But at least he had tried. And he still has made some good contributions to Morphology, when you ignore his faulty historical work. I have written about that in my article below. Then there is Peter Sloterdijk who in his "Sphären" also wrote about Morphology, this time about some round objects, which are called Spheres, Bubbles, Globes, Bullets, and something like that, and even Footballs, when he did an exegesis of the "Ludo Globi" by Cusanus. And he really did a good job at describing the cultural history of all that is connected to round objects. At this he was more successful than poor Spengler. I have written more about this here:

<http://www.noologie.de/morgh.pdf>

Now, as I have stated in my above article, since Morphology is not an established science domain, there are as many Morphologies as there are Morphology thinkers. The problem with a form (or Morphae) is that is in the eye of the beholder. Now there are some more or less universally accepted kinds of form, like the form of Mount Everest. And in science, we have also certain established kinds of form, like the outlay of all the vertebrate animals with a spine, four legs, a head, an intestine, sometimes a tail, sometimes not. In the bird class the front legs are converted into wings, but that doesn't contradict the overall pattern, since the wings are morphed front legs. So here we can see that forms have their own Meta-Morphosis. But when it comes to less defined classes of forms, the situation is different. There everyone concocts his/her own sort of Morphology. This is why the academic establishment doesn't recognize Morphology per se as academic at all. So here I am also doing my own kind of Morphology. And I concentrate more on Meta-Morphology, the scientific study of morphing. And this is a little distinct from other approaches to Morphology. Since morphing is a process. As I spell this out in greater detail, this is the Heraklitean approach. Everything is flowing, and there is, in the long run, nothing that is stable, even if that process takes a few couple of billion years. There will always be change. This is also the core of Buddhist thinking. Which is called in the Pali language: Paticca Samuppada. In Sanskrit it is called Pratityasamutpada. I have enlarged this in the following section of my dissertation:

<http://www.noologie.de/desn16.htm#Heading60>

<https://en.wikipedia.org/wiki/Prat%C4%ABtyasamutp%C4%81da>

Unfortunately this URL doesn't fit into word.

So one has to call the google to search for Pratityasamutpada.

Now there are two more important terms about Morphology: Meta-Morphosis, and Meta-Noia. Meta-Morphosis is the description of the time-span when something is morphing. Now this can be very short, like a Second, or it can be very long, like a few billion years. Meta-Noia is the case when an intelligent being, like a human, has a sudden change of mind. So the mind itself is morphing. And the personality with it. One has been this kind of person at one instant, and then, suddenly the next instant, one becomes another person. This doesn't happen very often, and most often in an accident, which is mostly bad. But there are cases when the Meta-Noia occurs for the better when one gets hit on the head. I know of one case when a pretty derelict man and alcoholic, was hit on the head, and then he became a very famous painter. I don't know the exact literature for this. But there is always a good place to look for that kind of things: Oliver Sacks.

<https://www.oliversacks.com/>

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

http://sajtichek.narod.ru/books/without_translation/wife_hat.pdf

The Man Who Mistook His Wife For A Hat and other clinical tales.

In other more productive cases Meta-Noia is called Enlightenment. There is a whole lot of literature about this, especially in the Eastern traditions, like Samadhi (Yoga), or Satori (Zen). But we also have a good example in the history of Christianity. This was the Meta-Noia of Saulus into St. Paulus. This was one of the most important Meta-Noia's in the whole history of humanity. I will go into more detail on this case in a later

passage. When one looks at the spiritual literature of the West, we can find a whole lot of such Meta-Noia's. It is mostly called sudden conversion, or seeing the Holy Virgin Maria, or something like that. Also the philosophical Western tradition knows this phenomenon. Platon had described this in his 7th letter:

Denn es steht damit nicht so, wie mit anderen Lehrgegenständen: es läßt sich nicht in Worte fassen, sondern aus lange Zeit fortgesetztem, dem Gegenstande gewidmetem wissenschaftlichen Verkehr und aus entsprechender Lebensgemeinschaft tritt es plötzlich in der Seele hervor wie ein durch einen abspringenden Funken entzündetes Licht und nährt sich dann durch sich selbst.

Then there is an appropriate quote from the Buddhist Wisdom: The five Skandhas.

Hier, O Sariputra, Form (rupa) ist Leere (shunyata) und gerade die Leere ist Form; Leere ist nicht verschieden von Form, und Form ist nicht verschieden von Leere; was auch immer Form ist, das ist Leere, was auch immer Leere ist, das ist Form, und dasselbe betrifft Gefühle (vedana), Sinneswahrnehmungen (samjna), Impulse (samskara), und Aufmerksamkeit (vijnana).

<http://www.noologie.de/shunya01.htm>

<http://www.noologie.de/shunya01.htm#Heading30>

This is very deep indeed. And this gives us ample occasion to meditate upon. This is about the deepest thought that was ever uttered in the spiritual history of mankind. I will refer to this, when I am speaking about the Kenoma and the Pleroma in Greek and Christian thought further down. Because Kenoma is identical to Shunyata. And this is VERY DIFFERENT from the Gnostic idea of this.

On Mirror Structures, and the (Self-) Reflection and Narcissism

On mirror structures, and the (Self-) Reflection and Narcissism... And the genius of Diego Velasquez.

https://en.wikipedia.org/wiki/Diego_Vel%C3%A1zquez

Diego Rodríguez de Silva y Velázquez^[a] (Spanish: [ˈdjeɣo βeˈlaθkeθ]; baptized June 6, 1599 – August 6, 1660) was a [Spanish](#) painter, the leading artist in the [court](#) of King [Philip IV](#), and one of the most important painters of the [Spanish Golden Age](#). He was an individualistic artist of the contemporary [Baroque](#) period. He painted initially in a precise [tenebrist](#) style, but later developed a free manner characterized by bold brushwork that produced an illusion of form only when viewed at a suitable distance. In addition to numerous renditions of scenes of historical and cultural significance, he painted scores of [portraits](#) of the Spanish royal family, other notable European figures, and commoners, culminating in the production of his masterpiece [Las Meninas](#) (1656).

From the first quarter of the nineteenth century, Velázquez's artwork was a model for the [realist](#) and [impressionist](#) painters, in particular [Édouard Manet](#). Since that time, famous modern artists, including [Pablo Picasso](#), [Salvador Dalí](#) and [Francis Bacon](#), have paid tribute to Velázquez by recreating several of his most famous works.

The production of his masterpiece Las Meninas (1656).

https://en.wikipedia.org/wiki/Diego_Vel%C3%A1zquez#Las_Meninas

Las Meninas

One of the *infantas*, [Margaret Theresa](#), the eldest daughter of the new Queen, appears to be the subject of *Las Meninas* (1656, English: The Maids of Honour), Velázquez's [magnum opus](#). However, in looking at the various viewpoints of the painting it is unclear as to who or what is the true subject.^[17] Is it the royal daughter, or perhaps the painter himself? The answer may lie in the image on the back wall, depicting the King and Queen. Is this image a mirror, in which case the King and Queen are standing where the spectator stands? Are they the subject of Velázquez's work? Or is the work simply a court painting?

Created four years before his death, it serves as an outstanding example of European [baroque](#) art. An apotheosis of the work has been effected since its creation; [Luca Giordano](#), a contemporary Italian painter, referred to it as the "theology of painting",^[18] and in the eighteenth century the Englishman [Thomas Lawrence](#) cited it as the "philosophy of art", so decidedly capable of producing its desired effect. That effect has been variously interpreted; [Dale Brown](#) points out an interpretation that, in inserting within the work a faded portrait of the king and queen hanging on the back wall, Velázquez has ingeniously prognosticated the fall of the [Spanish Empire](#) that was to gain momentum following his death. Another interpretation is that the portrait is in fact a mirror, and that the painting itself is in the perspective of the King and Queen, hence their reflection can be seen in the mirror on the back wall.

Las Meninas (1656). This is a true masterpiece in the whole history of art, since it shows something quite unprecedented. It showed a mirror image in the background of the king and his queen. And it shows the painter himself on the left side, and the canvas that he was just painting, of the left border... It was some kind of multiple reflexion, pretty much the same as I am doing with Reflexion Theory. So the poor author of the wikipedia article didn't quite understand it so well. There was no subject per se. It was the mirroring process itself which was the subject. All the other things in the painting are just paraphernalia. Now this was in the year 1656. To have come up with this piece of Self- and Other- (auto- and hetero- and allo-) Reflexion was something quite good for those times. I just needed about 363 years of thinking until I came to the same kind of Reflexion Theory. This seems like a pretty long time that one needs to re-think in Logics what Diego Velasquez had already done in his painting. There is nothing new under the sun, I would say. The phenomenology of mirroring is quite phenomenal. Because there is so much neuronal processing involved, before one is able to understand that what one has in front of himself, is a mirror image of oneself. There are so many animal experiments dealing with what animal can comprehend that it is looking at a mirror image of itself. Some fish, for example continue endlessly to battle their own mirror image, believing that it is a rival. So those poor fish are classified as minor intelligence. I have read all the literature about this, but at the moment, I don't have the time to google it all. Actually googling it is quite easy. But it takes time. Most of the higher animals, like apes and elephants, and I believe also ravens and crows are able to recognize that they are just confronted with their own mirror image. So to be able to do this, is a sign of intelligence. And of course humans are able to do multiple mirrorings. Like when we call it Reflexion Theory, which is the Theory of Mirroring on many levels at once.

There are many works of art or not so art, where we have mirror cabinets.

One is The Man with the Golden Gun:

[https://en.wikipedia.org/wiki/The_Man_with_the_Golden_Gun_\(film\)](https://en.wikipedia.org/wiki/The_Man_with_the_Golden_Gun_(film))

Another, more art-like is Hermann Hesse: Steppenwolf

<https://www.zeit.de/1980/09/der-steppenwolf>

<https://www.inhaltsangabe.de/hesse/der-steppenwolf/>

Spieglein, Spieglein an der Wand

"Spieglein, Spieglein an der Wand, wer ist die Schönste im Ganzen Land?" This is the Magic Mirror from the fairy tale Snow White. Aber der Spiegel war erbarmungslos. (The mirror had no mercy on the poor queen.) He told this poor queen something like that: You are just an ugly old hag. And you should not try to be beautiful. At your age you should better try to be wise. But the Queen in her own Narcissism, she was not so satisfied (I can't get no sätis-fäck'schun'. If you remember that story). So the the Queen in her own Narcissism, and so on... We all know the story so I don't need to repeat it. This is what the fairy tales are for. They are there to make an excursion into your Unterbewusstsein (Sub-Unconscious, which is even deeper than the Unconscious), and so deep deep down, the not-so-conscious, rather the Verdrängungs- Conscious (I just don't know the right English expression for this... maybe Repression will fit) ... it is always something that you would be very ashamed of, if anyone of your friends knew about this. Beware if your boss should find out, you would be fired immediately.

[https://en.wikipedia.org/wiki/Magic_Mirror_\(Snow_White\)](https://en.wikipedia.org/wiki/Magic_Mirror_(Snow_White))

The **Magic Mirror** is a mystical object that is featured in the story of *Snow White*, depicted as either a hand mirror or a wall-mounted mirror it is used by the *Evil Queen* in order to find out who is the "fairest in the land", each time the Evil Queen asks this question the mirror states "My Queen, you are the fairest in the land.", up until it states that Snow White is in fact more fair. Which results in the Evil Queen hiring a huntsman to kill Snow White in the contemporary version of the fairy tale.

Mirroring as a very deep psychological and neuronal phenomenon

The process of mirroring is a very deep psychological phenomenon. Because in Neuro-Science, there exists a type of Neuron, which is called Mirror-Neuron or Spiegel-Neuron in German. Now since we have the mirroring on a phenomenological level, we have it also on the Neuronal level. This becomes a very deep philosophical question to ponder. What is so special about a mirror on the phenomenological level?

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

We all know the sad story of the Narcissos, who fell so much in love with his own mirror image in the pond, and he became so enchanted with the beauty of his mirror image, that he lost his balance, and plunged into the pond. Since he couldn't swim, the poor fellow he was, he just drowned. So much for suicide because of self-admiration. This is a pretty interesting kind of suicide, for all those Psychiatrists to meditate upon. The other version is that he was so transfixed by his image but he could never reach it, and so he sat there in the same place, until he died of starvation. Not a much better solution to the problem of Narcissism.

<http://www.gottwein.de/Lat/ov/ovmet03339.php>

<https://gutenberg.spiegel.de/buch/metamorphosen-4723/19>

[https://www.fachdidaktik.klassphil.uni-](https://www.fachdidaktik.klassphil.uni-muenchen.de/forschung/seminarertraege/ovid_met/metamorphosen_archiv/referat_br_hopp.pdf)

[muenchen.de/forschung/seminarertraege/ovid_met/metamorphosen_archiv/referat_br_hopp.pdf](https://www.fachdidaktik.klassphil.uni-muenchen.de/forschung/seminarertraege/ovid_met/metamorphosen_archiv/referat_br_hopp.pdf)

<https://www.greekmyths-greekmythology.com/narcissus-myth-echo/>

<https://psychcentral.com/lib/narcissus-and-echo-the-myth-and-tragedy-of-relationships-with-narcissists/>

Narcissus and Echo were tragic Greek characters in a story told by the Roman poet Ovid in *Metamorphoses*. This poignant myth crystallizes the tragic problem of relationships with narcissists. Sadly, both partners are locked into a painful drama, where neither feel satisfied or sufficiently loved. Although it's anguish for them both, the narcissist blames the cause on his or her partner, and sees him or herself as irreproachable, and too often his or her partner readily agrees.

The Circular Structure is also an Architectonic

And the circular structure (of the Rosary) is also an Architectonic in the Kantian sense. It is not an Aggregate, and Heidegger had said the same about his S&Z. [S. 182: Die Ganzheit des Strukturganzen ist phänomenal nicht zu erreichen durch ein Zusammenbauen der Elemente.]

It is just a circular Architectonic, which means that there are no primary foundations on which we may build it up in a vertical manner to reach the highest conclusion. In a circular reflexive structure, all the elements are intermeshed and there is no hierarchy of ideas. As one goes around the rosary of the last metaphor, reflexions build up, and they become more and more intermeshed. We can apply a metaphor from Whitehead who talked about the nexus. A nexus has con-nexions, so the con-nexions build up to form a spider web like structure. And a spider web is also not built up from bottom to top, if that metaphor helps us to understand the process of building a spider web.

[As a little aside thought: I even believe that the title *The Name of the Rose*, has also something to do with the Rosary. But also with the Rosicrucians, and the Rosslyn Chapel. Oh dear Dan Brown please have pity on me! Remember the Lord's prayer:

and forgive us our trespasses, as we forgive those who trespass against us

and lead us not into temptation, but deliver us from evil.

That you may never read a Dan Brown novel.

Amen.]

<https://www.rosslynchapel.com/>

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

<https://www.rosslynchapel.com/wp-content/uploads/2017/01/explore-the-mystery2a.jpg>

The Structure of the "Rundgesang"

I have mentioned the "Rundgesang" of Nietzsche at the beginning of this text. Now I will do some enlarging of the concept of the "Rundgesang". As I had said, the "Rundgesang" also implies the "Rundtanz" which I have also dealt with in depth in the chapter from *Gold im Wachs*. And the structure of the text of *Project Hagia Sophia* is more like a "Rundgesang" in the terminology of Nietzsche, meaning it is also similar to a "Rundtanz", but of course in a text one cannot make a "Rundtanz". In consequence, this text is NOT LINEAR AND GOAL-ORIENTED like maybe a scientific text, where you can write an abstract in front of it, then do some discussion of the subject, and then come to some conclusion, to finally make a management summary, to present it to your boss or your professor or at a conference. Unfortunately with the subject matter at hand this is impossible. As a "Rundgesang", the (morphological) structure of the *Project Hagia Sophia* is similar to "Sein und Zeit" (S&Z) by Heidegger, who (in my view) also did some Existential-Philosophy.

The Myth of Narcissus and Echo

Narcissus was a handsome hunter who broke the hearts of the many women. Despite their love, he remained aloof and arrogant. Pridefully, he held them in disdain.

Meanwhile, the beautiful forest nymph Echo had incurred the ire of the goddess Juno, who punished Echo for talking too much by depriving her of free expression. From then on, she could only repeat the last words of

others. Echo spotted Narcissus and became infatuated. She longed for his attention, but he was fixated on himself. She tried to call out to him, yet couldn't.

One day, Narcissus became separated from his hunting companions and called out, "Is anyone there?" Echo could only repeat his words. Startled, he said, "Come here," which Echo repeated. Echo jubilantly rushed to Narcissus, but he spurned her, saying, "Hands off! May I die before you enjoy my body." Humiliated and rejected, Echo fled in shame. Nevertheless, her love for Narcissus grew.

To punish Narcissus for his arrogance, Nemesis, the goddess of revenge, put a spell on him. When Narcissus next noticed his reflection in a pool of water, love overtook him. He believed that he'd finally found someone worthy of his love and became entirely absorbed with his own beautiful image, not realizing it was actually himself.

Unable to get Narcissus' attention, Echo's obsession and depression grew. As the years passed, she lost her youth and beauty pining away for unattainable Narcissus until she wasted away, only leaving behind her echoing voice. He eventually committed suicide, consumed by his impossible love, leaving a flower in his place.

I have off-loaded more discussion of Narcissism to another section. There it is under:

"On the Invention of Narcissism. No it wasn't the Narcissos. It was someone else".

Unfortunately I cannot do any more forward jumps in Hypertext. I was able to do this in my earlier works like my dissertation and Noology I. But this proved too demanding in terms of computer technology.

<http://www.noologie.de/noo.htm>

<http://www.noologie.de/desn.htm>

About Contemplation, Reflexion, and Refraction

In my morphological method one does it like this: One contemplates the Subject Matter from as many angles as one can come up with. Since I am using metaphors a lot, we can find some metaphors here also: So we can look at the Subject matter like one may look at a diamond and turning it around at so many angles to see all the reflections or better the refractions it can produce. But since this is just a metaphor, we don't need to get into the business of reflection and refraction theory too deeply. Reflection is everything connected with physical rays of light as they are mirrored on a water or polished metal or mercury surface. Metal mirrors can have a property that is difficult with water to achieve: They can be curved. Spherically or A-Spherically, convex or concave. In Astronomy this is put to good use. When you take a round trough filled with mercury, and you turn it around on a turntable, you can have some pretty interesting phenomena of mirroring. Because of the turning and because of centrifugal force, the mercury forms a perfect parabola, but in 3-d. One could also call this the phenomenology of mirroring. This is quite an interesting philosophical subject in itself. So we can come to the Metaphysics of Mirrors. And the picture Las Meninas above is a piece of the Metaphysics of Mirrors.

Refraction is everything connected with physical rays of light as they are broken in a suitable substance like a diamond. A diamond has the highest Refraction index of all materials. I have written more about the business of refraction in a diamond in my work:

<http://www.noologie.de/diadenk.htm>

There is in the Appendix "Die Diamant-Metapher der Noologie" some more enlargement where I go further into the details.

http://www.noologie.de/diadenk.htm#_Toc512641928

Reflexion is something one does in the mInd. Therefore I am careful to write it like this, not to confuse it with Reflection. Meaning that the Thinking is Reflexed onto itself. And I don't under any circumstance mean the Geist. As I say it everywhere, there is noch such thing as "the" or "a" Geist. This is all Ghostly business, in which I don't want to partake at all. To do Reflexion, one needs to have memory. Because one reflects on the thing that one has in memory, and that what you are thinking right now.

Another metaphor for Reflexion is a Rosary. A Rosary is a circular structure and while one is praying the Rosary, with each completion of one round of the chain, one begins at the start again. But this time one has in one's mind a memory of the last time around. And so the second time around, there is a reflexion. What one had done and experienced the first round, is now overlaid with the new experience of the same thing, the rosary bead. But it is now "Overloaded" or "Superpositioned" with the memory. (It is difficult to find the right term for this). So this means re-thinking what one has thought the last time, and then reflexing on it. In Philosophy

this is called Reflexion Theory. And the more rounds you go, the more Reflexions build up. [Of course the Religious Rosary is not intended for such use, there one just reiterates, like when you go to confession and the priest tells you: Do the Rosary five times, and each time you have to find a new way to atone for your sins.] So what I am doing here is some kind of philosophical Rosary and I think that this is a very good method for actually doing Reflexion Theory with your hands. Because the hands are also quite useful for doing a proper Reflexion (Manipulare). I have written about this some more in the main text.

