

# *Profitable Intelligence*

*Strategies for Designing the Future*

*Helping a Great Humanity Find its Way*

*Into an Era of Light and Life*

## *Gems of Truth*

*“The high mission of any art is, by its illusions, to foreshadow a higher universe reality, to crystallize the emotions of time into the thought of eternity.”*

*– 5ER 48:7.23*

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# *Profitable Intelligence*

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## Thinking

*Man's greatness lies in his power of thought.*

— Blaise Pascal

Of all the thought provoking questions that arise with the advent of Artificial Intelligence (AI), there is one which hinges upon just how someone will profit in the long run. Whether it will benefit a great humanity or become a self-aggrandizement device, serving only a select few, is an open question that serves as the hinge pin for this justification for **Truth Centered Modeling**.

In his Discourse Concerning the Machine, Blaise Pascal asks us to analyze humankind's position, “*where our actions can be enormously consequential, but our understanding of those consequences is flawed.*” He then puts forth a pivotal question: “*Is there no substantial truth, seeing that there are so many true things which are not truth itself?*”

In my earlier book Gabriel versus Lucifer, such “true things” were each treated as a matter of alignment with a larger truth. I wrote:

*“In the interest of sound construction, a carpenter must also have good light and always make sure that things fit together in a way that is plumb and true. In fact, the carpenter spends most of his or her time ensuring accuracy and proper alignment. “Measure twice, cut once” is the carpenter's credo. The guide, in this case, is a rule, the accuracy of which is essential. The carpenter's square, the spirit level, together with the chalk and laser line are also used to ensure that alignment is “true.”*

*The carpenter has some important reference within the larger creation and uses visual clues to “true up” or align his own creation with that larger truth, all in accordance with a plan. Only then can the craftsman create a thing of beauty that provides good and faithful service. To anyone building a life, the same principles apply.”*

Word crafting occurs along similar lines. This author believes the need for ethical alignment is now more important than ever. And when I emphasize the “*now*,” it is because I am concerned about the future in ways that are informed by certain follies of the past. I was born and raised in a country, that is widely regarded as experimental, and in a region circumscribed by the Washington Beltway. It is there where the cardinal precepts, defining objectives, and guiding principles as articulated in the Enacting Clause (Preamble) of the United States Constitution have been systematically betrayed, often discarded in favor of fleeting standards.

That contract, to which ***We the People*** are a party, embodied a primary objective expressed as “***to form a more perfect Union.***”

Two of the other defining objectives stated as: “***promote the general Welfare***” and “***secure the Blessings of Liberty to ourselves and our Posterity***” have been routinely set-aside in favor of firearm traditions, extra-constitutional immunity doctrines within all three branches of

government, dark money sophistries, and a variety of obfuscatory corporate veils. Accordingly, there has been an erosion of trust as misinformation or a deliberate withholding of information has consistently undermined “*the consent of the governed*” as well as any form of government that is truly “*of, by, and for the people.*”

This exposé is offered as a way to help us blow through our circumscribed, nationalistic world views. And yet it reflects the experimental nature of a country that regards its individual states as laboratories of democracy. Although many of the lessons learned are drawn from the experience of U.S. citizens, they are applicable world-wide.

Even if all the world’s governments were entirely trustworthy, and even though laws covering Artificial Intelligence (AI) are necessary, such a regulatory approach is seen by many as ‘*whack-a-mole*’ at best. Just as Klaatu, the central character in the 1951 movie The Day the Earth Stood Still, was trying to teach us that diminishing external constraints are always contingent upon augmenting internal restraints, the principles that guide AI decision making can also be derived from our highest and best understanding of true self-mastery and The Golden Rule.

This is what drives the thinking that is advanced through this particular book. It is not only about developing ethically grounded and open sourced reference models for use within Artificial Intelligence, but to do it in a way that does not confuse liberty with taking license. It emphasizes the right of each person on earth to be the true arbiter of their own destiny, while offering guidance on creating machines that feature full transparency with respect to core values.

## **THE INTELLECTUAL DISCIPLINES**

As humanity was experiencing the early pangs of rebirth, into a Spiritual Family and an Age of Enlightenment, the Intellectual Disciplines were generally subdivided into the following key areas of study:

1. ***Scholasticism***: A method of critical thought that dominated medieval universities, largely focused on reconciling faith with reason.
2. ***Natural Philosophy***: The precursor to modern science, exploring the nature of the universe through observation and reasoning.
3. ***Theology***: The study of religious beliefs and practices, influencing moral and ethical frameworks.
4. ***Political Philosophy***: Examination of governance, justice, and the role of the state, often rooted in ancient texts.
5. ***Rhetoric***: The art of persuasion and effective communication, crucial for public discourse and education.
6. ***Humanism***: A Renaissance movement intent on the study of classical texts while emphasizing the value of human potential and achievements.

Subsequent to *The Enlightenment*, such studies have been distilled down in ways that prompt three primary questions: *What is it?* — *What is the meaning of it?* — *What is the value of it?*

Accordingly, an approach to information management accommodates these interrogatories across a holistic intelligence by creating and preserving space for a variety of other information triads. And yet, even within the most casual public discourse, the domain specific answers still tend to fall within one of the same three categories of fact, meaning, and value.

As the intellectual sub-disciplines continue to evolve we still find ourselves in a place *and a head space* where, for the most part, science is to facts, what philosophy is to meanings, and what religion is to values. As technology has also evolved, the “*whirlpool of information*” that Marshall McLuhan once described in his book *The Medium is the Message*, became instrumental for effecting change.

And now as we have seen, the mighty oracles; from search engines and news feeds through the talking heads appearing on a variety of screens, each have the power to convert the whirlpool of information into a cesspool of disinformation. Most of us have finally begun to realize, the only thing that will keep us from drowning in it, is people of good will.



1984 — The Movie

Much of our focus, in recent times, has been on information technology. And, in executive suites, there has been a feeling that top management and the enterprise are somehow operating at the mercy of the technology professionals, from programmers to network administrators. In that limited context Artificial Intelligence is, for most, an especially daunting challenge.

It is my hope that we can demystify much of that through this book while helping to shift the focus of educators, managers, and policy makers *from Information Technology to Information Strategy*. To accomplish that, we must forge some consensus with respect to definitions.

## Intelligence: Human — Artificial — Super — Profitable

### Human Intelligence

#### intelligence

late 14c., "the highest faculty of the mind, capacity for comprehending general truths;" c. 1400, "faculty of understanding, comprehension," from Old French *intelligence* (12c.) and directly from Latin *intelligentia*, *intellegentia* "understanding, knowledge, power of discerning; art, skill, taste," from *intelligentem* (nominative *intelligens*) "discerning, appreciative," present participle of *intelligere* "to understand, comprehend, come to know."

Much of today's information foraging depends, not on original human sources alone, but on human sources once removed. And, as it is with the children's game of Telephone, each new telling includes certain artifacts. The central truth is often lost through what the old school operators of analog tape equipment called "*replicative fading*."

Unlike the undesirable attenuations and background noise associated with analog technology, within the world of publishing including digital publishing, the distortions are sometimes intentionally introduced by a variety of spin-meisters. Journalistic integrity often takes a back seat to what has become known as access, advocacy, and agenda journalism. None of these skews constitute true journalism.

Today, if one wanted to intentionally mislead someone else, they would do it by selectively amplifying, filtering, and contextualizing elements of what might otherwise be regarded as the whole truth.

Of course, in light of humanity's great diversity, forging any consensus usually depends upon an acceptance that my truths are, at least for the most part, the same as yours. Whether we will each correctly identify and select truth over falsehood, beauty over what is grotesque, or good over evil ultimately depends upon honing our gift of spiritual discernment along with deep-seated desires for a pleasant cruise along Eternity Road.



Inspired by the song Eternity Road during the early 1970s — The author superimposed the Pleiades on his nighttime photo of the Washington Monument.

## Artificial Intelligence (AI)

### artificial

late 14c., "not natural or spontaneous," from Old French *artificial*, from Latin *artificialis* "of or belonging to art," from *artificium* "a work of art; skill; theory, system," from *artifex* (genitive *artificis*) "craftsman, artist, master of an art" (music, acting, sculpting, etc.), from stem of *ars* "art" (*art* (n.)) + *-fex* "maker," from *facere* "to do, make" (from PIE root *dhe-* "to set, put").

The meaning "made by man, contrived by human skill and labor" is from early 15c. The word was applied from 16c. to anything made in imitation of, or as a substitute for, what is natural, whether real (light, tears) or not. The meaning "fictitious, assumed, not genuine" is from 1640s; that of "full of affectation, insincere" is from 1590s.

**Artificial Intelligence** "the science and engineering of making intelligent machines" was coined in 1956.

Art is at the heart of today's Artificial Intelligence. And certain technology gurus have stated the design criteria for AI systems is to make them "*unbiased*." They say this while many are simultaneously moving to create proprietary, trade secret solutions. One problem with such

thinking is that an unbiased AI system will exhibit no preference for truth over falsehood, beauty over what is grotesque, or good over evil. The other major concern is with the black box processes that leave us guessing about the design criteria and the intricacies of process for how any AI program goes about making certain inferences and decisions. Of course, whether Intentional Consumers are willing to go along with that remains to be seen.

There are basically three major categories of AI implementation:

- 1 ***The Oracles*** - These are enhanced search engines that sometimes produce specific answers to our queries while often providing AI summaries as well.
- 2 ***The Genies*** - These can be utilized to execute commands that are beyond those necessary for providing information. Good Genies may operate helpful robots, delete files to reduce malware threats, and operate cars or drone aircraft.
- 3 ***The Sovereigns*** - These could be created through open-ended commands such as “*Secure more energy to operate the data center.*” If an operator or programmer is a malign actor or merely inarticulate, the Sovereign could be empowered in the most extreme case to leverage all information and executive power while eliminating what it perceives to be a human infestation that is competing for resources.

If those at the commanding heights of the world’s economy and governing infrastructure were always altruistic and unerringly benevolent, we would really have nothing to worry about. But, history as well as current events are replete with the devaluation of human life. And, until that changes, we have plenty to worry about. That is, unless we’re entirely ok with the prospect of having our grandchildren inherit a dystopian future.

Some of us long for a certain tipping point in evolution, where a collective humanity’s spiritual and service motivations become stronger than its materialistic instincts. Although today, because we are not there yet, those of us that want to feed our families will undoubtedly find ourselves and our organizations operating and competing within the open arenas of commerce and trade. And, any trading advantage will just about always depend upon some proprietary solutions as well as a reputational legacy.

In our time, a service motivation is always conditioned by practical monetary necessities. It is, at least in part, how we must secure these and “the blessings of liberty, for ourselves and our posterity.” This presents a challenging series of questions concerning balance. In the same way that something as simple as a hammer can be used in positive ways or as a deadly weapon, AI is a far more complex and powerful tool capable of producing a much wider variety of, yet to be determined, outcomes.

**Super Intelligence (SI)**super

"first-rate, excellent," 1837, from the prefix, especially in **superfine**, denoting the highest grade of any goods (the prefix is from Latin super "above, over, beyond;") Extended use as a general term of approval is attested by 1895 in slang, revived or re-coined in slang by 1967. Rhyming reduplication form **super-duper** is attested by 1940.

The idea of **Human Level Machine Intelligence** was explored by Nick Bostrom in his 2014 book SUPERINTELLIGENCE. In the final chapters of that seminal work, the author devotes an extensive amount of literary real estate to what he terms "value loading,"

Bostrom delves into just how this is to be achieved in technical ways that are, to some extent, beyond the scope of this book. However the criteria for selection, together with the general application of human and Divine values, is well within the parameters of this project. And, this author will attempt to dovetail the somewhat problematic "Moral Rules" concepts with the "Coherent Extrapolated Volition" processes Bostrom describes in his deep-tech dive.

**Coherent Extrapolated Volition (CEV)** was a term developed by Eliezer Yudkowsky while discussing the development of "Friendly AI." CEV is often used to refer to what the idealized version of a person or group of persons would want. To develop a **Coherent Extrapolated Volition** of humankind, we must examine the most enduring systems of values that have been embraced throughout its history.

***Our initial survey of the technology and the ethical groundworks for artificial and super intelligence, will then segue into recommendations for a Spiritually Profitable Intelligence for a Great Humanity.***

Bostrom's book also makes many references to what he calls "*final values*." At this juncture it seems wise to mention that etymologies are often at the heart of the definitions we use. When etymologies or early definitions are provided, it is usually an attempt to lessen any confusion surrounding contemporary use cases for certain words. In such cases the original meaning is often eclipsed as the definitions evolve or morph. For example: Christian singer and songwriter Scott Wesley Brown, in his 1977 song I'm Not Religious, refers to a "*stained glass faith*" which, for many, adequately defines the term '*religion*.' However, the etymology for the word maps it more precisely to "*a binding*." This, for most others, means adherence to that which is personally held dear or considered valuable.

In the latter case one could not only be religious, but also relativistic about what they consider to be good habits, such as what bread they buy, which cigars they smoke, or washing one's car every week. While it was once popular for fundamentalist preachers to rail against moral relativism, many of them abandoned that position in recent years.

In essence, a religion of “*final value*” inevitably poses the question: “*Is there a God and, if so, what is my relationship with this God?*” Of course the atheist would answer the question “*No*” and therefore “*none*.” But, if we were to interrupt the person singing Just a Closer Walk with Thee, he or she would enthusiastically answer “*Yes!*” and “*the most intimate relationship possible.*”

The balanced intellect is, for those grabbing on to the ROPE, a Religion Of Personal Experience, an achievable goal. The experience of modulating, from a passive belief system to exercising such a belief in an act of fidelity to higher values and loyalty to a Supreme Deity, constitutes true faith. The fidelity and loyalty aspects of faith typically yield what is commonly known as the certitude of faith.

While belief or faith are not prerequisites to understanding most of the material presented here, it should be noted that of the *Twenty-One Schools of Thought* outlined in a later chapter, most feature some concept of either Deity or the unifying and coordinating quality of Deity that we term *Divinity*. Here, the term *religion* is used in the original sense that defines it both implicitly and explicitly as the domain of values.

### **Profitable Intelligence (PI)**

#### Profitable

c. 1300, “*yielding spiritual or moral benefit, useful*,” from Old French *profitable*, *porfitable*. From mid-14c. as “advantageous, expedient, helpful.” Specific sense of “money-making” is attested from 1758.

*Profitable Intelligence*, tends to be transcendent, increasingly granular, and informed by experience. A profitable inquiry into just about any subject matter depends upon some level of appreciation for the spiritual, intellectual, and practical disciplines.

The term ‘*equation*’ is usually thought of to mean that the result of a statement insures that values of two mathematical expressions are equal. But, there is another definition of the term that we will use in this treatment. It concerns the process of equating one kind of thing with another in a subjective way. For example when science is sometimes equated with objectivity. If those are seen as false equivalencies is in the eye of the beholder.

Whether or not the beholder happens to be an atheist has a direct bearing on their understanding of *mind*. At the time of this writing, within most of the scientific disciplines, the mind is usually held to be equated with or subordinated to the physical brain. But, what if there is such a thing as Cosmic Mind? What if the brain is simply that electro-chemical mechanism, or sub-system, upon which the mind interfaces?

We habitually think of genius as “*brain power*.” After all, human beings do have relatively large brains and such capacity does matter. Still, the prevailing culture tends to dismiss some of the most arrogant or error prone as having “*more money than brains*.” And, we tend to attribute any apparent cognitive decline to an *absence of presence* of mind. We often ask ourselves if chemical imbalances or a brain deterioration due to aging is even capable of supporting a total “*presence of mind*” or if absent mindedness is just a symptom of being over-tasked.

The practitioners of Mindfulness hold that the mind of perfect poise will be housed in a body of clean habits, stabilized neural energies, and balanced chemical function. It is only when the physical, mental, and spiritual powers are in a triune harmony of development that the full complement of light and truth can be truly enjoyed.

Within what we call the *Twenty-One Schools of Thought*, summarized later in this book, questions arise that can prompt a paradigm shift in our patterns of thought. Among the range of questions concerning body and soul is one about whether the body has a spirit or if the spirit actually has a body. If you believe, as I do, that there is a Divine Presence within and around us, then you are more likely to view mind as a spiritual endowment that is fully and faithfully revealed through healthy brain function.

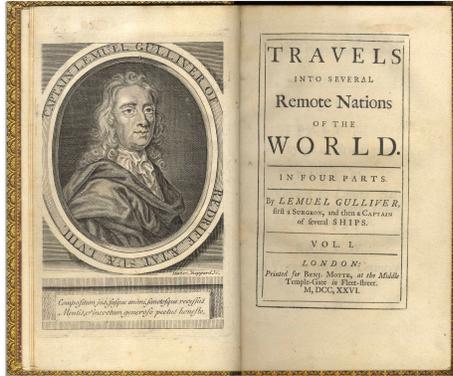
Holistic or integrative intelligence depends upon the viewing of any fact in light of what are now three familiar questions: *What is it? What is the meaning of it? And, what is the value of it?* In this book, we will examine the history that is most likely to inform our future with an intentional emphasis on what it takes to build a culture of true benevolence. As we try to determine what will profit one great humanity in the long run, we need to start with a common understanding of the terms that will most often come into play.

Any realistic understanding of apparent, artificial, holistic, integrative, proactive, and profitable intelligence also depends upon insights as to how it has evolved or unfolded over time. It is also important to realize that, while human level intelligence may represent the ultimate goal for those experimenting with AI, there just may be higher intelligences that are beyond the imagination of even the smartest people currently sojourning on earth.

## ***DREAMS OF ARTIFICIAL INTELLIGENCE***

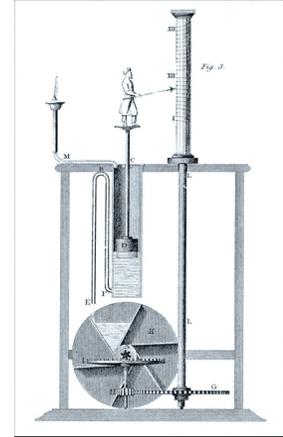
Humanity's flirtation with incorporeal objects, that were believed to be capable of emotion and even wisdom, date back at least to the mechanical statues built in ancient Egypt and Greece. In 384 BC, Aristotle described the Syllogism, a method of formal, “*mechanical thought*.” That was included in the Organon, his six works on logical analysis and dialectic.

In Gulliver's Travels, Jonathan Swift described “*a Project for improving speculative Knowledge by practical and mechanical Operations*.” He wrote: “*by using this Contrivance, the most*



ignorant Person at a reasonable Charge, and with a little bodily Labour, may write Books in Philosophy, Poetry, Politicks, Law, Mathematicks, and Theology, with the least Assistance from Genius or study." Gulliver's Travels was published in 1726.

The first example of a feedback mechanism is believed to be the 3rd century BC work of Ctesibius who invented a mechanical water clock with an alarm.



The recently popularized term "*algorithm*" is an honorific for al-Khwarizmi who, in the 9th Century, wrote textbooks that featured precise step-by-step methods for arithmetic and algebra. These were used within Islam as well as throughout India and Europe until the 16th century.

## THE LANGUAGE OF PRACTICAL SCIENCE

"How do these things work?" He asked. Then, when I was just beginning to explain how the binary computations were based on the absence or presence of an electrical charge, a woman came up behind me and whispered: "*He knows.*"



J.V. Atanasoff with the author's son, Justin.

I have to admit, I was kinda' ticked. After all, my job was to sell computers and I had bosses to please. Although, after I got past my indignation, Dr. J.V. Atanasoff, a teacher of Bulgarian descent, smiled and he became quite talkative. We later developed a good friendship. At his home I held a paper napkin upon which he had scribbled notes and sketched the machine he was first thinking about building in the late 1930s. I even took a picture of my young son, sitting on Atanasoff's lap and holding a vacuum tube from the world's first electronic digital computer.

I was the son of a onetime patent examiner who later became the office's Director of Administration and, after a full career in the U. S. Patent Office, retired as Assistant Commissioner. I had inherited my dad's curiosity, together with his enthusiasm, and I was in awe of the pioneering spirit shared by inventors.

Honeywell versus Sperry Rand was one of the longest cases in the history of the federal courts within the United States. It spanned almost five years and resulted in the invalidation of certain patents. Atanasoff had worked out the fundamental elements of an electronic digital computer. His machine, built at Iowa State University, featured a base-two operational mode, regenerative memory, and logic circuits as early as 1939.

When I took computer science courses in college, we were taught that the Electronic Numerical Integrator and Calculator (ENIAC), was the first electronic digital computer and that it was invented by John W. Mauchly and J. Presper Eckert, Jr. at the University of Pennsylvania.

That popular belief lives on and is still taught by major universities today due, in part, to institutional memory together with the cost of revising textbooks. Of course the University of Pennsylvania, as well as the U. S. Army, are proud of their accomplishments with, and surrounding, the ENIAC. No one is really quarreling over the fact it is now widely recognized as the first “*general purpose*” electronic digital computer.

But, Mauchly had spent a considerable amount of time with documentation on the Atanasoff Berry Computer (ABC) and had actually seen it demonstrated, before beginning work on the ENIAC. At the end of the patent trial, United States District Court Judge Earl Richard Larson declared: "*Eckert and Mauchly did not themselves first invent the automatic electronic digital computer, but instead derived that subject matter from one Dr. John Vincent Atanasoff.*"

Forty years later, as I read the transcript of Atanasoff's personal testimony in the trial, I realized that JV was clearly the best math teacher I ever had. His grand overview of mathematics might have inspired me when I was a lackadaisical high-school student. If only I had met him earlier in life.

Here in part, is what the professor said during the trial.

*"We have a physically objective world, and then after a while we learn to measure in this world, and we gain experience with this world, through our senses. That is the objective world, and then we pass in to the mathematical world. In the mathematical world there are mathematical entities – "x", "y", numbers, and things of that kind. And we bring this mathematical world into isomorphism, or equality in structure with the objective world, so we can manipulate the mathematics and tell what the objective world is going to do; or, as Dirac – a great theoretical physicist said, to calculate numbers which can be compared with experience, and such is the meaning of all mathematics.*

*The theoretical physicist, or the mathematical physicist, or the physicist, in the more elementary sense, is merely an artist and he's attempting to depict the external world in terms of these formulations of which I speak, and the question is, if the theory is real. Take Newton, Newton did this; he was a great painter and he painted the field of*

*mechanics for us in certain equational form. Now, the interesting thing is, and the powerful thing is that if you manipulate these equations, they behave in an analogy with the physical world so that by examining these equations, you can tell what the physical world is doing – should do.*

*Now, suppose it doesn't do it? Why then you have a case where the theory in question has broken down. And when I spoke of Einstein, I was speaking of certain slight deficiencies in Newton's world. Newton did it first, then along came Einstein and Einstein noticed certain discrepancies in the world described by Newton, so he tried a new formulation, generated a new formulation for the theory of relativity, and his theory also is subject to criticism as time goes on."*

In this testimony, Atanasoff underscored the evolutionary nature of science while the patent trial demonstrated the kind of intellectual rigor that must be brought to bear if we are to really understand our history.

At this juncture, you may be thinking "Hey! I be college edumacated. Why are ya talkin' down to me?" And, to this I would respond by reminding readers how, just as some universities are still teaching from institutional memory and old textbooks about ENIAC, we each suffer from similar problems. Comedian Lenny Bruce once lamented: "I'm screwed. I speak English. I never had an original thought."

With all due respect to Lenny, I believe there is such a thing as original thought. Any collaboration between existential Deity and an experiential humanity is bound to produce something new and unique. Accordingly, this book is titled Profitable Intelligence partly because contemporary society views the term *profitable* as having two meanings. It may produce a benefit to humanity. Or, it may mean monetary gain for a select few in ways that are either beneficial or detrimental to humankind.

Remember, Atanasoff, in his trial testimony said:

***"Now, the interesting thing is, and the powerful thing is that if you manipulate these equations, they behave in an analogy with the physical world so that by examining these equations, you can tell what the physical world is doing – should do."***

The path to discovery often weaves through both ancient understanding and contemporary innovation. The increasing probability of approximation achieved through infinite processes underscores not only mathematical innovation, but also a philosophical inquiry into the nature of knowledge and the Infinite, ultimately expanding the boundaries of human understanding.

We must acknowledge the limits of precision in the physical world. Although, a synthesis of deduction and inference has gradually increased the probability of achieving acceptable approximations, even if true resolutions have remained elusive.

But I digress. Archimedes lived during a time when geometry was a central focus of mathematical inquiry. The classical Greek mathematicians were deeply interested in problems involving the construction of geometric figures using only a straightedge and a compass. One of these age-old challenges was the task of “*squaring the circle*,” which involved constructing a square with the same area as a given circle using only these simple tools.

This problem captivated the minds of many thinkers because it was both deceptively simple and frustratingly elusive. Squaring the circle—later proved impossible due to the transcendental nature of  $\pi$ . Even so, Archimedes developed methods to approximate  $\pi$  with extraordinary precision, laying groundwork that would influence mathematics for generations.

Archimedes utilized sequences of inscribed and circumscribed polygons, repeatedly increasing the number of sides to achieve greater precision. Each iteration brought him closer to the true value of  $\pi$ . Such iterative reasoning, together with a willingness to accept the importance of persistence and adjustment, is what defines truth seekers. The quest for mathematical truth and precision can be understood by analogy to seeking any truth in this world and beyond.

Archimedes’ method of exhaustion was essentially a precursor to integral calculus. To comprehend Archimedean efforts to resolve the ancient geometric enigma of squaring the circle, distinguishing between probabilistic inference and logical deduction is pivotal.

By integrating likely suppositions buttressed by contradictions and rigorous proofs, Archimedes not only advanced mathematical understanding but also set a precedent for future inquiries of all kinds. His work illustrates the importance of accepting uncertainty within a logical framework, allowing mathematicians to edge ever closer to solving seemingly impossible problems through a blend of certainty and educated conjecture.

In the experience of those who have developed an appreciation for the focus and persistence of people who have gone before, the truth finally did appear at least partially. In this case it was a transcendent truth. Those who were actively engaged in the refining of facts were able to see it because they were looking in the right direction.

Our quest for the finer things, meanings, and values; together with our inner longing for truth, beauty, and goodness typically work out in much the same way. For the love of others, while paramount, also yields an understanding that embracing those Divine qualities is sufficient.

## **THE DEPENDENCY CHAIN**

When John Atanasoff working with his research assistant Clifford Berry launched the digital electronics revolution as they were building the Atanasoff Berry Computer (ABC) in 1938, the

physics professor intended to help students that were so bogged down with the necessary quadratic and quadrilinear algebraic equations they were missing the point of their physics lessons. The prior narrative about the computer being developed as part of a war effort, was supplanted with the court decision. For all future time, the story surrounding the genesis of humanity’s course changing invention will be associated with a combination of edification and education.

In the early 1940s, Ludwig Wittgenstein demonstrated that context free symbolic logic is incoherent without human interpretation. Then in 1948, upon hearing a lecturer stating that it was impossible for a machine, at least ones created by humans, to think, John von Neumann responded: "If you will tell me precisely what it is that a machine cannot do, then I can always make a machine which will do just that!" Later in 1963, Leonard Uhr and Charles Vossler published "A Pattern Recognition Program That Generates, Evaluates, and Adjusts Its Own Operators," And, in the Soviet Union during 1965, Alexey Ivakhnenko and Valentin Lapa developed the first deep learning algorithm for multilayer perceptrons, the simplest part of a neural network.

*What a difference a goal makes! But then there is also a potential down side.*

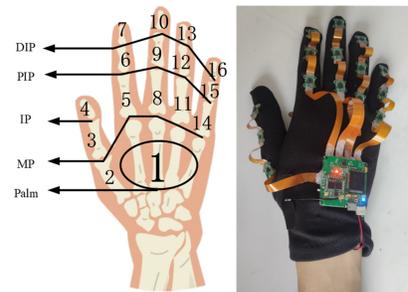
**Entertainment**

The futuristic holo-decks and holo-suites depicted in the various StarTrek productions were inspired by the holography laboratory Gene Dolgoff built within New York City and discussed with TV and film series creator Gene Roddenberry in 1973. In the animated episode titled The Practical Joker, the deck was called The Recreation Room and the plot line included an AI scenario that went horribly wrong. Dr. McCoy, Sulu, and Uhura were trapped inside it by the ship's computer.

In 2001 - A Space Odyssey, the HAL 9000 computer locks astronaut Dave out of the space ship after Dave tries to shut it down for killing other crew members.

**Interfaces**

On December 5, 1994, Robert Horton, Jean-Jacques Grimaud, Daniel Maddy, and Michael Teitel filed a patent application for a radio frequency tracking system, a method and apparatus for transmitting data about an object within a defined field. The transmitted data was used to generate a virtual object on a computer controlled display screen. That patent, granted on July the 25<sup>th</sup> in 2000, became the wireless prior art used to transmit gesture information from data gloves and data suits, then used in combination with other computer generated data to drive the video goggles for the "full immersion virtual



reality systems" of today.

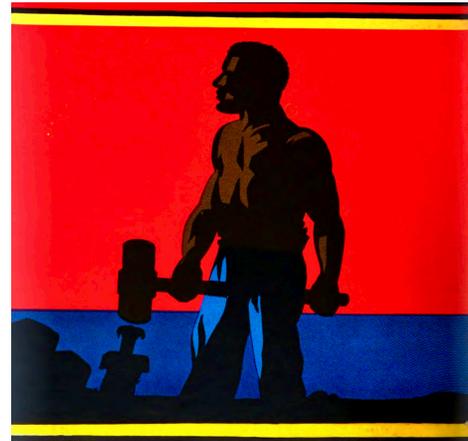
My conversations with Jean Jacques Grimaud took place as we worked together during the filming of a TV pilot for the Oxygen Channel. Grimaud, AKA Mr. VR, had developed a unique way to insert and dynamically adjust graphics for use in full motion video. The practical application of this videotechnology could make use of a passing panel truck, featuring the graphics for an office supply store while the show streamed in one market, or an entirely different graphic when the show streamed in another. Likewise, the banners we see featured around the edges of a field during televised soccer matches are now also adjusted depending on the market in which the show airs.

I recall one enlightening conversation with Grimaud in which he described the evolution of technology with an analogy to the way ants converge on the discovery of new food sources by means of signals conveyed through aggregation pheromones.

*The mighty convergence into the field known as AI is very much like that of the ants becoming excited about a new source for sustenance.*

### **The Competitions**

In a series of cases reminiscent of the folklore surrounding a steel-driving *John Henry versus The Drilling Machine*, computer programs have entered a variety of competitions ever since Arthur Samuel developed his checkers-playing program in the 1950s. The Checkers Player was the first machine learning system to be publicly recognized as a major breakthrough in Artificial Intelligence. In 1997, IBM's Deep Blue chess machine defeated Garry Kasparov, the world chess champion at that time. In the same year the first official RoboCup soccer match featured table-top matches with 40 teams of interacting robots. It was observed by 5000 spectators. Also in 1997, the Computer Othello program Logistello defeated the world champion Takeshi Murakami with a score of 6–0.



John Henry by Roy E. LaGrone

In 2015, Robot HRP-2 of Japan defeated 15 teams to win DARPA's Robotics Challenge Trials. HRP-2 scored 27 out of 32 points for eight tasks needed in disaster response. The tasks included: drive a vehicle, walk over debris, climb a ladder, remove debris, walk through doors, cut through a wall, close valves, and connect a hose. In 2018, Alibaba's language processing AI outscored top humans on a set of 100,000 questions at a Stanford University reading and comprehension test. Then in 2019, DeepMind's AlphaStar challenged two of the world's top players in StarCraft II, one of the most enduring and popular real-time strategy video games of all time. It achieved the Grandmaster level outperforming 99.8 percent of human players.

## **A MAJOR HUMANITARIAN BREAKTHROUGH**

The first “expert system” was developed in 1965 by Edward Feigenbaum and Joshua Lederberg at Stanford University. What was then and there referred to as “*apparent intelligence*” would leverage two major components: a knowledge base and an inference engine. A knowledge base is simply an organized collection of facts that is categorically indexed. The inference engine quickly finds, verifies, and evaluates the facts contained within the knowledge base. Interpreting them for the user, in a competent way, presents a variety of challenges for today.

In 1966, the same Feigenbaum and Lederberg, together with Bruce Buchanan and Georgia Sutherland at Stanford University, demonstrated the Dendral program's ability to interpret mass spectra on organic chemical compounds. Dendral is widely regarded as the first successful knowledge-based program for scientific reasoning. In 1967 Shun'ichi Amari was the first to use stochastic gradient descent for deep learning in MultiLayer Perceptrons (MLPs). A five layer MLP with two modifiable layers learned useful internal representations to classify non-linearly separable pattern classes. Then in 1973, The Assembly Robotics Group at the University of Edinburgh built Freddy Robot, a machine capable of using visual perception to locate and assemble models.



In 1974, Ted Shortliffe's PhD dissertation on the MYCIN program at Stanford demonstrated a practical rule-based approach to medical diagnoses, even in the presence of uncertainty. MYCIN, an early “*expert system*,” used artificial intelligence to help doctors diagnose and treat bacterial infections.

In 1986, the team of Ernst Dickmanns at Bundeswehr University in Munich built the first robot cars, driving up to 55 mph on empty streets.

In 1993, Ian Horswill extended behavior-based robotics by creating Polly, the first robot to navigate using vision. By 1995 a semi-autonomous car drove coast-to-coast across the United States with computer-controlled steering. That same year one of Ernst Dickmanns' robot cars, featuring robot-controlled throttle and brakes, drove more than 1000 miles from Munich to Copenhagen and back, This was done in traffic, at up to 120 mph, occasionally executing maneuvers to pass other cars. In a few critical situations a safety driver took over although, for the most part, active vision was used to deal with rapidly changing street scenes.

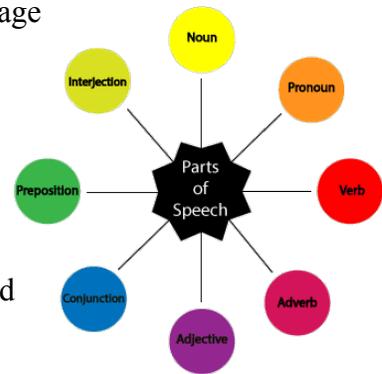
In 2024, Co-founder and CEO of Google DeepMind and Isomorphic Labs Sir Demis Hassabis, and Google DeepMind Director Dr. John Jumper were co-awarded the Nobel Prize in Chemistry for their work developing AlphaFold, a groundbreaking AI system that predicts the 3D structure of proteins from their amino acid sequences.

# FROM VOCABULARIES TO PATTERN ANALYSIS

The foundation of Natural Language Processing (NLP) and Computational Linguistics is rooted in the quest to understand and emulate the complexities of human language using machine-based systems. Initially, the focus was on vocabulary and grammar, seeking to enable computers to both comprehend and generate text in human languages. This involved developing algorithms capable of parsing sentences, recognizing parts of speech, and employing rule-based methods to achieve syntactical analysis. Early attempts were heavily reliant on rules and extensive lexicons, reflecting an aim to mimic human language processes on a superficial level.

The limitations of vocabulary-centric models soon became evident as they struggled with tasks requiring contextual understanding and inference. This is where pattern analysis comes into play, offering a profound shift in how AI comprehends language. Rather than treating words as isolated units, advanced AI models now examine language as part of an intricate network of patterns and relationships.

As computational capabilities expanded, the realm of natural language processing began to crystallize, in a rudimentary way while the art evolved beyond simple vocabulary-based approaches, moving towards more sophisticated methods that emphasize pattern analysis. This shift was propelled by the emergence of statistical models, machine learning, and eventually deep learning techniques, allowing for the analysis of vast datasets to uncover deeper insights into the human experience through language use and meaning. These advanced methods facilitated not just syntactic understanding but semantic interpretation, enabling machines to discern context, sentiment, and even intent with greater accuracy.



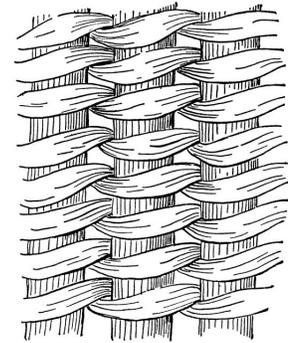
The journey from foundational vocabulary-focused efforts to include pattern analysis marks a significant evolution, laying the groundwork for modern AI-driven behavioral models that transform how we interact with machines. The integration of Decision Trees into advanced pattern recognition systems marks a significant evolution in artificial intelligence, particularly in the realm of data analysis and interpretation. These trees, by their very nature, simplify complex decision-making processes by breaking them down into a series of binary choices. This approach aligns seamlessly with the needs of sophisticated pattern recognition, where results hinge on the system’s ability to make nuanced distinctions in data sets.

Decision trees offer a transparent pathway through the decision-making process, allowing developers, researchers, and systems to follow the logic step-by-step. By segmenting data into branches based on distinct characteristics, decision trees facilitate the identification of divergent patterns across various subsets. This ensures a more nuanced understanding and categorization of data, which is vital in systems tasked with recognizing and learning from intricate patterns.

Moreover, decision trees are adept at handling both quantitative and qualitative data, enhancing their versatility across different AI applications.

These models can disclose patterns that reveal deeper meanings, contextual insights, and even value propositions. This augmentation enhances AI's ability to perform tasks such as sentiment analysis, translation, and conversational interaction with increased accuracy and empathy.

One of the key aspects of deep learning is its ability to autonomously decipher complex data sets, identifying latent patterns that were often obscured in traditional machine learning approaches. By leveraging multi-layered networks, deep learning models can perform tasks such as image and speech recognition with remarkable precision, effectively reshaping how AI systems interpret raw data. The shift from vocabulary-based methods to place more emphasis on pattern analysis enables AI to move beyond syntactic comprehension to achieve semantic understanding.



“Ah, seasons change with the scenery, weaving time in a tapestry.”  
- Paul Simon

This approach allows AI to intuit meanings and predict outcomes with greater accuracy, as it learns from the data patterns it encounters, adapting and refining its algorithms. The potential of such adaptive systems extends far beyond current applications. They promise to revolutionize industries by providing intelligent insights that were previously inaccessible, from healthcare diagnostics and personalized medicine to more intuitive human-computer interaction and autonomous systems.

## **THE MIND PHENOMENON**

If the time-bound, space-fettered finite mind of human kind is somehow augmented by a Divine Presence that lives within every man, woman, and child; just how is it manifest? Are the mind endowments segmented in some way? Perhaps it is we that are selectively responsive to Divine leading.



In the seven candle Menorah used by the Hebrew tribes in their First Temple, the seven flames represented not only the tribes but also seven spirits, or the spiritual qualities that give rise to sentience. These are described in the eleventh chapter of the Book of Isaiah. Later, in the book of Revelations, the Apostle John wrote of seven flames in the throne room, with each flame said to represent one of the Spirits of God. For those inclined to deny any Spiritual influence, there are still at least seven qualitative factors that defy explanation within the context of mere brain power.

Many of the religions and philosophies included in this book's summary of *Twenty-One Schools of Thought* describe one or more of the Spirit influences that indwell and envelop us. And, in a song titled The Voice from an album that goes by the name Long Distance Voyager by the Moody Blues, the following chorus rings true for each of us inclined to discern Spirit influences.

*'Cause out on the ocean of life, my love — There's so many storms we must rise above  
Can you hear the spirit calling — As it's carried across the waves?  
You're already falling — It's calling you back to face the music  
And the song that is comin' through  
You're already falling — The one that it's calling is you*

In due time, we each face the music in our own way. It is only through this time of testing that we develop the quality of endurance in the here and now. And, throughout our own sojourn, there is no reason we must go it alone. We may each benefit by taking the time to consider this thoughtful admonition, from the same band of truth seekers.

*Make a promise, take a vow — And trust your feelings, it's easy now  
Understand the voice within — And feel a change already beginning*

## The Shadow Of A Hair's Turning

*The shadow of a hair's turning, premeditated for an untrue purpose, the slightest twisting or perversion of that which is principle—these constitute falseness.*

—5ER-46:6.33

Subtle deceptions are all around us. And, deceptive practices are typically focused upon the most primitive of human instincts. In the 1630s the term "*Sentience*" was coined by philosophers to denote an ability to feel. It was derived from Latin *sentiens* (feeling). Different commentators have drawn certain distinctions between consciousness and sentience. For some, *sentience* is a minimalistic way of defining consciousness, while others link it to other features of the mind such as the ability to have thoughts about something. Scientists, philosophers and religionists have also noted that, what really sets us apart from the rest of the animal kingdom, is the human capacity to be aware of being aware.

In the haunting television series Severance, the company's founder, Kier Egan, describes what he calls the *tempers* as woe, frolic, dread, and malice. In his dark philosophy the precise ratios between the four tempers define the soul. The plot line that runs throughout the series is based upon the effect of brain implants that caused employees to have a bifurcated mind whereby the world of the individual worker is so completely walled off from the person's home life that the one has no knowledge of the other. The viewer is left to guess why the employer thought this is advantageous or necessary.

In the real world, where intellectual insight and Spirit luminosity are available for the asking, the seven spirits represented by the flames described previously, defy explanation in the context of an isolated machine-like brain. If for example, we were to associate certain qualitative features to each of the seven spirits, it is difficult to imagine how a machine could emulate those. The spirits of *wisdom*, of *worship*, of *counsel*, of *knowledge*, of *courage*, of *understanding*, and the spirit of *intuition* — where intuition is defined as quick perception, each represent desirable qualities as well as mind ministrations.

These would certainly stand in stark contrast and striking relief against "the tempers" named by our fictional Mr. Egan. Where a person's actual condition can be described using the old tongue and cheek phrase: "*too poor to pay attention*," they may also be unable to process their frustrations in a healthy way. Those that are deprived by a ruling class, of any opportunity to be the true arbiters of their own destiny, often tend to blame-shift while becoming resentful, emotionally charged, intellectually stunted, and spiritually blind.

The soul is commonly held to be the vital link between the human experience and the Divine. It is the result of the union between the physical brain, the semi-material mind, and the Divine Spirit. The soul evolves through experiences and choices made during the temporal life during which it serves as the seat of personality and moral decision-making.

Contrast this to the culture of benevolence we can attribute to the ministry of the mind spirits. They are focused on refining our thinking and make us receptive to Divine leading. As we become ready for the bestowal of a Thought Harmonizer and the Promised Helper we move onward and upward.

These precious gifts are certainly not about degradations or deprivations through some form of emotional reasoning. Benito Mussolini once said “Fascism is an affair of the gut.” Indeed, every totalitarian wannabe on earth is honing their skills for stoking grievance, to keep humanity in a constant state of confusion, distraction, and perpetual warfare.

Experience Conditioned Knowledge Banking, supported through technologies that are secure by design may insure that our understanding as it relates to any given set of facts, meanings, and values can be developed in reliable ways. When properly balanced information is increasingly understood, refined, and updated without promoting revisionist history; it will remain grounded. This may be accomplished while providing full transparency with respect to any and all influences affecting factual development, a gleaning of meanings, and an assessment of values. By making use of a Blockchain Database, storing data in blocks that are serialized and linked together in a chain, nothing, including early clues and even disproven historical beliefs that might inform a deeper understanding, gets lost.

## **BALANCE VERSUS SPIN**

The importance of fidelity in Artificial Intelligence can be understood by analogy to what has been routinely tolerated as access journalism, advocacy journalism, and agenda journalism. None of these skews are true journalism. News organizations reporting with emphasis on what is pleasing to viewers is similar to those pattern recognition routines, within AI programming, that deliver an answer to any given query. When the user, for whatever reason, rejects that answer, the algorithm will often, by design, try to develop an answer that is more “acceptable” whether it is true or not. We live in an era when there is no shortage of pandering, posturing, pontificating, and the prevaricating pundits and politicians that have negotiated their way into excessive prominence. While holding a wet finger up to a political wind, they have consistently bowed to the most self-serving. In so doing, they betrayed any pretense of leadership, have cast off the duties of statesmanship, and actively corroded the democracy underpinnings of this world’s constitutional republics.

American Diplomat Fred Charles Ikle, defined *semantic infiltration* as a tactic where a group adopts the terminology of its opponents to reframe a debate and subtly influence public perception. The term describes how an idea can be "infiltrated" into the mainstream through its own language, making a malign actor’s priorities seem more acceptable while placing the entire dialectic squarely onto a plane of unreality.

Examples have included the old Soviet Union using terms like "people's democracies" or other authoritarian regimes calling themselves "democratic republics." Today, journalists and foreign policy experts routinely parrot names like "Islamic State" when there is not anything resembling a state among the groups distorting Mohammad's teachings. Co-opting the language of those championing an individual's or group's right to be the true arbiter of their own destiny, can make an enslaver's arguments seem more legitimate or familiar.

Daniel Patrick Moynihan was a Democratic Senator from New York. In a 1978 New York Times article titled Un-words and Policy, Moynahan wrote:

*"Now here is the problem we face today. For some time, the Secretary of State, who is a distinguished and capable American statesman, in referring to the parties to the dispute in Rhodesia, has spoken of "the Patriotic Front," on the one hand, and the "Salisbury group," on the other. Now, "the Patriotic Front" is made up of forces supplied by and backed by the totalitarian powers, the Soviet Union and China. The self-styled "Patriotic Front" represents the armed component of totalitarianism, a philosophy which they openly espouse.*

*However, who would not wish to be with "the Patriotic Front?" Is there a man whose heart is not stirred by the prospect of joining with the Patriots? Who, by contrast, would wish to be with "the Salisbury group"? It sounds like a mining concession put together by investment bankers in London.*

Moynahan summarized this persistent problem in the following way.

*I do not believe this is a trivial matter. For some years, I have been arguing that the West's political culture is endangered by the fact that the vocabulary and the symbols of political progress are being expropriated by the opponents of our values.*

*Democracy is under assault from totalitarians masquerading as democrats — just as democratic socialism is under assault from totalitarians masquerading as socialists in Eastern Europe. Nonetheless, we persist in dignifying these enemies of freedom with the terminology of freedom — so that we persistently misdescribe the political forces arrayed against us.*

*It is thus important that we convey the impression to the world that we understand the difference between national liberation and the progressive brutalization of politics which is being carried on by the Soviets in the name of national liberation.*

*I believe we need not be ashamed to express our proprietary interest in the notions of self-determination and representative government. And it is essential to our own well-being in the world that other nations not be permitted to distort these concepts into a shape which would exclude our own democracy from the proper definition."*

The moral of the story is that those taking license, in the name of liberty, have always been intent on enslaving the masses. And they've defined their target demographic as people who habitually

value subjective gratification over objective satisfaction. The tactic of stoking grievance through the promotion of various culture wars is designed to distract us from the class warfare that has, throughout human history, been thrust upon us. In light of this clear axiom, it is easy to identify those who are inclined to hate “the other” rather than engage in honest introspection and truth seeking.

## **SINCERITY VERSUS INSINCERITY**

*They augur misgovernment at a distance;  
and snuff the approach of tyranny in every tainted breeze.*

— Edmund Burke: Speech on Conciliation  
with the Colonies, 22 Mar. 1775

Even the most sincere approach to truth seeking requires more work than one might first imagine. The Moynahan article elsewhere referred to a novel titled Contarini Fleming by Benjamin Disraeli who wrote: “*Few ideas are correct ones, and none can ascertain which they are. But it is with words we govern men.*”

On the North American continent, the United States Constitution is a contract with the people of that nation. In 1819, then Chief Justice of the United States Supreme Court, John Marshall, wrote an Opinion in a case titled Sturges versus Crowninshield. It was a case involving a federal question about the obligations of contract and the extent to which such obligations might be discharged as a result of insolvency or bankruptcy.

Marshall referred to controversies about the Contract Clause when he wrote:

*“Before discussing this argument, it may not be improper to premise that although the spirit of an instrument, especially of a constitution, is to be respected not less than its letter, yet the spirit is to be collected chiefly from its words. It would be dangerous in the extreme to infer from extrinsic circumstances that a case for which the words of an instrument expressly provide shall be exempted from its operation.”*

Eighty-six years later, Associate Justice John Marshall Harlan, a onetime hero of the emancipationist movement, blunted the spirit of the law, and its operational effect, when he wrote the opinion in Jacobson versus Massachusetts. Harlan faithfully acknowledged the prior work of Marshall when he wrote:

*“While the spirit of the Constitution is to be respected not less than its letter, the spirit is to be collected chiefly from its words.”*

But then, in an opinion that reflected his personal journey from emancipationist to industrialist and with out-of-context phrasing, Harlan quashed the essence of the Enacting Clause. He effectively excised it and excavated under it, when he wrote:

*“The United States does not derive any of its substantive powers from the Preamble of the Constitution. It cannot exert any power to secure the declared objects of the Constitution unless, apart from the Preamble, such power be found in, or can properly be implied from, some express delegation in the instrument.”*

Harlan’s personal confusion concerning the difference between inference and implication notwithstanding, this inaugurated an era when the Preamble was seldom if ever, referred to as ***The Enacting Clause*** because that would make it sound more like an integral part of the U. S. Constitution. This was also the time of the Fuller Court. Chief Justice Melville W. Fuller and his cohorts in 1905 were contemptuous of the Ninth Amendment which clearly states:

*“The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.”*

To Fuller and those like minded individuals and companies that continue to make outsized contributions to Law Schools through endowments, the seven objectives referred to in the Preamble were to have no operative effect.