<https://www.stjohnpaul.org/rosary-meditations/>

<http://www.how-to-pray-the-rosary-everyday.com/meditations-on-the-rosary.html>

<https://udayton.edu/imri/mary/r/rosary-mystery-reflections.php>

<https://www.ecatholic2000.com/cts/untitled-284.shtml>

<https://www.loyolapress.com/our-catholic-faith/prayer/personal-prayer-life/different-ways-to-pray/the-rosary-as-a-tool-for-meditation-by-liz-kelly>

The Rosary and Reflexion Theory

So the method of the philosophical Rosary is my way of doing Reflexion Theory. And mInd it: I do not do the reflexion in my Rational / Language Processor, but in my Associative Processor. I have off-loaded all this work of memory and reminiscence (see the Aristoteles book by this title) into the Associative Processor. So my Rational / Language Processor is not too overloaded with handling too much memory business. The Associative Processor works simultaneously and in parallel with the Rational / Language Processor. So I don't even need to think consciously about all those many reflexions that I mentioned above, or keep them in my conscious mInd. The Associative Processor does its work, and then re-mInds me, where I have to do some more reflexion. And this works very well.

We find something like this in the Hegelian Reflexion Theory (as I think), but here I do it with a different metaphor and a completely different angle of approach. The philosophers of the olden times had their Zettelkasten (chit box). Hegel was a master of the Zettelkasten. Niklas Luhmann was also a master at this. Then there was Arno Schmidt who was also completely Ver-Zettelt.

<https://www.tagesspiegel.de/gesellschaft/medien/arte-doku-ueber-arno-schmidt-blick-in-den-zettelkasten/9332112.html>

<https://de.wikipedia.org/wiki/Zettelkasten>

<https://www.morgenpost.de/kultur/article205785937/Arno-Schmidt-Ordnung-bringen-in-den-Zettelkasten.html>

<https://www.zvab.com/buch-suchen/titel/arno-schmidt-zettelkasten/>

<https://www.br.de/radio/bayern2/sendungen/radiothema/zettelkasten-zu-zettels-traum-100.html>

<https://das-blaettchen.de/2007/01/gehirntier-isoliert-im-zettelkasten-14462.html>

http://www2.gs.uni-heidelberg.de/kvv/vz_imperia_show_item_pdf.php?vid=958

<http://ds.ub.uni-bielefeld.de/viewer/ppnresolver?id=ZKLuhm>

https://www.deutschlandfunkkultur.de/niklas-luhmann-archiv-der-blick-in-den-zettelkasten-ist.2156.de.html?dram:article_id=445878

<http://ds.ub.uni-bielefeld.de/viewer/ppnresolver?id=ZKLuhm>

<https://www.youtube.com/watch?v=4veq2i3teVk>

<https://www.youtube.com/watch?v=MMo0cU2HUvg>

<https://www.youtube.com/watch?v=XIztPpFqCBw>

<http://zettelkasten.danielluedecke.de/about.php?abs=1>

<https://zettelkasten.de/book/de/>

<https://auratikum.de/blog/von-der-zettelwirtschaft-zum-zettelkasten/>

The Hierarchical Method of Designing a Hypertext Structure

So the Zettelkasten was a very powerful mnemonic tool in those olden times. Until the computer came around. There you have something better than the Zettelkasten, and this is called Hypertext. In a Zettelkasten, things must necessarily be in some sequential order, one Zettel and then the next. If you do it in alphabetic manner, the succes of this method depends on what kind of keywords you use. This sort of ordering is also a very hot topic of library science. We find many different classification methods for use in libraries. They all have their advantages and their drawbacks. And it happens more often than not that a book gets lost in the nooks and crannies of a classification system. I know something about this since I had studied classification systems also.

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

These are the subtitles of my paper for the ISKO Conference. Unfortunately they don't exist on the www any more since the person who had administered the ISKO website, is not there any more and so it fell out of the www. But the ISKO website still exists. But these old articles don't since it now resides on a different www.

<http://www.isko.org/>

The Hierarchy and Histio-logy of Noo-logy.

Hypertext as a practical method for balancing the Hierarchy and Histio-logy of Knowledge.

<http://www.noologie.de/isko.htm>

<http://www.noologie.de/symbol23.htm#Heading430>

<http://www.noologie.de/neuro.htm>

<http://www.noologie.de/symbol22.htm>

In a Hypertext structure, one can order things in a hierarchical manner also. This is also the structure of the Warburg library. See the appendix: "The Hierarchical Structure of the Warburg Library". So when we do Hypertext, we can computerize "The Hierarchical Structure", and then things become much faster. There is only one thing to take great care of: The Hierarchical Structure must be designed correctly, or one will just get lost in Hypertext. Now this is similar to the Business of Objective Programming which I deal with further down. One has to come up with a clean set of Categories, or Patterns of Thinking (just another Morphology), and these Categories must fulfill some very strict requirements:

- 1) They must not intersect, meaning what is in one Category must never be in another Category.
- 2) There must be a Hierarchical Order. So that you can have a Hierarchical Tree of Sub- Categories.
- 3) The Hierarchy and the Category width, meaning that one cannot keep in one's mind more than 10 Categories, better it is to have just 5 or 7. So there is some human memory capacity / economy to heed.

Since all the philosophers could not come up with more than 10 Categories, this shows the limitations of human Category thinking. And it is entirely useless to have many more Categories. Because there is also a logical demand: The Categories must be combinable. This is pretty heavy business, and I will spare that for later, how to combine Categories logically. This is very much like Boolean logic, but when you have xyz-many Categories, this is not two-valued, but exactly so xyz-valued, how many Categories you have. Gotthard Günther had devised something like that: He called it Kontexturen (Contextures). I will deal with this in more depth in the chapter on Gotthard Günther. Kontexturen are what I have called Categories in the above text. Perhaps it is better to drop the term Categories altogether and use Kontexturen, because then there will be no problem of confusion with all those Categories that all those Philosophers had come up with. Since each Philosopher who did some Kategori'zing, had come up with a different set of Categories, so that there is quite a lot of confusion in Philosophy, what Categories really are. So one should altogether stay clear of this potential philosophical mine field.

"The Hierarchical Structure of the Warburg Library" is something like a blueprint pattern (just another morphae) for building up a Hypertext Database. Aby Warburg had done all the groundwork in the 1920's and 1930's, I have read the most important works that are mentioned there: Ernst Cassirer, Giulio Camillo's L'idea del teatro, The Theater of Memory, and Mnemosyne. (I use a little different spelling than in conventional philosophy, since I believe that the aeta in Greek is pronounced like the German ä, but there is only one other philosopher whom I know, who has the same interpretation about the pronunciation of aeta: Arno Baruzzi).

... And a little personal note. I knew all that literature of Aby Warburg very well. The only problem was that Bazon Brock, my nominal "Doktorvater" had none whatsoever idea what that was. Because Bazon Brock had never done a doctorate. He was, so to say, *Professor Humoris Causa*. And I mean this in all sincerity. Because, as much as I know about this, his post at the University of Wuppertal was paid for by Hubert Burda. Bazon Brock and Burda were close friends, and if you want to have a friendship of Three, there also in there belonged Peter Sloterdijk. This was the friendship structure behind the scenes. I have read an autobiographical book by Peter Sloterdijk, where he mentions exactly this. If I have the time, I will get the proper literature quote. But since I have this in my memory (the Mnemosyne) this is enough for now. Back to my doctorate. So I had all the literature and everything, the only problem was that Bazon Brock had no idea whatsoever of all this. Perhaps, if he had talked to Peter Sloterdijk, there could have been a connection. But this was not to happen. So I had my doctorate, so to say, hanging in thin air. Ein Titel ohne Mittel ist auch nix wert. This was 20 years ago in 1999. In those times, the www was still in some infancy, compared to today. And this vital literature was not yet accessible to me.

<http://www.noologie.de/aby.htm>

<http://www.noologie.de/aby.pdf>

https://www.academia.edu/30644838/MNEMONICS_MNEME_AND_MNEMOSYNE._ABY_WARBURG_S_THEORY_OF_MEMORY?auto=download

But I have it now. And it just proves everything that I have done in the last 20 years or so, that I had been on the right track. So, this is better than having it post-humously. I finally had the reassurance that my thinking of the Mnemosynae, did exactly what Aby Warburg had done in the 1920's to 1930's. There was just the unfortunate circumstance that Aby (Abraham) Warburg and Ernst Cassirer were Jews. And so the Nazis were quite successful in eradicating their work from the Cultural Memory of the Deutsche Intelligenzia. And therefore, there was no-one Professor of Philosophy or Cultural History, or anything like that in the Whole of Deutschland, after 1945, who had any idea what Aby Warburg and Ernst Cassirer had concocted. Poor old Deutschland! This was Cultural Amnesia at its best. This was another reason, why my whole doctorate was hovering in thin air. Now I don't complain. It could have been worse, if I had lived around the year 1600 or so. I am pretty sure, that I would have surely shared the same fate as Giordano Bruno. Mind you, the works of Giordano Bruno were at the center of the work of Aby Warburg and the Warburg Institute. It is surely better to be forgotten than to be grilled like so much as a piece of Hamburger on the Grill. (This is just a joke, since the Warburg Institute resided originally in Hamburg). This is a quote from the above:

P. 385

Already in 1936, however, two years after the Kulturwissenschaftliche Bibliothek Warburg had moved from Hamburg to London and re-opened as the Warburg Institute...

P. 392

The design he received was indeed later carved into the lintel of the foyer at Heilwigstrasse 116 in Hamburg.(2)

Mirroring, (Self-) Reflexion and the Art of the Lie

The High Art of the Lie is an achievement of highly developed intelligence. A Troglodyte in this happy Pre-Paleo-Anthropology Epoch which was even before something like hu-manity came into existence, probably could not concoct a lie at all. But it is well known that some animals like the Raven family are very good at lying. Lying necessitates some quite advanced forms of neuronal reflexion of the type: Poor me vs. the Other, who is sometimes my friend and at other times he is a competitor or even an enemy. Like competition for food, the Lebensraum er, I should say that area of square kilometers of the land that I need for finding enough food to survive. This is Territoriality, a very strong behavioral impulse especially for predators. And there is competition for mates. And then we get into the bottomless pit of animal mimicry and other such strange things. The me-and-other Not-Me double or triple Reflexion is something like stacking Reflexion on top of Each other. The higher the stack, so much the higher the neuronal capacity must be. Because it is really a stack in the sense of Computer Science. You must be able to back-track your stack, or you will be out of luck.

I have another few tall stories to tell about the High Art of Lying in my chapter on the Spy vs. Spy game further down, and I cannot pull that out of the historical context of Soviet Russia, Gumilev, and the Spy vs. Spy games of the Elizabethan Renaissance up until WWI and WWII. Since this is all so intermeshed in the Historical Context of the Epoch that they occurred in, and especially how the English and later the British'ers were such experts at the Spy vs. Spy games, which played such a decisive role in WWI and WWII when the British'ers outsmarted the poor Germans and by this won those wars. The Germans were unfortunately not the smartest people on Planet Earth. They had some good technology and some good Engineers. But when it came to the intelligence of the political and intellectual leadership it was quite another matter. The poor Germans just didn't have the 400 years of political experience and the Cultural Deep Memory that the British'ers had enjoyed with their British Library and the concentration of Knowledge in Oxford and Cambridge with the likes of Newton and many, many other bright mInds, and on top of that, the combination of scientific knowledge with business acumen, and then a free flow of Capital which wasn't available on the European Continent so much. France was a close second but not close enough. And the poor Germans were lagging behind for so many centuries. And two lost World Wars were not a good solution to make up on the Science, Technology, and especially the Political Acumen Gap.

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

Arno Baruzzi und die Philosophie der Lüge

I have enlarged on this in my other works:

<http://www.noologie.de/noo04.htm#Heading234>

Über Wahrheit und Lüge im a-moralischen Sinne.

<http://www.noologie.de/noo2.htm#Heading43>

Quotes:

Es ist elend schwer zu lügen, wenn man die Wahrheit nicht kennt.

Peter Esterhazy

Si non e vero, e bon trovato.

Wenn es schon nicht wahr ist, so ist es doch wenigstens gut erfunden.

Ital. Volksmund

Verschleierung und die Fähigkeiten des "Wahren Lügners"

Um stets die Wahrheit zu sagen, bedarf es keiner grossen Fähigkeiten.

Aber um über längere Zeit erfolgreich zu lügen benötigt man:

Eine reiche Phantasie,

Einen starken Willen,

Eine hohe Einfühlungsgabe, Menschenkenntnis oder Allgemeinpsychologie,

Eine aussergewöhnliche Sprachfähigkeit,

Ein gutes Gedächtnis, und starke Nerven.

All dies sind Eigenschaften, die den aussergewöhnlichen Charakter

vom Menschen des Normal-Null unterscheiden. Die letzten Menschen nach Nietzsche.

Dies sind auch Merkmale, die erfolgreiche Manager, Politiker,

und allgemein Menschenführer ausmachen, und die gute von mittelmässigen

Rechtsanwälten unterscheiden.

Der Hl. St. Augustinus war auch einmal ein hervorragender Rechtsanwalt.

Honni soit qui mal y pense.

A.G. nach Volksmund

See also the work of Arno Baruzzi. Just to say it now. Lying is a very high art, because it needs a lot of reflexion. Of the kind of what you think of what I am thinking, and I think just that: What you are thinking of my thinking. Then I do some tricks, so that you think that I am thinking just something else.

Baruzzi, Arno: Philosophie der Lüge, Wiss. Buchges., Darmstadt (1996)

<http://www.noologie.de/noo2.htm>

<https://d-nb.info/947292799/04>

http://www.philios.de/baruzzi/html/philosophie_der_luge.html

https://de.wikipedia.org/wiki/Arno_Baruzzi

<https://www.faz.net/aktuell/feuilleton/buecher/rezension-sachbuch-luegen-haben-lange-beine-11306291.html>

Zitat: "Leben heißt lügen. Wer leben will, braucht die Lizenz zum Lügen. Mimikry ist ein Anpassungsvorteil im evolutionären Kampf."

<http://www.olafweber.org/2007/02/die-lu%CC%88ge-als-wahrheit-und-umgekehrt-2007/>

Zeitschrift für kritische Theorie: 22. Jahrgang, Heft 42/43 – 2016, S. 122

2. Alte und neue »Prinzen«

Seit der Antike gilt die Lüge als Mittel des Herrschers, um die Volksmassen zu ihrem Besten gezielt zu täuschen.' Im platonischen Höhlengleichnis gilt die Lüge zugleich als Gift und Heilmittel (Pharmakon), womit der Lüge als Instrument des Herrschers eine im Interesse des Gemeinwesens therapeutische Funktion zugewiesen wird. Es wird damit eine Lügenkompetenz vorausgesetzt, womit der Wahrheitswert herrschaftsabhängig gesetzt wird...

[The OCR just can't handle this. It is not my fault. It is the computer's fault. I always blame it on the computer.]

Eine deutliche Identifikation von Ideologie und Lüge findet sich bei [dem] nouveau philosophe und Althusser-Schüler Bernard-Henri Levy, der den marxistischen Ideologiebegriff wie folgt paraphrasiert:

»Si las hommes sont dominos, c'est [... qu'ils sont >manipules<, et l'outil de cette manipulation s'appelle une >ideologie<. L'ideologie est un >mensonge<, qui, instill's an air [? The OCR just can't handle that] des

hommes, Il force a >meconnaitre< I a realite de leur oppression. Si ce mensonge fonctionne et qu'on se resign a' sa violence, c'est heftet [??] de la >ruse< des princes qui contraignent a l'interioriser.« (Bernard-Henri Lévy: La barbarie à visage humain, Paris 1977, S. ii f.). Diese prima facie überraschende Lektüre erweist sich bei näherer Inaugenscheinnahme womöglich als keineswegs ungerechtfertigt (siehe 55 4 und d). A contrario hat nicht zuletzt die starke Affinität zwischen den beiden Begriffen zweifellos Derrida dazu bewogen, diese deutlich voneinander abzugrenzen. Vgl. Jacques Derrida: L'histoire du mensonge. Prolegomenes, Paris 200f, S. 106.

Gigerenzer and How to Lie with statistics

There is the good Professor Gigerenzer who is very good at thinking mathematical and statistical such monstrosities. Someone quite intelligent had said something like this:

Never believe a statistic that you haven't forged yourself.

And of all the poor doctors of humanity, most of them have never learned much statistics at their medical schools. The distribution of intelligence factors and education in humanity is such that he who may be a good doctor is likely to be a mediocre to poor in Mathematics ability. And when we read Gigerenzer we always get the same scenario. When the good doctor has the nice Pharmaka Company Sales Representative coming to his doorstep, then the nice Pharmaka Representative presents the good doctor with some statistics... And then the good doctor should exactly do what Giordano Bruno advised in his Kabbalah of the Pegasus: Fold your hands, and bend your knees, and start to pray:

"Dear God don't lead us into the statistics, and deliver us from the evil... er I mean deliver us from the Pharmaka Company Sales Representative. Amen."

Unfortunately the good doctor had never learned anything about praying. Er I mean the preying of the preying mantis called the Pharmaka Representative. And so my advice is totally in vain. Amen.

Now since doctors are mostly not so good at statistics about 3/4 of clinical studies of the effects of Pharmaka are full of bad statistics. And in the consequence they are of no scientific use at all. And in the articles sponsored by the Pharmaka Companies, it will be close to 100%. So the whole Pharmaka Business is corrupted up over their heads. And the good German Minister of Health (or just any other country) will also be challenged beyond his intelligence since the good Minister has no idea of Medical and Pharmaka Statistics whatsoever. And of course then come the out-of-proportion prices of Pharmaka. Since the Pharmaka Companies just cook up some very old recipes with minimal molecular changes, and call them a new Pharmaka / Medicine with a whole new patent, and of course a whole new price, about 10 times of the old Pharmaka.

https://de.wikipedia.org/wiki/Gerd_Gigerenzer

<https://www.referenten.de/redner-referent-prof-dr-gerd-gigerenzer-686.html>

<https://www.zeitzuleben.de/interview-gigerenzer/>

<https://www.br.de/fernsehen/ard-alpha/sendungen/campus/talks/talks-risiko-gigerenzer100.html>

https://www.randomhouse.de/leseprobe/Bauchentscheidungen/leseprobe_9783570009376_1.pdf

<https://www.theeuropean.de/gerd-gigerenzer/13832-interview-mit-gerd-gigerenzer>

https://psyche-und-arbeit.de/?page_id=3372

<https://www.faz.net/aktuell/wissen/thema/gerd-gigerenzer>

<https://www.amazon.de/Bauchentscheidungen-Intelligenz-Unbewussten-Macht-Intuition/dp/3442155037>

<https://www.youtube.com/watch?v=Qy3LXZVjbNM>

<https://www.br.de/mediathek/video/prof-gerd-gigerenzer-risiko-warum-fuerchten-wir-was-uns-nicht-umbringt-av:584fdb183b46790011a5f3e7>

<https://www.br.de/mediathek/video/alpha-forum-gerd-gigerenzer-direktor-am-max-planck-institut-fuer-bildungsforschung-direktor-harding-zentrum-fuer-risikokompetenz-av:5979cac5b14013001251267a>

Some side tracks about lying with Statistics

The murder rates of any country or population combed around three factors of statistics and how they will always yield very surprising and mostly very different results. And all the Mainstream Press monkeys and all the Mainstream Press men, will never get the statistics together again. Quoting Lewis Carroll himself who was a very good Mathematician. We have so many cases how to distort murder rates when they are quoted without any sense of proportion in the Mainstream Press.

- 1) The total murder rate in a given country, like Mexico, Honduras or India. In absolute numbers.
- 2) The murder rate in proportion to the number of murders divided by the total number of population.

For example you have in Honduras about 10 million, and you may have there about 10.000 murders every year. Now you take India with around 1.000 million, and you have about 100.000 murders every year.

Which one is the more dangerous country to live in? But you should care about population density, which is dependent on the area size of the country. Honduras is very small, and India is very large. But this still doesn't cover all the cases. An extreme case: Egypt is quite large in overall area, but 90% of that is desert, so no people there. The population tends to be squeezed into a corridor about 20 km wide along the whole length of the Nile in Egypt. So when one wants to calculate traffic deaths and murder rates, versus country size one should heed the distribution of population density, otherwise you would get very distorted and deceiving figures. Every country with lots of deserts (Ice sheets are also deserts) or lots of jungles (like Kongo) and difficult mountain ranges (like Japan) needs to adjust the population density proportions.

Then you have the Khoi San in S. Africa with around 100 murders every year. But the total size of Khoi San population is maybe 50.000 in total. Again the question what is the proportional murder rate per capita of population?

3) Statistical significance of premature deaths. Again what is the more dangerous country to live in?

Murder rate vs. Traffic accident rate vs. the total population. In India you must do the calculation of the sum total of murder rates vs. total population size.

Now you discount this against total number of traffic accidents in total: Railway, and especially National Interstate Highways which cross the whole Subcontinent. The statistical significance is: you have about 100.000 murders every year, but you have about 500.000 traffic deaths every year.