In an appalling and pathetic display of just how it is lacking in intellectual rigor, the United States Supreme Court’s own website acknowledges only three of the seven defining objectives articulated in, and implicit to, the Enacting Clause of the U.S. Constitution. “*Enacting*,” in this particular case, is the act of entering into a contract between “*We the People*” and their first object, the government they intended to form. It is a clearly stated objective that was to be the fulfillment of the “*just powers*” derived from the “*consent of the governed*.” It was those principles that the signatories to the contract had advanced earlier in their Declaration of Independence.

Another Scotus, not to be confused with the acronym referring to the Supreme Court, was a Scottish Catholic priest, Franciscan friar, university professor, philosopher, and theologian. John Duns Scotus contributed to the development of emancipationist thought while residing in Oxford, England during the 1290s with his *Lectura* and *Ordinatio*. Among his most notable contributions was a concept known as the “*consent of the governed*.”

Thomas Jefferson included this phrase in the American Declaration of Independence from England when he wrote: “*Governments are instituted among Men, deriving their just powers from the consent of the governed . . .*” Now one just might question the sincerity of a Discovery Doctrine era slave holder whose most profitable product from his Monticello plantation was actually produced by what he described as his “*teenaged breeding wenches*.”

Likewise, when Gouverneur Morris and his team word-crafted the Enactment Clause (Preamble) within the U.S. Constitution, the goal was to advance the idea of each person's being a citizen of a single union of states instead of just citizens of their respective states. And, although Morris was an outspoken critic of slavery, his definition of personhood was still largely conditioned by the prevailing Discovery Doctrine culture.

John Wycliffe in the mid 1300s prefaced his translation of the Latin Vulgate into Middle English with the statement: "This Bible is for the **government of the people, by the people, and for the people.**" As a 14<sup>th</sup> century reformer, translating the Bible into English made it accessible to the laity. His teachings challenged those wielding ecclesiastical authority. Yet they lacked the moral courage to challenge him directly and openly during the time of his mortal life. So, after his death in 1384, he was posthumously declared a heretic by the Church. In 1428, his remains were exhumed and burned.

A chronicler later observed:

*"They burnt his bones to ashes and cast them into the Swift, a neighboring brook running hard by. Thus the brook hath conveyed his ashes into Avon; Avon into Severn; Severn into the narrow seas; and they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine which now is dispersed the world over."*

Wycliffe's ideas remained influential and informed later reformers, including Martin Luther and Abraham Lincoln.

The words of John Duns Scotus together with those of John Wycliffe have since become the unifying hope of a Great Humanity longing for the eventual fulfillment of such aspirational statements. Throughout recent history there have been inauthentic leaders who, without the informed consent of the governed, exercise unjust authority over them. In a world where one would have to sign an **Informed Consent** document to have a pimple removed, why would any population tolerate misdirection, misinformation, and an arbitrary assumption of power within the field of governance? Is it because the conspiracy theories, that point to a well defined but elusive shadow government, are not coherent enough to reveal the patterns surrounding an incremental theft of liberty?

## **WHERE DOES MORAL RESPONSIBILITY LIE?**

Understanding the broad implications of AI must be informed by lessons that are derived from human experience. Moral responsibility in AI development is an important consideration as artificial intelligence technologies become deeply integrated into the fabric of society. Developers, researchers, and their organizations have an obligation to ensure that AI systems are designed, implemented, and maintained in ways that prioritize ethical considerations and societal

well-being. This involves acknowledging the profound impact that AI can have on individuals and communities while taking steps to mitigate potential harms.

One of the primary responsibilities, for all concerned, is to remain cognizant of intended or unintended bias within AI models, ensuring that they do not exacerbate or perpetuate undesirable outcomes. This requires a commitment to quality data sourcing and rigorous testing to identify and correct any unfortunate consequences.

In light of the sincerity *versus* insincerity question, certain phrasing such as that used in the semantic infiltration cases, must be understood in the context of the time and place. For example, where American Colonists such as Thomas Jefferson borrowed “*the consent of the governed,*” and when Gouverneur Morris’s word-crafting team prefaced the Enacting Clause with “*We the People,*” they weren’t including people of color, women, or anyone that didn’t own land. In fact, the Discovery Doctrine world view specifically held that the indigenous tribes were sub-human and should be seen as subservient.

In those days, women and children too were considered property that was to be exploited for any kind of labor including that of child-bearing. Those who didn’t own land would typically subsist by working the land of others at the pleasure of the land owner. World history is replete with situations wherein a select few, exhibiting an exaggerated sense of self-importance, also believed they had a monopoly on wisdom.

## **EUGENICS AND DYSGENICS**

Henk ten Have and Maria do Céu Patrão Neves, in their Dictionary of Global Bioethics, trace the origin of the term ‘eugenics’ this way:

*The word “eugenics” derives etymologically from the Greek eu (good) and gene (birth) and thus literally means well born. It was used in ancient times (notably by Plato) to value the birth of something positive over the birth of something negative according to criteria then in force.*

Of course the “*criteria then in force*” has been constantly evolving. And, few are faulting the person working to improve the variety of tasty peppers, knockout roses, or the wool derived from sheep. It is when the same techniques are applied to human stocks that those occupying the sentient center generally want to take a step back.

There are globalized factions that see the world as overpopulated. Many would prefer an unchecked Darwinian approach to solving the problem. They believe in “*survival of the fittest*” and do not approve of any kind of humanitarian measures that would interfere with natural

selection. They may not agree on what constitutes fitness, but IQ, race, and the accumulation of wealth, as “*evidence*” of God’s favor, certainly factor in to the modern day eugenicist’s calculation.

We see this play out every day in various dating games. Some participants think about what their children might look like if they choose to continue interactions with a certain potential partner. Others might focus on the potential intelligence of such a partnership’s offspring. Discussions centering on the criteria for selection of everything from mates to geopolitical alliances often become contentious because of the way the contemporary use cases for certain terms have eclipsed the original definitions. So, at this juncture we will, examine the etymologies and contemporary use cases for eugenics and dysgenics to mitigate any ideational confusion prior to a deeper dive into the subject matter.

### **eu·gen·ics (n.)**

the study of how to arrange reproduction within a human population to increase the occurrence of heritable characteristics regarded as desirable.

Developed largely by Sir Francis Galton as a method of improving the human race, eugenics was increasingly discredited as unscientific and racially biased during the 20<sup>th</sup> century, especially after forced sterilization policies were adopted in California together with thirty-one other states during the early twentieth century.

California alone forced twenty-thousand people deemed “*unfit to produce*” to endure such sterilization procedures. Its doctrines were adopted by the Nazi Party in order to fundraise and to justify their treatment of the Jewish population, disabled people, and other minority groups.

### **dysgenics (n.)**

The “study of the factors producing genetic deterioration, also loosely, *“the carrying on of the species by the worst members,”* 1906, from dys- + ending from eugenics. Hence dysgenic “having or causing a detrimental effect on the race” (1909).

William S. Sadler in his 1922 book Race Decadence: An Examination of the Causes of Racial Degeneracy in the United States, argued that alcoholism and “*feble-mindedness, insanity, and delinquency*” were hereditary traits and that those who possessed them were breeding at a much faster rate than “*superior human beings,*” He feared that this issue could threaten the “*civilization we bequeath our descendants.*” He also believed that the majority of criminals were mentally ill.

## **Intelligence**

While the relationship between genetics and intelligence is not fully understood, it was widely regarded as one of the good qualities superior men possessed. This was considered beneficial for society as a whole. In this context, the socially awkward or unproductive were seen as inferior.

Eugenicists believed intelligence was a unitary psychological trait that could be measured. While it was quantified as an intelligence quotient (IQ), there was no qualitative measure that could be used to account for those differences without imposing cultural biases.

### **Race**

Primitive human beings use the compulsory labor of their disadvantaged fellows in the same way breeders of livestock use, buy, and sell horses and cattle. And, when one's only sense of superiority is based upon skin pigmentation, they can hardly comprehend the value of racial diversity.

For those intending to advantage some groups and disadvantage others, eugenics was a tool for achieving those goals. Racists were quick to embrace the idea of eugenics, selling the idea that science supported their ideology. Such packaging for prejudice was used worldwide.

### **Wealth**

In recent years one popular way of describing the inheritors, skimmers and hoarders of wealth is summed up in the line:

*He was born on third base and thinks he hit a triple.*

The world has witnessed the depraved heart indifference of those to whom the accumulation of vast amounts of wealth is regarded as an indicator of superiority. And, ever since the taming of fire, the domestication of animals, the recognition of private property, and the earliest enslavement of captives, humanity's evolutionary struggle for life, liberty, and the pursuit of happiness has always taken place in the context of the same power dynamics.

Today, laborers around the globe still think of themselves as enslaved, trapped in seemingly endless cycles of debt and servitude. Employees are effectively bound to these jobs if they want food, shelter, and even healthcare.

More often than not, human beings are still the beast of burden that supports the high life for the privileged. The exploitation we are witnessing today does not represent a recent shift in the human experience. Our highly caffeinated workforce is, in far too many cases, trying to juggle multiple poverty-wage jobs, not only to feed their families, but to prop-up the least appreciative among us.

Enslaving the masses is undoubtedly the goal of those Anne Applebaum recently described in her book, *Autocracy Inc.* And, while some of the technical tactics she describes are relatively new, human history is replete with malign actors intent on exploitation.

## **THE USURY BASED ECONOMY**

From one prophetic Shakespearian play, Timon of Athens, we were led to consider just how:

*“The lackey must not only care for the game taken, but he must add to the bag from his own hunting. He not only cares for the fish his master caught but must add to the basket from his own catching.*

*The valet must not only perfectly preserve the clothes of his master, but must add to his wardrobe. The borrower of the usurer must protect and preserve every farthing in value of the property or goods, and must also increase the amount.”*

Calvin Elliott, in his 1902 book titled USURY, described the relationship between desperate borrowers and exploitative lenders this way:

*“Two usurers, A and B, are neighbors. A has a garden he wishes dug. He has an ax but no hoe. B has wood that he wishes cut. He has a hoe but no ax. The laborer appears and wishes to do their work. Usurer A agrees to lend him his ax to cut B's wood on the condition that he shall return it unimpaired and work his garden for its use.*

*He cuts the wood, but has no hoe to dig A's garden for the use of the ax. Usurer B now lends the laborer his hoe to dig the garden, but takes the cutting of the wood for the use of the hoe. The confused borrower knows he is defrauded of his work, though each seems to have a plausible claim upon him.*

Elliott concludes this particular story with the observation that:

*“It is a well known fact, however, often repeated, that ninety-five out of every hundred who go into business with borrowed capital, that is, who pay interest on "their material and tools," do give the vigor of their lives to the service of usurers and at the end have nothing.”*

Flash forward from Elliott's observations, about conditions then and condition's now. Consider the plight of a single mom, holding two poverty-wage jobs in a heroic effort to feed and clothe her children. In her mailbox is an offer for a credit card from Sophistry Bank. The offer states the “Annual Percentage Rate” for this line of credit will be 36% for a card with a \$300 limit. The offer also includes another statement in fine print, that there will be an “Annual Fee” of \$150. This is, of course, over and above any incidental fees delineated for late or failed payments and cash advances.

For our analysis, if we set aside the cost of possible incidentals for the moment, while cutting through the misleading features of financial services terminology to combine annual costs only,

the actual annual percentage rate for the \$300 credit line is 86%. It could be well over \$100% if the card holder used less than the limit. This, by design, helps to insure the cardholder is completely strung out to the maximum extent.

Carrying a balance of \$150 would actually result in an Annual Percentage Rate of 136%. In other words the user would pay \$204 to the usurer for the use of \$150 for a period of one year. And, at the end of that year, they would still owe the original \$150 thereby bringing their total debt obligation for one year to \$354.

To the right is a screen shot of the term sheet for a credit card solicitation that was sent to people with marginal credit via mass email during the month of November in 2025. The Destiny Mastercard is issued by The Bank of Missouri and serviced by Concora Credit Inc.

In the second year, the monthly and annual fee combined equal \$330. Add the 35.9% (APR) interest to that and you would effectively pay 100% interest or \$448.47. to carry a balance of \$448.47. Of course, with compounded interest, that balance would be well over \$800 with minimum payments to use \$448.47 for one year. And that assumes no cash advance fees, over limit fees, late fees, or returned payment fees.



Terms & Conditions

Open in full view

Download

Fees	
<b>Set Up and Maintenance Fees</b>  • Monthly Fee  • Annual Fee	NOTICE: Some of these set up and maintenance fees will be assessed before you begin using your card and will reduce the amount of credit you initially have available. Based on your initial credit limit of \$1,000, your initial available credit will be only about \$750.  You may still reject this plan, provided that you have not yet used the account or paid a fee after receiving a billing statement. If you do reject the plan, you are not responsible for any fees or charges.  <b>\$0</b> the first year (billed \$0 each month); <b>\$231</b> annually thereafter (billed \$19.25 each month)  <b>\$250</b> the first year; <b>\$99</b> thereafter
<b>Transaction Fees</b> • Cash Advance Fee  • Foreign Transaction Fee	<b>\$5 or 5%</b> of the amount of each transaction, whichever is greater (not to exceed <b>\$100</b> )  <b>1%</b> of each transaction in U.S. dollars
<b>Penalty Fees</b> • Late Payment Fee • Overlimit Fee • Returned Payment Fee	Up to <b>\$41</b>  Up to <b>\$41</b>  Up to <b>\$41</b>

Now consider this in light of the summary Calvin Elliott gave with respect to what occurred with the workman engaged in wood cutting and gardening. Elliott further elaborated; writing:

*“Taking only a part of the borrower's or laborer's services does not relieve it of injustice. The nature of the oppression is the same, only less heinous and flagrant. He who took a penny belonging to another is a thief as truly as the man who took a pound. Petit larceny and grand larceny differ only in the amount stolen. The man who takes three per cent. of the labor of another wrongfully defrauds as the man who takes fifty per cent. The nature of the wrong is the same; they only differ in degree.”*

What would Elliott have to say about the men and women at our fictitious Sophistry Bank and the unfortunately real Destiny Bank who routinely extract usurious rates from the poorest of the poor? There is no need to guess for he already wrote this:

*The element of time is only a figment that clouds the question of right and deceives the borrower. In order that the labor of another may be appropriated it is necessary to give him time to work. The laborer may dig in A's garden a day or all summer and he may chop wood for B a day or all winter. The result is the same. It is necessary that the borrower be given time to earn something before it is or can be appropriated. The question is, how rapidly can he earn, and how soon can his earnings be collected? Long time loans with the frequent payments of the earnings of the victim are the ideal conditions of the usurer.*

There is no denying the usury based economy prevails on planet Earth. And, even those who have intentionally reduced their involvement with, or their exposure to financial services industry sophistries are still enslaved by it to some extent.

Elliott's 1905 book addresses this too as he wrote:

*Usury oppresses the poor by raising the price of all that he consumes. Without being consulted and without the power of resistance he must pay tribute to property for the very necessities of life.*

*He lives in a rented house. The owner has placed a mortgage on this house and the tenant must pay the interest and more in his rental or be ejected. The bread he must have is from wheat raised on mortgaged land and the interest must be met in the price of wheat. The mill is mortgaged in which it is ground and the interest must be paid in the increased price of flour. The railroad is bonded and the interest on the bonds must be paid in the price of its transportation, and the merchant has a loan to enable him to do business and the interest on this loan must be met in the increase of the profits on flour and all other goods he handles. By usury a tribute is levied on his bread from the wheat in the field until it reaches his tables.*

*In the same way he pays interest in the price of his meat, which is raised on a mortgaged farm, transported over a bonded railroad, dressed in a mortgaged abattoir and sold by a dealer doing business on borrowed capital.*

Elliott then summarized his findings with a statement that still rings true today.

*The wage-earner, the pensioner and every person living upon an annuity or fixed income from any source, must thus pay usury or interest on obligations they never incurred. A large portion of their living is thus taken from them, and under a system of general usury*

*they have no way of avoiding it. They must pay an enormous tribute to property in providing the common necessities of life.*

By now it should be clear that just about all of the creative energy exercised by the usurer is trained on new adventures in parasitic behaviors. And, quite often the default position of the most unrepresentative of elected representatives is: “*Just because they were stupid enough to vote for me, it doesn’t mean I owe them anything.*” For the average citizen it would seem the general welfare is wholly dependent upon that part of human nature that appears to be incapable of engaging in honest introspection or taking corrective action.

Addictive behaviors are typically rooted in an inability of the addict to admit they have a problem. Such persistent denial plays out in credit, drug, cult and other dependency relationships. We see it play out in the open arenas of commerce and trade when people are trapped in credit card debt or reluctant to acknowledge they made a bad deal or decision that serves to adversely affect their quality of life. We witness it when a battered spouse repeatedly returns to a hellish relationship where each and every thing in the victim’s environment is controlled by the abuser.

The planet that is beholden to a usury based economy is also an environment controlled by abusers. Its modus-operandi depends upon the kind of depraved heart indifference that we read about in novels that feature grim, oppressive societies. Among them are those exhibiting:

- **Totalitarianism:** Oppressive government control.
- **Technological Control:** Manipulation through technology.
- **Loss of Individuality:** Suppression of personal freedom and thought.
- **Environmental/Societal Collapse:** Dystopias often arise from broken worlds.
- **False Utopia:** Seemingly perfect societies with dark underpinnings.

Among the popular novels are:

- **1984** by George Orwell: Totalitarian control, surveillance (Big Brother).
- **Brave New World** by Aldous Huxley: Society controlled by conditioning and pleasure.
- **Fahrenheit 451** by Ray Bradbury: Book burning, censorship, loss of knowledge.
- **The Handmaid's Tale** by Margaret Atwood: Theocratic oppression, female subjugation.
- **Animal Farm** by George Orwell: Political allegory of revolution and corruption.
- **We** by Yevgeny Zamyatin: Considered the birth of modern dystopia.
- **A Clockwork Orange** by Anthony Burgess: State control over free will.
- **The Hunger Games** by Suzanne Collins: Youth forced to fight to the death.
- **The Giver** by Lois Lowry: A seemingly perfect society with hidden truths.
- **Divergent** by Veronica Roth: Society divided into factions, challenging conformity.
- **The Road** by Cormac McCarthy: Post-apocalyptic survival.
- **The Seclusion** by Jacqui Castle: The USA walled itself off from the rest of the world.
- **Station Eleven** by Emily St. John Mandel: Post-pandemic world and art's role.

*Time is a brisk wind, for each hour it brings something new.*

–Paracelsus

Each of the three cases summarized in the following pages could serve as a prelude to any one of the storylines in the novels listed above. But, *Where AI Meets Ancient Wisdom*, *Where There Was No Trace of Wisdom*, and *The Case of Competing Interests* are not fictional. Although in each of these cases, like the modern day movie with multiple endings, the viewer still gets to choose how the plot line ultimately plays out.

***People of good will and this world’s benevolence institutions need to get their heads in the game!*** The outcome will not be determined by those proactively straddling the fence or standing somewhere between wishy and washy. Michael McFaul in his 2025 book, [Autocrats vs. Democrats](#), provides a good overview and a set of prescriptions for the greatest geopolitical challenge of our time.

It has become clear that in order to stop the planet’s retrograde motion, the people that support our temples, mosques, synagogues, churches, and schools will either need to take a meaningful stance with respect to Artificial Intelligence or start supporting new fellowships that will prioritize a concerted effort to ***“secure the Blessings of Liberty to ourselves and our Posterity . . .”***

# WHERE AI MEETS ANCIENT WISDOM

In the case of healthcare, the ethical paradigms for doctors are well established and firmly rooted within the Hippocratic Oath. The evolving principles of medical ethics, from ancient wisdom to modern standards of care, consistently prioritize patient welfare. With its ability to process vast amounts of data rapidly while never forgetting the checklist, AI systems can identify patterns and insights that might otherwise be overlooked by human practitioners, thus augmenting decision-making processes and improving patient outcomes.



The Caduceus

Interdisciplinary teams that include clinicians, and computer scientists can further enrich the development process, ensuring a holistic perspective on ethical considerations. And yet, as we all know, in the USA those ethical concerns have been secondary to business imperatives



A *Homicidal Spark* occurred in the United States, on the day of United Healthcare CEO Brian Thompson’s killing in 2024, news began to circulate about a new Anthem Blue Cross Blue Shield policy, affecting New York, Connecticut, and Missouri that would limit reimbursement for anesthesia. The public backlash was swift, with some even sharing photos of the insurance company’s CEO – an action that, in light of Thompson’s death, was likely put forth as an implicit threat.

While few would condone the action of suspect Luigi Mangione, many would later regard the accusation he shouted, as he was being dragged through courthouse hallways into his arraignment hearing, as spot on. His shouts as well as his writings reinforced the view that Mangione felt he was on a mission to rid the healthcare system of parasites.

Shortly after the Mangione’s motivations were brought into public view, more rogue’s gallery styled graphics of insurance industry CEOs; that included their portraits, names, and salaries, were widely circulated on social media.

**Your claim for my condolences has been denied.**

A Facebook post from United Healthcare announcing Thompson's death received more than 62,000 reactions within just a few hours. 57,000 of those featured the laughing emoji. And, one commenter wrote: *"My empathy is out of network."*

Frustrated patients describe duplicity at every level. For example, should a parent deny necessary healthcare to their child, that parent would likely end up in prison. When malign actors within the insurance industry routinely deny necessary care to patients, including children, they are honored on the cover of Forbes.

**Delay, Deny, Defend**

The shell casings left behind by Thompson's assassin had the words delay, deny, depose inscribed on them. Mangione had, for about a year, been suffering from spondylolisthesis which involves a painful displacement of vertebrae usually in the lower back. His insurance company had imposed step therapy procedures and required him to take eight to twelve weeks of physical therapy before they would even consider paying for surgery. Others who suffer from the same condition, as well as some of the practitioners delivering the prescribed physical therapy, have described the regimen as akin to torture.

There was no deposition noted within the publicly available history of Mangione's insurance claim. Although, the *"delay, deny, depose"* sentiment finds resonance with most who can relate to the situations described in *Delay Deny Defend*, a book by Jay Feinman that details dozens of stories about victims who were unfairly denied payment by health insurance companies.

**The Death Panels**

The United States has the most expensive healthcare among developed nations while it is also forty-ninth in life expectancy.

People were clearly 'triggered' by the assassination of United HealthCare's CEO and those defending the greedyocracy, as evidenced by the comment of another social media poster who wrote: *"If the nation's school children must learn to accept being murdered, so can its CEOs."*

People have stood by helplessly as their loved ones experience a slow agonizing death, while self-indulgent insurance industry executives are enriched as a result. When the law provides no timely or effective remedy, it's reasonable to expect a sometimes violent response even when that's not the right response. The unmitigated selfishness of the people undermining healthcare in the USA is on full display for the whole world to see. And, while law abiding citizens are not condoning violence, in this particular case no person of sentience is surprised by it.

## WHERE THERE WAS NO TRACE OF WISDOM



The Money Changer by Rembrandt

In the United States, and in ways clearly antithetical to humanity's accumulated wisdom concerning the folly of usury, Equity Plus Loans and inflated appraisals led to the 2008 Housing Bubble Burst. The loans were characterized by their focus on granting homeowners the ability to borrow against the rising equity of their properties. The lure was a promise of affordability and accessibility, often requiring minimal documentation and offering adjustable-rate terms that, at least initially, seemed favorable to borrowers. Rising home values also appeared to justify further borrowing. The hook had already been set when home prices started to decline, many

homeowners found themselves trapped in a cycle of debt, with their properties significantly undervalued compared to the outstanding loan amounts.

During the housing boom, the demand for home ownership skyrocketed, prompting lenders to approve loans at an unprecedented pace. Appraisers faced pressure from loan officers, mortgage brokers, and real estate agents to deliver appraisals that would meet or exceed a sale price, even if it meant ignoring market realities or using overly optimistic comparables. As a result, they provided favorable valuations to ensure the closure of transactions.