So ask the same question again: Which one is the most dangerous country to live in?

So we come up with India on top, and Mexico a close second, since the Mexican are such horrible macho Kamikaze Hell-Drivers. And then comes Brazil. But since Brazil is so large, the statistics always lie terribly. Because most of the deaths occur along the great national highways which have none whatsoever devices like the Freeways or the Autobahn, to keep the intersections clean, and keep the opposing traffic to run into each other. And then in India as well as in Brazil there are countless of other traffic participants or more obstacles like Oxcarts, large animals that cross the roads unpredictably like cows and sometimes even Elephants. And all those other traffic participants will have no lights at all during night times. And of course the terrible national road conditions. Traffic deaths concentrate on the more populated highways. These are small strips that cut through the country but a very high concentration of accidents. Proportional to total population size there are probably about as many traffic deaths in India as there are in Mexico, and there are in Brazil. So we come to the conclusion that whichever way you twist and turn the statistics. That is the problem of the

The Statistics of Premature Deaths in some Hell-Holes

The Kongo is still a Hell-Hole Thriving and Growing and Growing

Nowadays the Hell in Africa is the mining of strategic materials which we need for our Smart-Phones. And there are diamonds and gold. And all this is taken up by the warlords, and they pay for their weaponing with the revenue from the mining industries which are to such a percentage done by children. The children are smaller than adults so one can build narrower and smaller mining shafts which is of course more economical. And no need for investments in worker safety features.

<https://de.wikipedia.org/wiki/Coltan>

<https://www.welt.de/wirtschaft/webwelt/article151650363/Nach-diesem-Handyrohstoff-buddeln-Kinder-metertief.html>

Mit bloßen Händen schürfen Kinder in Afrika nach wichtigen Rohstoffen für die Smartphone-Herstellung. Apple und Co. versuchen das zu verhindern – doch die Hürden sind für die Hersteller sehr hoch.

Smartphones sind Lifestyle-Objekte schlechthin: Glänzende Bildschirme, exakte Gehäusekanten und polierte Metallflächen deuten auf hochpräzise und weitgehend automatisierten Fertigungsverfahren, auf effiziente Hightech-Fabriken und strenge Qualitätskontrollen.

Niemand, der sein [Smartphone](#) in die Hand nimmt, würde vermuten, dass ein Teil davon aus Kinderhänden stammt, die in der Dunkelheit selbst gegrabener Minentunnel mit primitiven Werkzeugen schuften. Dennoch wirft die Menschenrechtsorganisation Amnesty International allen großen Smartphone- und Elektronikherstellern vor, dass ihre Produkte mithilfe von Kinderarbeit hergestellt werden.

Kobalt, ein unersetzliches Metall in den Lithium-Ionen-Akkus aller Mobilgeräte, so schreibt die Organisation in einem [ausführlichen Bericht](#), stammt aus Minen des afrikanischen Kongo, in denen Minderjährige arbeiten.

Minenerträge dienen zur Finanzierung des Bürgerkriegs

Die Elektronikhersteller haben bislang keine große Wahl: Die drei wichtigsten Akku-Lieferanten für die gesamte Branche produzieren in China, sie liefern über 90 Prozent der Akkus, die in den Fabriken der großen chinesischen Auftragsfertiger verbaut werden.

Das Kobalt beziehen die Hersteller direkt von dem chinesischen Minenkonzern Zhejiang Huayou Cobalt. Dessen Tochterfirma Congo Dongfang Mining kauft Erzlieferungen von Zwischenhändlern auf, die wiederum die Produktion der kleinen, zum Teil primitiven Minen in den Erzabbaugebieten der Region Katanga im Ostkongo einsammeln.

Die Erträge der primitiven Minen dienen den Warlords der Region dazu, die Folgekonflikte des Bürgerkriegs im Kongo zu finanzieren: Entweder die Arbeiter produzieren direkt für die Kassen der Warlords, oder die Betreiber der Minen müssen Schutzgelder zahlen.

<https://www.theguardian.com/global-development/2018/oct/12/phone-misery-children-congo-cobalt-mines-drc>

Until recently, I knew cobalt only as a colour. Falling somewhere between the ocean and the sky, cobalt blue has been prized by artists from the Ming dynasty in China to the masters of French Impressionism. But there is another kind of cobalt, an industrial form that is not cherished for its complexion on a palette, but for its ubiquity across modern life.

This cobalt is found in every lithium-ion rechargeable battery on the planet – from smartphones to tablets to laptops to electric vehicles. It is also used to fashion superalloys to manufacture jet engines, gas turbines and magnetic steel. You cannot send an email, check social media, drive an electric car or fly home for the holidays without using this cobalt. As I learned on a recent research trip to the [Democratic Republic of the Congo](#), this cobalt is not awash in cerulean hues. Instead, it is smeared in misery and blood.

More Misery and Blood in Africa

<https://www.youtube.com/watch?v=a5GQpST7gyg>

<https://www.youtube.com/watch?v=Y9jscWk2DMg>

<https://www.youtube.com/watch?v=dTwzCy0-RTw>

<https://www.youtube.com/watch?v=7x4ASxHrEA>

<https://www.youtube.com/watch?v=dQzoFKZdz3w>

You can get everything that you would never like to see, on your nice smartphone

with www access on the www.youtube.com

results?search_query=cobalt+mines+congo

https://www.youtube.com/results?search_query=cobalt+mines+congo

Change of Oppressors but Continuity of Oppression

... and Kleptocracy.

Because even if the oppressors change, there is not the slightest bit of a change in the brutal fact of oppression of almost the whole of the continent of Africa. In almost all of Africa, there is the really vibrant and alive business of Kleptocracy. This time by the Elites of the continent, who are just so much worse Kleptocrats than the former European Colonizers. They are so much worse, because the former European Colonizers brought at least some law and order, and some good administration, and some good schools and some good hospitals, and here and there even some telegraph stations and sometimes even some railways like the British'ers did in South Africa up to the territory of Rhodesia, which has in the meantime went from a state of rotten into a state of utter despair. After about 60 years of Kleptocracy, of the plundering of the continent of Africa by its very own elites. And Africa is in the truest sense of the word, the Hell-Hole of the world. And Africa, which is on the way of surpassing even China and India, to make it very quickly from 1.000.000.000 to 2.000.000.000 in no time at all. The reason for this was at some time expounded by the Fürstin Gloria von Thurn und Taxis (and I don't mean the Taxi drivers. that is an entirely different business) ... When she was asked what she thought was the reason for the population explosion in Africa, she said after some deliberation, er after thinking a little bit... she came up with the answer. She said it in German: Das ist weil die Afrikaner so gerne schnackseln.

Some Horror Stories of Out of Africa, and out of the mind

These are just some Horror Stories from the last weeks or so. If I would collect all the horror stories of all of Africa of the last 70 years or so, I would need about a whole library of about 1.000 to 10.000 books to describe them all. Such are the horrors of the horror stories Out of Africa. I would even think that the horrors that the king Leopold II committed in his property of Kongo have been dwarfed, and really been dwarfed, by the horrors that the Africans are so busy to inflict on each other in the last 70 years or so. And since the African states are so numerous, like the proverbial patches on a quilt, they have the majority in all the councils and the assembly of the UN, and so it came to pass that the UN is about as corrupt and kleptocratic, as all Out Of Africa. One could say that when you take all the corruption of Africa, and distill and condense it a little bit, then it becomes the communal character of the UN. This is not such a nice mixture of politics and corruption that would do the world any good. I just have one more very very bad Neurolinguistic Reframing up my sleeve. If you would just throw a quite normal blockbuster bomb on the UN complex in New York, and I mean just a normal daisy-cutter bomb of the type of MOAB that the US forces have in their arsenal... I am just daydreaming. If you did that when a UN session was in full swing, and all the UN seats occupied with all the representatives of that motley bag of Cretinism that the whole idiocy of humanity could ever produce (I mean die letzten Menschen of Nietzsche)... Then, then, then, I daresay you would improve the spiritual and political condition of humanity by about 100 % !!! As a little aside thought: I believe the expression "die letzten Menschen" doesn't quite fit the issue. One has to do a little more suprematization in the gist of Peter Sloterdijk's "Gottes Eifer". The super suprematization of "die letzten Menschen" is: "Die Aller-Letzten Menschen". I hope that I have used the expression of Nietzsche to its ultimate un-supremable highest coronation. There is nothing that can come beyond or beneath "Die Aller-Letzten Menschen". Because worse than the baddest is not possible logically. Or even the worstest of the worstest cannot be suprematized because badder than bad is logically impossible. Especially when you are a Manichean of the ilk of St. Augustinus, and when you cannot think of anything badder than the Satan, then you are out of your wits. Because there is no suprematization of the Satan. End of the ladder into hell. Even the good Dante would be out of his wits.

I highly recommend the superior telling of all those stories of Hell, by Rowan Atkinson.

Toby the devil. As I have told some stories about Satan... They would fit in perfectly here.

<https://www.youtube.com/watch?v=uw8dW9Hyno0>

Es gibt keine *Infinite Steigerung* of bad. Bad is bad and this is all there is to it.

No infinite suprematization of badness. I would say.

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

https://www.spiegel.de/thema/terror_in_mali/

<https://www.spiegel.de/politik/ausland/angela-merkel-in-westafrika-viele-geschenke-viele-offene-fragen-a-1265516.html>

<https://www.spiegel.de/politik/deutschland/bundeswehr-in-mali-angst-vor-einem-zweiten-afghanistan-a-1255682.html>

<https://www.spiegel.de/politik/ausland/mali-angriff-auf-dogon-dorf-offenbar-etwa-hundert-tote-a-1271701.html>

<https://www.spiegel.de/politik/ausland/mali-terrorgruppe-jnim-bekannt-sich-zum-anschlag-auf-eu-camp-a-1255448.html>

<https://www.spiegel.de/politik/ausland/mali-bundeswehr-konvoi-von-malischen-soldaten-beschossen-a-1253712.html>

<https://www.spiegel.de/politik/ausland/mali-raketenangriff-auf-bundeswehr-camp-a-1254893.html>

<https://www.spiegel.de/panorama/justiz/mali-mehr-als-130-tote-bei-ueberfall-auf-dorf-a-1259391.html>

<https://www.spiegel.de/politik/ausland/mali-37-zivilisten-bei-bewaffnetem-ueberfall-getoetet-a-1246050.html>

<https://www.spiegel.de/politik/ausland/mali-elf-soldaten-bei-angriff-getoetet-angreifer-noch-unbekannt-a-1263878.html>

<https://www.spiegel.de/politik/ausland/mali-mehr-als-20-tote-bei-anschlag-auf-militaerbasis-a-1258416.html>

<https://www.spiegel.de/thema/islamisten/>

<https://www.spiegel.de/politik/ausland/mali-regierung-von-soumeylou-boubeye-maiga-geschlossen-zurueckgetreten-a-1263656.html>

<https://www.spiegel.de/panorama/justiz/mali-mehr-als-130-tote-bei-ueberfall-auf-dorf-a-1259391.html>

Kongo-Gräul

<https://de.wikipedia.org/wiki/Kongogr%C3%A4uel>

Unter der Bezeichnung **Kongogräuel** wurde die systematische Ausplünderung des Kongo-Freistaats etwa zwischen 1888 und 1908 bekannt, als Konzessionsgesellschaften, vor allem die *Société générale de Belgique*, die Kautschukgewinnung mittels Sklaverei und Zwangsarbeit betrieben. Dabei kam es massenhaft zu Geiselnahmen, Tötungen, Verstümmelungen und Vergewaltigungen. Es wird geschätzt, dass acht bis zehn Millionen Kongolesen den Tod fanden, etwa die Hälfte der damaligen Bevölkerung.^[1]

Der Kongo-Freistaat war die Privatkolonie des Königs der Belgier, Leopolds II. von Sachsen-Coburg und Gotha. Hauptaktionär der Konzessionsgesellschaften war der Kongo-Freistaat, also Leopold II. selbst.

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

Republic of the Congo (DRC), in 1964.

Colonial rule in the Congo began in the late 19th century. King Leopold II of Belgium attempted to persuade the Belgian government to support colonial expansion around the then-largely unexplored Congo Basin. Their ambivalence resulted in Leopold's establishing a colony himself. With support from a number of Western countries, Leopold achieved international recognition for a personal colony, the Congo Free State, in 1885.^[5] By the turn of the century, however, the violence used by Free State officials against indigenous Congolese and a ruthless system of economic exploitation led to intense diplomatic pressure on Belgium to take official control of the country, which it did by creating the Belgian Congo in 1908.^[6]

Belgian rule in the Congo was based on the "colonial trinity" (*trinité coloniale*) of state, missionary and private-company interests.^[7] The privileging of Belgian commercial interests meant that large amounts of capital flowed into the Congo and that individual regions became specialised. On many occasions, the interests of the government and of private enterprise became closely linked, and the state helped companies to break strikes and to remove other barriers raised by the indigenous population.^[7] The colony was divided into hierarchically organised administrative subdivisions, and run uniformly according to a set "native policy" (*politique indigène*). This contrasted the practice of British and French colonial policy, which generally favoured systems of indirect rule, retaining traditional leaders in positions of authority under colonial oversight.^[clarification needed]

Death Statistics of more Hell-Holes on Planet Earth

The Death Statistics of Narco Wars against Traffic Deaths

Now we are coming to some other hell-holes on the scary face of our nice planet Earth. We want to get a clear picture of the sum total of the sum total of damages to a National Economy. All premature deaths and injuries have a cost to a National Economy. Like loss of income for families, loss of productive humanpower for the National Economy. Costs of treating the wounded. The Quality Mainstream Press will never do a statistical weighing of the cold factors of death rate totals against more sensational stories like Terrorism, Narco and Catastrophe deaths. The many other statistics of "quite ordinaty" premature deaths are just omitted because they occur routinely and daily.

The sheer mass of population in the Hell-Hole of Africa

1000 million and exploding. Google quote:

Many consider **Africa's population growth** a bit frightening, with predictions placing the continent's **population** at 2.4 billion by 2050. By 2100, more than half of the world's **growth** is expected to come from **Africa**, reaching 4.1 billion people by 2100 to claim over 1/3 of the world's **population**. May 11, 2019

<http://worldpopulationreview.com/continents/africa-population/>

54 countries make up the continent of Africa, and while population growth is relatively low in some areas, countries such as Nigeria and Uganda are increasing at an advanced rate. In most countries in the continent, the population growth is in excess of 2% every year.

In addition, there is a high proportion of younger people within the Africa population as a whole, with reports that 41% of the African population is under the age of 15. The life expectancy is also low – less than 50 in many nations and averaging 52 across the continent as a whole. This has reduced considerably over the course of the last twenty years with a widespread HIV and AIDS epidemic taking much of the blame for that statistic.

<https://www.ft.com/video/8834578a-796c-4c09-ab43-0f7124edd314>

<https://www.dw.com/en/preparing-for-africas-population-boom/a-45649699>

<https://www.afdb.org/en/news-and-events/africas-population-explosion-is-a-ticking-time-bomb-african-development-bank-governors-17900/>

<https://www.youtube.com/watch?v=hrc-2tCbMBY>

<https://www.youtube.com/watch?v=eySBKdLmhIE>

Other Hell-Holes in the World

Next to the Hell-Hole of Africa come as close seconds Afghanistan and Pakistan, and the countries on the American Isthmus, like Guatemala, and Honduras, but they are quite small in the total size of population compared with Africa. A short distance further north, some parts of Mexico, they are also quite deadly but also very large in territory and population size. Narco wars are just in some parts of Mexico. The Mainstream Press tends to over-estimate the number and significance of deaths due to drug wars of trafficking Narco gangs compared to the overall size of population and distribution in some quite limited areas. Narco death rates are in the order of $x * 10.000$ a year. This is a small percentage compared to the size of the whole population of Mexico of about 130 million. Statistically not so relevant. Road traffic deaths are so much higher. Since the Mexicans are a whole bunch of mad macho Kamikaze Automobile drivers, ... The number of automobile and truck traffic deaths on Mexico probably exceeds the number of narco drug gang wars by about at least one order of magnitude. Lets say about 100.000 each year. Since I have been myself driving an automobile in Mexico, I know the conditions by my own experience.

To complement this, we take the example of Brazil, Sao Paulo. There is a joke when two friends meet each other after some quite long years. Says the one, oh my dear Paolo, I haven't seen you in so many years, what did happen to you? The other just said: I had moved to the other side of the road.

The Traffic Death Hell Hole of India

It is even worse in India. With all the murders, thugs, and gang rapes and the burning of dowry wives which has a very high murder rate. And this is also totally undocumented, because the life of a woman is very cheap in India and it has always been this way for many many millennia... Dowry murder is a speciality of India because of the very strict and idiotically silly dowry rules there...

All those murders are statistically insignificant when compared to the number of traffic deaths in the country. Just for the railways alone, there are about some 50.000 railway deaths in India every year. And you can safely estimate the number of all sorts of interstate highway and all other traffic deaths would be around 500.000 per year. And the Indians are such a bunch of expert Kamikaze drivers, that when you have a very sleepy village out in the boondocks... where there comes hardly a car driving by at about a leisurely rate of one car per hour... so there is some intersection. And lo and behold. The Indians are able to manage to have a deadly car crash with four cars coming from all four sides of the intersection...

And as it says in the local Newspaper the next day: There was a terrible car crash with four cars involved, and there were about 25 to 30 deaths. Now I wonder besides all these other wonders. How between Heaven and Hell, could you manage to cram 25 to 30 poor Indians into just four cars? I am still wondering. I think that they could even manage to have an oxcart traffic accident, with just two oxcarts and about 20 dead. India is surely a country where there are still many miracles happening every day.

So I give you an appropriate joke, since we are in India: What is more difficult than getting a pregnant Elephant into a VW Volkswagen? Quite easy. It is so much more difficult to get an Elephant pregnant in a VW Volkswagen. Presuming that the Elephant is already in the VW Volkswagen. Well er, If you have at any time seen an Elephant Dick, it is almost as long as the dick of the Moby Dick.

Of course no-one in the enlightened West could ever care about Indian traffic deaths. And so when there come a few Islamist Terrorist bombers and they manage to kill about 100 people and maim about 500 more... There would be such an outcry in all the High Quality Mainstream Media in the whole world. Such is the hypnotizing Power of Lying by Statistics.

I know about all this because I had been on the Indian railways and then on some buses on the Indian national main interstate road system some time ago. I have also some nice youtube videos in my archive, of people cut in two by a railway train. I even saw this when the ambulance came after a few hours later, when they lifted one part of the body on the stretcher, and then leisurely lifted to other part on the same stretcher, to put

together again what a few hours ago, had been a whole human. You don't need to read the story of Humpty Dumpty of Lewis Carroll to get an idea of this. You just go to the youtube for some videos of this kind. The Indians are not so shy of Political Correctness and some such Moralistic Puritan dealings. And the Indians are quite un-concerned about death since they believe in re-birth, and they probably think: If I kill myself now, perhaps I will have a better rebirth in my next life. This is the Indian Gamble with Rebirth. I have another nice story about Rebirth which just fits in here. Das Tibetische Bardo Thodol:

http://www.noologie.de/diadenk.htm#_Toc512642104

And now back to the Indian Railway Deaths:

<https://www.youtube.com/watch?v=PvAhLfYB8Io>
<https://www.youtube.com/watch?v=g2e0HzFTFjk>
<https://www.youtube.com/watch?v=6q5MbE-PTZw>
<https://www.youtube.com/watch?v=7fjl8QmxGl0>
https://www.youtube.com/watch?v=2-qo_3wS9Vo
<https://www.youtube.com/watch?v=KOL0prOLrdk>
<https://www.youtube.com/watch?v=TUXHWKN4Mhg>
<https://www.youtube.com/watch?v=yRZVxInNZBU>
<https://www.youtube.com/watch?v=8vM59ULCiI>
<https://www.youtube.com/watch?v=ASIAiB24EwY>
<https://www.youtube.com/watch?v=nl0DjJOIdm4>
<https://www.youtube.com/watch?v=IJ4YoXxCCOs>
<https://www.youtube.com/watch?v=VzEhYcX01HY>
<https://www.youtube.com/watch?v=mq0u9T6Pf5c>
<https://www.youtube.com/watch?v=6MFC9IRJbME>
<https://www.youtube.com/watch?v=PdVTIDYcvp4>
<https://www.youtube.com/watch?v=9M7Is8R362M>
<https://www.youtube.com/watch?v=74qyeiNmdqw>
<https://www.youtube.com/watch?v=BOraHZmEDs0>
<https://www.youtube.com/watch?v=SpLPJ3g2Z7w>
<https://www.youtube.com/watch?v=g0Tb1PQCnlc>
<https://www.youtube.com/watch?v=Ec32klue9UI>
https://www.youtube.com/watch?v=ad3pJzvi-_k
<https://www.youtube.com/watch?v=94KuIbpWBIE>
<https://www.youtube.com/watch?v=-eIOaAHYkaA>
<https://www.youtube.com/watch?v=L-I82gxMnDY>
<https://www.youtube.com/watch?v=IJ4YoXxCCOs>
<https://www.youtube.com/watch?v=JfEwkILaB34>
<https://www.youtube.com/watch?v=mq0u9T6Pf5c>

...

and then some more of this.

You just put this into the youtube search: indian railway death

https://www.youtube.com/results?search_query=indian+railway+death

And you will notice that the Indians have a totally different attitude about death than we in the west are accustomed to. And they don't (yet) have the Political Correctness to delete that material from the youtube. But I am sure that the Agents of the Matrix of the youtube will finally find out about this and delete all this important material about death in India, really soon I believe. I have collected some more interesting ethnographohic material on the Holy Order of the Thugees. Kali, die Göttin der Rache und die Thuggees.

http://www.noologie.de/diadenk.htm#_Toc512642094

One more last joke about this subject. There are two planets who have a conversation about their health. Says the one (incidentally called Planet Earth):

I have a very bad disease indeed. I have humans on me all over me.

I am just going out of my mInd... Er, the planet meant the Ecosphere.

About the Lies of the Climate Change Scare

The Climate Changes permanently over periods of around 100.000 years up to a million years or so. It always has changed and it always will continue changing. Some times the Ice Ages have broken the patterns of Climate in as short time as about 100 years or so. No-One present-day Climate scientist can come up with an explanation. Since all the Climate Science is "dyed in the wool" with Lyell'ism which states that the changes in the Ecosystems are very slow and very gradual. But there were veritable Climate Kata-Strophae's and quite a few of them in Earth Climate history. And no-one can explain them. The slower changes are connected with the Peri-Helion an Ap-Helion, and with the Sunflare Activity, of which the Climate Activists have not the slightest Idea about, since no-one there has a master's degree (at the minimum) about Astro-Physics, Celestial Mechanics, Gravitation, and even this which will surely surprise all of us: When the large Planets form a line-up with the smaller, but Sun-closer planets like Mercury, Venus and Planet Earth, so that they all stand in line with regards to the Sun. This may be called a form of conjunction, then the combined gravitational pull of these planets will even produce some very violent Sun flares. And this is no Astrology, but it is clear and cold Gravitational Interaction in the Solar System. And it can even get the Sun itself a little bit out of balance. Heavy Sun flares are very bad news for life on Earth, but even much more so for all the electronics on Earth. And when the whole power is taken out of business by fierce Electro-Magnetic storms, on the vast scale of a whole continent of highly techno-dependent civilization like US America or Europe, there will not just be a short Blackout, but the collapse of the whole Infrastructure like a House of Cards. No computers work any more. This means no internet, and it also means no long distance communication, so no coordination of emergency services. No elevators in the skyscrapers, no Traffic Lights, no emergency power in the hospitals and the other medical services, and the military is out of luck since all their electronics are knocked out of existence. I would daresay that we don't need a big asteroid to hit the Earth. Just a pretty fierce Electrical Storm from the Sun will do the trick to bring a whole Technological Civilization to its knees with multi-million deaths. And then a pretty bad lapse into pre-industrial times. Unfortunately no-one had had the idea to keep some electric-disturbance resistant machinery around, like Ambulance Cars without a ton of Electronics in them, and since Everything is Computerized, the consequence is that Everything where the Electronics are, is going Kaboom.

<https://www.spiegel.de/wissenschaft/weltall/superflares-forscher-warnen-vor-extrem-eruptionen-der-sonne-a-1272780.html>

[https://en.wikipedia.org/wiki/Conjunction_\(astronomy\)](https://en.wikipedia.org/wiki/Conjunction_(astronomy))

Climate Change and the Ignorance of the Mainstream Media

Nowadays the whole German High Quality Mainstream Media is full with horror stories about Klimawandel or Climate Change. So I just like to give a few notes about Climate Change. Because Climate Change is only in hindsight. When you look at the ice cores of glaciers and at sediments on the bottom of lakes and the sea, you will find many climate indicators. Like those tiny air bubbles in the ice with different combinations of some gases, like CO₂, or the plankton residue on the bottom of water bodies which also gives some indicators what the weather was like at that time. When you analyse them, and this is what the Palaeo-Meteorologists and -Climatists do, they find out that there have been many Climate Changes in Earth history. One can date those records back at least for about 100 Million years. But to say anything about Climate Changes you must be able to look at it from at least 500 years back. There was a warm period around the time of the Roman Empire (as is indicated by the occurrence of wine plants), and there was another warm period around the time of 1000 CE. When the Vikings made their voyages to Greenland, which was really pretty green at that time indeed. Then there were a few little Ice Ages in-between also, and there were some big volcano explosions which caused the weather to go to abysmal, with snow in August and things like that. Then people starved right an left. In Europe this was not so bad as it was in China. There the people died in the Millions at once. Since all those rice terraces are extremely sensitive to any drastic changes in the weather. But you should never confuse the weather with the climate. And this is the problem of horror stories of the Klimawandel or Climate Change. With the scant data we have of the last 100 years or so, this is a problem of weather stations. Up until about 30 years ago, there were so few data from weather stations, that they are statistically insignificant. When you want to monitor the weather world-wide, you must have about 10 Million weather stations distributed world wide, and connected to a satellite network. This is just theoretically possible at the present. But in the Interior of Africa, and the Interior of Inner Asia and Siberia, there still are not enough weather stations around. So when you don't have adequate data on the weather in many places of the planet, you cannot even talk about the weather there. And then it is pretty non-sensical to talk about Climate Change,

when you don't even have enough data on the weather. I just include this, and I have lots and lots of scientific reports, which I could reference, but since this is a sideline subject, I will not go into this much deeper for now.

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

<https://www.nature.com/subjects/climate-sciences>

<https://climate.nasa.gov/evidence/>

<https://climate.nasa.gov/earth-now/>

<https://edition.cnn.com/2019/06/14/politics/nasa-climate-change-emails/index.html>

<https://insideclimatenews.org/topics/climate-science>

<http://www.realclimate.org/index.php/archives/category/climate-science/>

<https://www.eike-klima-energie.eu/2019/06/17/einige-gruende-hinsichtlich-klima-alarm-skeptisch-zu-sein/>

<http://kaltesonne.de/>

<https://www.derklimarealist.de/>

<https://www.eike-klima-energie.eu/category/climategate/>

<https://www.eike-klima-energie.eu/2019/06/09/die-gesamtkosten-der-windenergie-sind-gewaltig/>

Einige gute Artikel auf eike-klima-energie sind: Horst-Joachim Lüdecke; Prof. Dr. rer.nat. Physiker:

<https://www.eike-klima-energie.eu/?s=L%C3%BCdecke>

<https://www.eike-klima-energie.eu/2018/11/05/erneuerbar-sind-nur-illusionen-die-zukunftstechnologie-windkraft-steht-vor-unloesbaren-problemen-teil-1/>

<https://www.eike-klima-energie.eu/2018/11/06/erneuerbar-sind-nur-illusionen-die-zukunftstechnologie-windkraft-steht-vor-unloesbaren-problemen-teil-2/>

<https://www.eike-klima-energie.eu/2014/11/20/eike-8-ikek-praezises-klima-timing-ueber-die-letzten-2500-jahre-prof-dr-horst-joachim-luedecke/>

<https://www.eike-klima-energie.eu/2013/09/18/die-deutsche-physikalische-gesellschaft-dpg-rezensiert-die-buecher-kampf-um-strom-von-prof-claudia-kemfert-im-vergleich-mit-energie-und-klima-von-prof-horst-joa/>

<https://www.eike-klima-energie.eu/2011/10/13/anmerkungen-zu-herrn-prof-dr-luedeckes-charakterisierung-der-medien-und-der-politik/>

<https://www.eike-klima-energie.eu/2008/08/21/prof-luedecke-offener-brief-zu-vielen-beitraegen-im-ehemals-liberalen-handelsblatt/>

<https://www.eike-klima-energie.eu/2018/10/13/ist-afrika-klueger-als-deutschland/>

<https://www.eike-klima-energie.eu/2016/08/11/glueckliche-schwarze-im-schein-einer-solarlampe-als-neokolonialer-traum-2/>

Die Klimatologie der letzten xyz-Millionen Jahre: Ein ganz guter US-Ami-Vortrag zur Klimageschichte über xyz-Millionen Jahre ist von Dan Britt - Orbits and Ice Ages: The History of Climate. Was an diesem Video bemerkenswert ist: Das perfekte Mixing des Vortragenden mit all seinen Fotos und Charts, was Media-technisch ziemlich anspruchsvoll ist.

https://www.youtube.com/watch?v=Yze1YAz_LYM&t=118s

Ditto: Climate (Paleoclimate) and Archaeology/History

<https://www.youtube.com/watch?v=JD-MSrgPdFQ>

Auch ganz nett: A Funny Thing Happened on the Way to Global Warming, Steven F. Hayward, Pepperdine University

<https://www.youtube.com/watch?v=RZIIcdawHRA>

The Method of Double and Triple Reflexion of Morphology

Now I make a grand (de-)tour. Since I have written so much about wrong thinking, it is time to write about Right-thinking. And I don't mean the Political Right. I mean Right is Right, and when you know the Right way, it goes straight. I come to the subject of Computer Assisted Thinking, and especially thinking Philosophy.

The Method of Double and Triple Thinking in Morphology is quite different from what George Orwell had in mind when he wrote 1984. The present type of Double Thinking is an enlargement on the Theory of The Lie, as was expounded (erläutert) by Arno Baruzzi in his Philosophie der Lüge. It is a double and triple reflexion about like this: I think what I believe that you (the enemy) thinks of me, and what you (the enemy) would most likely make me to believe what you (the enemy) has in his mind to deceive me. Now this is pretty bad business, and it is mainly the spy vs. spy game. And this game was played very expertly by the Britishers in World War

two. The poor Nazi Germans had had no idea what went on. Because they had expelled all their excellent Jewish minds into exile, all the others who didn't have the money to emigrate into the Concentration Camps. This is the harsh lesson that his-story has to tell you when you expel or eradicate the most intelligent people of your population. And there are almost countless examples for this kind of insanity. Which is also called the Brain Drain. I just must do some expounding (erläutern) on the theory of expounding. To expound something, means you pound on something so long and so hard, until it comes to Ex.

So the case of Germany, Japan and the Atomic Bomb: The very best minds of Germany were those of the Jewish physicists who went to the USA, first and foremost the Dr. Prof. Albert Einstein. This genius wrote a letter to the US president Franklin D. Roosevelt explaining that it was possible to build an Atomic Bomb even if it was very expensive. But as the USA were in an all-out war against Germany and Japan, they had to think of a weapon of the last hope. And it really came in handy when the US went about to invade Japan. This was Operation Downfall/ The US strategists had calculated that this would take about 1.000.000 or some multiple of that, men to their deaths on Japanese territory, since the islands were so scattered and mountainous, that there was the real possibility of a very long drawn out Guerilla Warfare against the Japanese people, who were so well used to their Methods of Bushido, that the fighting spirit of the Vietnamese in the war of the 1960's was by comparison an easy game. But only by comparison. In the Reality of the Fog of War, this was no easy game at all. So, the Atomic Bomb came in handy in 1945 just a few weeks of the first Atomic Bomb test. Operation Trinity. I have no idea why or how the leader of the project, Dr. J. Robert Oppenheimer could come up with that code name. Robert Oppenheimer was a Jew, but he was quite a mystic besides being a nuclear physicist. And this mysticism later got him into some trouble with the McCarthy purges.

https://en.wikipedia.org/wiki/J._Robert_Oppenheimer

The joint work of the scientists at Los Alamos resulted in the world's first nuclear explosion, near Alamogordo, New Mexico on July 16, 1945. Oppenheimer had given the site the codename "Trinity" in mid-1944 and said later that it was from one of John Donne's Holy Sonnets. According to the historian Gregg Herken, this naming could have been an allusion to Jean Tatlock, who had committed suicide a few months previously and had in the 1930s introduced Oppenheimer to Donne's work.^[111] Oppenheimer later recalled that, while witnessing the explosion, he thought of a verse from the *Bhagavad Gita* (XI,12): *divi sūrya-sahasrasya bhaved yugapad utthitā yadi bhāḥ sadṛśī sā syād bhāsas tasya mahāhmanaḥ* ^[112]

If the radiance of a thousand suns were to burst at once into the sky, that would be like the splendor of the mighty one ...^{[5][113]}

Years later he would explain that another verse had also entered his head at that time: namely, the famous verse: "*kālo'smi lokakṣayakṛtpravṛddho lokānsamāhartumiha pravṛttaḥ*" (XI,32),^[114] which he translated as "I am become Death, the destroyer of worlds."^[note 2]

In 1965, he was persuaded to quote again for a television broadcast:

We knew the world would not be the same. A few people laughed, a few people cried. Most people were silent. I remembered the line from the Hindu scripture, the *Bhagavad Gita*; Vishnu is trying to persuade the Prince that he should do his duty and, to impress him, takes on his multi-armed form and says, 'Now I am become Death, the destroyer of worlds.' I suppose we all thought that, one way or another.^[3]

Brigadier General Thomas Farrell, who was present in the control bunker at the site with Oppenheimer, summarized his reaction as follows:

Dr. Oppenheimer, on whom had rested a very heavy burden, grew tenser as the last seconds ticked off. He scarcely breathed. He held on to a post to steady himself. For the last few seconds, he stared directly ahead and then when the announcer shouted "Now!" and there came this tremendous burst of light followed shortly thereafter by the deep growling roar of the explosion, his face relaxed into an expression of tremendous relief.^[115]

The FBI under J. Edgar Hoover had been following Oppenheimer since before the war, when he showed Communist sympathies as a professor at Berkeley and had been close to members of the Communist Party, including his wife and brother. He had been under close surveillance since the early 1940s, his home and office bugged, his phone tapped and his mail opened.^[140] The FBI furnished Oppenheimer's political enemies with incriminating evidence about his Communist ties. These enemies included Strauss, an AEC commissioner who had long harbored resentment against Oppenheimer both for his activity in opposing the hydrogen bomb and for his humiliation of Strauss before Congress some years earlier; regarding Strauss's opposition to the export of

radioactive isotopes to other nations, Oppenheimer had memorably categorized these as "less important than electronic devices but more important than, let us say, vitamins".^[14]

[https://en.wikipedia.org/wiki/Trinity_\(nuclear_test\)](https://en.wikipedia.org/wiki/Trinity_(nuclear_test))

Trinity was the code name of the first detonation of a nuclear weapon. It was conducted by the United States Army at 5:29 a.m. on July 16, 1945, as part of the Manhattan Project. The test was conducted in the Jornada del Muerto desert about 35 miles (56 km) southeast of Socorro, New Mexico, on what was then the USAAF Alamogordo Bombing and Gunnery Range, now part of White Sands Missile Range. The only structures originally in the vicinity were the McDonald Ranch House and its ancillary buildings, which scientists used as a laboratory for testing bomb components. A base camp was constructed, and there were 425 people present on the weekend of the test.

The code name "Trinity" was assigned by Robert Oppenheimer, the director of the Los Alamos Laboratory, inspired by the poetry of John Donne. The test was of an implosion-design plutonium device, informally nicknamed "The Gadget", of the same design as the Fat Man bomb later detonated over Nagasaki, Japan, on August 9, 1945. The complexity of the design required a major effort from the Los Alamos Laboratory, and concerns about whether it would work led to a decision to conduct the first nuclear test. The test was planned and directed by Kenneth Bainbridge.

Fears of a fizzle led to the construction of a steel containment vessel called Jumbo that could contain the plutonium, allowing it to be recovered, but Jumbo was not used. A rehearsal was held on May 7, 1945, in which 108 short tons (96 long tons; 98 t) of high explosive spiked with radioactive isotopes were detonated. The Gadget's detonation released the explosive energy of about 22 kilotons of TNT (92 TJ). Observers included Vannevar Bush, James Chadwick, James Conant, Thomas Farrell, Enrico Fermi, Richard Feynman, Leslie Groves, Robert Oppenheimer, Geoffrey Taylor, and Richard Tolman.

https://de.wikipedia.org/wiki/Franklin_D._Roosevelt

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

Operation Downfall was the proposed Allied plan for the invasion of Japan near the end of World War II. The planned operation was canceled when Japan surrendered following the atomic bombings of Hiroshima and Nagasaki, the Soviet declaration of war, and the Soviet invasion of Manchuria.^[15] The operation had two parts: Operation Olympic and Operation Coronet. Set to begin in November 1945, Operation Olympic was intended to capture the southern third of the southernmost main Japanese island, Kyūshū, with the recently captured island of Okinawa to be used as a staging area. Later, in the spring of 1946, Operation Coronet was the planned invasion of the Kantō Plain, near Tokyo, on the Japanese island of Honshu. Airbases on Kyūshū captured in Operation Olympic would allow land-based air support for Operation Coronet. If Downfall had taken place, it would have been the largest amphibious operation in history.^[16]

Japan's geography made this invasion plan quite obvious to the Japanese as well; they were able to accurately predict the Allied invasion plans and thus adjust their defensive plan, Operation Ketsugō, accordingly. The Japanese planned an all-out defense of Kyūshū, with little left in reserve for any subsequent defense operations. Casualty predictions varied widely, but were extremely high. Depending on the degree to which Japanese civilians would have resisted the invasion, estimates ran up into the millions for Allied casualties.^[17]

The Brain Drain of Expulsions of Uncomfortable Minorities

The Huguenots

For example when the French expelled the Huguenots into Prussia around 168x and 1700, which did the Prussians a very good service because what the French lost, the Prussians gained and prospered so much that they broke the French Supremacy on the European Continent, and they helped defeat Napolium at Leipzig and Waterloo. And then some time later, in the Franco-Prussian War or Franco-German War of 1870-1871, the Germans showed the French some muscle. Mind you that this was just a sweet revenge of the Germans for the Scorched Earth politics of Louis XIV the Roi Soleil of France. History has a very very deep depth-history in its wake. And that wake can last several 1000's of years.

The Sephardim

Then we come to the edict of the expulsion of the Jews and Muslims from Spain and Portugal. This was also a good example case of Brain Drain. I give some quotes below on the Sephardi Jews, also known as the

Sephardic Jews or Sephardim. This was not only a brain drain but also a financial drain, because many Sephardis went to the Sultan at the high gate of Istanbul (which then still went under the name of Konstantinopolis). And the Sultan there was not so fiercely Islamic. He had no interest in force-converting his subjects, because the Muslims had to pay quite less taxes than the Dhimmi's, who were the non-muslim subjects of the benevolent knout or whip of the Grand Sultan... And this special tax for the Dhimmi's was the Jizya.

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

Jizya or **jizyah** (Arabic: *جِزْيَة* *jizya* IPA: [dʒɪzjæ]) is a per capita yearly tax historically levied^[1] on non-Muslim subjects, called the *dhimma*, permanently residing in Muslim lands governed by Islamic law.^{[2][3][4]} Muslim jurists required adult, free, sane males among the *dhimma* community to pay the *jizya*,^[5] while exempting women, children, elders, handicapped, the ill, the insane, monks, hermits, slaves,^{[6][7][8][9][10]} and *musta'mins*—non-Muslim foreigners who only temporarily reside in Muslim lands.^{[6][11]} Dhimmi's who chose to join military service were also exempted from payment,^{[2][7][12][13][14]} as were those who could not afford to pay.^{[7][15][16]}

The Quran and *hadiths* mention *jizya* without specifying its rate or amount.^[17] However, scholars largely agree that early Muslim rulers adapted existing systems of taxation and tribute that were established under previous rulers of the conquered lands, such as those of the Byzantine and Sasanian empires.^{[11][18][19][20][21]}

The application of *jizya* varied in the course of Islamic history. Together with *kharāj*, a term that was sometimes used interchangeably with *jizya*,^{[22][23][24]} taxes levied on non-Muslim subjects were among the main sources of revenues collected by some Islamic polities, such as the Ottoman Empire.^[25] *Jizya* rate was usually a fixed annual amount depending on the financial capability of the payer.^[26] Sources comparing taxes levied on Muslims and *jizya* differ as to their relative burden depending on time, place, specific taxes under consideration, and other factors.^{[2][27][28][29]}

So the Sultan had granted the many different ethnies and religions of his empire under his benevolent knout or whip... As I say it here and again, I like to do a little bit of Neurolinguistic Reframing of the Morphology kind some times when the occasion arises.