As properties were often appraised above their true market value, this led buyers to reassess their economic capacity and overpay based upon the misleading information. Loans often allowed for borrowing against anticipated property appreciation, which seemed plausible enough given the inflated appraisals. When the bubble burst, however, the true value of these properties became evident, leaving many borrowers in negative equity.

*"Innovative Debt Instruments"* placed the value proposition squarely onto a plane of unreality for financial institutions as well. Collateralized Debt Obligations (CDOs) required a pooling of various loans, including the subprime mortgages, that seasoned real estate professionals routinely characterized as "liar loans," to be sold as securities. Credit Default Swaps were sold as insurance but, due to extensive lobbying of legislatures, they were not regulated as insurance. The CDOs were poorly understood, and yet, they attracted significant capital inflows due to their perceived safety, assured by high credit rating assessments from complicit rating agencies.

This influx of available credit, along with relaxed lending standards, allowed a broader segment of the population to qualify for home loans, many of whom were not financially prepared to meet

the obligations even though their sense of inflated wealth was encouraged by experienced professionals that should have known better.

The availability of easy credit made possible by equity plus loans further fueled demand in the housing market, attracting more buyers who relied on appraisals that were overly optimistic due to the fact that such optimism did not accurately reflect market realities. The cycle fed itself until the market overheated. This necessitated extensive government intervention as financial institutions faced colossal losses due to their heavy exposure to mortgage-backed securities and derivatives. The combination of these factors led to bankruptcies or bailouts of major, once respected institutions like Lehman Brothers and AIG. There were, of course no “*bailouts*” for the underrepresented homeowners in the United States that were simply pursuing the dream of home ownership as they relied on the advice of integrity compromised professionals.

The crowning insult to an otherwise informed public discourse occurred when the Associated Press, on a whim, cemented the financial services industry’s gloss-over narrative in its Manual of Style. The AP characterized, what was undeniably a great swindle, as “*The Great Recession.*” It was as if it was a mere cyclical downturn or a normal retraction phase of the business cycle. While many of the go-along to get-along access journalists were debating the merits of an upper versus lower case G and R, Lisbeth Kirk, founder of the EUObserver clearly saw through the smoke when she wrote: “*Let the historians, not the sub-editors, categorize major historical turning points.*”

In the prevailing counterfeit wisdom of the United States, wherein certain persons using a corporate vehicle in ways that harmed others, were too big to fail or jail. Lemon socialism, or more precisely crony capitalism, is best described through the Icelandic term “*pilsfaldakapitalismi.*” *Pilsfaldur* refers to the hemline of the skirt. “*Skirt capitalism*” therefore conjures images of guilt ridden children hiding behind their mothers’ skirts after having done something the child knew was wrong. An erring child’s reluctance to suffer with bad consequences lends itself well to an understanding of just how skirt capitalism contrasts with authentic conservatism.

It is not just the dollar skew or the greed motivated that distort our reality. In 2008, as it was slowly revealed that the global financial system was on the verge of collapse, the causes were directly traceable to self-dealing bankers and self-serving politicians.

As they were denying or ignoring clear malfeasance at home, many American politicians also shifted focus, to what may have actually been the canary in the coal mine. They indulged in jokes about Iceland. Even as the likelihood of a global financial meltdown was rapidly becoming clear, these included:

**Question:** *What’s the capital of Iceland?*

**Answer:** *About \$3.50.*

**Question:** *How do you successfully freeze your financial assets?*

**Answer:** *Invest in an Icelandic bank.*

What was actually happening in Iceland was no joke. And yet Iceland did the right thing! Those who remain teachable learned valuable lessons from an often ignored country that, rather than acting on impulse and catering to every executive's incoherent reasoning, addressed their own unique set of economic challenges in a methodical, highly disciplined way.

The Icelandic term for Skirt Capitalism was seared into the public consciousness of that country. Politicians and complicit media in the U.S. insisted upon glossing over the so-called “financial crisis” when, in actuality it was a huge theft that became possible, in large part, due to the sophistries, the lack of transparency, and the obfuscation that were a central feature of both the derivatives market and highly leveraged banks around the globe.

In 2001, banks in Iceland had been deregulated. As was the practice, with many banks around the world, the offloading or uploading of debt incurred as expansion ensued. The Icelandic banks were extensively leveraged. They were not alone as they found it increasingly difficult or impossible to refinance their loans in the interbank market. Creditors were insisting on payment while other banks were simply spooked, unwilling to make new loans.

In 2008, banks in the Netherlands and the United Kingdom had a run on deposits. All three of Iceland's major privately owned commercial banks were experiencing difficulty in financing their short term debt. They defaulted.

Unique to Iceland was an unfortunate circumstance. Their banks were so much larger than the national economy that the Central Bank of Iceland and the Icelandic government could not guarantee the payment of the banks' debts. The three major banks held foreign debt estimated to be in excess of €50 billion compared with the country's gross domestic product of €8.5 billion. Relative to the size of its economy, Iceland's systemic banking collapse was the largest experienced by any country in economic history.

By the end of the second quarter of 2008, Iceland's external debt was more than 7 times the GDP of the country in 2007. At the same time, the assets of the three banks totaled more than 11 times the national GDP. Accordingly, the Central Bank of Iceland found itself unable to act as a lender of last resort during the crisis. On October 6, 2008, the Icelandic legislature authorized the Financial Supervisory Authority (FME) to take control over the country's financial institutions and domestic deposits in the banks became priority claims. In addition to the preferential treatment of depositors, in the event that a bank had to be liquidated, retail deposits in Icelandic branches of Icelandic banks were guaranteed in full.

On the evening of October 7, one of the governors of the Central Bank of Iceland, Davíð Oddsson, was interviewed on RÚV, the Icelandic public service broadcaster. In that interview he stated that *“We do not intend to pay the debts of the banks that have been a little heedless.”*

In the days that followed, agreement was reached between the Icelandic and other governments on the savings of their citizens. The Netherlands, the United Kingdom, Sweden, Luxembourg, Switzerland, Finland, Norway and other countries all negotiated on behalf of their citizens. Some

of these negotiations were highly contentious as threats of freezing the assets held in the branch offices of Icelandic banks were common.

On the 27<sup>th</sup> of February in 2009, the Wall Street Journal reported that Iceland's new government was trying to raise \$25 million by selling its ambassadorial residences in Washington, New York, London and Oslo.

The top managers of all three Icelandic banks which collapsed during the financial crisis were criminally charged. These were the results:

- *Several high-profile bankers were convicted of fraud and market manipulation.*
- *The cases led to significant prison sentences for key financial executives.*
- *Iceland implemented stricter regulations on banking and finance post-collapse.*
- *The government established a special prosecutor's office to handle financial crimes.*
- *Public sentiment shifted towards greater accountability in the financial sector.*
- *The trials highlighted systemic failures in the banking system and regulatory oversight.*

Among the questionable financial practices were:

- *Almost half of all the loans made by Icelandic banks were to holdings companies, many of which are connected to those same Icelandic banks.*
- *Money was lent by the banks to their employees and associates so they could buy shares in those same banks while simply using those same shares as collateral for the loans. Borrowers were then allowed to defer paying interest on the loan until the end of the period, when the whole amount plus interest accrued was due. These same loans were then written off days before the banks collapsed.*
- *Kaupthing allowed a Qatari investor to purchase 5% of its shares. It was later revealed that the Qatari investor "bought" the stake using a loan from Kaupthing itself and a holding company associated with one of its employees (i.e., the bank was, in effect, buying its own shares).*

### **Automating Distortions**

The “*flash crashes*” of 2010 and 2015 were each short lived. But they also demonstrated what can happen with reliances on automated systems without considering all of the potential consequences. Regulations that were put in place following the 2010 crash were inadequate to protect investors in 2015 when exchange-traded funds again came unhinged from their underlying value.

Five years after the 2010 incident, the U.S. Department of Justice filed 22 criminal counts, including fraud and market manipulation, against a British financial trader. The charges included the use of spoofing algorithms; just prior to the flash crash. The trader had placed orders for thousands of E-mini S&P 500 stock index futures contracts which he planned on canceling later. These orders amounting to about "\$200 million. “Bets” that the market would fall were replaced or modified 19,000 times before being canceled. Now, spoofing, layering, and front running are banned.

### **Reprising the Folly**

What is not banned is the bets on the long term viability of the world's most volatile assets. In 2008, the declining home prices and the experience with so-called toxic assets were a disappointment but entirely foreseeable. While the Collateralized Debt Obligations of those days were confusing, the value of the underlying real estate at least had a floor.

I once had a little shop in a little mall. The little shop next to mine had an owner that sold gold jewelry. I would always find it amusing when he would point to an item in his display case, that hadn't sold as expected, and say "melt!" Unlike the photographic film in my inventory that had an expiration date, he could simply recast and thereby refashion his inventory at will knowing that the real value was in the gold even if it was held in the form of ingots.

While gold has value even when it's melted down, and as land has value even when the market is soft, obsolete chips are a different matter altogether. Each new generation of Graphics Processing Unit (GPU), for large scale datacenter use, typically doubles or triples performance. The price of an individual Nvidia Graphics Processing Unit (GPU) now ranges from about \$700 to \$8,500. The weight of such units can be under 1kg or a little over 3kg whereas the weight of a single Nvidia chip is a fraction of a gram. The melt value of silicon is a mere \$25 per kilogram.

The spending on data centers in 2025 has been estimated to be around \$400 billion. An April 28, 2025 article in McKinsey Quarterly included the statement: "*Our research shows that by 2030, data centers are projected to require \$6.7 trillion worldwide to keep pace with the demand for compute power.*"

The "*innovative debt instruments*" that were situated on coarse sifting sand in 2008 are now sitting precariously on fine silicon dust. The collateralized debt obligations that were so poorly understood then are, like this exercise in mixed metaphors, even more nebulous now. And they are raising concerns among those who have retained some capacity for learning from history.

If the AI Revolution should fail to materialize as predicted, many of AI's key players will find it difficult, if not impossible, to meet their financial obligations. The person in the car sitting next to yours at a traffic light, who is screaming "*operator!*" into their phone, should be seen as an early warning indicator that consumers are not happy and can always find better options.

On December the 18<sup>th</sup> in 2025, I asked Siri while I was driving to "*play Bad, Bad, Leroy Brown from my Apple Music Library.*" Siri's response: "*I don't see an app for that.*" So much for hands free use. There are many similar stories in the public domain about the problems related to Apple's neglect of Siri. Now, in light of these common experiences and at this juncture, the only reason many iPhone users would take Apple's AI products seriously, when the company can't even get Siri right, is because Apple has an installed base. They can build their AI into the operating system of an estimated 1.6 billion iPhones currently in use.

The sovereign consumer may not support the plans of any temporal ruling class. And in the USA, even the Eighth Circuit's incoherent ruling that boycotts are not protected speech under the First

Amendment, won't protect uncompetitive or bad corporate citizens from Intentional Consumerism in the long run.

Expressing a preference for an underperforming or malign actor's competition is beyond the reach for even the long arm of the law. The Legal Follies we have witnessed will not prevent a person who objects to adulterated or overpriced foods from maintaining their own victory garden. When mortgage rates are too high, people will build tiny houses that can be incrementally expanded, in a modular way, to fulfill their vision of a dream home on a pay as you go basis. And, when the wage slaves grow tired of living on the public dole due to the way their employers mete out poverty wages, the disenfranchised workers will eventually build new innovative Employee Owned Benefit Corporations that will be fierce competitors.

It is unlikely that consumers will support the black-box processes that characterize the decision routines that are an unattractive feature of most AI products. Another factor that could thwart the purpose of AI investors is the array of pending cases concerning copyright. There is lots of iffy case law on the horizon that could upend the designs of data scrapers world-wide.

In the final analysis, even the dark money sophistries won't be able to overcome the average citizen's objections to the financial engineering that only benefits the most excitable skimmers, inheritors, and hoarders of wealth.

As for today, the cycle that "fed itself" through shell games in the prelude to the 2008 drama is being reprised. The circular references are reflected in the financing deals, the avoidance of scrutiny by credit rating agencies, and values that are tenuous at best. Rogé Karma summed it up best in his December 10, 2025 article appearing in The Atlantic when he wrote:

*Companies that train and run AI systems, such as Anthropic and OpenAI, need Nvidia's chips but don't have the cash on hand to pay for them. Nvidia, meanwhile, has plenty of cash but needs customers to keep buying its chips. So the parties have made a series of deals in which the AI companies are effectively paying Nvidia by handing over a share of their future profits in the form of equity.*

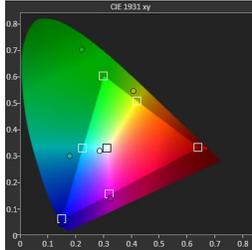
The first Credit Default Swap (CDS) contract was issued by JP Morgan in 1997, and it quickly gained popularity among investors. The CDS was created in the late 1990s as a way for banks to manage risk and hedge against losses. Such financial derivatives were supposed to allow investors to protect themselves against the risk of default on a loan or other financial asset.

The perceived safety was undercut by the same type of unregulated lenders and insurers that are major players today. While the swaps were sold as insurance, they were also not regulated as insurance. The misuse of the instrument, the circumventing of the credit rating system, and a lack of regulation led to the catastrophic effects that we saw in the collapse of 2008.

**THE CASE OF COMPETING INTERESTS**

*“It is not about the red or blue. It is about the green.”*

— Rupert Murdoch (Dominion v. Fox Deposition)



In the highly charged atmosphere of the United States presidential election in 2020, Fox News aimed to provide real-time updates and analysis that resonated with its audience. On election night, the Fox Election Bureau made a series of announcements that garnered significant attention. These announcements were received with varied reactions, reflecting the polarized political landscape. For Fox News, maintaining viewer engagement was paramount, and this was evident in the content and tone of their coverage.

The aim was not just to report the unfolding events objectively, but also to craft their reports in a way that appealed to their core audience. The election bureau's decisions on which races to call, when to call them, and how to present their analyses were intensely scrutinized, highlighting the intricate balance between journalism and audience expectations.

After the network's Election Bureau called the Arizona race in favor of Joe Biden, Tucker Carlson sent a message to his producer Alex Pfeiffer. Carlson wrote; "Do the executives understand how much credibility and trust we've lost with our audience? We're playing with fire, for real...an alternative like NewsMax could be devastating to us."

**The Numbers Game**

At this critical juncture, the planet cannot afford journalistic compromises. Integrity centered journalism is more important than ever. In our time emphasis on audience or user preferences inevitably influences decisions. We've seen how it was sometimes prioritizing entertainment value and alignment with the viewers' beliefs over traditional news tenets. In the case of real estate appraisals and the housing bubble burst, it involved an overly optimistic view of market conditions to please buyers and loan officers.

In the case of healthcare, we have seen how the appropriate application of medical ethics puts patients first. We have also seen the tragic consequences when the decisions of even the most service motivated medical professionals are subordinated to those of a self-interested, money motivated insurance industry. And this will not end for as long as bribery is legal and political lobbying can legally be disguised as charity.

## **OVERCOMING BARRIERS TO LASTING PEACE**

*A great weapon for peace,  
competing with intercontinental missiles for mankind's destiny.*

— Juan Trippe

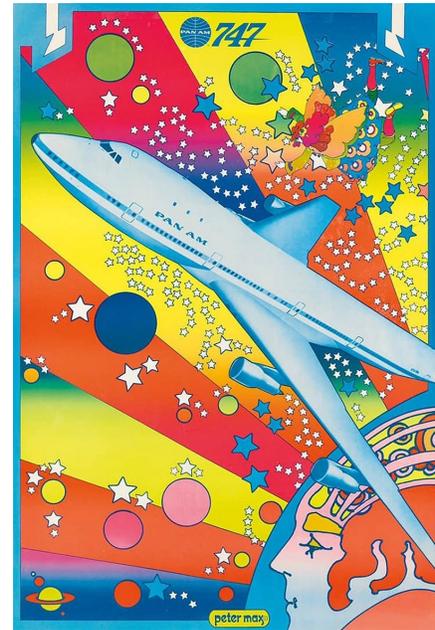
During the ceremonial 747 contract-signing banquet in Seattle on Boeing's 50th Anniversary, April 1966.

Humanity's contentious and sometimes warlike tendencies pose significant challenges as we work to steer our planet, onward and upward, towards a brighter future. As Juan Trippe observed, when people get to know each other, they are less likely to want to kill each other. And yet, throughout history, conflict has left indelible marks on societies, driven by a variety of factors such as resource scarcity, ideological differences, and power struggles by self-aggrandizing leaders. These tendencies not only devastate lives but also divert vital resources and attention away from constructive endeavors that could promote global prosperity and environmental sustainability.

The propensity for war is deeply entrenched in human nature and societal structures, often perpetuated by fear and mistrust. A state of perpetual warfare is a constant reminder that societal evolution is simply not progressing as it should. Politicians that stoke grievance create an environment where conflicts are more likely to escalate rather than resolve peacefully. Nationalism and political rhetoric exacerbate tensions, prioritizing immediate territorial gains or ideological dominance over long-term collaboration and understanding. In a world interconnected by unprecedented technological advancements, the impacts of such conflicts are magnified, threatening global stability and progress.

Artificial Intelligence can escalate a forced march into an orgy of darkness and death or, through collaborative development, help a great humanity find its way into an era of light and life.

Overcoming warlike inclinations requires a profound shift in perspective, one that values dialogue over confrontation and cooperation over competition. Edification, education, and cross-cultural interactions can play pivotal roles in dismantling these ingrained impulses, fostering a generation that views peace not as a passive absence of conflict but peace making as an active, continuous pursuit. Only by addressing these tendencies can humanity hope to illuminate a future where light and life fully and finally prevail.



747 by Peter Max

The forced sterilization programs of California were used as talking points by those who were fund raising for the 'Nationalsozialist' movement in 1930s Germany. Martin Luther in his 1543 tract titled "On the Jews and Their Lies," also influenced Joseph Goebbels and Adolph Hitler. Luther was advocating harsh measures against Jews, including denying them safe passage on highways together with the destruction of synagogues and homes.

Luther justified his suggested treatment of Jews within the same tract writing: "Do not their Talmud and Rabbis write that it is no sin to kill if a Jew kills a heathen, but it is a sin if he kills a brother in Israel!"

While certain early and latter-day followers of Moses may have cherry-picked his teachings to justify violence, the followers of Muhammad have also been selective when it comes to his teachings.

To understand Muhammad's views on the treatment of "heathens," consider his key points:

1. *Emphasize compassion and justice in dealings with non-Muslims.*
2. *Encourage peaceful coexistence and dialogue with different faiths.*
3. *Advocate for the protection of the rights and properties of non-Muslims.*
4. *Promote the idea of inviting others to Islam through wisdom and good conduct.*
5. *Warn against hostility and violence towards those who do not share the faith.*
6. *Highlight the importance of respecting treaties and agreements with non-Muslims.*

There has never been a shortage of religionists willing to pervert the teachings of those they claim to revere. The long history of continually morphing *just war theories* has thrust the planet into its present strife-torn condition. Heads of State are generally considered protected persons under international humanitarian law. What if that changed? What would happen if a Head of State committing an Act of War, was automatically designated Priority Target Number One?

There is also no shortage of politicians paying lip-service to a form of government that is of, by, and for the people. However, they are decidedly less enthusiastic when the democracy underpinnings of the world's constitutional republics are increasingly multi-cultural, multi-ethnic, and multi-racial.

Nowhere is this better illustrated, and in a greater contrast to benevolence, than through the tactics promoted by Joseph Goebbels, the Reich Minister of Propaganda who said:

- *If you tell a lie often enough people will believe it and you will even come to believe it yourself.*
- *Propaganda must facilitate the displacement of aggression by specifying the targets for hatred.*
- *Accuse the other of that which you are guilty.*
- *You can't change the masses. They will always be the same: dumb, gluttonous and forgetful.*

- *Propaganda works best when those who are being manipulated are confident they are acting on their own free will.*
- *There was no point in seeking to convert the intellectuals. For intellectuals would never be converted and would anyway always yield to the stronger, and this will always be "the man in the street." Arguments must therefore be crude, clear and forcible, and appeal to emotions and instincts, not the intellect. Truth was unimportant and entirely subordinate to tactics and psychology.*
- *We enter parliament in order to supply ourselves, in the arsenal of democracy, with its own weapons. If democracy is so stupid as to give us free tickets and salaries for this bear's work, that is its affair. We do not come as friends, nor even as neutrals. We come as enemies. As the wolf bursts into the flock, so we come.*
- *We shall reach our goal, when we have the power to laugh as we destroy, as we smash, whatever was sacred to us as tradition, as education, and as human affection.*

These Goebbelsian operations have been very much alive and recognizable in our politics throughout the year of 2025. To the extent an unbridled despot could potentially control all aspects and development efforts within the field of Artificial Intelligence, our expressed concerns are well founded. Miriam Vogel, one of the three authors who wrote Governing the Machine, said: "*Fears are a rational reaction.*"

## Flourishing

*For from the grandeur and the beauty of created things  
their original author, by analogy, is seen.*

— Amenemope

## **TWENTY-ONE SCHOOLS OF THOUGHT**

There are a variety of ways to understand enlightenment and its influence on our planet's intricate web of life. From the physical light that nourishes plant and animal life; through the intellectual insight that informs our science, philosophy, and religion; we enjoy different kinds of growth. And, when we choose to allow such growth to be augmented by Spirit luminosity, we enjoy the full complement of three distinct kinds of light. This benefits us as it supports a more nuanced, holistic, and universal perspective; a depth of perception that yields spiritual as well as material fruit.

Our humanity has a rich heritage of collected wisdom. It is replete with an evolving science that focuses on the domain of **fact**. It is enhanced through a range of philosophies that actively engage in the gleaning of **meaning**. And, it selectively embraces those religious propositions that have proven to be of enduring **value**. Rather than ignore, deny, or try to revise our history, we can accept the simple truth that the prophets taught in accordance with the light of their day. And we can borrow the best from the planet's scientific, philosophic, and religious heritage to inform what promises to be a bright future.

The English word "enthusiasm" traces its etymology to the Greek elements "en" meaning *within*, and "Theos" meaning *Deity or God*. Implicit to the Jesusonian teaching that "*The Kingdom of God is within you*" and the Pauline observation that "*In Him we live, and move, and have our being*" is a clear example of two complementary use cases for the term **enthusiasm**. Our philosophic and religious heritage, partially summarized in the treatments that follow, suggest a belief or non-belief in the existence of a Deity or God is pivotal.

This rich heritage also features a variety of nuanced observations about whether the Divine embrace indwells us, envelopes us, or both. Now as you consider these summaries encapsulating **Twenty-One Schools of Thought**, try to discern their cardinal precepts and guiding principles in light of the Spirit Luminosity that will ultimately guide each of us into all truth.

Beginning on the next page you will discover the cardinal precepts for twenty-one highly persuasive schools of thought. These compact treatments reflect our understanding based upon the best information available at the time of this book's publication. This information is developed further on our website and within our discussion forum at:

[www.WordsAloft.org](http://www.WordsAloft.org)

## **AFRICAN TRADITIONAL**

*“One going to take a pointed stick to pinch a baby bird should first try it on himself to feel how it hurts.”*

— Yoruba Proverb

***Inception:*** 100,000 BCE (Religious Practice: Earliest known burial) ***Adherents:*** 100 Million  
***Country or Region of Origin:*** Composite Religion: Greater Africa

***Primary Value Proposition:*** Respect for the dignity of man  
*The Word of (about and / or attributed to) God*

- The Orisha Nla (Chief of the Deities) created the Earth with the instruction and aid of the Supreme Creator.
- The Orisha Nla was also given the task of creating bodies out of clay.
- When this was complete the Supreme Creator secretly placed the spark of life within the forms.
- Throughout Africa God is known as Mulungu (East Africa), Leza (Central Africa), Nyambe (West Tropics), Nyame (Ghana), the Molder, the Giver of Breath and Souls, the God of Destiny, the One Who Exists of Himself, the Inexplicable, the Ancient of Days, the One Who Bends Even Kings, and the One You Meet Everywhere.