<https://en.langenscheidt.com/german-english/knute>

to sigh [to live] under the whip / unter der Knute seufzen [leben] FIG /
they lived under his tyranny (of oppression) / sie lebten unter seiner Knute FIG
he has got him under his thumb / er hat ihn unter seiner Knute

So even the whip can be beneficial, which is the point that I would like to make here. Therefore the Sultan was not too interested in converting his non-muslim *dhimmi* subjects to Islam. Because as they were in their own religion, and they had some autonomy, even in matters of policing themselves. And the Ottoman police had not very much work to do around the quarters of those mostly Christian and Jewish Dhimmi's. And the Dhimmi's paid for this privilege dearly in taxes. Which filled the coffers of the Sultan so well, that he was able again and again to wage some more Djihad / Djihad / Jihad wars against Christendom, just take in some more Dhimmi's into the folds of his empire, so he could get even more taxes from the Dhimmi's. So this business of acquiring Dhimmi's had pretty much of a Morphological Similarity to the Roman wars of conquest to take in more slaves for their economy. And the Roman economy went under when they could not expand any more into barbarian lands and take more and more slaves. Similar to the Dhimmi business of the Ottoman Sultans. Because after a while the Dhimmi's thought that they didn't want to pay those taxes any more, and they converted to Islam. And that had dire consequences for the coffers of the Sultan, because his income dried up. So these are the twisting and winding paths of world his-story. The Sultan didn't want to convert the Christians, but he also could not stop them from doing so. And when they converted en masse, the economy of the Sultan went down, consequently so did his ability to make war on more lands of Christendom. And the Dhimmi's who had converted to Islam, were just a bunch of Tax-Evaders. Some time one has to turn the conventional view of history from its Head to Its Feet, as the good Marx used to say. So the Islamization of the Ottoman Empire was just because of the Tax evasion.

[I just have to make a little interjection. I need to emphasize the point that the cities of all the Islamic rulers, as well as the cities under Mongol Rule, were always neatly divided into separate quarters for each Ethnic Group and each Religion. And there were even walls that separated these quarters from each other. And the

gates in those walls were closed at some time in the evening, and were opened only the next morning. And this was a very good institution since it securely prevented any kind of strife between these ethnic groups, who mostly would have liked to get at each other's throats, when the opportunity came. Because ethnic strife is the strongest, when different ethnies are forced together. Then they become claustrophobic, and it happens just the same as with rats.

If you force too many rats into a too small enclosure, they will out-bite each other, until just one is left over. But this one will die quite soon later, because it also had received so many wounds that it could not survive. And in this kind of situations, the human behavior is not at all different from that of the rats. The corollary is: A communist USSR joke. A visitor is taken to a tour of the Moskau Zoo. So he is led to the lion's cage and there he sees a Lion and a Lamb sleeping peacefully together, and the guide tells him that is such a success of Communism that the Lion and the Lamb are sleeping peacefully together. Then the startled visitor, when the guide wasn't watching for a moment... He asked a zoo keeper if this story was really true. So the zoo keeper said. It is really true, but you have to get a new lamb every morning.

This is the story of peaceful coexistence in the communist way. And in the human peaceful coexistence, it means that you should keep the ethnic groups away from each other at a safe distance. The only people who had forgotten about this important historical wisdom were the Europeans. They just thought that Multi-Kulti was good for the better of the whole. Well we will all see it really soon now that this is quite a deep hole of false thinking to fall into.

]

Up to the battle of Lepanto

But still the Sultans won quite a few more wars, just to say that he had won them all, until the Battle of Lepanto in 1571. And this was just 118 years after the Fall of the Konstantinopolis which had been the greatest victory of the Ottoman Sultans. It was the capture of the crown jewel that all the prior Sultans had longed so long for. The capture of the capital of the Byzantine Empire by an invading Ottoman army on the Sunday of Pentecost, 29 May 1453. So for the battle of Lepanto in 1571, the Christian kings and princes had finally gotten their act together and stop for a little while their constant intencine wars, but just for a very short time...

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

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

And the Sultan Mehmed II did it at the age of 21.

country broke the conditions of the truce [Peace of Szeged](#). When Mehmed II ascended the throne again in 1451 he strengthened the Ottoman navy and made preparations to attack Constantinople.

At the age of 21, he [conquered Constantinople](#) (modern-day [Istanbul](#)) and brought an end to the [Byzantine Empire](#). After the conquest Mehmed claimed the title "Caesar" of the [Roman Empire](#) (*Qayser-i Rûm*), based on the assertion that Constantinople had been the seat and capital of the [Roman Empire](#). The claim was only recognized by the [Eastern Orthodox Church](#).

Mehmed continued his conquests in [Anatolia](#) with its reunification and in Southeast Europe as far west as [Bosnia](#). At home he made many political and social reforms, encouraged the arts and sciences, and by the end of his reign, his rebuilding program had changed the city into a thriving imperial capital. He is considered a hero in modern-day [Turkey](#) and parts of the wider [Muslim world](#).

Among other things, Istanbul's [Fatih district](#), [Fatih Sultan Mehmet Bridge](#) and [Fatih Mosque](#) are named after him. So the Christians were finally successful at the battle of Lepanto in 1571. But they soon forgot all about that war, and there was just a short respite in the constant wars of Europe, until the wars flared up with the utmost viciousness in 1618, which was just a historical Eye-Blink of 47 years. And it was war again in the beautiful countryside of Central Europe, mainly devastating the territories of Germany and Bohemia and killing up to 3/4 of the populace here and there.

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

The **Battle of Lepanto** was a [naval engagement](#) that took place on 7 October 1571 when a fleet of the [Holy League](#), led by the [Spanish Empire](#) and the [Venetian Republic](#), inflicted a major defeat on the fleet of the [Ottoman Empire](#) in the [Gulf of Patras](#). The Ottoman forces were sailing westward from their naval station in [Lepanto](#) (the Venetian name of ancient *Naupactus* Ναύπακτος, [Ottoman İnebahtı](#)) when they met the fleet of the Holy League which was sailing east from [Messina](#), [Sicily](#). The Holy League was a coalition of European [Catholic](#) maritime states which was arranged by [Pope Pius V](#) and led by [John of](#)

Austria. The league was largely financed by Philip II of Spain, and the Venetian Republic was the main contributor of ships.^[11]

In the history of naval warfare, Lepanto marks the last major engagement in the Western world to be fought almost entirely between rowing vessels,^[12] namely the galleys and galleasses which were the direct descendants of ancient trireme warships. The battle was in essence an "infantry battle on floating platforms".^[13] It was the largest naval battle in Western history since classical antiquity, involving more than 400 warships. Over the following decades, the increasing importance of the galleon and the line of battle tactic would displace the galley as the major warship of its era, marking the beginning of the "Age of Sail".

The victory of the Holy League is of great importance in the history of Europe and of the Ottoman Empire, marking the turning-point of Ottoman military expansion into the Mediterranean, although the Ottoman wars in Europe would continue for another century. It has long been compared to the Battle of Salamis, both for tactical parallels and for its crucial importance in the defense of Europe against imperial expansion.^[14] It was also of great symbolic importance in a period when Europe was torn by its own wars of religion following the Protestant Reformation, strengthening the position of Philip II of Spain as the "Most Catholic King" and defender of Christendom against Muslim incursion.^[15] Historian Paul K. Davis writes that, "More than a military victory, Lepanto was a moral one. For decades, the Ottoman Turks had terrified Europe, and the victories of Suleiman the Magnificent caused Christian Europe serious concern. The defeat at Lepanto further exemplified the rapid deterioration of Ottoman might under Selim II, and Christians rejoiced at this setback for the Ottomans. The mystique of Ottoman power was tarnished significantly by this battle, and Christian Europe was heartened."^[16]

The Fall of Constantinople

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

The **Fall of Constantinople** (Byzantine Greek: Ἀλωσις τῆς Κωνσταντινουπόλεως, romanized: *Halōsis tēs Kōnstantinoupoleōs*; Turkish: *İstanbul'un Fethi*, lit. '**Conquest of Istanbul**') was the capture of the capital of the Byzantine Empire by an invading Ottoman army on the Sunday of Pentecost, 29 May 1453. The attackers were commanded by the 21-year-old Sultan Mehmed II, who defeated an army commanded by Emperor Constantine XI Palaiologos and took control of the imperial capital, ending a 53-day siege that had begun on 6 April 1453. After conquering the city, Sultan Mehmed transferred the capital of the Ottoman State from Edirne to Constantinople and established his court there. The capture of the city (and two other Byzantine splinter territories soon thereafter) marked the end of the Byzantine Empire, a continuation of the Roman Empire, an imperial state dating to 27 BC, which had lasted for nearly 1,500 years.^[2] The conquest of Constantinople also dealt a massive blow to the defence of mainland Europe, as the Muslim Ottoman armies thereafter were left unchecked to advance into Europe without an adversary to their rear.

It was also a watershed moment in military history. Since ancient times, cities had used ramparts and city walls to protect themselves from invaders, and Constantinople's substantial fortifications had been a model followed by cities throughout the Mediterranean region and Europe. The Ottomans ultimately prevailed due to the use of gunpowder (which powered formidable cannons).^[3] The conquest of the city of Constantinople and the end of the Byzantine Empire^[4] was a key event in the Late Middle Ages which also marks, for some historians, the end of the Medieval period.^[5]

The Huguenots

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

Huguenots (/ˈhjuːɡənɒts, -noʊz/; French: *les huguenots* [yg(ə)no]) are an ethnoreligious group of French Protestants.

The term has its origin in early 16th century France. It was frequently used in reference to those of the Reformed Church of France from the time of the Protestant Reformation. Huguenots were French Protestants who held to the Reformed tradition of Protestantism. By contrast, the Protestant populations of eastern France, in Alsace, Moselle, and Montbéliard were mainly ethnic German Lutherans.

In his *Encyclopedia of Protestantism*, Hans Hillerbrand said that, on the eve of the St. Bartholomew's Day massacre in 1572, the Huguenot community included as much as 10% of the French population. By 1600 it had declined to 7–8%, and was reduced further after the return of severe persecution in 1685 under Louis XIV's Edict of Fontainebleau.

The Huguenots were believed to be concentrated among the population in the southern and western parts of the [Kingdom of France](#). As Huguenots gained influence and more openly displayed their faith, [Catholic](#) hostility grew. A series of religious conflicts followed, known as the [French Wars of Religion](#), fought intermittently from 1562 to 1598. The Huguenots were led by [Jeanne d'Albret](#), her son, the future [Henry IV](#) (who would later convert to Catholicism in order to become king), and the princes of Condé. The wars ended with the [Edict of Nantes](#), which granted the Huguenots substantial religious, political and military autonomy.

...

Most French Huguenots were either unable or unwilling to emigrate to avoid forced conversion to Roman Catholicism. As a result, more than three-quarters of the Protestant population of 2 million converted, 1 million, and 500,000 fled in exodus.^{[2]^[clarification needed]}

Early emigration to colonies

The first Huguenots to leave France sought freedom from persecution in Switzerland and the Netherlands.^[citation needed] A group of Huguenots was part of the French colonisers who arrived in Brazil in 1555 to found [France Antarctique](#). A couple of ships with around 500 people arrived at the Guanabara Bay, present-day [Rio de Janeiro](#), and settled on a small island. A fort, named [Fort Coligny](#), was built to protect them from attack from the Portuguese troops and Brazilian natives. It was an attempt to establish a French colony in South America. The fort was destroyed in 1560 by the Portuguese, who captured some of the Huguenots. The Portuguese threatened their Protestant prisoners with death if they did not convert to Roman Catholicism. The Huguenots of Guanabara, as they are now known, produced what is known as the [Guanabara Confession of Faith](#) to explain their beliefs. The Portuguese executed them.

Around 1685, Huguenot refugees found a safe haven in the Lutheran and Reformed states in Germany and Scandinavia. Nearly 50,000 Huguenots established themselves in Germany, 20,000 of whom were welcomed in [Brandenburg-Prussia](#), where they were granted special privileges ([Edict of Potsdam](#)) and churches in which to worship (such as the [Church of St. Peter and St. Paul](#), [Angermünde](#) and the [French Cathedral, Berlin](#)) by [Frederick William](#), Elector of Brandenburg and Duke of Prussia. The Huguenots furnished two new regiments of his army: the [Altpreußische Infantry Regiments No. 13](#) (Regiment on foot Varenne) and 15 (Regiment on foot Wylich). Another 4,000 Huguenots settled in the German territories of [Baden](#), [Franconia](#) (Principality of Bayreuth, Principality of Ansbach), Landgraviate of Hesse-Kassel, Duchy of [Württemberg](#), in the [Wetterau Association of Imperial Counts](#), in the Palatinate and Palatinate-Zweibrücken, in the Rhine-Main-Area ([Frankfurt](#)), in modern-day [Saarland](#); and 1,500 found refuge in [Hamburg](#), [Bremen](#) and [Lower Saxony](#). Three hundred refugees were granted asylum at the court of [George William](#), Duke of Brunswick-Lüneburg in [Celle](#).

In Berlin, the Huguenots created two new neighbourhoods: [Dorotheenstadt](#) and [Friedrichstadt](#). By 1700, one-fifth of the city's population was French speaking. The Berlin Huguenots preserved the French language in their church services for nearly a century. They ultimately decided to switch to German in protest against the occupation of Prussia by [Napoleon](#) in 1806–07. Many of their descendants rose to positions of prominence. Several congregations were founded throughout Germany and Scandinavia, such as those of [Fredericia](#) (Denmark), Berlin, [Stockholm](#), [Hamburg](#), [Frankfurt](#), [Helsinki](#), and [Emden](#).

Prince Louis de Condé, along with his sons Daniel and Osias,^[citation needed] arranged with Count Ludwig von Nassau-Saarbrücken to establish a Huguenot community in present-day [Saarland](#) in 1604. The Count supported mercantilism and welcomed technically skilled immigrants into his lands, regardless of their religion. The Condés established a thriving glass-making works, which provided wealth to the principality for many years. Other founding families created enterprises based on textiles and such traditional Huguenot occupations in France. The community and its congregation remain active to this day, with descendants of many of the founding families still living in the region. Some members of this community emigrated to the United States in the 1890s.

In [Bad Karlshafen](#), Hessen, Germany is the Huguenot Museum and Huguenot archive. The collection includes family histories, a library, and a picture archive.

Effects of the exodus^[edit]

See also: [Brain drain](#)

The exodus of Huguenots from France created a [brain drain](#), as many Huguenots had occupied important places in society. The kingdom did not fully recover for years. The French crown's

refusal to allow non-Catholics to settle in New France may help to explain that colony's low population compared to that of the neighbouring British colonies, which opened settlement to religious dissenters. By the time of the French and Indian War (the North American front of the Seven Years' War), a sizeable population of Huguenot descent lived in the British colonies, and many participated in the British defeat of New France in 1759–60.^[87]

Frederick William, Elector of Brandenburg, invited Huguenots to settle in his realms, and a number of their descendants rose to positions of prominence in Prussia. Several prominent German military, cultural, and political figures were ethnic Huguenot, including poet Theodor Fontane,^[88] General Hermann von François,^[89] the hero of the First World War Battle of Tannenberg, Luftwaffe General and fighter ace Adolf Galland,^[90] Luftwaffe flying ace Hans-Joachim Marseille, and famed U-boat captain Lothar von Arnauld de la Perière.^[91] The last Prime Minister of the (East) German Democratic Republic, Lothar de Maizière,^[92] is also a descendant of a Huguenot family, as is the German Federal Minister of the Interior, Thomas de Maizière.

The persecution and flight of the Huguenots greatly damaged the reputation of Louis XIV abroad, particularly in England. The two kingdoms, which had enjoyed peaceful relations prior to 1685, became bitter enemies and fought against each other in a series of wars (called the "Second Hundred Years' War" by some historians) from 1689 onward.

The Sephardic Jews

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

Sephardi Jews, also known as **Sephardic Jews** or **Sephardim** (Hebrew: סְפָרְדִּים, Modern Hebrew: *Sefaraddim*, Tiberian: Səḇāraddīm; also יְהוּדֵי סְפָרַד *Ye'hude Sepharad*, lit. "The Jews of Spain", Spanish: *Judíos sefardíes*), originally from Sepharad, *Spain*, or *the Iberian peninsula*, are a Jewish ethnic division. They established communities throughout areas of modern Spain and Portugal, where they traditionally resided, evolving what would become their distinctive characteristics and diasporic identity, which they took with them in their exile from Iberia beginning in the late 15th century to North Africa, Anatolia, the Levant, Southeastern and Southern Europe, as well as the Americas, and all other places of their exiled settlement, either alongside pre-existing co-religionists, or alone as the first Jews in new frontiers. Their millennial residence as an open and organised Jewish community in Iberia began to decline with the *Reconquista* and was brought to an end starting with the Alhambra Decree by Spain's Catholic Monarchs in 1492, and then by the edict of expulsion of Jews and Muslims by Portuguese king Manuel I in 1496,^[1] which resulted in a combination of internal and external migrations, mass conversions and executions.

More broadly, the term Sephardim has today also come sometimes to refer to traditionally Eastern Jewish communities of West Asia and beyond who, although not having genealogical roots in the Jewish communities of Iberia, have adopted a Sephardic style of liturgy and Sephardic law and customs imparted to them by the Iberian Jewish exiles over the course of the last few centuries. This article deals with Sephardim within the narrower ethnic definition.

Historically, the vernacular languages of Sephardim and their descendants have been variants of either Spanish or Portuguese, though other tongues had been adopted and adapted throughout their history. The historical forms of Spanish or Portuguese that differing Sephardic communities spoke communally was determined by the date of their departure from Iberia, and their condition of departure as Jews or New Christians.

Judaeo-Spanish, sometimes called "Ladino Oriental" (Eastern Ladino), is a Romance language derived from Old Spanish, incorporating elements from all the old Romance languages of the Iberian Peninsula, Hebrew and Aramaic, and was spoken by what became the Eastern Sephardim, who settled in the Eastern Mediterranean, taken with them in the 15th century after the expulsion from Spain in 1492. This dialect was further influenced by Ottoman Turkish, Levantine Arabic, Greek, Bulgarian and Serbo-Croatian vocabulary in the differing lands of their exile. Haketia (also known as "Tetouani" in Algeria), an Arabic-influenced Judaeo-Spanish variety also derived from Old Spanish, with numerous Hebrew and Aramaic terms was spoken by North African Sephardim, taken with them in the 15th century after the expulsion from Spain in 1492. The main feature of this dialect is the heavy influence of the Jebli Arabic dialect of northern Morocco. Early Modern Spanish and Early Modern Portuguese, including in a mixture of the two was traditionally spoken or used liturgically by the ex-converso Western Sephardim, taken with them during their later migration out of Iberia between the 16th and 18th centuries as conversos, after which they reverted to Judaism. Modern Spanish and Modern Portuguese varieties, traditionally spoken by the Sephardic Bnei Anusim of Iberia and Ibero-

America, including some recent returnees to Judaism in the late 20th and early 21st centuries. In this latter case, these varieties have incorporated loanwords from the indigenous languages of the Americas introduced following the Spanish conquest.

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

The **Battle of Leipzig** or **Battle of the Nations** (Russian: Битва народов, *Bitva narodov*; German: *Völkerschlacht bei Leipzig*; French: *Bataille des Nations*, Swedish: *Slaget vid Leipzig*) was fought from 16 to 19 October 1813, at Leipzig, Saxony. The coalition armies of Russia, Prussia, Austria, and Sweden, led by Tsar Alexander I of Russia and Karl Philipp, Prince of Schwarzenberg, decisively defeated the French army of Napoleon I, Emperor of the French. Napoleon's army also contained Polish and Italian troops, as well as Germans from the Confederation of the Rhine. The battle was the culmination of the German campaign of 1813 and involved 600,000 soldiers, 2,200 artillery pieces, the expenditure of 200,000 rounds of artillery ammunition and 127,000 casualties, making it the largest battle in Europe prior to World War I.