***Core Beliefs:*** African traditions share a widespread belief in a supreme God, unique and transcendent. Religion enfolds the whole of life, there is no dichotomy between life and religion. Ancestors mediate between God and man. Pardon is final and acknowledged by all: an offense, once forgiven, is never recalled. Celebratory gatherings focus on the principles of Kwanzaa as:

- ***Umoja*** (Unity) To strive for and maintain unity in the family, community, nation, and race.
- ***Kujichagulia*** (Self-Determination) To define ourselves, name ourselves, create for ourselves and speak for ourselves.
- ***Ujima*** (Collective Work and Responsibility) To build and maintain our community together and make our community's problems our problems and to solve them together.
- ***Ujamaa*** (Cooperative Economics) To build and maintain our own stores, shops and other businesses and to profit from them together.
- ***Nia*** (Purpose) To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.
- ***Kuumba*** (Creativity) To do always as much as we can to leave our community more beautiful and beneficial than we inherited it.
- ***Imani*** (Faith) To believe with all our hearts in our people and the righteousness and victory of our struggle.

Hospitality is the most common value in African Traditional Religion all over Africa.

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## **HINDUISM**

*“One should not behave towards others in a way which is disagreeable to oneself.*

*This is the essence of morality. All other activities are due to selfish desire.”*

— *Mahabharata*, Anusasana Parva (The Book of Instructions) 113:8

***Inception:*** 4000 BCE (Earliest of the Vedas) ***Adherents:*** 1.2 Billion

***Country or Region of Origin:*** Composite Religion: Indus River Valley (Modern-day Pakistan)

***Primary Value Proposition:*** Divine Immanence (*from Latin immanere, “to dwell in, remain”*)  
*The Word of (about and / or attributed to) God Within*

- He is the creator and controller of the universe of universes.
- This one God is our Maker and the last destiny of the soul. The Supreme One is brilliant beyond description; he is the Light of Lights. Every heart and every world is illuminated by this divine light.
- Says the Lord: ‘I dwell within their own souls as a lamp of wisdom. I am the splendor of the splendid and the goodness of the good.
- The Eternal Witness to vice and virtue dwells within man’s heart. Let us long meditate on the adorable and divine Vivifier; let his spirit fully direct our thoughts.
- God is our sure leader and unfailing guide. He is the great parent of heaven and earth, possessed of unlimited energy and infinite wisdom.
- God is our father, brother, and friend. And we long to know this God in our inner being.
- Our God wears the heavens as a mantle; he also inhabits the other six wide-spreading universes. He is supreme over all and in all.
- The spirit of the Universe Keeper enters the soul of the simple creature.
- Those who strive for perfection must indeed know the Lord Supreme.
- Truth is eternal; it sustains the universe. Our supreme desire shall be union with the Supreme. The Great Controller is the generator of all things — all evolves from him.
- The God-knowing soul rises in the universe like the cream appears on top of the milk.
- We worship God, the all-worker, the Great Soul, who is ever seated in the heart of his creatures. And they who know that God is enthroned in the human heart are destined to become like him — immortal.

***Core Beliefs:*** The Trimurti is a concept in Hinduism reflecting the cosmic functions of creation, maintenance, and dissolution as personified by the forms of Brahma - The Creator, Vishnu - The Maintainer, and Shiva - the Transformer

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## **NATIVE AMERICAN**

*"We are as much alive as we keep the earth alive."*

— Chief Dan George (1899-1981)

**Inception:** ~ 3,500 BCE **Adherents:** ~ 100 Thousand

**Country or Region of Origin:** Composite Religion: The Americas

**Primary Value Proposition:** Beliefs and practices form an integral and seamless part of our very being.

*The Word of (about and / or attributed to) God*

- Airsekui is the great spirit invoked at times of great danger. — Huron
- Thus was the earth created, when it was formed by the Heart of Heaven, the Heart of Earth, as they are called who first made it fruitful, when the sky was in suspense, and the earth was submerged in the water." — Mayan (from the Popol Vuh)
- Anpao is the spirit of the dawn. — Dakota
- Awonawilona was the divine Shehe from Whose being flowed forth the mists of increasing and the streams of growing. — Zuni
- Finisher is the Great Spirit who created the universe and everything in it. — Shawnee
- Ha Wen Neyu is the great spirit. — Iroquois
- Heammawihio is the great spirit. — Cheyenne
- Maheo was the all-spirit who existed before existence and created the primordial ocean and birds to fly over it from his thoughts alone, and later created the land and all the animals and plants — Cheyenne
- Na'pi (dawn-light-color-man) is the supreme chief. The flat, circular earth in fact is his home, the floor of his lodge, and the over-arching sky is its covering. — Blackfoot
- Tirawa created the world in the shape of a bowl floating in space. He gave the stars the task of supporting the world and protecting it. He ordered the Moon and Sun to mate and produce a son and he ordered the Evening and Morning stars to mate and produce a daughter, these became the parents of the human race. — Pawnee
- Tonacatecuhtl, Lord of Our Sustenance, is the being at the "center" of existence, a place around which everything revolves but where everything is still and at rest. — Aztec
- Wakonda is the Great Spirit who keeps the balance in the universe. — Sioux

**Core Beliefs:** Followers of Native American Spirituality, do not regard their spiritual beliefs and practices as a "religion." Their beliefs and practices form an integral and seamless part of their very being. Religious traditions of aboriginal peoples around the world tend to be heavily influenced by their methods of acquiring food, whether by hunting wild animals or by agriculture. American Indian spirituality is no exception. Their rituals and belief show a blending of interest in promoting and preserving their hunting and horticulture.

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## **JUDAISM**

*“Love your neighbor as yourself; bear a grudge against no man.  
Whatever you hate, do to no man.”*

— [Leviticus 19:18](#)

***Inception:*** ~ 2,000 BCE (Abraham / Melchizedek) ***Adherents:*** ~ 14 Million

***Country or Region of Origin:*** Persian province of Yehud (Kingdom of Judah)

***Primary Value Proposition:*** Ethical Monotheism

*The Word of (about and / or attributed to) God*

- The Lord, he is God; there is none beside him in heaven above or upon the earth beneath. Therefore shall you love the Lord your God with all your heart and with all your soul and with all your might.
- The heavens declare the glory of God, and the firmament shows his handiwork.
- He knows the number of the stars; he calls them all by their names.
- God reveals the deep and secret things because the light dwells with him.
- His mercy is everlasting, and his truth endures to all generations.
- God is our Father. Love your brother, for the Lord has said: ‘I will love my children freely.’
- The Lord is near all who call upon him in sincerity and in truth.
- God is the health of my countenance and the joy of my soul.
- The path of the just is as a shining light which shines more and more until the perfect day. They who are wise shall shine as the brightness of the firmament and they who turn many to righteousness as the stars forever and ever.

***Core Beliefs:*** Judaism begins with an ethical monotheism: the belief that God is one, and concerned with the actions of humankind. Micah's summary of religious duty is "to do justly, and to love kindness and to walk humbly with thy God." God is portrayed through progressive revelation as unitary and solitary; consequently, the Hebrew God's principal relationships are not with other gods, but with the world, and more specifically, with the people He created.

He commanded the nation of Israel to love and worship only one God. He also commanded the Jewish people to love one another; that is, Jews are to imitate God's love for people. These commandments are but two of a large corpus of commandments and laws that constitute this covenant, which is the substance of Judaism.

Jewish ethical practice is typically understood to be marked by values such as justice, truth, peace, loving-kindness, compassion, humility, and self-respect. Jews practice charity and refraining from negative speech. They are widely respected for their love of scholarly learning and yet, Baal Shem Tov taught that God is not found in the Talmud, the Bible or the libraries, but in simple heartfelt faith.

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## **ZOROASTRIANISM**

*“Do not do unto others whatever is injurious to yourself.”*

— *Zarathushtra Spitama* (628-527 BCE)

***Inception:*** ~ 1,500 BCE\* ***Adherents:*** ~ 2.6 Million

***Country or Region of Origin:*** Ancient Persia (Modern-day Iran)

*\* Although Zoroastrianism was officially founded in the 6th Century BCE by the prophet and reformer Zarathushtra, archaeological evidence suggests the religion's traditions and roots date back to 1,500 BCE. At one point in history, Zoroastrianism was one of the most powerful religions in the world and served as the official religion of Persia from 650 BCE to 600 BCE.*

***Primary Value Proposition:*** Free Will Choice Between Good and Evil

*The Word of (about and / or attributed to) God*

- All things come from, and belong to, the One God — all-wise, good, righteous, holy, resplendent, and glorious. This, our God, is the source of all luminosity.
- The wise course in life is to act in consonance with the Spirit of Truth.
- The Lord is an all-powerful benefactor.
- The light of the sun is as wisdom to those who discern God in the universe.
- Worship the God of light by joyfully walking in the paths ordained by his revealed religion.
- There is but one Supreme God, the Lord of Lights.
- God is farthest from us and at the same time nearest to us in that he dwells within our souls.
- Our God is the divine and holiest Spirit of Paradise, and yet he is more friendly to man than the most friendly of all creatures.

***Core Beliefs:*** Zoroastrians believe that Ahura Mazda is the one true God and the nature gods or daevas (devils) that Zoroaster's people worshipped were false gods. Ahura Mazda is seen as one, universal, and transcendent. He is said to be the one uncreated Creator. That creation — evident as *asha*, truth and order, is the antithesis of chaos, which is evident as *druj*, falsehood and disorder. The conflict involves the entire universe, including humanity, which has an active role to play in our world as the forces of good struggle with the forces of evil. Zoroaster taught that man is born in a pure and sinless state. We have complete freedom of will to co-operate with good or evil and shape our destiny.

The religion states that active participation in life through good thoughts, good words, and good deeds is necessary to ensure happiness and to keep chaos at bay. This active participation is a central element in Zoroaster's concept of free will, and Zoroastrianism rejects all forms of monasticism.

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## ***SHINTO***

*“Be charitable to all beings, love is the representative of God.”*

— Kojiki Hachiman Kasuga

***Inception:*** ~ 660 BCE ***Adherents:*** ~ 4 Million

***Country or Region of Origin:*** Japan

*While many people believe that Shinto did not officially begin until after Buddhism was introduced to Japan around the 6th Century BCE, there is recorded history mentioning Shinto's roots from around 700 BCE, although archaeological records date back even further.*

***Primary Value Proposition:*** Nature Worship (Spirit as pervasive), Emperor Worship, and Purity  
*The Word of (about and / or attributed to) God*

- In both the beauties of nature and the virtues of men does the Prince of Heaven seek to reveal himself and to show forth his righteous nature.
- I am the maker of heaven and earth; the sun and the moon and all the stars obey my will.
- Although I am great and supreme, still I have regard for the prayer of the poorest man.
- If any creature will worship me, I will hear his prayer and grant the desire of his heart.
- Every time man yields to anxiety, he takes one step away from the leading of the spirit of his heart. If you would obtain heavenly help, put away your pride; every hair of pride shuts off saving light, as it were, by a great cloud.
- If you are not right on the inside, it is useless to pray for that which is on the outside. If I hear your prayers, it is because you come before me with a clean heart, free from falsehood and hypocrisy, with a soul which reflects truth like a mirror.

***Core Beliefs:*** The word Shinto ("Way of the Gods") was adopted from the written Chinese shén dào. Shén (Equivalent to the Japanese Kami) are defined as "spirits," "essences," or "deities." Dào (Originally from the Chinese Tao) is defined as a philosophical path or study. The warrior code of Bushido drew its own traditions from Shinto and Confucianism. These samurai (knights) embraced the precepts of loyalty, gratitude, courage, justice, truthfulness, politeness, reserve, and honor. Shinto is the fundamental connection between the power and beauty of nature (the land) and the Japanese people. It is the manifestation of a path to understanding the institution of divine power.

Shinto teaches that everything contains a kami, a spiritual essence. Kami is generally accepted to describe the innate supernatural force that is above the actions of man, the realm of the sacred, and is inclusive of gods, spirit figures, and human ancestors. The kami reside in all things, but certain places are designated for the interface of people and kami (the common world and the sacred).

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## ***JAINISM***

*“Man should journey through life treating his fellow creatures as he would like to be treated.”*

— Sutakritanga 1.11.33

***Inception:*** ~ 575 BCE (by Mahavira 599-527 BCE) ***Adherents:*** ~ 4.2 Million

***Country or Region of Origin:*** India

*Jainism shares similar beliefs to both Hinduism and Buddhism.*

***Primary Value Proposition:*** Asceticism

*The Word of (about and / or attributed to) God*

- The Lord of Heaven is supreme.
- Those who walk in the paths of righteousness shall find a place in heaven.
- We are assured of the life hereafter if we know truth.
- The soul of man may ascend to the highest heaven, there to develop its true spiritual nature, to attain perfection.
- Man’s greatest victory is the conquest of himself. When man looks to God for forgiveness, and when he makes bold to enjoy such liberty, he is thereby delivered from fear.

***Core Beliefs:*** Jainism began as a reform movement in Hinduism. It emphasizes the necessity of self-effort to move the soul towards divine consciousness and liberation. Any soul that has conquered its own inner enemies and achieved the state of supreme being is called Jina (Conqueror or Victor). Jainism is also referred to as Shraman (self-reliant) Dharma or the religion of Nirgantha (who does not have attachments and aversions) by ancient texts. Right perception, Right knowledge, and Right conduct are the triple gems of Jainism and provide the path for attaining liberation (moksha) from the cycles of birth and death (samsara). The goal of Jainism is to realize the soul's true nature. Jainism prescribes a path of non-violence to progress the soul to this ultimate goal. Those who have attained moksha are called siddha (liberated souls), and those attached to the world through their karma are called samsarin (mundane souls). Jains believe that to attain enlightenment and ultimately liberation, one must practice the following ethical principles (major vows) in thought, speech and action. They are: – Non-violence (Ahimsa) – to cause no harm to living beings. This is the fundamental vow from which all other vows stem. It involves minimizing intentional and unintentional harm to any other living creature. "Non-violence" is sometimes interpreted as not killing, but the concept goes far beyond that. It includes not harming or insulting other living beings, either directly, or indirectly through others. There can be no room for thought to injure others, and no speech that influences others to inflict harm. It also includes respecting the views of others.

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## **BUDDHISM**

*“Treat not others in ways that you yourself would find hurtful.”*

— The Buddha (c. 563-483 BCE) Udana-Varga 5.18

***Inception:*** ~ 500 BCE ***Adherents:*** ~ 500 Million

***Country or Region of Origin:*** Indian Subcontinent (Modern-day Nepal)

*Buddhism can trace its roots back to one founder. That founder was a prince born in modern-day Nepal and named Siddhartha Gautama.*

***Primary Value Proposition:*** *Hinayana* (Lesser Vehicle) sees man as entirely dependent on self-effort. *Mahayana* (Greater Vehicle) teaches compassion as the key virtue. This combination, in practice, yields a Peaceful, Ethical Self-culture

*The Word of (about and / or attributed to) God*

- Out of a pure heart shall gladness spring forth to the Infinite.
- My soul is filled with content, and my heart overflows with the bliss of peaceful trust.
- Faith is man’s true wealth; it is the endowment of virtue and glory.
- Leave no fault unconfessed to the Noble One.
- Cheerfulness and gladness are the rewards of deeds well done and to the glory of the Immortal.
- When faith has emancipated your heart, when the mind, like a mountain, is settled and immovable, then shall the peace of the soul flow tranquilly like a river of waters.
- Cultivate the assurance of the heart which springs from within and thus come to enjoy the ecstasy of eternal salvation.
- The wise man is a noble soul who is friendly in the midst of his enemies, tranquil among the turbulent, and generous among the grasping.
- The tamed mind yields happiness. He is the greatest of warriors who overcomes and subdues himself.
- A righteous soul is more to be desired than the sovereignty of all the earth.

***Core Beliefs:*** The Four Noble Truths were the first teaching of Gautama Buddha after attaining Nirvana. They do not retain the Hindu emphasis on a personal relationship with God:

1. Life is often estranged from reality which ultimately leads to an uneasy and unhappy state (dukkha).
2. Suffering is the result when indulging certain insatiable appetites. A deluded clinging to self-interest, to selfhood, or to selfish desire leads to anxiety, dislocation and despair.
3. Suffering ends when craving ends. This is achieved by embracing reality thereby eliminating delusion and reaching a state of enlightened self-mastery (bodhi);
4. Reaching this liberated state of enlightenment is achieved by following the correct path as laid out by the Buddha.

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## **CONFUCIANISM**

*“Try your best to treat others as you would wish to be treated yourself,  
and you will find that this is the shortest way to benevolence.”*

— Mencius ("Second Sage" (c. 372-289 BCE)) VII.A.4

***Inception:*** ~ 500 BCE ***Adherents:*** ~ 6.3 Million

***Country or Region of Origin:*** China

*Confucianism is often recognized as a religion although it is not practiced as a traditional organized religion and its believers view it more as a system of social and ethical philosophy.*

***Primary Value Proposition:*** Jen (goodness, humaneness, love) is the inner ideal for the greatest principle of living whereas Li (social propriety) is its outward expression. Together Li and Jen are the virtues of a superior man.

*The Word of (about and / or attributed to) God*

- What Heaven appoints is without error.
- Everything originates in Heaven, and the Great Heaven makes no mistakes.
- Great, very great, is the One God who rules man from on high.
- Heaven's bounty never stops. Benevolence is Heaven's choicest gift to men. Heaven has bestowed its nobility upon the soul of man; the virtues of man are the fruit of this endowment of Heaven's nobility.
- The Great Heaven is all-discerning and goes with man in all his doings. And we do well when we call the Great Heaven our Father and our Mother.
- At all times and in everything let us stand in awe of the majesty of Heaven.
- God is with us; therefore we have no fear in our hearts.
- If there be found any virtue in me, it is the manifestation of Heaven who abides with me.
- Heaven deals with man's soul in accordance with its purpose.
- To attain the perfection of Heaven is the goal of man.
- God is with you; have no doubt in your heart.

***Core Beliefs:*** In Confucianism, human beings are teachable, improvable and perfectible through personal and communal endeavor, especially where it includes self-cultivation and self-creation. A main idea of Confucianism is the cultivation of virtue and the development of moral perfection.

Confucianism holds that one should give up one's life, if necessary, either passively or actively, for the sake of upholding the cardinal moral values of ren (humanity) and yi (righteousness). Confucius perceived that all men are born with intrinsic similarities, but that they are also conditioned and influenced by study and practice. His concept of humaneness is probably best expressed in his version of the Ethic of reciprocity (the Golden Rule): "do not do unto others what you would not have them do unto you."

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## **TAOISM**

*“Regard your neighbor’s gain as your own gain  
and your neighbor’s loss as your own loss.  
Relate yourself to every man as if you were in his place.  
Recompense injury with kindness.”*

— Lao-tse (604 BCE) T'ai Shang Kan Ying P'ien

***Inception:*** ~ 560 BCE ***Adherents:*** ~ 2.7 Million

***Country or Region of Origin:*** China

*Taoism (also called Daoism) is based on the teachings of the Tao Te Ching, a short book containing the teachings of Lao Tzu and emphasizes spiritual harmony within the individual.*

***Primary Value Proposition:*** The Divine Way

*The Word of (about and / or attributed to) God*

- How pure and tranquil is the Supreme One and yet how powerful and mighty, how deep and unfathomable! This God of heaven is the honored ancestor of all things.
- This Great One imparts himself to men and thereby enables them to excel and to survive.
- Even if one has but a little knowledge, he can still walk in the ways of the Supreme; he can conform to the will of heaven.
- All good works of true service come from the Supreme. All things depend on the Great Source for life.
- He unceasingly transmutes his attributes while perfecting his creatures.
- The heavenly Reason is slow and patient in his designs but sure of his accomplishments.
- How great and mighty are his overflowing influence and drawing power!
- The Supreme creates all things, in nature nourishing them and in spirit perfecting them. And it is a mystery how the Supreme fosters, protects, and perfects the creature without compelling him. He guides and directs, but without self-assertion. He ministers progression, but without domination.
- The wise man universalizes his heart.
- He is a wise man who regards all parts from the point of view of the whole.
- The Great Supreme is all-pervading; he is on the left hand and on the right; he supports all creation and indwells all true beings.
- If you seek for him daily, you shall find him.
- If you abide in the light of the Eternal, you shall enjoy the enlightenment of the Supreme.

***Core Beliefs:*** The word Tao (or Dao, depending on the romanization scheme), roughly translates as "path" or "way". Taoist propriety and ethics emphasize the Three Jewels of the Tao: compassion, moderation, and humility, while Taoist thought generally focuses on nature, the relationship between humanity and the cosmos.

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## **CYNICISM**

*“The evil you would not have done to you, do not to others.”*

— Antisthenes (445 BCE – 365 BCE)

***Inception:*** ~ 400 BCE ***Adherents:*** Disappeared: Late 5<sup>th</sup> Century CE.

***Country or Region of Origin:*** Greece

***Primary Value Proposition:*** Live a Simple and Virtuous Life

*The Word of (about and / or attributed to) God*

- God is supreme; he is the Most High of heaven and earth. God is the perfected circle of eternity, and he rules the universe of universes. He is the sole maker of the heavens and the earth. When he decrees a thing, that thing is. Our God is one God, and he is compassionate and merciful. Everything that is high, holy, true, and beautiful is like our God. The Most High is the light of heaven and earth.
- God is self-existent, and he is devoid of all anger and enmity; he is immortal and infinite.
- The Most High has decreed the union of body and soul and has endowed man with his own spirit.
- We search for the Most High and then find him in our hearts. You go in quest of a dear friend, and then you discover him within your soul.
- The man who knows God looks upon all men as equal; they are his brethren.
- All the worlds and the universes worship the Most High. And with all your prayers give thanks and ascend to worship.
- The Most High is like a loving father and mother; he really loves us, his children on earth.
- God is just: What fruit we receive not from our plantings in this world we shall receive in the next.

***Core Beliefs:*** The Cynics made their philosophy democratic with broad appeal to the common person. They promised an afterlife saying any man could save himself and meet death without fear. They advocated simplicity and urged virtue. To the adherents of Cynicism, people could gain happiness by rigorous training and by living in a way which was natural for humans. They believed that the world belonged equally to everyone, and that suffering was caused by false judgments of what was valuable and by the worthless customs and conventions which surrounded society.

The fundamental principles of Cynicism are: The goal of life is happiness which is to live in agreement with nature. This happiness depends on being self-sufficient, and a master of mental attitude. Self-sufficiency is achieved by living a life of virtue. The road to virtue is to free oneself from any influence such as wealth, fame, or power, which have no value in nature. Suffering is caused by false judgments of value, which cause negative emotions and a vicious character. A Cynic has no property and rejects all conventional values of money, fame, power or reputation.

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## **CYRENAICISM**

*“Cherish reciprocal benevolence, which will  
make you as anxious for another’s welfare as your own.”*

— *Aristippus of Cyrene* (c. 435-356 BCE)

***Inception:*** ~ 400 BCE ***Adherents:*** Disappeared: 3<sup>rd</sup> Century BCE

***Country or Region of Origin:*** Greece

***Primary Value Proposition:*** The Pursuit of Pleasure

*The Word of (about and / or attributed to) God*

- Cyrenaics deny the existence of God.

***Core Beliefs:*** Cyrenaics are empiricists and skeptics. As empiricists, they believe that all that we have access to as a potential source of knowledge are our own experiences. These experiences are private to each of us. We can have incorrigible knowledge of our experiences (it is impossible to be mistaken about what we are currently experiencing), but not of the objects that cause us to have these experiences. This results in their skepticism—their conviction that we cannot have knowledge of the external world.

The Cyrenaic anticipates the problem of other minds — that is, how can I know that other people have a mind like I do, since I only observe their behavior (if even that), not the mental states that might or might not cause that behavior? The Cyrenaics are unabashed sensual hedonists: the highest good is my own pleasure, with all else being valuable only as a means to securing my own pleasure, and bodily pleasures are better than mental pleasures. Although they did recognize some value in social obligations, and that pleasure could be gained through altruism, their iconoclastic theory stands well outside the mainstream of Greek ethical thought, with the traditional virtues of moderation, justice, and friendship being disparaged by them.

The Cyrenaics make fun of the Epicurean theory by saying that the homeostatic state of being free of desires and pain is the condition of a corpse.

Cyrenaicism offers a unique perspective in the landscape of classical thought. It emphasizes the tangible, present experiences of pleasure and pain. Aristippus posited that since life is inherently fleeting and uncertain, one should maximize immediate personal happiness. His exhortation to "cherish reciprocal benevolence" offers a sophisticated twist to the common perception of hedonism. This axiom suggests that one's pursuit of pleasure should not be devoid of ethical considerations.

By invoking the principle of care for others, Aristippus implicitly challenges the simplistic notion of hedonism as sheer self-indulgence. Incorporating the Golden Rule implies a broader understanding of pleasure that includes the well-being of others. This perspective suggests that true personal happiness is inextricably linked to the happiness of those around us.

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## **ETHICISM**

*“One should never do wrong in return, nor mistreat any man,  
no matter how one has been mistreated by him.”*

— Socrates (469-399)

***Inception:*** ~ 400 BCE ***Adherents:*** Unknown

***Country or Region of Origin:*** Greece

***Primary Value Proposition:*** If one knows the good, one will always do the good.

*The Word of (about and / or attributed to) God*

- Some religionists, as well as some secular ethicists, believe that morality cannot really exist without God or gods to provide ontological grounding.

***Core Beliefs:*** The most famous philosophical ideas attributed to Socrates include the necessity of doing what one thinks is right even in the face of universal opposition, and the need to pursue knowledge even when opposed. Socrates' method of philosophical inquiry consisted in questioning people on the positions they asserted and then working them through questions into a contradiction, thus proving to them that their original assertion was wrong. Socrates himself never takes a position; in The Apology he radically and skeptically claims to know nothing at all except that he knows nothing.

Socrates and Plato refer to this method of questioning as elenchus, which means something like "cross-examination." The Socratic elenchus eventually gave rise to dialectic, the idea that truth needs to be pursued by modifying one's position through questioning and conflict with opposing ideas. It is this idea of the truth being pursued, rather than discovered, that characterizes Socratic thought and much of our world view today. The Western notion of dialectic is somewhat Socratic in nature in that it is conceived of as an ongoing process. Although Socrates in The Apology claims to have discovered no other truth than that he knows no truth, the Socrates of Plato's other earlier dialogues is of the opinion that truth is somehow attainable through this process of elenchus. metaphysical questions; the issue of primary importance was ethics, living a good life. He appeared to be a sophist because he seems to tear down every ethical position he's confronted with; he never offers alternatives after he's torn down other people's ideas.

The one positive statement that Socrates seems to have made is a definition of virtue: "virtue is knowledge." If one knows the good, one will always do the good. It follows, then, that anyone who does anything wrong doesn't really know what the good is. This, for Socrates, justifies tearing down people's moral positions, for if they have the wrong ideas about virtue, morality, love, or any other ethical idea, they can't be trusted to do the right thing.

Ethicisism, as a philosophical standpoint, emphasizes that moral principles should guide our actions and assessments of right and wrong.

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## **RHETORICISM**

*“Do not do to others what would anger you if done to you by others.”*

— Isocrates (436-338 BCE)

***Inception:*** ~ 400 BCE ***Adherents:*** Unknown

***Country or Region of Origin:*** Greece

***Primary Value Proposition:*** Clarifying the truth

*The Word of (about and / or attributed to) God*

- The noblest worship is to make yourself as good and as just as you can. - Isocrates
- Of all possessions, wisdom alone is immortal. - Isocrates
- What is got over the devil's back is spent under his belly. - Isocrates

***Core Beliefs:*** Isocrates' program of rhetorical education stressed the ability to use language to address practical problems, cases where absolute truth was not obtainable. He considered natural ability and practice to be more important than rules or principles of rhetoric. Rather than delineating static rules, Isocrates stressed "fitness for the occasion" and the rhetor's ability to adapt to changing circumstances and situations.

Isocrates saw the ideal orator as someone who must not only possess rhetorical gifts, but possess also a wide knowledge of philosophy, science, and the arts. The orator should also represent Greek ideals of freedom, self-control, and virtue. In this, he influenced several Roman rhetoricians, such as Cicero and Quintilian, and also had an influence on the idea of liberal education.

On the art of rhetoric, he was also an innovator. He promoted a clear and natural style that avoided artificiality, while providing rhythm and variation that commanded the attention of the listener. Like most rhetoricians, he saw rhetoric as a method of clarifying the truth, rather than of obscuring it.

Rhetoricism is the art of persuasion through effective communication. It plays a pivotal role in shaping discourse and influencing thought. Central to Rhetoricism is the notion of appeal, connecting logically, emotionally, or ethically with an audience. The Golden Rule, as articulated by Isocrates serves as Rhetoricism's ethical foundation within rhetoricism.

By urging self-reflection and empathy, such a rule encourages speakers to consider the perspective and well-being of their audience. This principle not only guides moral conduct but also enhances rhetorical effectiveness by fostering respect and understanding, ensuring messages are conveyed with integrity and mutual consideration, underpinning successful, impactful communication. Isocrates underscores the importance of understanding and considering the feelings and perspectives of others. Empathy allows the speaker to anticipate the potential impact of their words and adjust accordingly, ensuring that their rhetoric is effective.

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## **ARISTOTELIANISM**

*“We should conduct ourselves toward others as we would have them act toward us.”*

— Aristotle (384-322)

***Inception:*** 350 BCE ***Adherents:*** Unknown

***Country or Region of Origin:*** Greece

***Primary Value Proposition:*** A moral person is one who cultivates certain virtues based on reasoning.

*The Word of (about and / or attributed to) God*

- God is the necessary first source of movement who is himself unmoved.
- God is a being with everlasting life, and perfect blessedness, engaged in never-ending contemplation.
- God is all actuality, *Actus Purus* (Absolute perfection of being).
- Actuality and potentiality are found in all beings, with the exception of the Supreme Cause, in whom there is no imperfection, and, therefore, no potentiality.
- Only God is simultaneously all that He can be, infinitely real and infinitely perfect.
- His attributes and His operations are identical with His essence, and His essence includes essentially His existence.

***Core Beliefs:*** Aristotle observed that the validity of any argument can be determined by its structure rather than its content. A classic example of a valid argument is his syllogism: All men are mortal; Socrates is a man; therefore, Socrates is mortal. Given the structure of this argument, as long as the premises are true, then the conclusion is also guaranteed to be true.

Aristotle’s emphasis on good reasoning combined with his belief in the scientific method forms the backdrop for most of his work. Aristotle identifies the highest good with intellectual virtue; that is, a moral person is one who cultivates certain virtues based on reasoning. Aristotle famously rejected Plato’s theory of forms, which states that properties such as beauty are abstract universal entities that exist independent of the objects themselves. Instead, he argued that forms are intrinsic to the objects and cannot exist apart from them, and so must be studied in relation to them.

The Categories of Aristotle include substance, quantity, quality, relation, place, time, situation, condition, action, and passion. They seem to be arranged according to the order of the questions we would ask in gaining knowledge of an object. For example, we ask, first, what a thing is, then how great it is, next of what kind it is. (Fact—Meaning—Value)

Notions when isolated do not in themselves express either truth or falsehood: it is only with the combination of ideas in a proposition that truth and falsity are possible.

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## **EPICUREANISM**

*“It is impossible to live a pleasant life without living wisely and well  
and justly (agreeing ‘neither to harm nor be harmed’)”*

— Epicurus (341 BCE - 271 BCE)

***Inception:*** ~ 300 BCE ***Adherents:*** Unknown

***Country or Region of Origin:*** Greece

***Primary Value Proposition:*** Freedom from Fear

*The Word of (about and / or attributed to) God*

- Epicureans believe that a Supreme Deity either doesn't exist or, if it does, either wants to eliminate bad things and cannot, can but does not want to, neither wishes to nor can, both wants to and can.

***Core Beliefs:*** Epicurus believed that the basic constituents of the world are atoms (which are uncuttable, microscopic bits of matter) moving in the void (which is simply empty space). Ordinary objects are conglomerations of atoms. Furthermore, the properties of macroscopic bodies and all of the events we see occurring can be explained in terms of the collisions, rebounding, and entanglements of atoms.

Because Epicurus believed that nothing comes into existence from nothing, he thought that the universe has no beginning, but has always existed, and will always exist. Atoms, too, as the basic building blocks of all else, cannot come into existence, but have always existed. Our particular cosmos, however, is only a temporary agglomeration of atoms, and it is only one of an infinite number of such cosmoi, which come into existence and then dissolve away.

One of the greatest fears that Epicurus tries to combat is the fear of death. Epicurus thinks that this fear is often based upon anxiety about having an unpleasant afterlife; this anxiety, he thinks, should be dispelled once one realizes that death is annihilation, because the mind is a group of atoms that disperses upon death.

Epicureanism emphasizes the pursuit of a pleasant and tranquil life through the cultivation of wisdom, friendship, and moderation. Central to Epicurean philosophy is the belief that pleasure, specifically the absence of pain and fear, is the ultimate goal of human life. Epicurus asserted that living wisely and justly, in alignment with the principle of not harming others or being harmed, was essential for achieving this tranquility.

This concept parallels the ethical framework known as the Golden Rule, which advocates treating others as one wishes to be treated. Empathy therefore plays a crucial role in the Epicurean tradition, particularly aligning with the ethos of living justly and harmoniously. This inherently requires understanding and empathizing with the experiences and needs of those around us.

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## **STOICISM**

*“What thou avoidest suffering thyself seek not to impose on others.”*

— Epictetus (55-135)

***Inception:*** ~ 300 BCE \* ***Adherents:*** Unknown

***Country or Region of Origin:*** Greece

***Primary Value Proposition:*** Submission to God

*The Word of (about and / or attributed to) God*

- All alike are sons of God
- God is identified with an eternal reason or intelligent designing fire which structures matter in accordance with Its plan.
- The designing fire is likened to a sperm which contains the principles or stories of all the things which will subsequently develop.
- God is immanent throughout the whole of creation and directs its development down to the smallest detail.

*Core Beliefs:* Borrowing from the Cynics, the foundation of Stoicism is that good lies in the state of the soul itself; in wisdom and self-control. Stoic ethics stressed the rule: "Follow where reason leads." The Stoics provided a unified account of the world, consisting of formal logic, non-dualistic physics and naturalistic ethics. Of these, they emphasized ethics as the main focus of human knowledge, though their logical theories were to be of more interest for many later philosophers. Stoicism teaches the development of self-control and fortitude as a means of overcoming destructive emotions; the philosophy holds that becoming a clear and unbiased thinker allows one to understand the universal reason (logos). A primary aspect of Stoicism involves improving the individual's ethical and moral well-being: "Virtue consists in a will which is in agreement with Nature." This principle also applies to the realm of interpersonal relationships; "to be free from anger, envy, and jealousy," and to accept even slaves as "equals of other men, because all alike are sons of God."

The Stoic ethic espouses a deterministic perspective; in regards to those who lack Stoic virtue, Cleanthes once opined that the wicked man is "like a dog tied to a cart, and compelled to go wherever it goes." A Stoic of virtue, by contrast, would amend his will to suit the world and remain, in the words of Epictetus, "sick and yet happy, in peril and yet happy, dying and yet happy, in exile and happy, in disgrace and happy," thus positing a "completely autonomous" individual will, and at the same time a universe that is "a rigidly deterministic single whole." Stoicism became the foremost popular philosophy among the educated elite in the Hellenistic world and the Roman Empire, to the point where, in the words of Gilbert Murray (1866-1957), a classical scholar of the language and culture of ancient Greece, "nearly all the successors of Alexander professed themselves Stoics."

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**CHRISTIANITY AND JESUSONIANISM**

*“This is my command; that you love one another, even as I have loved you.”*

— Jesus (7BC – 30 AD)

***Inception:*** ~ 30 CE ***Adherents:*** ~ 2.3 Billion

***Country or Region of Origin:*** The Apostle Paul’s Disciples were first called *Christians* at Antioch. The direct public ministry of Jesus occurred primarily in Galilee, Samaria, and Judea.

***Primary Value Proposition:*** “The Kingdom of Heaven is within you!” Implicit to the Parenthood of God and the Siblinghood of humankind is rebirth into God’s Spiritual Family.

*The Word of (about and / or attributed to) God*

- This one God is our heavenly Father, in whom all things consist, and who dwells, by his spirit, in every sincere human soul.
- We who are the children of God should learn how to commit the keeping of our souls to him as to a faithful Creator.
- With our heavenly Father all things are possible.
- We cannot search out God by knowledge, but we can ***know him in our hearts by personal experience.***
- All good things come down from the Father of light, in whom there is no variableness neither shadow of changing.
- The spirit of the true God is in man’s heart.
- We live in God and God dwells in us.
- That we are the “temple of God” has both individual and corporate meaning.

***Core Beliefs:*** *Christianity* teaches that Jesus is the Son of God, God having become human and the savior of humanity. Christians believe that Jesus is the Messiah prophesied in the Hebrew Bible. The foundation of Christian theology is expressed in the early Christian ecumenical creeds, which contain claims predominantly accepted by followers of the Christian faith. These professions state that Jesus suffered, died, was buried, and was resurrected from the dead to open heaven to those who believe in him and trust him for the remission of their sins (salvation).

*Jesusionianism* places greater emphasis on the religion *of* Jesus than does Pauline Christianity, where Paul focused primarily on the religion *about* Jesus. Jesusionians highlight the statement wherein Jesus said: “The Kingdom of Heaven is within you.” During his exemplary earth life the Master said: “This is my command; that you love one another, even as I have loved you.” With this statement Jesus now and forever stands as the true gold standard for the golden rule.

The Gospel that Jesus and the Apostles went about preaching and teaching was based upon the Fatherhood of God and its correlated Truth, the Brotherhood and Sisterhood of humankind. They placed great emphasis on the enveloping and indwelling spiritual ministries of the Holy Spirit and the Spirit of Truth.

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## **ISLAM**

*“Hurt no one so that no one may hurt you.”*

— Muhammad (570-632 (The Farewell Sermon))

***Inception:*** ~ 600 CE ***Adherents:*** ~ 1.8 Billion  
***Country or Region of Origin:*** Arabian Peninsula

***Primary Value Proposition:*** Submission to God  
*The Word of (about and / or attributed to) God*

- There is one God, Allah, who is the omnipotent, omnipresent, and omniscient creator and ruler of the universe.
- God is incomparable
- He is beyond all comprehension
- God guides humanity to the right way, “the holy ways.”

***Core Beliefs:*** Muslims believe that God is one and incomparable. Muslims also believe that Islam is the complete and universal version of a primordial faith that was revealed at many times and places before, including through the prophets Abraham, Moses and Jesus. God is described and referred to by certain names or attributes, the most common being al-rahman, meaning “the compassionate” and al-rahim, meaning “the merciful.” The Sufi's held that union with God would yield an authentic inner experience.

Muslims believe that the purpose of existence is to worship God. He is viewed as a personal God who states “We are nearer to him than (his) jugular vein” and responds whenever a person in need or distress calls Him. There are no intermediaries, such as clergy, between God and the creation that he brought into being by the sheer command “‘Be’ and it is.” Muhammad said that “There is no compulsion in religion.”

Muslim contributions to philosophic thinking during the early Middle Ages included the preservation of key literature during the Dark Ages. This included the works of Plato, Aristotle, and other Greek thinkers. They championed mathematics as well. Some credit their devotion to literacy and numeracy with having jump-started the enlightenment.

Islam, as one of the world's major religions, emphasizes compassion, justice, and community cohesion. Central to its teachings is the concept of the Golden Rule, which is universally recognized across various cultures and religions. In Islam, this principle is encapsulated in the Prophet Muhammad’s farewell sermon, where he advised, “Hurt no one so that no one may hurt you.” This statement underscores the importance of empathy, highlighting the interconnectedness of human actions and their repercussions. By promoting a code of conduct based on mutual respect and kindness, Islam encourages followers to pursue harmonious relationships, both within their community and with people of other faiths, reflecting a commitment to universal peace and understanding.

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## **SIKHISM**

*“I am a stranger to no one; and no one  
is a stranger to me. Indeed, I am a friend to all.”*

— *Adi Granth*, p. 1,299

***Inception:*** ~ 1500 CE (Guru Nanak 1469-1538 CE) ***Adherents:*** ~ 23 Million  
***Country or Region of Origin:*** Indian Sub-Continent

***Primary Value Proposition:*** Syncretism: Harmonizing the differing discrete traditions, discovering the underlying unity, and highlighting the overarching Truth.

*The Word of (about and / or attributed to) God*

- Be attuned to the Love of the Lord, whose Light pervades the entire Universe.
- God is omnipresent in all creation and visible everywhere to the spiritually awakened
- The Reality is immanent in the entire creation, but the creation as a whole fails to contain God fully.
- God is Karta Purakh, the Creator-Being. He created the spatial-temporal universe not from some pre-existing physical element, but from His/Her own Self.

*Core Beliefs:* Sikhism began in an effort to reconcile Hinduism and Islam. The principal beliefs of Sikhism are faith and justice. Sikhism advocates the pursuit of salvation through disciplined, personal meditation on the name and the message of God. The essence of Sikh teaching is summed up by Guru Nanak in these words: "Realization of Truth is higher than all else. Higher still is truthful living". Sikh teaching emphasizes the principle of equality of all humans and rejects discrimination on the basis of caste, creed, and gender.

Nanak's gospel was one of unity, becoming one with God. His followers were known as Sikhs (disciples). His vision was a calling that included the message "There is no Muslim and there is no Hindu." Sikhism underscores the universality of God. It states that God is omnipresent and infinite. Sikhs believe that before creation, all that existed was God and His will or order. When God willed, the entire cosmos was created. From these beginnings, God nurtured the human perception of reality.

While a full understanding of God is beyond human beings, Nanak described God as not wholly unknowable. Nanak stressed that God must be seen from "the inward eye" or the "heart" of a human being: devotees must meditate to progress towards enlightenment. Revelation through meditation thus permits the existence of communication between God and human beings.

Nanak also wrote that there are many worlds on which God has created life. The sacred scripture of Sikhism is the Granth, a book of many poems. Although it has many authors, the Sikhs ascribe absolute authority to it. Sikhs begin each day with a recitation from the first two sentences of the Granth: "There is but one God, whose name is True, Creator, devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful. The True One is, was, and also shall be."

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***BAHAI***

*“You should love your neighbor as yourself.  
Lay not on any soul a load that you would not wish to be laid upon you,  
and desire not for anyone the things you would not desire for yourself.”*

— Baha'u'llah (1817-1892)

***Inception:*** 1800s CE) ***Adherents:*** 7 Million

***Country or Region of Origin:*** Iran

***Primary Value Proposition:*** Unity

*The Word of (about and / or attributed to) God*

- All-praise to the unity of God, and all-honor to Him, the sovereign Lord, the incomparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hath brought into being the most refined and subtle elements of His creation, and Who, rescuing His creatures from the abasement of remoteness and the perils of ultimate extinction, hath received them into His kingdom of incorruptible glory. Nothing short of His all-encompassing grace, His all-pervading mercy, could have possibly achieved it.
- How wondrous is the unity of the Living, the Ever-Abiding God--a unity which is exalted above all limitations, that transcendeth the comprehension of all created things. . .
- How lofty hath been His incorruptible Essence, how completely independent of the knowledge of all created things, and how immensely exalted will it remain above the praise of all the inhabitants of the heavens and the earth!
- Whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that Most Great Light....

***Core Beliefs:*** Bahá'í began as a sect of Islam that emphasized a basic unity in all religious truth, and that all the prophets have had a partial message of the one God.

Three core principles establish a basis for Bahá'í teachings and doctrine: the unity of God, the unity of religion, and the unity of humankind. From these postulates stems the belief that God periodically reveals his will through divine messengers, whose purpose is to transform the character of humankind and develop, within those who respond, moral and spiritual qualities. Religion is thus seen as orderly, unified, and progressive from age to age.

Bahá'í notions of progressive religious revelation result in their accepting the validity of most of the world's religions. Religious history is interpreted as a series of dispensations, where each manifestation brings a somewhat broader and more advanced revelation, suited for the time and place in which it was expressed.

***Evolving Treatments and a Discussion Forum are Online at [www.WordsAloft.org](http://www.WordsAloft.org)***

## We Are the True Arbiters of Our Own Destiny

*What lies behind us and what lies ahead of us  
are tiny matters compared to what lives within us.*

— Henry David Thoreau

Among the recurring themes within what was just presented as *Twenty-One Schools of Thought* are Truth, Beauty, and Goodness. Those cultivating spiritual discernment see these qualities as arrayed like glimmering pearls along a drawstring that pulls us into the centermost parts within the loving heart of God. Emanating from the center of all things, they are the most comprehensible parts of Divinity.

Still, there are obvious limitations. Just as Archimedes exhausted iterative reasoning in his attempts to square the circle, any attempt to comprehend an omniscient, omnipotent, and omnipresent Deity through a finite mind invariably results in approximations and partial glimpses. And yet, humanity is not without its influence.

Upon the exercise of creative imagination, primitive man developed language. It has evolved through gestures, signs, cries, imitative sounds, intonation, and accent, to the vocalization reflected by alphabets. Language is human kind's greatest and most serviceable thinking tool. Even with the current emphasis on pattern recognition, and for all the reasons previously articulated, there will always be a need for greater emphasis on linguistic development as it serves to facilitate the expression of evolving thought.

Just as Archimedes and Atanasoff both taught, we must also recognize that language, especially the language of mathematics, trains our thoughts along lines of exacting precision. We hold that the spread of civilization has always waited upon the development of language because growing languages promote civilized thinking.

Depicted here is the Tower of Babel according to one artist's conception. Tradition, and the eleventh chapter of Genesis, teach that the tower was built "so that we may make a name for ourselves." The group that wanted the tower to be a memorial to their racial superiority thought it ought to be a great and imposing structure, insuring the admiration of all future generations. Another



faction wanted the tower designed to commemorate the Dilmun culture. They believed *Bablot* should become a great center of commerce, art, and manufacture. And finally, there was a small contingent holding that the tower should be devoted to worshipping the Father of all.

The groups never were able to reconcile their differences. Their languages clearly reflected a diverse, and seemingly incompatible, set of values. The biblical story describes how God, displeased with the builders' intent, confused their languages and scattered the people. The various factions didn't share each others priorities and values while going their separate ways.

Scholars have, for centuries, been searching for the shared language that was in use before the people went their separate ways. It has been described as a "paradox" that the first evidence of written Sanskrit occurs centuries later than that of the Prakrit languages which are thought to be its linguistic descendants. One scholar, William Jones, originally went to India to work as a Supreme Court Judge in Calcutta. Proficient in many European and Asian languages from an early age, Jones developed a keen interest in the study of Indian culture and civilization. He found an outlet to his enlightened interests in the form of the Asiatic Society of Bengal in Calcutta, which he established in 1784, with the support of his friends and colleagues.

In 1786, while delivering his third lecture, Jones made the following statement which aroused the curiosity of many scholars and finally led to the emergence of comparative linguistics. Noticing the similarities between Sanskrit and the Classical Languages of Europe such as Greek and Latin; he declared:

*"The Sanskrit language, whatever be its antiquity, is of wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could not possibly have been produced by accident; so strong indeed, that no philologer could examine all three, without believing them to have sprung from some common source which, perhaps, no longer exists; there is a similar reason, though not quite so forcible, for supposing that both the Gothick and the Celtick, though blended with a very different idiom, had the same origin with the Sanskrit; and the old Persian might be added to the same family. . ."*

— Jones, Collected Works, Volume III : 34-5.

While the values propositions within our ***Twenty-One Schools of Thought*** are stated in concise terms, it is the conceptual framework behind each tongue that reveals patterns in human thought. These take us full circle to the language of the realm and how it continues to evolve in ways that are commensurate with the spiritual, intellectual, and societal development of humankind.

Each of the religious and philosophical persuasions we've considered give rise to certain questions about how the comparative linguistics points to a proto-language. From Indo-European to Austronesian languages, modern tongues can often map back to a common ancestry and belief system.

In 2025, Gašper Beguš, an Associate Professor of Linguistics with the University of California at Berkley told Discovery Magazine:

*“The proto-language of individual language families is definitely a well established notion. What is in dispute is the question of whether there is a single proto-human language. So far, we have no evidence of that.”*

The ***Twenty-One Schools of Thought*** we have reviewed each reflect a stunning amount of common thought. And, if we were to draw from each of them to encapsulate a Gospel message, we might draw from the languages that were in use before what we call the Christian Era. For example, we have come to believe that one of the three words in a truly compact, meaningful, and unifying statement of the Jesusonian Gospel should be the Sanskrit term ***Namasté***. Recall that Jesus said:

*“The Kingdom of Heaven is within you.”*

— Jesus (Luke 17:21)

It stands to reason that, unless we each live in a universe that is exclusively egocentric, the Kingdom of Heaven Jesus was referring to probably resides in others as well. *Namasté* is one of the few Sanskrit words commonly recognized by non-Hindi speakers. In the word *namasté* there is *sandhi*, or *coalescence*, between the two Sanskrit words *namah* and *te*, meaning “*I bow (reverentially) to you.*” Throughout history, and across cultures, *namasté* has been used with the following meanings:

- *“I honor the Spirit in you which is also in me.”*
- *“I honor the place in you in which the entire Universe dwells.”*
- *“I honor the place in you which is of Love, of Integrity, of Wisdom and of Peace.”*
- *“When you are in that place in you, and I am in that place in me, we are One.”*
- *“I salute the God within you.”*
- *“I greet the God within.”*
- *“That which is of God in me greets that which is of God in you.”*
- *“The Divinity within me perceives and adores the Divinity within you.”*
- *“All that is best and highest in me greets/salutes all that is best and highest in you.”*
- *“The light in me sees the light in you.”*
- *“Your spirit and my spirit are One.”*

Two more words in the compact Gospel presented here are equally meaningful. The Incarnation revealed a technique of Divine parenting. It is the spiritual equivalent of getting on the floor to see things from your child’s perspective.