Decisively defeated for the first time in battle, Napoleon was compelled to return to France while the Coalition kept up their momentum, dissolving the Confederation of the Rhine and invading France early the next year. Napoleon was forced to abdicate and was exiled to Elba in May 1814. he French Emperor Napoleon I attempted to militarily coerce Tsar Alexander I of Russia into rejoining his unpopular Continental System by invading Russia with about 650,000 troops, collectively known as the *Grande Armée*, and eventually occupied Moscow in late 1812, after the bloody yet indecisive Battle of Borodino. However, the Russian Tsar refused to surrender even as the French occupied the city, which was burnt by the time of its occupation.^[6] The campaign ended in complete disaster as Napoleon and his remaining forces retreated during the bitterly cold Russian winter, with sickness, starvation, and the constant harrying of Russian Cossack marauders and partisan forces leaving the Grande Armée virtually destroyed by the time it exited Russian territory. Making matters even worse for Napoleon, in June 1813 the combined armies of Great Britain, Portugal, and Spain, under the command of Britain's Arthur Wellesley, Marquess of Wellington, had decisively routed French forces at the Battle of Vitoria in the Peninsular War, and were now advancing towards the Pyrenees and the Franco-Spanish border. With this string of defeats, the armies of France were in retreat on all fronts across Europe.^[7]

Anti-French forces joined Russia as its troops pursued the remnants of the virtually destroyed *Grande Armée* across central Europe. The allies regrouped as the Sixth Coalition, comprising Russia, Austria, Prussia, Sweden, Great Britain, Spain, Portugal, and certain smaller German states whose citizens and leaders were no longer loyal to the French emperor.^[8] Napoleon hurried back to France and managed to mobilize an army about the size of the one he had lost in Russia, but severe economic hardship and news of battlefield reverses had led to war-weariness and growing unrest among France's citizenry.^[9]

Despite opposition at home, Napoleon rebuilt his army, with the intention of either inducing a temporary alliance or at least cessation of hostilities, or knocking at least one of the Great Powers of the Coalition out of the war. He sought to regain the offensive by re-establishing his hold in Germany, winning two hard-fought tactical victories, at Lützen on 2 May and Bautzen on 20–21 May, over Russo-Prussian forces. The victories led to a brief armistice. He then won a major victory at the Battle of Dresden on 27 August. Following this, the Coalition forces, under individual command of Gebhard von Blücher, Crown Prince Charles John of Sweden, Karl von Schwarzenberg, and Count Benningsen of Russia, followed the strategy outlined in the Trachenberg Plan: they would avoid clashes with Napoleon, but seek confrontations with his marshals. This policy led to victories at Großbeeren, Kulm, Katzbach, and Dennewitz. After these defeats, the French emperor could not easily follow up on his victory at Dresden. Thinly-stretched supply lines spanning now somewhat hostile Rhineland German lands, coupled with Bavaria's switching of sides to the Coalition just eight days prior to the battle, made it almost impossible to replace his army's losses of 150,000 men, 300 guns and 50,000 sick.^[10]

The Franco-Prussian War or Franco-German War

https://en.wikipedia.org/wiki/Franco-Prussian_War

The **Franco-Prussian War** or **Franco-German War** (French: *Guerre franco-allemande de 1870*, German: *Deutsch-Französischer Krieg*), often referred to in France as the **War of 1870**, was a conflict between the Second French Empire and later the Third French Republic, and the German states of the North German Confederation led by the Kingdom of Prussia. Lasting

from 19 July 1870 to 28 January 1871, the conflict was caused by Prussian ambitions to extend German unification and French fears of the shift in the European balance of power that would result if the Prussians succeeded. Some historians argue that the Prussian chancellor Otto von Bismarck deliberately provoked the French into declaring war on Prussia in order to draw the independent southern German states—Baden, Württemberg, Bavaria and Hesse-Darmstadt—into an alliance with the North German Confederation dominated by Prussia, while others contend that Bismarck did not plan anything and merely exploited the circumstances as they unfolded. None, however, dispute the fact that Bismarck must have recognized the potential for new German alliances, given the situation as a whole. ^[9]

On 16 July 1870, the French parliament voted to declare war on Prussia and hostilities began three days later when French forces invaded German territory. The German coalition mobilised its troops much more quickly than the French and rapidly invaded northeastern France. The German forces were superior in numbers, had better training and leadership and made more effective use of modern technology, particularly railroads and artillery.

A series of swift Prussian and German victories in eastern France, culminating in the Siege of Metz and the Battle of Sedan, saw French Emperor Napoleon III captured and the army of the Second Empire decisively defeated. A Government of National Defence declared the Third French Republic in Paris on 4 September and continued the war for another five months; the German forces fought and defeated new French armies in northern France. Following the Siege of Paris, the capital fell on 28 January 1871, and then a revolutionary uprising called the Paris Commune seized power in the city and held it for two months, until it was bloodily suppressed by the regular French army at the end of May 1871.

Some Meditation on Patrice Ayme' and the Fronko-Mania

This is an extract from <http://www.noologie.de/quer.htm>

It is under this heading. But as the headline numbers always change when I do an update on the text, then the headline number is gone. It is under the headline Patrice Aymé, subtitle Contra Aymé. And it is in German. But since I am constantly switching German and English this makes no great difference any more.

http://www.noologie.de/quer.htm#_Toc5278254

Patrice Ayme' ist *Fronkomane*.^[55] Er hält Fronkraisch für die Spitze aller Zivilisationen und Kulturen, und kehrt die Errungenschaften von all dem Rest der Menschheit unter seinen Teppich.^[56] Sein Verhältnis zu Deutschland ist besonders aversiv. Dass die alte Feindschaft zwischen Fronkraisch und Deutschland auf den Verbrannte-Erde- Vernichtungszügen des Louis XIV beruhte,^[57] der das ganze Links-Rhein- Deutschland verheerte und verbrannte, übersieht er geflissentlich. Um hier ein bisschen Gerechtigkeit walten zu lassen: Aymé mag Louis XIV überhaupt nicht. "But, once again, what matters first is the first order of things: Louis XIV was a disaster for France and Europe". Aber das entschuldigt nicht, dass die Deutschen von Damals an, ein Fronkraisch- **Post- Traumatisches Syndrom** hatten. Eine spätere Geschichtsschreibung wird die Epoche von 1624-1945 vielleicht als den 330-jährigen Krieg der Fronkreisch'er gegen die Habsburger und Teutonen (äh, die Preussen) bezeichnen. Der 30-jährige Krieg war eine der blutigsten Episoden dieser Periode. Die Fronkraisch'er nahmen nicht direkt daran teil, aber indirekt schon. Mit Geld und Logistik und ein bisschen Strategischer Planung.

<https://www.welt.de/geschichte/article187609840/Dreissigjaehriger-Krieg-Dieser-Vertrag-verwuestete-Deutschland.html>

Damit war es die Landnahme und Annexion des zivilisatorischen deutschen Kernlandes: Elsass.^[58] Überhaupt hatte Fronkraisch alles getan, um den Deutschen die Gründung eines eigenen National-Staates zu verwehren, was den Macht-Anspruch der Vormacht der Fronkraisch'er Könige auf dem Kontinent empfindlich gestört hätte. Aber es war schon ein sehr schlimmer Verrat an dem Geist Europas, dass die allerchristlichsten^[59] Fronkraisch'er Könige die Osmanen bei der Belagerung von Wien gegen das christliche Habsburger- Europa unterstützten. Sie hätten damit fast die Islamisation Mittel-Europas bewirkt, wenn da nicht die Polen gewesen wären, die das Schicksal in letzter Minute abwendeten.^[60] Dabei war das Habsburger-Reich sozusagen der Blueprint für die EU, im Guten wie im Schlechten. Das haben die Fronkraisch'er ja 1919 zerstört, nur um es nach 1950 wieder Bricoleur-haft als EU zusammen- zu Knitteln. Aber das Wissen, wie man ein multi-ethnisches Konglomerat am Besten regieren kann, das hatten die Fronkraisch'er eben nicht, weil sie eine Manie hatten, alles zu Franko-phonisieren, was ihnen unter die Finger kam. Was dabei an Bricoleur-ischer Grossmanns-Sucht herauskommt, sehen wir ja in der EU heute.

The "Doctor Who" by Rowan Atkinson

There is a very instructive humoristic piece of the "Doctor Who" by Rowan Atkinson which tells us everything about Double and Triple Reflexion thinking in the whole of the Universe at large. And Rowan Atkinson did this piece very expertly. Because that poor Character of Mr. Bean for which he became famous is quite sorry.

Because Rowan Atkinson had such an incredible command of the English Language and the Literature, which the poor Germans of course never noticed because it is pretty much intranslatable. And the poor Germans have no idea at all about the depths of the Shakespearan literature and then some more, or I would say Something Less of the high art of thinking Shakespearan Literature...

My confession as an under-performing theater goer

And I have a confession to make. I was always quite bored out by Shakespeare theater, like I was also bored out by about any kind of theater. And I remember it very well when I fell asleep in the middle of a theater performance which I was forced to go in-to because it was a school class assignment. So the teacher found me sleeping in my theater seat, and he was so sadistic, that the next day in the class, he asked me exactly what the finishing scene of that theater piece was. I was so disgraced, that I got a 5+ in the German grading, which in US measures is about F++.

I have also written somewhere about my under-performance when I went to a Wagner Opera.

But there was a shimmer of hope for my unter-belichtetes Verständnis (under-performance of understanding) of the high art of classical literature. And you may have guessed it by now. When I watched those Blackadder Videos by Rowan Atkinson, I was so thrilled out of my mind, that I watched the whole Blackadder Series in one sitting. And suddenly I understood everything about the good Shakespeare, which I would have never dreamed up in my mind. So I even wrote a little schtick, about the meeting of Giordano Bruno and the "who-in-Hell-was-it? The good Mister Shakespeare. As is usual, the direct link addresses may change, so when one doesn't get it directly, one can always do the text search.

Wie Giordano Bruno und William Shakespeare zusammen kamen

http://www.noologie.de/gbruno.htm#_Toc516653858

<http://www.noologie.de/gbruno.htm>

It is just nigh impossible to translate that, as much as it is impossible to translate the lofty heights of achievement of the most lofty and nebulous summits of the Chinese (not so much) philosophy. Because the Chinese didn't have any such thing as philosophy in the Western Style. Their summit of achievement was to be as nebulous as possible. I have given some more background information on that in the passage about the Art of War by Sun Tsu.

Rowan Atkinson is Doctor Who | Comic Relief:

<https://www.youtube.com/watch?v=Do-wDPoC6GM>

Rowan Atkinson: Rowan Atkinson Learning Kung Fu

<https://www.youtube.com/watch?v=pMZ-yaYtNR0>

Blackadder Back & Forth (1999) *full*

<https://www.youtube.com/watch?v=rzHn2H2V8N4>

Official Rowan Atkinson Live - Full length standup

Toby the devil. I have told some stories about Satan... They would fit in perfectly there.

<https://www.youtube.com/watch?v=uw8dW9Hyno0>

Es gibt keine *Infinite Steigerung*.

Rowan Atkinson in 'We are most amused'

Rowan Atkinson tells the Gospel of John in 'We are most amused',

broadcast on ITV on November 15th marking Prince Charles's 60th birthday.

You will surely believe me or not. If I hadn't seen this video, I would have

never had an inkling what the wedding of Kanaan was all about,

and this business of changing water into wine would have eluded me altogether.

<https://www.youtube.com/watch?v=umRRCKspaQU>

Advanced World War I Tactics with General Melchett

<https://www.youtube.com/watch?v=rblfKREj50o>

Lawrence of Arabia - officers' bar scene

<https://www.youtube.com/watch?v=y9YXuvLfECk>

We're Your Firing Squad - Blackadder Goes Forth - BBC Comedy Greats

<https://www.youtube.com/watch?v=3WHSkbM9zAU>

Blackadder Unfair Trail

<https://www.youtube.com/watch?v=UBhN28eTuP8>

Prince Blackadder - Blackadder - BBC

<https://www.youtube.com/watch?v=clM1i88s-7Q>

Allo 'Allo - General Von Klinkerhoffen goes crazy

<https://www.youtube.com/watch?v=eHxTiMU0aLk>

Blackadder - Waterloo

<https://www.youtube.com/watch?v=2vAvoaOaJNM>

Shakespeare sketch - A Small Rewrite

<https://www.youtube.com/watch?v=IwbB6B0cQs4>

Blackadder - The Whole Rotten Saga

<https://www.youtube.com/watch?v=yi2bX2u5HpA>

The Search Results will catch them all:

https://www.youtube.com/results?search_query=rowan+atkinson+wedding

Blackadder - The Whole Rotten Saga

https://www.youtube.com/watch?v=yi2bX2u5HpA&list=RDyi2bX2u5HpA&start_radio=1&t=7

Mix - Shakespeare sketch - A Small Rewrite

https://www.youtube.com/watch?v=IwbB6B0cQs4&list=RDyi2bX2u5HpA&start_radio=1&t=73

Rowan Atkinson Live - The Actors Art [Part 1] The Characters

https://www.youtube.com/watch?v=TmQKihNpsHk&list=RDyi2bX2u5HpA&start_radio=1&t=166&t=166

The Theory of Philosophy in a nutshell

AG: Ich bin der Doktor Eisenbart, ich denk' die Philosophie auf meine Art!

Philosophy is a death trap. Not that you will die from doing philosophy, but most of it is just utterly useless. When doing philosophy we are juggling with a whole lot of dead concepts and rotten bad ideas. We all know the joke that having a master degree in Philosophy will just make you a very educated taxi driver. And this goes deeper to the roots or the radicals as one would say it in Latin. Because one usually thinks that thinking philosophy will make you a better thinker so you have some real benefit from philosophy. But since philosophy is based on so many bad ideas even that is not true. Being able to juggle a whole lot of bad ideas doesn't make you a better thinker. This is a strong statement and it must be given proof for. All the advanced people of humanity, except the Europeans never thought of such a thing as Philosophy. It would never have come to their minds. Because it is senseless. It is a linguistic trap. The Indo-European language structure leads us into temptation (see the Lord's prayer, which should be heeded very diligently. Amen.). Words are equivalent with concepts. Truth is defined as the case where the concept adequately mirrors the Real Thing. Kant had already refuted this. There is no way that a concept can ever come close to the "Thing in Itself". Western Philosophy had at its roots, some more intelligent proposals to think the thing, especially with Heraklitos. Heraklitos had said: Everything is process. And the Logos is like fire. There is no better way to state that. The last eminent Philosopher who had understood this was Heidegger, to whom I have devoted a long time of study. When I have the time, I will include the citations here, which I have somewhere in my earlier works. But that takes time. His work WHD "Was heisst Denken" is the "clavis claviculus". There is no such thing as a thing, and therefore there can be no word for a thing. I have learned that by now. Everything is process. Whitehead was the other eminent philosopher who understood this. His work "Process and Reality" has taken this out to the very dirty details. I have referenced this in my dissertation "Design und Zeit". This is an excerpt.

A quotation of Whitehead's Philosophy

10. Structures, General Systems Theory, Paticca Samuppada, and the Relation Principle

I am citing this here, Chapter 10:

Western academic philosophical tradition is entirely based on written language. It is a cultural tradition whose main working materials are words and concepts and whose method consists of their systematic ordering (Whitehead 1966: 171-174). In the present context it is important to open avenues to deal with matters that are difficult, or even impossible, to cover in this way. Whitehead has mentioned one aspect of the problem:

Whitehead (1966: 173): There is an insistent presupposition continually sterilizing philosophic thought. It is the belief... that mankind has consciously entertained all the fundamental ideas which are applicable to its existence. Further it is held that human language, in single words or in phrases, explicitly expresses these ideas. I will term this presupposition, "The Fallacy of the Perfect Dictionary." ... The scholar investigates human thought and human achievement, armed with a dictionary. He is the main support of civilized

thought... It is obvious that the philosopher needs scholarship, just as he needs science. But both science and scholarship are subsidiary weapons for philosophy...

The fallacy of the perfect dictionary divides philosophers into two schools, namely, the "Critical School," which repudiates speculative philosophy, and the "Speculative School" which includes it. The critical school confines itself to verbal analysis within the limits of the dictionary. The speculative school appeals to direct insight, and endeavours to indicate its meanings by further appeal to situations which promote such specific insights. It then enlarges the dictionary.

"It then enlarges the dictionary" is the salient point of Whitehead's statement in application to the endeavor of this study. But there are strong arguments for the case that there is no such thing as a fixed meaning in symbolization that could be put in a dictionary.

Whitehead (1966: 174): The use of philosophy is to maintain an active novelty of fundamental ideas illuminating the social system... If you like to phrase it so, philosophy is mystical. For mysticism is direct insight into depths as yet unspoken. But the purpose of philosophy is to rationalize mysticism: not by explaining it away, but by introduction of novel verbal characterizations, rationally cöordinated.

To open a way beyond verbal and written description, one must seek in different directions. At a time when alphabet based thinking had scarcely taken hold in ancient Greece, Heraklit (1976: B18) gave the valuable advice: *"If you don't aim for the unexpected and the unthinkable, you will never find it: for it is untraceable and inaccessible"*. It may be that there are "ideas" that have not been verbalized before, and that the 5000-year old dictionary of philosophical ideas of civilized humanity is as yet incomplete, because there exists no entry place for such things that may be thinkable, and imaginable, perhaps even doable, but there exist (as yet) no words for them. And moreover, there might even be essential "ideas" that can never be verbalized. Much work has already been accomplished in this direction in mathematics and music, which cover large areas that are difficult to verbalize, but there are probably more such domains.

Whitehead worked out this paradigm in "Process and Reality" (Whitehead 1969). (All further references in this subsection from this work). Here, he constructs a world system consisting of entities, prehensions, processes, relations, and *nexus*. (1969: 24, 33):

Whitehead (1969: 24): Actual entities involve each other by reason of their prehensions of each other. There are thus real individual facts of the togetherness of actual entities, which are real, individual, and particular, in the same sense in which actual entities and the prehensions are real, individual, and particular. Any such particular fact of togetherness among actual entities is called a 'nexus' (plural form is written 'nexus'). The ultimate facts of immediate actual experience are actual entities, prehensions and nexus. All else is, for our experience, derivative abstraction.

Whitehead (1969: 33): An actual world is a nexus; and the actual world of one actual entity sinks to the level of a subordinate nexus in actual worlds beyond that actual entity.

Whitehead (1969: 34): It is fundamental to the metaphysical doctrine of the philosophy of organism, that the notion of an actual entity as the unchanging subject of change is completely abandoned. An actual entity is at once the subject experiencing and the superject of its experiences... The ancient doctrine that 'no one crosses the same river twice' is extended. No thinker thinks twice; and, to put the matter more generally, no subject experiences twice... In the philosophy of organism it is not 'substance' which is permanent, but 'form'. Forms suffer changing relations; actual entities 'perpetually perish' subjectively, but are immortal objectively.

Whitehead (1969: 117): The physical world exhibits a bewildering complexity of such societies, favouring each other, competing with each other. The most general examples of such societies are the regular trains of waves, individual electrons, protons, individual molecules, societies of molecules such as inorganic bodies, living cells, and societies of cells such as vegetable and animal bodies.

Whitehead (1969: 118): Thus a molecule is a subordinate society in the structured society which we call the 'living cell'.

Whitehead (1969: 114-115): The appeal to Plato in this section has been an appeal to the facts against the modes of expression prevalent in the last few centuries. These recent modes of expression are partly the outcome of a mixture of theology and philosophy, and are partly due to the Newtonian physics, no longer

accepted as a fundamental statement. But language and thought have been framed according to that mould; and it is necessary to remind ourselves that this is not the way in which the world has been described by some of the greatest intellects. Both for Plato and Aristotle the process of the actual world has been conceived as a real incoming of forms into real potentiality, issuing into that real togetherness which is an actual thing. Also, for the Timaeus, the creation of the world is the incoming of a type of order establishing a cosmic epoch. It is not the beginning of matter of fact, but the incoming of a certain type of social order... of the hierarchy of societies composing our present epoch... The physical world is bound together by a general type of relatedness which constitutes it into an extensive continuum.

In the present context, a thorough discussion of Whitehead's work and its principles would be out of place since that would necessitate a dedicated philosophical study by itself. The main purpose here is to demonstrate that it is entirely possible to assume the culture neutral E.O. position of an *extraterrestrial sociologist* and interpret the whole of the universe in terms of a sociological discourse. Whitehead's work can be taken as philosophical starting position for this. The connection between his work and the later general systems theory workers is shown elsewhere.

Of course his notion of "society" (like a *society* of molecules) is not the same as a human society[255]. Here, a more abstract principle is meant, an "analogous structure" as introduced by Salthe. It is the principle of (inter-) *relation* and inter-dependence. And by this, we could (with some additional work) arrive at the notion that even atoms and chemical compounds are to be considered as "societies" rather than as atomic (isolated or isolable) entities-in-themselves, which would consequently lead to a natural science based on the relation principle. A salient issue of the "society" view is the preference of connectedness and cooperation over isolation and competition, which are the hallmark of Neo-Darwinist discourse. (Montagu 1976: 43-44): "This aspect of cooperation was also formulated early in the biological field by Espinas (*Des Sociétés animales*), the Russian workers Kessler (*On the law of mutual aid*), and Kropotkin (*Mutual aid: A factor of evolution*)". It is also reflected in the conception of the *biosphere* in the work of Vernadsky.

A similar position is expressed in the present socio-informational position as expressed by Marijuán (1996: 90), ranging the full spectrum of phenomena from the 'society of vacuum' via the 'society of cells' and the 'society of neurons' up until the 'society of nations'. And extending that even further, we may arrive at a 'society of the universe' as envisioned by Teilhard de Chardin (1981: 264-267).