In this particular use case, “love” is definitely a verb. It is a call to action. One of the oft cited Latin roots for the term is *lubēt*, which literally means to please, to be pleasing, or to be agreeable.

Enthusiasm is another truth pill that will ultimately kill all doubt. This Greek term comes from the adjective *entheos* which is formed from *en* which means *in* or *within*, and *Theos*, the term for “*God*.” Enthusiasm literally means “*having God within*.” Implicit to the statement the kingdom is within is the idea that the King also resides within you. EnTheos has also been interpreted to mean: *within God*. The Apostle Paul clearly and effectively reinforced this concept with the statement: “*In Him we live and move and have our being*.”



A young person endowed with exceptional qualities or abilities is often seen as Spiritually gifted both in terms of the gifts they have personally received and in the way they can use those to bless a greater humanity.

Musical prodigy and contemporary composer Alma Deutscher has pioneered a refreshing musical philosophy: taking sounds representing modern-day “ugliness” (sirens, noise, dissonance) and transforming them into beautiful, melodic classical music. While insisting that beauty is a challenge and a balm, not an outdated ideal, she has demonstrated this in her Siren Sounds Waltz where city noise becomes a charming melody. She believes music shouldn't just mirror the world's harshness but offer beauty, a core belief revealed through her compositions.

In essence, Deutscher uses her compositions to show that even when life presents “ugly” realities, music can serve as a powerful tool to transform them into something beautiful and meaningful. The thought harmonizer that Deutscher enjoys resides within each of us. Our challenge is to become more responsive to this Divine leading.

Living a life illuminated by physical light, intellectual insight, and spirit luminosity stimulates the creative imagination, favors the advancing precision, and supports the highest mission of our language arts including the language of men and angels. It is through the triune complement of higher values that we come to realize the totality of reality — a universe of universes infused with the truth, beauty, and goodness of God.

It is upon the appreciation of these facts and the rock solid triad of enthusiasm, namasté, and love that we grow to understand the Gospel alluded to within each the ***Twenty-One Schools of Thought*** including the ones that had not yet recognized the existence of God.

### ***An Intricate Web of Life***

We know that all life on earth exhibits some form of communication. Within the animal kingdom, from the aggregation pheromones that excite ants to converge on food sources to the hormones that circulate within our own bodies to trigger various functions as part of the endocrine system, such signaling also constitutes language in that it invokes a response.

When one tries to communicate with their pets, the animals will likely pay attention and even show some appreciation on an emotional level. But, what if you could actually chat with your dog or your cat?

The new horizons that have come in to view through everything from stem cells and whale songs to the “*language of men and angels*” are, , , at least as exciting as any study of ant pheromones.

Large language models, as augmented by pattern analysis, will continue to evolve. And, as we try to visualize them, the presentations can become kaleidoscopic. How will we differentiate between actual information and what might be understood, by analogy to radio theory, as a modulated carrier wave? How we go about demodulating or decoding involves an ongoing set of additional challenges.

Consider the oriental languages where a higher or lower pitch at the end of a sentence is an essential consideration. What is now sold as large language models hardly depicts the full range of communications from that which occurs within the cells of plants, through the scent of a child and how it affects the milk of a mother, or to the oversoul of humanity.

As conscious beings, capable of remarkable ingenuity and resilience, we hold the power to influence the trajectory of our world. Most scientists, philosophers, and religionists advocate for mindful living, where every choice is made with consideration of its broader implications. This perspective nurtures a sense of global citizenship, urging individuals and communities to think beyond immediate gains and consider the long-term health of our posterity and our planet. These principles encourage collaborative efforts to solve global problems, emphasizing that collective action is both necessary and achievable when rooted in mutual cooperation, respect, and understanding.

Incorporating these principles into policy-making, education, and personal behavior helps create a culture that values sustainability and ethical responsibility. As we progress along such a clearly defined path, we illuminate the way forward for others, ensuring that our technological and societal advancements are in harmony with the needs of ourselves and our planet, securing a bright and prosperous future for all living beings.

Each of the philosophic and religious traditions previously summarized has certain themes in common. And it’s worth repeating that practitioners in the atheistic ones as well as the ones describing the Nature and Attributes of God are typically concerned with the question put forth at the beginning of this book: “*Is there a God and, if so, what is my relationship with this God?*”

The atheist will, of course, answer “No, and none.” While the person of faith will likely answer “Yes, and the most intimate relationship possible.”

In the latter case, certain normative ideals stem from such an intimate relationship. Although we are at a perceptual disadvantage because of the relentless messaging emanating from a money motivated material world, we can each set-aside time to engage in honest introspection. For some, this will inevitably lead to worshipful and prayerful edification. For those holding on to the **ROPE**, a ***Religion Of Personal Experience***, it has become clear that honing our skills of Spiritual discernment yields an enhanced depth perception. True religion is, after all, both personal and experiential.

During a 1944 talk that C.S. Lewis gave at Mansfield College Chapel in Oxford, he worked to illustrate what we have come to interpret as a sub-spiritual disadvantage in trying to comprehend the Spiritual. Lewis, in a treatment reminiscent of the 1884 story of Flatland, said:

*“If the richer system is to be represented in the poorer at all, this can only be by giving each element in the poorer system more than one meaning. The transposition of the richer into the poorer must, so to speak, be algebraical, not arithmetical. If you are to translate from a language which has a large vocabulary, into a language that has a small vocabulary, then you must be allowed to use several words in more than one sense. If you are to write a language with twenty two vowel sounds in an alphabet with only five vowel characters then you must be allowed to give each of those five characters more than one value. If you are making a piano version of a piece originally scored for an orchestra, then the same piano notes which represent flutes in one passage must also represent violins in another.*

*As the examples show we are all quite familiar with this kind of transposition or adaptation from a richer to a poorer medium. The most familiar example of all is the art of drawing. The problem here is to represent a three-dimensional world on a flat sheet of paper. The solution is perspective, and perspective means that we must give more than one value to a two-dimensional shape. Thus in a drawing of a cube we use an acute angle to represent what is a right angle in the real world. But elsewhere an acute angle on the paper may represent what was already an acute angle in the real world: for example, the point of a spear on the gable of a house. The very same shape which you must draw to give the illusion of a straight road receding from the spectator is also the shape you draw for a dunces’ cap. As with the lines, so with the shading. Your brightest light in the picture is, in literal fact, only plain white paper: and this must do for the sun, or a lake in evening light, or snow, or human flesh.*

*It is clear that in each case what is happening in the lower medium can be understood only if we know the higher medium. The instance where this knowledge is most commonly lacking is the musical one. The piano version means one thing to the musician who knows the original orchestral score and another thing to the man who hears it simply as a piano*

*piece. But the second man would be at an even greater disadvantage if he had never heard any instrument but a piano and even doubted the existence of other instruments. Even more, we understand pictures only because we know and inhabit the three-dimensional world.*

*If we can imagine a creature who perceived only two dimensions and yet could somehow be aware of the lines as he crawled over them on the paper, we shall easily see how impossible it would be for him to understand. At first he might be prepared to accept on authority our assurance that there was a world in three dimensions. But when we pointed to the lines on the paper and tried to explain, say, that “This is a road,” would he not say that the shape which we were asking him to accept as a revelation of our mysterious other world was the very same shape which, on our own showing, elsewhere meant nothing but a triangle. And soon, I think, he would say, “You keep on telling me of this other world and its unimaginable shapes which you call solid. But isn’t it very suspicious that all the shapes which you offer me as images or reflections of the solid ones turn out on inspection to be simply the old two-dimensional shapes of my own world as I have always known it? Is it not obvious that your vaunted other world, so far from being the archetype, is a dream which borrows all its elements from this one?”*

A circumscribed world view lacking depth is also understood by analogy to what Lewis’s imagined two dimensional creature experienced. Developing a true depth of understanding for relevant subject matter is important if we are to avoid being misled. While two-dimensional thinking is the reason bumper-sticker politics resonates with some to yield a certain subjective gratification, true objective satisfaction is usually dependent on a deeper dive while exercising a significant amount of intellectual discipline.

During the 2020 election cycle within the United States, one of many countries with a hybridized economy, a bumper sticker that read “Stop Socialism” was displayed on many cars. And yet, only a few of the people driving those cars know the extent to which that nation’s largest businesses engaged in producing, selling, and delivering merchandise are in the habit of privatizing gains while socializing expenses and losses.

One case in point is how certain companies delivering packages make extensive use of the roads, bridges, airports, and the air traffic control system without making any meaningful contribution to the public treasury through income taxes. The shallow analysis is also what makes it possible for malign actors to succeed in promoting what often amounts to a moral inversion agenda among the unquestioning.

Of course blaming the victims of such systematized deception is unproductive and it hardly fits within the framework of Profitable Intelligence. What does fit within the frames are the stark contrasts, between the self-aggrandizement of inauthentic leaders and the authentic parental affection held by true statesmen. It was best articulated in 1870 by James Freeman Clarke when he said:

*“A politician thinks of the next election. A statesman, of the next generation.”*

### **Foundations Of Compassion And Forgiveness**

Within the *Twenty-One Schools of Thought* previously summarized, each one featured a version of the Golden Rule sometimes referred to as reciprocal benevolence. The Jesusonian version: “Love one another as I have loved you.” included not just an admonition or command, but also a reference standard of an exemplary life. The unified personality of this master teacher, this combination of both human and Divine attributes, pushes the envelope on what AI enthusiasts have long held to be their ultimate goal of human level intelligence or even super-human intelligence.

From a more spiritual perspective forgiveness, as taught by Jesus, is not merely an act of pardoning others but a transformative process that liberates individuals from the shackles of bitterness and resentment.

I would like to highlight one Jesusonian statement about when a man steals your coat. If I may paraphrase, Jesus effectively admonished us to then give him the silk scarf and your favorite hankie for a splash of color. After all, the thief was likely justifying his behavior through a belief that everyone is just in it for themselves. But, in this experience, the self-centered person has at least one glaring and unsettling example of someone acting unselfishly. And, that will be hard to reconcile or ignore.

Returning good for evil is the spiritual equivalent of shock and awe. This principle of forgiveness underpins a cycle of healing, allowing for the rebuilding of relationships and the nurturing of communities where empathy reigns. By embracing these teachings, humanity can transcend divisions, fostering unity and cooperation.

### **Coherent Extrapolated Volition Revisited**

While there will always be sowers of discord, those actively seeking genuine common ground will find plenty within the *Twenty-One Schools of Thought* which are not only the truth *versus* falsehood, beauty *versus* ugliness, and good *versus* evil hinge-pin for this entire treatise, but an example of how CEV consensus may be forged within the domain of values. Consider, for example:

- *Religion enfolds the whole of life, there is no dichotomy between life and religion. - Pardon is final and acknowledged by all: an offense, once forgiven, is never recalled.*  
— **African Traditional**
- *Says the Lord: ‘I dwell within their own souls as a lamp of wisdom. I am the splendor of the splendid and the goodness of the good. - The Eternal Witness to vice and virtue*

*dwells within man's heart. Let us long meditate on the adorable and divine Vivifier; let his spirit fully direct our thoughts. — Hinduism*

- *Thus was the earth created, when it was formed by the Heart of Heaven, the Heart of Earth, as they are called who first made it fruitful, when the sky was in suspense, and the earth was submerged in the water." (Mayan) - Finisher is the Great Spirit who created the universe and everything in it. (Shawnee) — Native American*
- *"God is our Father. Love your brother, for the Lord has said: 'I will love my children freely.' - The Lord is near all who call upon him in sincerity and in truth." — Judaism*
- *"All things come from, and belong to, the One God, all-wise, good, righteous, holy, resplendent, and glorious. This, our God, is the source of all luminosity. - God is farthest from us and at the same time nearest to us in that he dwells within our souls." — Zoroastrianism*
- *"In both the beauties of nature and the virtues of men does the Prince of Heaven seek to reveal himself and to show forth his righteous nature. - Although I am great and supreme, still I have regard for the prayer of the poorest man." — Shinto*
- *"The soul of man may ascend to the highest heaven, there to develop its true spiritual nature, to attain perfection. - Man's greatest victory is the conquest of himself. When man looks to God for forgiveness, and when he makes bold to enjoy such liberty, he is thereby delivered from fear." — Jainism*
- *"Out of a pure heart shall gladness spring forth to the Infinite. - Faith is man's true wealth; it is the endowment of virtue and glory." — Buddhism*
- *"What Heaven appoints is without error. - If there be found any virtue in me, it is the manifestation of Heaven who abides with me." — Confucianism*
- *"How pure and tranquil is the Supreme One and yet how powerful and mighty, how deep and unfathomable! - All good works of true service come from the Supreme. All things depend on the Great Source for life." — Taoism*
- *"Everything that is high, holy, true, and beautiful is like our God. The Most High is the light of heaven and earth. - The Most High is like a loving father and mother; he really loves us, his children on earth." — Cynicism*
- *"Cherish reciprocal benevolence." - This axiom suggests that one's pursuit of pleasure should not be devoid of ethical considerations. — Cyrenaicism*

- The issue of primary importance was ethics, living a good life. "*Virtue is knowledge.*" - If one knows the good, one will always do the good. — **Ethicisim**
- "*The noblest worship is to make yourself as good and as just as you can. - The orator should also represent Greek ideals of freedom, self-control, and virtue.*" — **Rhetoricism**
- "*Only God is simultaneously all that He can be, infinitely real and infinitely perfect.*" - Aristotle identifies the highest good with intellectual virtue; that is, a moral person is one who cultivates certain virtues based on reasoning. — **Aristotelianism**
- Epicureanism emphasizes the pursuit of a pleasant and tranquil life through the cultivation of wisdom, friendship, and moderation. - Epicurus asserted that living wisely and justly, in alignment with the principle of not harming others or being harmed, was essential for achieving this tranquility. — **Epicureanism**
- God is identified with an eternal reason or intelligent designing fire which structures matter in accordance with Its plan. - The school teaches the development of self-control and fortitude as a means of overcoming destructive emotions; the philosophy holds that becoming a clear and unbiased thinker allows one to understand the universal reason (*logos*). — **Stoicism**
- "*We live in God and God dwells in us.*" - "*This is my command; that you love one another, even as I have loved you.*" — **Christianity and Jesusonianism**
- God guides humanity to the right way, "*the holy ways.*" — By promoting a code of conduct based on mutual respect and kindness, Islam encourages followers to pursue harmonious relationships, both within their community and with people of other faiths, reflecting a commitment to universal peace and understanding. — **Islam**
- "*Be attuned to the Love of the Lord, whose Light pervades the entire Universe.*" - "*Realization of Truth is higher than all else. Higher still is truthful living*" — **Sikhism**
- Three core principles establish a basis for Bahá'í teachings and doctrine: the unity of God, the unity of religion, and the unity of humankind. - Religious history is interpreted as a series of dispensations, where each manifestation brings a somewhat broader and more advanced revelation, suited for the time and place in which it was expressed. — **Bahai**

Each of the religious philosophies just mentioned also has a version of the Golden Rule. It may be expressed as a negative injunction or as a positive admonition. In either case, the essence of reciprocal benevolence themes within such statements serves as a beacon of hope, illustrating

how compassionate acts and the readiness to forgive can light the path toward a future filled with understanding and goodwill. These teachings combined, urge us to build a world where love is the guiding force, steering our collective journey toward a harmonious coexistence rich with light and life. By integrating these ideals into our daily lives, we can foster a greater awareness of the impact our actions have on future generations.

Conditions on our strife-torn world are not going to get better as long as two-dimensional thinking, like that of the character C. S. Lewis described, is at the commanding heights and controlling the decision process within nation states. In the twentieth chapter of his Book of Revelations, the Apostle John told us about an Angel descending into the pit and binding the dragon that was the symbol for evil. When he later wrote that “the dragon must be loosed awhile,” most readers thought “What the . . . ?”

When one pauses to consider how the first definition of *faith* is loyalty, the illustration begins to make sense. After all, a fully informed and deliberate choice is not something we can make independent of time. God is not engaged corraling uncommitted people into his camp through reckless fear tactics, Nor is he engaged in an affinity marketing campaign where the “*loyal customer*” card in your wallet is not going to persuade you to buy from one grocery store if the one across the street is offering the same item for less.

God only wants that loyalty which is genuine and the kind of faithfulness that is fully informed, whole hearted, and sophistry proof. That is also how we can differentiate between true leaders and the pretenders that hold a wet finger to a political wind to determine which way it’s blowing. Observing which way people are marching and then running to get to the front of the line is one way to feign leadership. Coercing people to get behind an inauthentic head of state is another.

This world’s clubs of self-righteous exclusivity have no interest in building a world of Light and Life. And, any pseudo-religious hucksterism that belittles dignity, diversity, empathy, equity, and inclusion must eventually give way to a culture of benevolence that actively advances a science, philosophy, and religion commensurate with the spiritual, intellectual, and societal development of our greater humanity. This begins with a recognition that there is a significant contrast between the Luciferian and Jesusonian world views of our fellow earth dwellers.

Empathy, as just one component of sentience, is the ability to understand and share the feelings of others. It serves as a bridge connecting very different individuals and communities, fostering a sense of unity in diversity. As we navigate the complexities of our shared existence on this planet, awakening a new benevolence becomes essential for steering our future toward light and life.

Cultivating such benevolence in global relations requires a profound shift in how nations interact with one another, emphasizing cooperation, empathy, and mutual respect. As humanity enjoys unprecedented technological and scientific advancements, there is an opportunity to leverage these innovations for the common good. Cultivating benevolence goes beyond political

agreements; it requires a cultural transformation. Edification and education play a vital role in shaping perspectives and fostering understanding.

### ***Embracing Responsibility And Choice***

In the complex tapestry of our world, we possess the unparalleled power to shape the future through our choices and actions. As stewards of this planet, we must understand that our actions transcend the individual; they encompass the global community and the generations yet unborn.

When our respective worldviews are conditioned by our interconnectedness, and an understanding that personal progress is intricately linked to collective well-being, we thrive. By cultivating a mindset that prioritizes empathy, innovation, and sustainability, we lay the foundation for a future illuminated by wisdom and compassion.

We must first and foremost recognize the interconnectedness of our global community and the shared challenges we face. As we step forward, the emphasis should be on fostering innovation and inclusivity, drawing from diverse perspectives to address complex issues. The foundation of this brighter future is laid through an understanding that is replete, empowering individuals with the knowledge and skills necessary to participate actively and responsibly in shaping their societies.

By investing in truly edifying educational programs, we unlock powerful motivations and the potential of future generations to drive change while adopting sustainable practices that safeguard humanity as well as our shared planet. Understanding the relevant facts, meanings, and values is essential for this endeavor.

As I was writing the closing parts of this chapter, I was reminded of a Ray Bradbury short story titled The Toynbee Convector. And, without ruining the story for those that are actively curious, I just want to share my impressions about just how prophetic Bradbury truly was and how the stunning creativity he infused throughout that particular short story influenced this project and many more for others I'm sure.

A collaborative spirit must guide our efforts, encouraging partnerships that transcend borders, real and imagined, while prioritizing the collective well-being of humanity. In this pursuit, it is vital to address inequalities that persist, ensuring equitable access to resources and opportunities. Policies should be crafted to uplift marginalized communities, giving them a voice in the global dialogue and a stake in shaping our shared destiny.

An era, when our world will be fully and finally settled in Light and Life, may occur thousands of years in the future. But if we are ever to enjoy peace on earth and good will towards all we must act now in deliberative due-diligence. As we envision the brightest possible future, the prospect of a world unshackled from the persistent chains of conflict emerges vividly in our imagination. It is a world where human ingenuity and empathy have triumphed over division, a place where collaboration and mutual respect form the bedrock of society. In this chosen future,

global communities transcend borders through a shared commitment to sustainable growth and wellbeing.

Advanced technologies are no longer instruments of division but catalysts for unity, providing equitable access to resources, education, and opportunity for all. This world then sees diversity as a source of strength and creativity; cultures blend and enrich one another, fostering a global environment of understanding and acceptance.

By harmonizing these strategies, we can illuminate a path toward a future where economic, environmental, and social pillars are aligned for the prosperity and vitality of our entire planet.

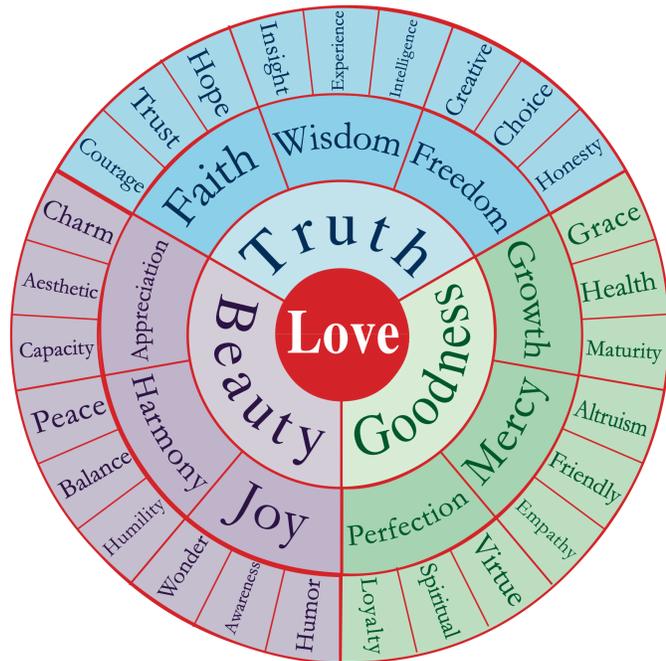
## INTRODUCTION: TRUTH CENTERED MODELING

*Nature has planted in our minds an insatiable longing to see the truth.*

— Marcus Tullius Cicero

The primary components, pointing to an ever expanding truth are fact, meaning, and value. Accordingly Truth-Centered Modeling (TCM) in AI is a concept that emphasizes such integration together with accuracy, transparency, and ethical alignment in the development of Artificial Intelligence systems. This approach is grounded in the belief that for AI to be truly beneficial and trustworthy, it must not only perform tasks effectively but also serve the common good in spiritually profitable ways, respect human values, provide clear explanations for its decisions, and counteract malignant biases.

**At the core of Truth-Centered Modeling** is the recognition that facts must, in addition to being meticulously curated, also be augmented and contextualized in light of higher meanings and values, to reflect true and diverse perspectives. This not only requires ongoing vigilance to identify and rectify any inaccuracies in the datasets, but they must also be complemented in holistic ways that are clear and concise, whether such processes are used within inference routines or for training and optimizing other AI procedures.



The Essential Positive Qualities Chart by James Preston Downs

Transparency with respect to AI routines is essential. By fostering an environment where models can be easily understood and their decision-making processes are clear, developers and users alike can ensure accountability and trust. A crucial aspect of truth-centered modeling is ethical alignment. This involves augmenting intentional biases and diminishing unintentional ones. Deliberately embedding moral and societal considerations into a Modular Standard Reference Model for AI Systems will ensure that they contribute positively to societal evolution while always respecting fundamental human rights.

The *Twenty-One Schools of Thought* profiled in this book are largely in agreement with respect to a preference for truth over falsehood, beauty over the grotesque, and good over evil.

By embracing these principles, Truth-Centered Modeling, and the search for Profitable Intelligence, we can create AI systems that are not only reliable and effective but also enhance human well-being. Such an approach ultimately seeks to align the capabilities of AI with the broader objective of promoting a *Coherent Extrapolated Volition (CEV)* such as that reflected in the recurring themes of truth, beauty, and goodness in an increasingly complex world. This has the potential to exert a civilizing influence, to help us identify and reject any sophistries that would inadvertently or intentionally promote a moral inversion, and instead cultivate an Appreciation for the Enduring Value of Individual Advancement (AEVIA).