As Whitehead mentions above (114-115), we can find the origin of this line of thought in western philosophy in Platon's Timaios (Platon 1988: 53 C, 54, 55). When we examine these passages, we find there Platon describing the ultimate building elements of all matter as simple geometrical patterns, triangles, and polygons, and the derived spatial *Platonic Solids*. (Reale 1993: 488-496). This view of the ultimate composition of the universe is a different statement of the basic principle that the[257] spatial geometrical *relations* of the atoms (i.e. the most basic configuration forms of the molecular society, in Whitehead's diction) are what defines the "nature" of chemical compounds. This is corroborated by present (bio-) molecular chemistry:

Kampis (1996: 122): By utilizing the geometrical form as a determiner of interactions, macromolecules recur to an open-ended set of variables, modulated by other molecules...

This gives an indication that it is possible to establish a way for using *relation* as a general epistemological principle, not only of human affairs, but for building one's world view, the *Weltanschauung*[258]. This will be pursued in more detail in the following sections on the Semiosphere and Paticca Samuppada.

Back to the process-essence of the world and the words

As was said above, the European thought structure is a temptation, which we should not let us being led into. (We must daily pray the Lord's prayer. Especially the Philosophers. They should do it 5 times a day). Why is that? Every language of humanity, that was spoken only and not written down is immune to this temptation. Because "spoken only" words are as fluid as all the rest of the world. I have made a long discussion about the problems of writing, based on Platon's discourse Phaidros, which I will include here, if the right time comes. See also:

<http://www.noologie.de/plato.htm>

<http://www.noologie.de/infra09.htm>

These essays, which I wrote more than 20 years ago, contain all the nucleus "seeds" of thinking, which I had elaborated some more in my dissertation "Design und Zeit". And ever since that, I try to recollect what I had thought more than 20 years ago. This is a process what we call remembering and reminiscence. The business of memory or Mnemosynae. There is this small book by Aristoteles "On Memory and Reminiscence" which I believe for my purposes is the best book by Aristoteles that I have ever read.

<https://www.actingis.com/2013/02/03/remember-recall-reminisce/>

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

<https://www.merriam-webster.com/dictionary/reminiscence>

<https://wikidiff.com/reminisce/remember>

Heidegger understood the problems of writing very well. His last works are much better than "Sein und Zeit" (S&Z). In S&Z he just juggles around with the concepts Sein, Sinn von Sein, Sein des Seienden, Sinn des Seins des Seienden, and no-one has any idea of what he meant with all those words. No wonder that he was considered the "grösste Dunkel-Denker der gesamten deutschen Philosophie-Geschichte, neben Hegel". Schopenhauer had rightly sought to destroy this "Hegelei" or "Philosophasterei" but there were just too many "Hegelei-Nachbeter", a school called German Idealism. Back to Heidegger. In his later years he realized the folly that he had committed in S&Z and he sought to remedy this by writing "Was heisst Denken" (WHD). There he comes back to the fluidity of language. And he constructs his work around this fluidity, in the spirit of Heraklitos. So this is telling the story of Philosophy backwards, unraveling it.

It is all based on the fallacy of misplaced concreteness (Whitehead). Words that are written in a dictionary become frozen, and lose their meaning, or better, they lose the lingual interconnection of everything that we think. Platon has on the one side led a lengthy discourse on the fallacy of writing in Phaidros, but on the other hand, he came up with the pernicious idea of the concept of the idea. His words Eidolos Eidotes Idea etc. are contained in Phaidros and Seventh Letter. See also:

<http://www.noologie.de/infra09.htm>

This is a citation from that work:

Für jedes Ding kommen als notwendige Voraussetzungen seiner Erkenntnis drei Punkte in Betracht (71), --

- als vierter Punkt aber die Erkenntnis selbst,
- als fünftes muß man dasjenige setzen, was der eigentliche Gegenstand der Erkenntnis und das wahrhaft Seiende ist --

- 1) nämlich erstens der Name (onoma),
- 2) zweitens der Begriff (logos),
- 3) drittens das Abbild (eidolon),
- 4) viertens die wissenschaftliche Erkenntnis (episteme) (72).
- 5) das Seiende, die Idee

Thinking of an idea as a "thing-in-itself" is just a bad idea. There is no such thing as an idea. This belongs to the realm of the ghosts. And therefore the Platonic concept of the idea should be exorcised from all philosophical discourses, as one exorcises a bad ghost. Since the Catholic church still has some specialists for exorcism, we should turn to them for more help. It is very difficult to get rid of the idea of the idea. Because we all have some ideas (at least sometimes), and we are very proud of our ideas. But beware, an idea is just a product of the mInd, when it does some mInding. And the mInding must be trained, and honed. I relate to this in a later passage, about the Jesuite mInd. The Jesuites are very good at this, to train, and hone the mInd. And all the rest of humanity is so much used to endlessly reverberate and regurgitate false and fake words and concepts and ideas. Which has been treated in the work "Psychology of the Masses" by Gustave LeBon. I just give a short citation of another work where I have enlarged on this:

Die Psychologie der Massen, äh... der Gross-Kollektive

Der Begriff "*Gross-Kollektiv*" klingt nicht so "politically incorrect" wie "*die Masse*".^[403] Gustave LeBon war einer von denen, die das zuerst erkannt hatten.^[404] Das Scheitern der Projekte marxistischer Prägung ist wesentlich darauf zurückzuführen, dass die *Kollektiv-Un-Intelligenz* der Masse nicht berücksichtigt worden war. Diese *Un-Intelligenz* der Masse kann sehr wohl auch das Aussterben der Gattung *Homo Insipiens* bzw. des *letzten Menschen* nach Nietzsche verursachen. Um die auffallende Un-Intelligenz des Menschen als Massen- (oder Gross-Kollektiv-) Wesen zu verstehen, muss man die unbewussten emotionalen Triebkräfte

untersuchen, die aus einer intelligenten Kreatur ein getriebenes, fremdbestimmtes Rädchen in dem Monstrum der Masse machen. In meinen früheren Schriften zu diesem Thema habe ich den Begriff "*Im-Perium*" gewählt,^[405] um anzudeuten, dass es viele Kräfte und Akteure gibt, die ein *Inter-esse*^[406] daran haben, die Menschen in ihrem Einflussbereich in Unmündigkeit zu halten, um ihre Machtposition zu sichern. Dies sind insbesondere die (hl. Allianz von) Religion und Politik, die plutokratische ideologische Wirtschafts-Hegemonie, die Populär-Unterhaltungs-Kultur, aber auch grosse Teile der (Geistes-) Wissenschaften und der *politically correcten* Publizistik.^[407] / ^[408] / ^[409] Der Begriff "*Im-Perium*" ist selbstverständlich aus der Sicht der Noologie etwas ganz anderes als das "Imperium" von Herfried Münkler (und es kam in der Noologie auch ein paar Jahre früher, in 2005 CE). Deswegen sollte das niemand in irgend einen Vergleich oder eine Verbindung bringen. Ich achte auch sorgfältig auf die Unterscheidung, in dem ich mein "*Im-Perium*" immer mit Bindestrich schreibe. Das ist keine Marotte, sondern notwendig für die Unterscheidung. Der Leitspruch ist: "*Imperare Politicum Necesse Est*". D.h. *Imperien sind eine geschichtliche Notwendigkeit*, nach Spengler. Das ist das gemeinsame Leitmotiv zwischen Herfried Münkler und der Noologie.

Gustave LeBon hat die wesentlichen Komponenten der Massenpsychologie Ende des 19. Jh's schon aufgelistet, das war aber, bevor die Ethnologie und die Ethno-Psychoanalyse sowie die Medientheorie ihre wissenschaftliche Arbeit aufgenommen hatten. Wir können die Werke von Sloterdijk und Schmidt-Salomon als verschiedene Versuche für Auswege aus der Problematik auffassen.^[410] Michael Schmidt-Salomon vertritt mit seinem evolutionären humanistischen Ansatz auch einen eingebauten *Optimismus*, der auf der (falsch verstandenen) Idee der Evolution basiert.^[411] Denn er nimmt stillschweigend an, dass die "*Unsichtbare Hand*" der Evolution^[412] irgendwie dafür sorgen wird, dass die Menschen mit ihrer Intelligenz auch aus dieser Klemme wieder herausfinden werden.^[413] Aber: Aufklärung und Industrialisierung hat nichts mit Evolution zu tun. Leider vergisst dieser Ansatz, dass das nötige Wissen, das dafür vorausgesetzt wird, bei bestenfalls 5% der Welt-Bevölkerung vorhanden ist. Sloterdijk versucht im Schlusskapitel von Z&Z einen erweiterten nicht-eurozentrischen zivilisatorischen Standpunkt zu finden, der vermutlich im Wesentlichen mit Bazon Brock's *Theorie der Zivilisation* als *Unterlassung* übereinstimmt. Siehe Z&Z, 354: "... diese Prämissen erfolgreicher Zivilisierungen durch ein hygienisches Programm ergänzt, das die *Befreiung vom Geist des Ressentiments* auf die Tagesordnung bringt." Allerdings kann man das Kapitel "Realer Kapitalismus: Kollapsverzögerung in gierdynamischen Systemen" von S. 302-312, so interpretieren, dass der Kollaps zwar verzögert werden kann, aber letztlich unvermeidlich ist, nämlich in Form der oben genannten apokalyptischen Zangenbewegung, die rationales Denken und Handeln unmöglich machen wird.

Die Erkenntnis in ihrem Lauf

Nietzsche was a pretty good Philosopher. And he had some pretty good ideas. But he was by no means a logician. He could not understand Logics since he had never studied that. When he became a professor, it was because he was very good at the classics. But if he had been at some Jesuite college, he would have known a little bit more about logics. But he didn't and he never was. And that was all: And while he was a pretty good Philosopher, this was Nothing without Logic. So he did some thinking in the rich theory of Punk Philosophy.

AG: Die Erkenntnis in ihrem Lauf, halten weder Ochs noch Esel auf.

Just as an aside: The parable of "Ochs und Esel" refers directly to the passage in the Bible, the Nativity. This is something that the Theologians and Philosophers have quite neglected. But this is a very important part of the Soteriology. We may interpret this in two ways. 1) Ochs and Esel, or Oxen and Donkeys were the most important draft and work animals of Antiquity. Without them the civilizations of Antiquity would have been impossible, at least as they could develop in that age. See the books by Jared Diamond on this subject. In those olden times, there was no coal or petrol or electrical machinery. But with the help of these animals, humans could build their civilizations. In Soteriology, the animals must be given their proper place in the Pantheon. They have a very important role in the Spiritual development of humanity. This is why they are present in the Scene of Nativity. 2) So we may comfortably make a Gestalt Switch, or Neurolinguistic Reframing with this pattern. Die Erkenntnis in ihrem Lauf, baute auch vor allem auf Ochs und Esel auf. Even Animals deserve their place in the Heaven of Christianity. Rightly so.

Thinking Logics: The Jesuite mInd and Computer Expertise

Stalin had at some time said: The Pope has no battalions. And he couldn't have been more wrong about this. Because the Pope has an elite force, and this is the Jesuite order. This force is small indeed, but it may be something like the SAS troops or the Navy Seals. Not only in the spiritual domain, but also doing some

serious business in the world at large. A special elite force that can do much better than a regular army. So I don't know how much the Jesuites were involved in the downfall of the Soviet empire. But I surely believe that they had their hands in it. There is quite a lot of material about the Jesuites on the www, so one just has to do some googling, to find all about this.

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

<https://www.youtube.com/watch?v=Fj5zUXu9mGw>

<https://www.youtube.com/watch?v=oQJ2IfIDLts>

<https://www.youtube.com/watch?v=vXZnT1cBmHs>

<https://www.britannica.com/topic/Jesuits>

<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ab30>

https://jesuits.eu/custom/who_we_are/the_jesuits/chronology.pdf

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

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

Now we come back to the Business of Philosophy at its very core. This is called Logics. Logics is the corner stone of Philosophy. Without Logics, you are just day-dreaming as I have said this before. And Associative Thinking is NOT philosophy. One could say that thoughts and ideas are the flesh of philosophy, and logics is its bones. There is some expertise and training to do for the Craft of Thinking Philosophy and to do some mInding, as I would say this. This is called Logics. And this is also the Jesuite mInd. I am therefore double-thinking the Problem of Logics and the Jesuite mInd. Now I know Logics, because I am a Computer Programmer. Therefore, if you can't think Logics, then you are out of a job. A Computer Programmer who has not had some logics, isn't worth his salary. But there is also a problem, because most good Computer Programmers have no time to study Philosophy. Pity for humanity. Since if there were more good Computer Programmers in the history of Philosophy, this would have benefitted humanity very much.

Now I just double-think the mInd of the Jesuites. So that I am NOW thinking Logics, when I want to get into the mInd of the Jesuites. They are the most and best well trained people here between the Earth, and the Heavens about Logics, and then something more. The Jesuites are the best at this. Therefore I respect them so much. They are among the most intelligent people there are on Earth. This is no joke this time. I mean this in all sincerity. Now that I am a trained Computer Expert, I am well versed in those sorts of things of Logics. Pity that there are not so many Computer Experts, who are also accomplished Philosophers. I am by pure coincidence, just one of this crowd of about 2 or 3 or 5 or so, in all of humanity. I am very humble. I am not pretentious. But I have learned the logical mInd and at the same time the Imagination. And I have put this to good use. Imagining and Logical Thinking go together well, if one has trained that ability. I can prove this. As you may notice...

Logical thinking means: (A) is A, and (B) is B, and don't confuse me. These are categorical imperatives, as Kant would have called them. If you think (A), you also must think the NOT (A). This is basic Logics. If you think (A), you also must remember the NOT (A). This is the first step to Logics. In all the Universe of Logics, when there is an (A), then there is always a NOT (A). There is a branch of Computer Science which is called Boolean Logics, which just says this. And I have learned that quite well.

On Bootstrapping as a Programmer

Now we have to get a little bit deeper into the mInd of the Logics of the Computer Programmer. This is called Programming in *Objective Logics*. *Objective Programming* is not a science, but it is an art. The technique of Object oriented Programming is a special case of *Objective Programming*. You must be able to separate the problem which is called (A) into so many sub-problems called (B) (C) (D) and so on to (Z). This is called Programming in *Objective Logics*. Now when we do some serious computer programming, the subdivision of problem (A) takes at least 10.000 subdivisions. This is not just like writing a Java Script program with 100 or 200 lines. You need at least 100.000 lines of code since each logical subdivision needs at least 10 lines of code. Otherwise it would be senseless to do this subdivision. And the catch is: One needs to do a very clear separation of categories in time as well in computer resources or we call this space. You can imagine this as a clockwork with the intricacy of a normal clock, but with the size of the Cheops pyramid. I had programmed Operating Systems of computers, which was no mean task at that time around 1980 or so. You had to do the Programming from the very bottom up. This about the time when Microsoft and MS-DOS came into being. So I had learned a little bit of Programming from the very bottom up. And this was about 10 years before

Microsoft came up with *Parallel Processing*, which at some time or other had been called MS Windows NT. Before that, MS DOS was just doing sequential processing. And the MS- Windows people had learned that from the Genius, who had programmed the Operating System of the PDP- 10 to 12 or so. This was just a Genius, who could program concurrent processes in a computer. I will give no further details on this, because Computer Science and doing the Business of Philosophy are mutually exclusive. You just have to swap computer memory in and out. But for this you have to have some Computer Storage. And at those times, they had only about 32 Kilobytes, which was pretty expensive, because it was hand-wired. Some wires around magnetic cores. And this was pretty difficult business. You just read and see the stories of the Apollo Computer on Youtube, which was at those times one of the biggest computers around - for the processing power divided by weight. Of course there were some behemoths like the big fat IBM 360 which weighed in at about 10-20 tons gross, with all the paraphernalia around, you could easily get to 100 tons. Nothing good to put on an Apollo capsule which probably didn't weigh more than 1 ton. And so they went to the Moon. And they also went back. Now we come to a critical distinction: Computer Storage is no such thing like memory. It is just storage. Memory is one thing altogether different again. I must repeat that Logic for I don't want to be mis-understood.

Aristoteles Logic

This is very simple as Aristoteles would tell you, about 2300 years ago. Aristoteles was the founder of what is today called Aristoteles Logic. Simple if you think of it. Then comes Hegel. Hegel had some pretty good ideas also. But they were purely Platonic. So they were really BAD IDEAS. Hegel thought in his mInd, that when you think (A) you always must have in your mInd, the NON- (A) and then you have to come up with a Synthesis. This is a very BAD IDEA INDEED. Because the Synthesis has triumphed above some sort of thinking that the normal humans do. Now when you think the thesis (A) you better remInd yourself about the NON (A). This is Essential Logics at its core. If we call this the theory of the Geist, which is altogether a Ghostly theater. Geist against Geist gives you NOTHING. This is the Essence of the Hegel philosophy. You just trade Geist against Geist. But Geist against The Geist is like ... trading Illusions against Illusions. This gives you none whatsoever Solutions, to the Problem what is Geist in the Essence. In my own way, trading Illusions against Illusions is no way out.

Back to Logics. You think the (A). Rightly so since the times of Aristoteles. But thinking the NOT (A) is a little bit more difficult. Because the NOT (A) is all the rest of the Universe. Therefore thinking the NOT (A) is more difficult than thinking the (A). How could you just think all the rest of the Universe??? I have never seen a school of Philosophy that taught you how to think all the rest of the Universe at once. This is the pitfall of Logics. When you think (A) then you also must also think all the rest of the Universe, at once and simultaneously. And this is not an easy task.

And then there is another very deep problem with Aristoteles logic: This is memory. Because when you think (A) the first time, it is (A). But when you think it the next time, you already have the memory of the first (A). And this causes trouble. Because you are now doing a mirroring, and the second (A) cannot be the first (A). It is a superposition of the original (A) in memory onto the new (A) which then must be called (A)' and so on until you reach (A)"""""""""" and at some point in time your brain just simply makes kaboom bäng bäng bäng... The next morning you wake up in the friendly Psychiatry hospital with the friendly Psychiaters with some nice Psycho-Pharmaca. And they will cure you, this I can assure you.

As Herklitos had said: You can never step into the same river twice. And so the second (A) can never be the first (A). qed (quod erat demonstrandum).

Logical Thinking and the Rope Dancer

I am now citing Nietzsche, please be- aware of that. Nietzsche was a philosopher who just could not do Logical thinking. His work Zarathustra was nice poetry but not logics. Thinking a thing (A) and at the same time thinking the NOT (A) also at the same time. There was his famous parable of the Rope dancer, who was able to think (A), and at the same time ALL NOT (A) what there ever is or was or may well be. (Which means the whole Universe). In the story of Zarathustra, the Rope Dancer danced to his Death. Translated into Logics, this meant when you do too much rope dancing in mentality you may just go to madnes. As I said above: Because the NOT (A) is all the rest of the Universe. Therefore thinking the NOT (A) is more difficult than thinking the (A). How could you just think all the rest of the Universe???

Peter Sloterdijk had enlarged on this problem in DMDL in one way. See also the Appendix "Peter Sloterdijk Special". But what I am doing here is another line of thought altogether. If you want to believe me, rope

dancing in your mind is a pretty difficult business indeed. Nietzsche was a pretty good philosopher if there ever was any good philosopher in all of humanity... Since he knew Schopenhauer, he knew very well that the theory of Geist, this is what is called German Idealism, this was just another kind of mental derangement. ... or psychosis... Heidegger called this the "Holzweg" and he went on to develop his own Philosophy.

Nietzsche: Quite good he was at that. And there is no such thing as a Geist. Nietzsche understood this very well. And in his Zarathustra he invented the rope Dancer, on whom the Herr Professor Peter Sloterdijk, in his seminal work DML... Du musst Dein Leben ändern. How to go about this... Leben ändern is not so easy, because of bad habits. Leben just means to be in existence. Philosophy is not so interesting any more. Therefore it is quite to the contrary of Descartes: While I am living, I know that for sure that I am living. Living means Feeling. Thinking of life is of minor Importance. Living Life is what all this Descartes-Philosophy and all his successors have totally forgotten about. And I wish that Descartes has found his appropriate position in Hell. As the most damned Philosopher who ever was. He had to be damned twice because he had also invented the dualism of body and mind, which was the most damned philosophy there ever was. There is a good article on this in the Aeon magazine. Mostly Aeon is just some self-merchandising of poor philosophers and scientists who never had a career (or tenure) in their scientific fields. But once in a while you can find a very good article, like this:

<https://aeon.co/ideas/how-the-dualism-of-descartes-ruined-our-mental-health>

Toward the end of the Renaissance period, a radical epistemological and metaphysical shift overcame the Western psyche. The advances of Nicolaus Copernicus, Galileo Galilei and Francis Bacon posed a serious problem for Christian dogma and its dominion over the natural world. Following Bacon's arguments, the natural world was now to be understood solely in terms of efficient causes (ie, external effects). Any inherent meaning or purpose to the natural world (ie, its 'formal' or 'final' causes) was deemed surplus to requirements. Insofar as it could be predicted and controlled in terms of efficient causes, not only was any notion of nature beyond this conception redundant, but God too could be effectively dispensed with.

In the 17th century, René Descartes's dualism of matter and mind was an ingenious solution to the problem this created. 'The ideas' that had hitherto been understood as inhering in nature as 'God's thoughts' were rescued from the advancing army of empirical science and withdrawn into the safety of a separate domain, 'the mind'. On the one hand, this maintained a dimension proper to God, and on the other, served to 'make the intellectual world safe for Copernicus and Galileo', as the American philosopher Richard Rorty put it in *Philosophy and the Mirror of Nature* (1979). In one fell swoop, God's substance-divinity was protected, while empirical science was given reign over nature-as-mechanism – something ungodly and therefore free game.

Nature was thereby drained of her inner life, rendered a deaf and blind apparatus of indifferent and value-free law, and humankind was faced with a world of inanimate, meaningless matter, upon which it projected its psyche – its aliveness, meaning and purpose – only in fantasy. It was this disenchanted vision of the world, at the dawn of the industrial revolution that followed, that the Romantics found so revolting, and feverishly revolted against. ...

Although Descartes's dualism did not win the philosophical day, we in the West are still very much the children of the disenchanted bifurcation it ushered in. Our experience remains characterised by the separation of 'mind' and 'nature' instantiated by Descartes. Its present incarnation? – what we might call the empiricist-materialist position – not only predominates in academia, but in our everyday assumptions about ourselves and the world. This is particularly clear in the case of mental disorder. ...

Common notions of mental disorder remain only elaborations of 'error', conceived of in the language of 'internal dysfunction' relative to a mechanistic world devoid of any meaning and influence. These dysfunctions are either to be cured by psychopharmacology, or remedied by therapy meant to lead the patient to rediscover 'objective truth' of the world. To conceive of it in this way is not only simplistic, but highly biased.

While it is true that there is value in 'normalising' irrational experiences like this, it comes at a great cost. These interventions work (to the extent that they do) by emptying our irrational experiences of their intrinsic value or meaning. In doing so, not only are these experiences cut off from any world-meaning they might harbour, but so too from any agency and responsibility we or those around us have – they are only errors to be corrected.

In the previous episteme, before the bifurcation of mind and nature, irrational experiences were not just 'error' – they were speaking a language as meaningful as rational experiences, perhaps even more so. Imbued with the meaning and rhyme of nature herself, they were themselves pregnant with the amelioration of the suffering they brought. Within the world experienced this way, we had a ground, guide and container

for our 'irrationality', but these crucial psychic presences vanished along with the withdrawal of nature's inner life and the move to 'identity and difference'.

CARTESIAN, adj.

Relating to Descartes, a famous philosopher, author of the celebrated dictum, Cogito ergo sum -- whereby he was pleased to suppose he demonstrated the reality of human existence. The dictum might be improved, however, thus: Cogito cogito ergo cogito sum -- "I think that I think, therefore I think that I am;" as close an approach to certainty as any philosopher has yet made.

(Ambrose Bierce)

Back to Nietzsche: The Rope Dancer, this is another metaphor for the one who is dancing between Consciousness, and the Un-Conscious, to be between life and death. In Logics it means: You think the (A). And think the NOT (A) at the same time. This is the logical side of The Rope Dancer. And this is quite different from what Sloterdijk had said in DMDL. Because Nietzsche gives you so much room for creative interpretations. My Leben Neu Denken. Sloterdijk DMDL. If you come to the conclusion. The most important works of Practical Philosophy are those of Xenophon, And then you should know some Greek: Xenophon means the one who can speak the languages of those Xenophon's and you are on the right track. You just have to think like a barbarian. Xenophon means literally I can speak the Xenophon, which is Just the Unconscious. Hail Siegmund Freud, Hail C. G. Jung, Hail Alfred Adler. This gives us some bridging between Nietzsche and contemporary Psychology and Psychiatry, the Science of the Unconscious. Now I am also in this business, since I was pretty good at Gestalt Psychology at one time.

[https://www.aerzteblatt.de/archiv/126705/Alfred-Adler-\(1870-1937\)-Begruender-der-Individualpsychologie](https://www.aerzteblatt.de/archiv/126705/Alfred-Adler-(1870-1937)-Begruender-der-Individualpsychologie)

<https://www.alfredadler.ch/sgipa/organisation/organisation-leitbild-ziele/grundlagen-und-ziele-der-individualpsychologie>

<https://www.adler-institut-mainz.de/uploads/media/Individualpsychologie.pdf>

<https://www.systemstellen.org/wiki/menschen-und-biografien/alfred-adler/>

<https://www.adlerinstitut-muenchen.de/startseite.html>

These psychologists were very good at their businesses. But I am just trying to out-think them better.

Gotthard Günther and Tripolar Logics

Now I have read Wittgenstein's tractatus. I liked this work very much and I did a little thinking beyond Wittgenstein, which I will refer to later. I was very proud that I had out-thought Wittgenstein. And then I had a teacher of logics whom I revere the most. This was Gotthard Günther. I have read practically all of his works, and when I have the time to spare, I read them again and again. Because besides logics, he was also a very entertaining writer. About as entertaining as Umberto Eco whose semiotics I had read also. (Kant und das Schnabeltier, among many others). Back to Gotthard Günther. He was a philosopher of the most interesting kind. In Nazi times, he had to emigrate to the USA because his wife was Jewish. Here is a citation from wikipedia which I take just as a counter example of my otherwise abstaining from the German wikipedia.

https://www.vordenker.de/ggphilosophy/gg_theorie-mehrwert-logik.pdf

https://de.wikipedia.org/wiki/Gotthard_G%C3%BCnther

Günther wuchs in einem Pastorenhaus in Oberschlesien auf und kam schon früh in Kontakt mit Werken der klassischen Bildung. Er studierte neben Philosophie auch Indologie, klassisches Chinesisch, Sanskrit und vergleichende Religionswissenschaften. Er erwirbt im Mai 1933 den Dokortitel bei [Eduard Spranger](#). Die erweiterte Dissertation *Grundzüge einer neuen Theorie des Denkens in Hegels Logik* erschien im selben Jahr bei [Felix Meiner](#). Seine jüdische Frau Marie Günther, geb. Hendel, verlor nach der [Machtergreifung der Nationalsozialisten](#) ihre Stelle als Lehrerin und ging nach Italien. Am [Vigiljoch](#), oberhalb von [Lana](#), war sie im November 1933 Mitbegründerin des [Alpinen Schulheims am Vigiljoch](#). Gotthard Günther war ebenfalls an dieser Schule für kurze Zeit als Lehrer tätig, nachdem auch er Deutschland verlassen hatte.

Günther verlor 1935 sein Stipendium und nahm eine Assistentenstelle bei dem um vier Jahre jüngeren [Arnold Gehlen](#) an, der soeben nach Leipzig berufen worden war. Günther gehörte also zum Umfeld der [Leipziger Schule](#) der [Soziologie](#). Günther war, anders als die [Leipziger Gehlen](#) oder [Helmut Schelsky](#), der mit Günther 1937 das Buch *Christliche Metaphysik und das Schicksal des modernen Bewußtseins* veröffentlichte, nie [Nationalsozialist](#).

1957 erschienen einige der maßgeblichen Arbeiten Gotthard Günthers: Das Bewusstsein der Maschinen – Eine Metaphysik der Kybernetik, und Metaphysik, Logik und die Theorie der Reflexion sowie im Jahr 1959 Idee und Grundriss einer Nicht-Aristotelischen Logik.

1960 lernte Günther einen der Väter der [Kybernetik](#), den Neurophysiologen [Warren Sturgis McCulloch](#), kennen, eine Bekanntschaft von entscheidender Bedeutung für Günthers weitere Forschungsarbeiten. Sie hatte nicht nur den Beginn einer tiefen Freundschaft zu dem Begründer der Kybernetik und der modernen Neuroinformatik zur Folge, sondern auch Günthers Anstellung an dem von [Heinz von Foerster](#) geleiteten Biological Computer Laboratory (BCL), das zum Department of Electrical Engineering der [University of Illinois in Urbana](#) gehört und an dem Wissenschaftler wie [Gordon Pask](#), [Lars Löfgren](#), [W. Ross Ashby](#) und [Humberto Maturana](#) wirkten.

Ebenfalls 1960 sprach Günther in einem Brief an [Kurt Gödel](#) erstmals von seiner „Entdeckung einer Generalisierung seines Stellenwertsystems“. Insofern markiert dieser Zeitpunkt zugleich auch den Beginn einer Theorie nebengeordneter Zahlen, eine Idee, die offensichtlich auch McCulloch im Jahre 1945 in seiner – heute kaum wahrgenommenen – Arbeit *A Hierarchy of Values Determined by the Topology of Nervous Nets* vorgeschwebt haben muss.^[2] Es ist bekannt, dass sich McCulloch mit der Erweiterung des klassischen Logikkalküls beschäftigt hat.^[3] Welche Bedeutung Günther selbst dieser Begegnung beimaß, kann der *Laudatio, Number and Logos – Unforgettable Hours with Warren S. McCulloch*, dem Nachruf zum Tode seines Freundes 1969 entnommen werden.

Von 1961 bis 1972 hatte Gotthard Günther eine Forschungsprofessur am BCL inne. In dieser Zeit entstanden die wesentlichen Konstruktionselemente der Polykontextualitätstheorie. Günther stieß im Zuge der Erforschung reflexiver Stellenwertsysteme, d. h. polykontextualer Logikkalküle auf das Problem der morpho- und der kenogrammatischen Strukturen, die er der Öffentlichkeit in Arbeiten wie *Cybernetic Ontology and Transjunctural Operations* (op. Dialektik, Bd. 1), *Das metaphysische Problem einer Formalisierung der transzendental-dialektischen Logik* (op. Dialektik, Bd. 1), *Logik, Zeit, Emanation und Evolution* (op. Dialektik, Bd. 3) oder *Natural Numbers in Trans-Classic Systems* (op. Dialektik, Bd. 2) vorstellte.

Durch seine Emeritierung im Jahr 1972 beendete Günther seine Tätigkeit am BCL. Er siedelte nach Hamburg über und hielt an der dortigen Universität bis zu seinem Tod 1984 Vorlesungen über Philosophie; sowie Vorträge in West-Berlin und an der Akademie der Wissenschaften in Ost-Berlin.

Von Willy Hochkeppel

<https://www.zeit.de/1980/25/negativsprache-zur-erfassung-der-welt>

Von seinem Volksschullehrer wollte der Sproß aus dem Pastorenhaus im Riesengebirge wissen, warum man immer nur Kirchen und Kirchen und nicht Kirchen, Krokodile, Mütter und Zahnschmerzen zusammenzählen könne. Warum man also, wie er später sah, alles in ein qualitätstilgendes Größenschema pressen müsse. Jahre danach überlegte er, daß die Kolonne der natürlichen Zahlen auch seitwärts abweichen könnte, statt immer hintereinander im Gänsemarsch zu verlaufen. Eine solche "Seitwärtsbewegung" der natürlichen Zahlen hatte in der Tat schon ein amerikanischer Mathematiker ins Auge gefaßt; sie ergäbe sich, wenn man aus unserem klassischen, zweiwertigen logischen Denksystem ausstiege. Den Ausstieg aus der überkommenen aristotelischen [Logik](#), den Überstieg in eine "transklassische", mehrwertige Logik – dieses schwindelerregende Manöver übt der nun achtzigjährige Gotthard Günther seit nunmehr rund fünfzig Jahren im schwerelosen Raum einer Hegels spekulatives Denken und die Kybernetik vermittelnden erweiterten Rationalität. ... [AG: Eine "Seitwärtsbewegung" der Zahlen existiert schon in Form von Irrationalen Zahlen, weil sie sich unendlich in den Zahlenraum ausgehend von einer Natürlichen Zahl ausdehnen können.]

Äußerlich ist der eher schütter wirkende kleine Herr zweifellos der deutsche Gelehrte geblieben, der die Idee des Preußentums *"zeitlebens verehrt"* hat, auch wenn er bei internationalen Hegelkongressen mit Baseball-Kappe auftaucht, als ginge es ins Yankee-Stadion. Kaum jemand, der ihn nicht kennt, vermutet hinter diesem Image den leidenschaftlichen Skifahrer und Ski-Experten, der *"so ziemlich alles, was über die Welt des Skis von etwa 1910 ab bis in die letzten Jahre erschienen ist, gelesen hat"*; oder den Flieger mit der A-, B- und C-Prüfung und dem Internationalen Leistungsabzeichen für Segelflug, dem Kunstflug- und dem Motorflugschein.

On high-temperature quantum computing

I had met Gotthard Günther shortly before his death. Since I was studying computer science at that time I was naturally interested in his work "Das Bewusstsein der Maschinen". I know by now that machines cannot have a consciousness when they have no feelings, since consciousness is based on feelings, and not on thinking as Descartes had wrongly assumed. So the only way you can get a machine that has consciousness you must make it a biological computer. I had written something on biological and quantum computers in the work referenced below. Because biological computers are just VERY high temperature quantum computers. Very high temperature, about 310 degrees Kelvin. Even for Hell, this is a very high temperature:

<http://www.noologie.de/quantum.htm>

<https://de.wikipedia.org/wiki/Kelvin>

Don't believe me: Es entspricht eine Temperatur von 0 °C umgerechnet 273,15 K.

Der Zahlenwert eines Temperaturunterschieds in den beiden Einheiten Kelvin und Grad Celsius ist gleich.

The Story of the Conscious Computer

So the Conscious Computer must be a biological computer. This is also quite to the contrary of some Science Fiction ideas like Isaac Asimov or the HAL computer of Kubrick's mind 2001. The story for that work came from Arthur C. Clarke whose works I had also studied. And since there are already some biological computers around, called humans, one doesn't really need to construct one. They just self-reproduce, and quite successfully so since a couple of Millions of years. This is the theme of another Sci-Fi novel by Frank Herbert, "Dune" and there are the human computers who are called mentats. I had mentioned that before when I referred to Giordano Bruno. Because Giordano Bruno was a quite good example of a mentat. The only problem with Giordano Bruno was similar to that of Nietzsche. Giordano Bruno just didn't know so much about Logics. And to be a mentat, one must know Logics in and out. Bruno was just a poor Dominican, and he had some imagination. If he had been a Jesuite, he would have been in a much better position to do some Logics. But he wasn't that to the detriment of humanity.

Now a new-born child has some potentiality, but no actuality as Aristoteles would have said it. A new-born child has to be trained. And in the Sci-Fi novel by Frank Herbert, "Dune" there was just such an organization, about training those new-born children, who were or maybe will be, the Missionaria Protectiva of the Bene Gesserit. Now these are a mirror image of the Order of the Jesuites, but they are women. So they knew something of the meaning of life, which the men can never know about. They are the Mission to protect the future of Mankind or Womankind, before they become the victims of Political Correctness. Please meditate on this, and very thoroughly so. Or Mankind and Womankind will go under. As it mostly does in the Business of Evolution, since Evolution also means DEvolution, as the Dino-Saurians knew very well, before they went extinct.

The Logics of the Tri-Polar Process

As was stated above, when you think morphology, you must think dynamis or process. Hegel had tried, unsuccessfully to do this, in his method of thesis, anti-thesis and synthesis. But he thought in things, not in processes. Thesis and Anti-thesis are a polar opposition (or Dualism). And when things are in polar opposition, they just cancel each other out. There can be no movement of thought in a polar opposition. For this you need a Tri-Polar Process. This is what Gotthard Günther tried in his philosophy to do. But since he also thought of logics as things (A) (B) (C) and so on, this was clumsy or even impossible. You need at least three poles of Logics to think the dynamis. Because then you have what is called in Aerodynamics an unstable system. Since it is unstable, the poles (A) (B) (C) can constantly morph into each other. Something like this is at the base of the Holy Trinity of Christianity. And by this we have gotten to the fluidity of logics. And this is very paradox, since because of Aristoteles, (A) (B) (C) must be identical in themselves, otherwise if they were not identical, there could be no Aristoteles logics. (A) equals (A) and (B) equals (B) for all of eternity, and otherwise this kind of logics would be senseless. And there exists no such thing as a Tertium Datur in the Dualism of logics. So if we want to think dynamis, we must do the logics the other way round. Because the triad of (A) (B) (C) is a stable configuration, because they are inter-dependent. This means there are force fields, in a physical metaphor, we could think of a Triplet of Tri-polar magnets which hold each other in balance. Of course that is impossible in physics, but it is a good enough metaphor. So even when (A) (B) (C) are constantly morphing the configuration stays stable. This is also basic mental Geometry because a triangle is the most stable figure of Geometry. Diamonds are more or less triangles (or a Tetractys or a Tetraeder) in 3-d, and this is why diamonds are the most stable and durable and hard materials in the whole of the universe.

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

Now a Tetractys is itself a folded tetraeder and then something, a very holy figure. And it was very important to the secret worship of [Pythagoreanism](#). There were four seasons, and the number was also associated with planetary motions and music.^[3] You just have to fold the Tetractys into itself and it becomes something like a 4-D Tetraeder. So I had a vision of [Pythagoreanism](#) as it folded itself into 4-D space.

I am thinking this by analogy, but I hope that you can follow this. The electrical engineers knew this very well and thus, they invented tri-polar electricity. When you only have bi-polar electricity you have to do a lot

counter-balancing, so this is not so efficient. When you look at a steam locomotive, you see the heavy weights on the wheels to do the counter-balancing. Electrical locomotives are always driven by tri-polar electricity. So the Logics of Tri-Polar Process is also the logics of the Tertium Datur. This was elucidated by Korvin-Krasinski who had stated the human "Körper-Seele-Geist- Einheit", or Body, Soul and Pneuma. See below: Das *Pneuma*, analog dazu im Hebräischen: *Ruach*, *Nephesh*, und *Basar*. Korvin-Krasinski erklärt dazu: "Sie ist Gegenstand einer wissenschaftlichen Anthropologie gleich wie die Lehre von der *triadischen Struktur* der menschlichen Geistseele."

And there is another view of the Tri-Polar logics which is called Soteriology or the science of enlightenment. And enlightenment mainly consists in realizing what the Buddha had stated. Everything is process, there may never be stasis. When there is stasis, there is death. Since life is just about process. When the process of life stops, you are dead. Then there is a skill called morphing, which one must train very much in life. There is no immortal soul by itself, but one can as a human build something like that. I have written about that in my work on the quantum mind.

<http://www.noologie.de/quantum.htm>

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The Appendices are now in appendix.htm

The Appendices are now in:

<http://www.noologie.de/appendix.htm>

This is the Aby Warburg special.

The Structure of the Warburg Library is about the best one in the whole world.

<http://www.noologie.de/aby.htm>

<http://www.noologie.de/aby.pdf>

The Addenda: Some Dangling Odds and Ends

Here I list some subjects which I intend to expound some time sooner or later, when I have the spare time to do some more research on. This will probably happen more at a quite some later time, since I have so little time to spare.

Michelangelo:

https://www.google.com/search?q=sophia+michelangelo&tbm=isch&source=hp&sa=X&ved=2ahUKEwiUIM_kmMDgAhUI_qQKHebaBx8QsAR6BAgFEAE&biw=1306&bih=660

[https://www.zeitgemaess-glauben.at/cms/images/media/dokumente/2016%2011%20Michelangelo_G%C3%B6ller_Die%20Frau%20\(print\).pdf](https://www.zeitgemaess-glauben.at/cms/images/media/dokumente/2016%2011%20Michelangelo_G%C3%B6ller_Die%20Frau%20(print).pdf)

The Creation of Adam

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

Pneuma & Ruach.

Homo-Ousia & Homoio-Ousia,

Salvator, Soter, Sotiris, Osiris

Isis, Horus. Das Archae-typische Thema der Mutter mit dem Kinde.

Maria Theotokos

The End of the End is the Beginning of another End

Technische Fussnote ³

¹

² *ex archaēs ... hoti proton genet auton* (vom Ursprung an... was von ihnen zuerst entstand)",
und weiter: "*aetoi men protista Chaos genet, autar epeita Gai' eurysternos* "
(wahrlich, im Ursprung entstand das *Chaos*, aber dann die breitbrüstige *Gaia*...)
(Theog., zl. 116-117, siehe auch Faust 455-459).

Die Werke von Hesiodos:

<http://homer.library.northwestern.edu/html/browseframeset.html>

<http://www.noologie.de/desn08.htm#Heading22>

<http://www.noologie.de/noo02.htm#fnB51>

³ Technische Fussnote

This is The End of the Never Ending End.