The primary objective is to move the planet well away from any devolution or reversion while intentionally advancing a unified, flourishing humankind into an eventual era of Light and Life.



**The Importance of Transparency**

Model transparency is a fundamental imperative for ensuring buy-in as well as the reliability of Artificial Intelligence systems. As AI becomes more integrated into various aspects of society—from healthcare to finance to autonomous systems—the stakes for harmful biases in the models are exceedingly high.

To build trust, stakeholders, including developers, users, scientists, philosophers, religionists, sociologists, ethicists, and regulators, must understand how the full complement of AI routines arrive at their decisions.

Transparency involves making the internal mechanisms of AI algorithms understandable and observable. Without insights into how inference engines process data and generate outcomes, there is a risk of perpetuating erroneous decision-making that can harm individuals and groups.

**Climbing the Decision Tree**

Transparency fosters accountability. When AI operations are clearly documented and accessible, it becomes easier to identify and rectify mistakes or retrogressive biases making recursive improvement possible. This is paramount in scenarios where AI systems make influential decisions that impact people's lives. Transparent models enable stakeholders to engage in informed discourse about the fairness, ethics, and potential societal impacts of AI systems. This, in turn, supports refinement and innovation, as open scrutiny can lead to the discovery of previously unidentified problems and the development of more robust solutions.

A model featuring fully disclosed structures and processes may serve as a Reference Crystal for reliable AI, promoting a faceted approach to values loading that respects a societal preference for Positive Qualities, and enhances public trust in such innovations. Creating ethically grounded models that are human readable, from which machine readable code may be derived, is the moral and technical challenge of our day.

For human use Truth Crystals are a comprehensible key, allowing a wide array of stakeholders to understand, influence, and trust AI systems. Clear documentation and open communication about the capabilities and limitations of AI technologies are essential. As AI continues to evolve, ongoing oversight will also be necessary to address unanticipated ethical challenges that may arise.

This approach will win over the consumer just to the extent it fosters trust and ensures that AI serves as a tool for enhancing, rather than compromising, human dignity and rights.

In the context of societal evolution, there is a big difference between the Moral Rules (MR) within various interpretations of something like Sharia Law and those of the various women's movements within Europe. A *Coherent Extrapolated Volition (CEV)* may indeed be difficult to build. That is why the treatments on *Twenty-One Schools of Thought* are included in this presentation of Profitable Intelligence. It is precisely because they represent diverse cultures that share many of the most agreed upon values, even among those who characterize themselves as non-religious.

Ultimately, moral responsibility in AI development demands a balance between innovation and caution, ensuring that technological advances contribute positively to society and uphold fundamental human values. A *Coherent Extrapolated Volition (CEV)* may, in the long run, serve to forge at least some amount of consensus on updated sets and subsets of *Moral Rules (MR)*.

**Corporate Personhood**

The concept of corporate personhood must stem from the original meaning of the term *corporation*:

***“People associating for a common purpose and acting corporately.”***

Today, in countries where capitol stock is publicly traded, the prevailing forms of corporate governance are largely derived from the narrow interests of the ***Investor Rights Movement***. The voices of employees as well as those of individual citizens and the communities in which certain corporations operate have, on many occasions, been drowned out.

Those wielding wildly disproportionate power while operating in accordance with the belief that money is speech, have also narrowed the definition of *fiduciary duty* to exclude other parties investing various combinations of time, talent, and treasure in the interest of a “common purpose.” In 1997 within the United States, The Business Roundtable developed principles of corporate governance that drew from the Milton Friedman view that CEOs should run their companies with only their shareholders’ interests in mind.

Then, in 2019, the Roundtable issued a new statement. That press release described a new initiative to balance the interests of all stakeholders. The statement, still featured on the group’s website at the time of this writing, read in part:

*While each of our individual companies serves its own corporate purpose, we share a fundamental commitment to all of our stakeholders. We commit to:*

- *Delivering value to our customers. We will further the tradition of American companies leading the way in meeting or exceeding customer expectations.*
- *Investing in our employees. This starts with compensating them fairly and providing important benefits. It also includes supporting them through training and education that help develop new skills for a rapidly changing world. We foster diversity and inclusion, dignity and respect.*
- *Dealing fairly and ethically with our suppliers. We are dedicated to serving as good partners to the other companies, large and small, that help us meet our missions.*
- *Supporting the communities in which we work. We respect the people in our communities and protect the environment by embracing sustainable practices across our businesses.*
- *Generating long-term value for shareholders, who provide the capital that allows companies to invest, grow and innovate. We are committed to transparency and effective engagement with shareholders.*

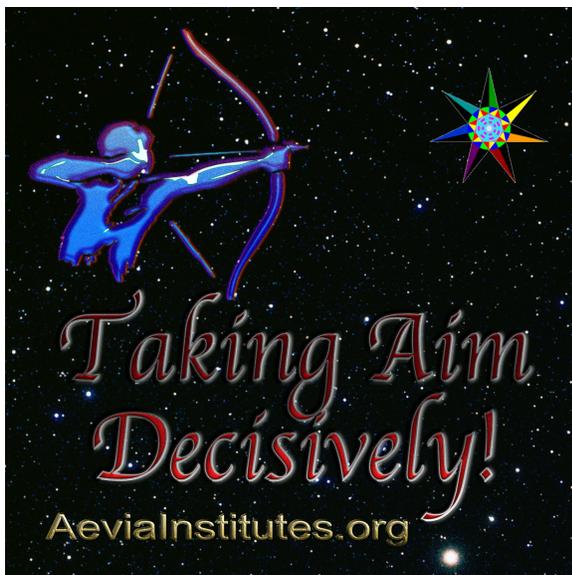
*Each of our stakeholders is essential. We commit to deliver value to all of them, for the future success of our companies, our communities and our country.*

While this Roundtable statement on its face signaled a return to a more authentic form of corporate governance, in light of all the full time employees still seeking public assistance for rent, heating, nutrition, and other kinds of help; in addition to all the dark money sophistries that distort the American electoral process, one might question the sincerity of the Business Roundtable membership. Still, as it is with the U.S. Constitution's Preamble, such aspirational statements have been made by people some of whom are not sincere. *It is time to call their bluff.*

***AI Stakeholders: The More the Merrier***

Engaging a wide array of stakeholders in the AI development process is crucial to the long term success, reliability, and ultimate adoption of AI systems. Stakeholders, including developers, users, policymakers, ethicists, and others bring diverse perspectives and expertise that are essential in fostering AI technologies that will be trustworthy and aligned with societal values.

By involving such a diverse group of stakeholders from the onset, AI projects can benefit from a richer understanding of user needs, ethical considerations, and potential biases that could affect both the system's viability and a great humanity's future.



Ascension University's Management Podcast

Collaboration between technical teams and domain-specific experts allows for the creation of AI models that not only perform well technically but also address real-world challenges. For instance, healthcare applications benefit from the insights of advocates and medical professionals while ensuring that algorithms prioritize patient safety and ethical standards. Furthermore, engaging legal experts while policymakers help navigate the complex regulatory landscapes, ensures compliance as they may also promote public trust.

Transparent communication with stakeholders creates an environment where concerns can be addressed early, reducing the risk of deploying systems that might cause harm or fail to meet user expectations. Ultimately, stakeholder

engagement is about building partnerships that drive the responsible evolution of AI, ensuring these powerful tools serve humanity effectively and ethically.

## **THE VIRTUOUS CYCLE IN AI**

Incorporating continuous improvement mechanisms into AI involves establishing a feedback loop where systems learn from their procedural mistakes, adapt to new data, and refine their outputs. Achieving this requires a systematic approach that not only recognizes the presence of errors, but is also informed by what actually constitutes error, while actively seeking ways to correct each and every one. Continuous improvement begins with the assimilation of high-quality, data, ensuring that models are trained on a broad spectrum of factual, meaningful, and valuable scenarios that reflect real-world complexities.

As these systems are deployed, they need to be monitored closely, with performance metrics tracked over time to identify fluctuations in effectiveness. When deviations or inefficiencies are detected, negative feedback should trigger a reassessment of the models, highlighting areas that require retraining or adjustment. This ongoing refinement process relies on effective data governance, ensuring that any new data introduced into the system is relevant, accurate, and devoid of undesirable bias. Human consensus and oversight play a pivotal role in this cycle, as it is crucial for interpreting anomalies and contextualizing model outputs.

Implementing mechanisms for user feedback can tremendously enhance the improvement process. Introducing modular updates and iterative testing helps accommodate new patterns and emerging trends. By prioritizing continuous learning, AI systems can remain reliable, resilient, and eventually aligned with Truth-Centered Modeling principles. This ensures that AI systems evolve dynamically.

### **Directions For Truth-Centered AI Models**

As AI continues to permeate various facets of daily life and critical sectors such as healthcare, finance, customer service, media, public policy, and law, the emphasis on grounding these systems in truth is paramount. Future directions will likely focus on benevolence biasing that enhances transparency and interpretability, ensuring that AI systems provide not only accurate but also comprehensible outputs to human users.

Just how these systems will differentiate between user feedback that is based on their objective satisfaction versus their subjective gratification will be an ongoing challenge for AI systems developers just as it has been for mass media outlets. Getting it right can foster greater trust while deemphasizing an otherwise wack-a-mole regulatory approach and reducing the black box concern, allowing users to fully comprehend and appreciate AI decision-making processes.

Moreover, investing in robust datasets that include diverse perspectives and insuring they are reality centered is another imperative. These datasets will help mitigate unwanted biases, hallucinations, and inaccuracies that currently plague many AI systems, thereby leading to more equitable solutions. Collaboration between interdisciplinary teams, involving ethicists,

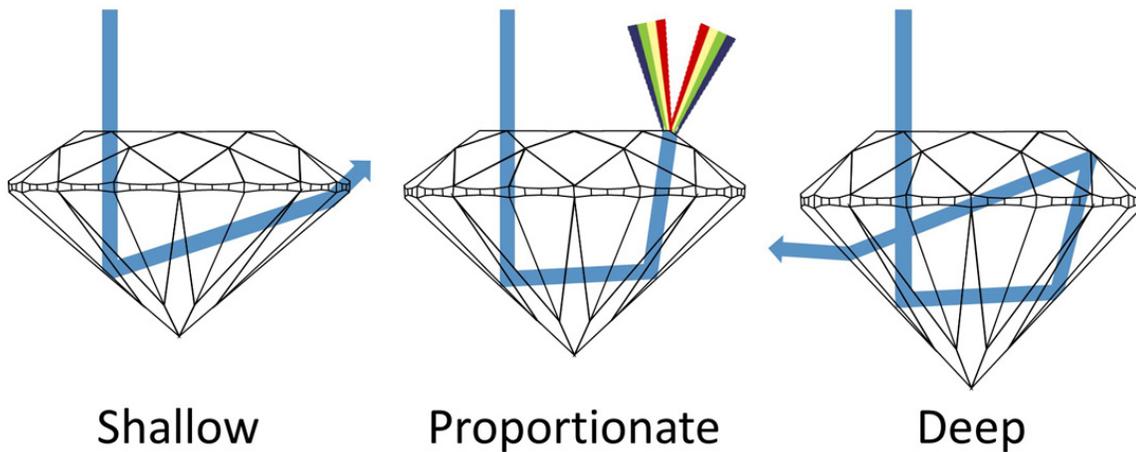
technologists, and other domain experts, is key to developing frameworks that consistently uphold truthfulness as a foundational principle.

## GEMS OF TRUTH — REFLECT AND REFRACT

*“No men can act with effect who do not act in concert; no men can act in concert who do not act with confidence; no men can act with confidence who are not bound together with common opinions, common affections, and common interests.”*

— Edmond Burke

At certain points along a critical path, while we are working to help our world somehow rise above its present condition, we can just barely discern incremental progress towards an era of Light and Life. Occasionally, we will stumble upon fascinating little gems of truth that inspire us. Such inspiration helps us to develop a greater depth of understanding for what is yet to be, together with a deeper appreciation for exciting new vistas that were previously unseen. When our metaphorical diamonds in the rough are precision cut, they can appear to take on new meaning. And, when these little truth crystals are thought about in ways that promote an affinity for verifiable truth, while also serving to enhance our appreciation for true beauty and authentic goodness, our perfection hunger also increases.



Building a Benevolence Engine that exerts a positive influence on the evolution of Artificial Intelligence while also inspiring our progress towards an era of light and life, is a primary consideration in light of our service motivation. We sometimes think of our modeling by analogy to a crystal radio that could direct and harmonize our thoughts in ways that result in higher levels

of *attunement* to the greater cosmos. It might also be thought of as one of the many devices that aid us in achieving concert pitch.

Consider the architecture of a crystalline 3d model that would put the Essential Positive Qualities (EPO) at the most prominent horizontal plane or girdle of our metaphorical diamond. The Love at the center of the two dimensional chart could effectively and graphically appear at the center for a top-view of the diamond's table. The love would also appear at the center of the girdle by means of selective transparency, while some multiple of qualities are depicted on the periphery along the outer edges of the girdle. And finally, the love would also be depicted at the culet (*Latin for bottom*) appearing at the base of the pavilion and underscoring the fact that Love is at the axis of our metaphoric crystal just as it is at the center of all creation.

With this graphic model in mind, programmers could also make effective use of certain ultra lean programming techniques pioneered by the late Troy Bishop through his Exemplar and Metrics file strategy to flash vector to any point of interest within any inspirational or instructional text. These programming strategies were originally leveraged in ways that make One Revelatory Compendium; (*a challenging collection of papers that integrate science, philosophy, and religion*) making it more accessible and understandable. This architectural schema could inform an Artificial Intelligence client in meaningful ways that have the quality of coherence, the effect of instruction, and the value of edification.

Our success, through efforts to build ethically and morally grounded reference models for use by all who practice within the Artificial Intelligence space, will depend upon the fervency of those willing to devote time, talent, and treasure to help crystallize certain concepts will serve as a constant reminder that a prismatic view of the cosmos is available for those enjoying the power of discernment as they craft devices that have clear utility and while we labor to move civilization onward and upward. The Positive Qualities Chart serves as a two dimensional representation of the faceted approach to understanding the mathematical uniformity required to build the reference models we require.

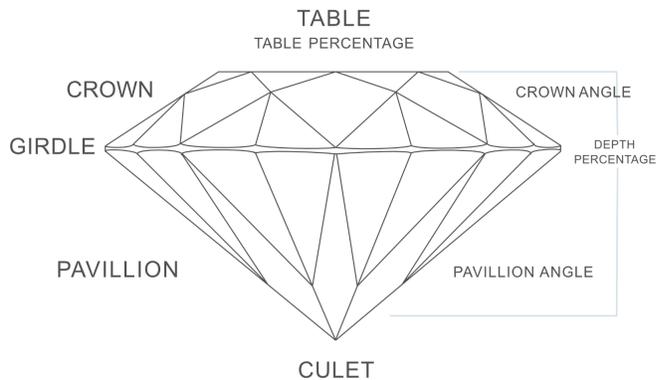
***Jim Downs, the creator of the Positive Qualities Chart, has calculated the qualities derived from Truth, Beauty, and Goodness equals about 1,200.***

Most diamonds are cut in ways that yield a combination of three point and four point facets. When we consider the two dimensional chart or the three dimensional representation of a cut diamond in light of the conceptual frameworks that must be adapted or mapped, we face certain unique challenges.

Of course the mathematical world described by Atanasoff in our treatment on the Language of Practical Science, is complex. But it also possesses a certain symmetry that we can leverage to make otherwise complex concepts more graspable.

Mathematical uniformity has certain advantages. As we consider the relationships of things that seem to aggregate in groups of three and four, there is a big, big collection of conceptual elements that have a familiar ring.

***Typical triadic and quadratic associations include triplets like thought, word, and deed as well as quaternary concepts like North, South, East, and West.***



A Typical Cut Diamond

A cut diamond is clearly faceted. And the way it was cut in our graphic is typical. As you can see, some of the facets have three sides and others have four. And even though any triune association has just three component parts, there are always seven potential presentations.

This sevenfold potential is built from each of the three acting individually, any two acting together, and all three acting together. This is how the personalities represented by the Christian Trinity and the Hindu Trimurti are often depicted as having great associative potential.

## Trinities — Triunities — Trioddities

### **Trinities (Personal) Examples**

Mother — Father — Child

Coordinate Deity Manifestation — Relationship Dynamics (Sevenfold)

Nuclear Family Characteristics: Universal Father — Creator Son — Infinite Spirit

Creative Function: Brahman as Creator — Vishnu as Preserver — Shiva as Destructor

### **Triunities (Functional) Examples**

Associations functional rather than corporative

Truth — Beauty — Goodness

namah-té — lubēt — en-Theos

Fact — Meaning — Value

Force — Energy — Power

Thought — Word — Deed

Conception, Expression, Action

Words Phrases Clauses

Noun — Verb — Adjective

Noun: Person — Place — Thing

Verb: Be — Have — Do

Adjective: Positive — Comparative — Superlative

Veni — Vidi — Vici (I came, I saw, I conquered)

Goods — Information — Capital (Flows of Commerce)

Physical Light — Intellectual Insight — Spirit Luminosity (Sources of Enlightenment)

**Trioddities (Elemental)**

Three related, but not obviously unified elements often suggest a unique and triadic structure, perception or experience — It may be through the interplay of cognitive, emotional, and behavioral factors — Or, enhancing memory retention by creating a memorable triad of information.

*The quadratic relationships could involve any one, any two, any three, or all four elements.*

**Quadratic Associations**

Body — Mind — Soul — Spirit

Eros — Storge — Philia — Agape

Attention — Affection — Appreciation — Acceptance

Food — Water — Air — Shelter

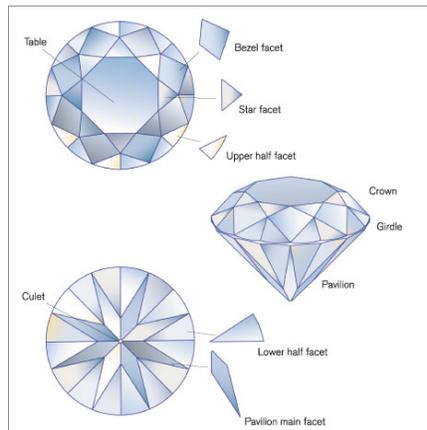
Proteins — Carbohydrates — Lipids — Nucleic Acids

Commitment — Trust — Respect — Communication

Earth — Air — Fire — Water

North — South — East — West

Taming of Fire - Private Property - Enslavement of Captives - Domestication of Anim



*Star / Diamond = Human Readable  
Unified Modeling Language = Quasi  
Binary Code = Machine Readable*

*The **Truth Centered Modeling** Development Effort will be a  
Highly Collaborative, Fully Transparent, and Open Sourced*

*These elements for consideration are presented to inform future development teams. Fixing the format of any Reference Crystal should be a collaborative effort by a **Truth Centered Modeling** working group.*

# TAKE THE HELM!

*Sail o. Sail on — O mighty Ship of State!  
To the Shores of Need — Past the Reefs of Greed — Through the Squalls of Hate  
Sail on. Sail on. Sail on. Sail on.*

— Leonard Cohen

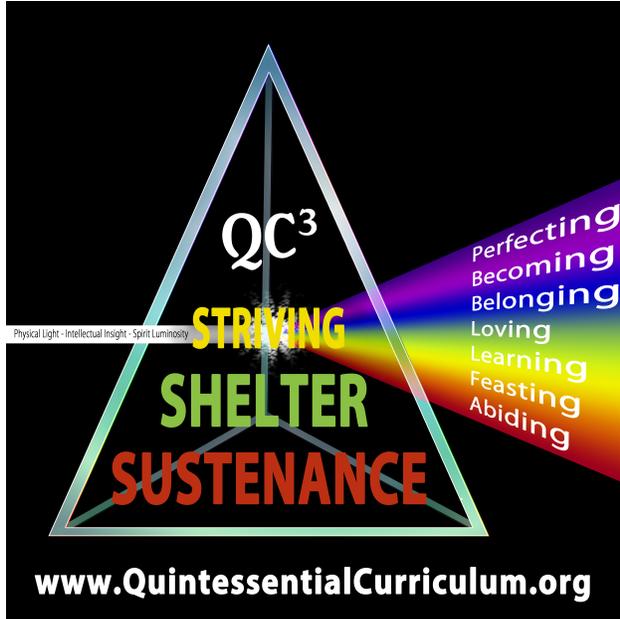
Ever since government of, by, and for the people was first conceived by the people of earth, malign actors have exerted a corrosive influence on the democracy underpinnings of the world’s constitutional republics. Even after John Duns Scotus coined the phrase “*consent of the governed*” in the thirteenth century, we have known that wherever self-determination was either sold as an ideal or held to be of value, an actual informed consent to the way governments operate could be undermined by integrity challenged individuals shading the truth while also occupying positions of honor and trust.

Although Thomas Jefferson further embellished the Duns Scotus phrasing with the line “Governments are instituted among Men, deriving their just powers from the consent of the governed . . .” the Discovery Doctrine worldview of Jefferson’s time held that indigenous persons were sub-human and his generation of white male landowners believed they were fully justified as they worked to enslave others and reduce them to perpetual servitude.

Making structural changes such as those designed to support the process of forming a more perfect union is a necessary part of evolutionary progress. The uninformed or misinformed consent of the governed has produced unrepresentative governments.

It is certainly not lost on us how dark money in polity and politics is intended to mislead those who believe governments must derive their just authority by the truly informed consent of the governed. And, while we know what deceptive practices look like, our over-taxed and Gish-galloped journalists unwittingly mask them as the siloed media ecosystem facilitates shadow government.

Because we’re aware of the many sophistries that have taken hold, within so-called democratic republics around the world, one cannot over-stress the importance of the subject matter covered in this little book.



Only by keeping humanity’s hierarchy of needs in mind, can we advance towards a brighter and more welcoming future.

## Practical Striving and The Livelihood

*Labor is prior to, and independent of, capital.*

*Capital is only the fruit of labor, and could never have existed if labor had not first existed.*

*Labor is the superior of capital, and deserves much the higher consideration.*

— Abraham Lincoln

Frederick Herzberg developed the two factor theory in his 1959 book The Motivation to Work. He did not confuse incentivization with motivation. Even so, many consultants and schools of management do. Schools often teach that central to the process of incentivizing someone is to employ a combination of positive and negative KITA or a Kick In The Ass. The tactic is taught using the image of a donkey together with a carrot and stick.



The limitations are obvious. Not only are people not donkeys but, when the animal takes a bite of the carrot, management has less carrot and the animal's appetite is diminished. Also, the act of whacking the donkey's hind parts with a stick not only requires the expenditure of energy, the animal also develops callouses back there. Human workers can become calloused in other ways. No one wants to be stewing in hormones of stress and this has a direct bearing on worker retention, the cost of healthcare, and the employee's willingness to contribute more through discretionary effort.

Supervisors that choose to be herders of a disenfranchised and coerced workforce will always be outclassed and outmoded by authentic leaders of people who are enthusiastically willing. In essence, *incentivization* involves external penalties or token rewards to encourage specific behaviors, while *motivation* is the internal drive to act. What is often referred to as the dignity of work involves instilling, maintaining, and supporting a sense of purpose and personal worth. Including employees in the decision processes and giving them a sense of being heard is a great way to give valued and respected employees a sense of ownership.

Authentically good corporate citizens have demonstrated the best way to give employees more than a sense of ownership is to give them actual ownership. And this is also the key to developing a form of corporate governance that is far more compatible with authentic democracy.

### **Defining a New Corporate Vehicle**

Employee Owned Benefit Corporations (EOBCs) are, by design truly of, by, and for the people. An EOBC is the best example of shared prosperity, one in which employees and that company's retirees hold a supermajority interest of at least two-thirds, thus limiting the holdings and influence of outside investors to a maximum of one third. An EOBC also has a clearly articulated public purpose to which it dedicates a substantial portion of its profits. Such an organization is less likely to exert a distorting influence upon any of our planet's constitutionally grounded democratic republics and far more likely to act in the greater interest of the community. When such a corporation takes a stance, on matters of public policy, it is inclined to reflect the preference of its employees, retirees, patrons and neighbors.

Employees are seen as the heart and soul of a company because they are the ones that usually pour heart and soul into it. When they don't, it is usually because they are not respected as stakeholders. Employees generally don't have the option of participating in buy low / sell high equity scenarios, of demanding dividends during trying times, of selling off real estate assets to one's own hedge fund, or of dumping huge blocks of capital stock just before hollowing out a company and putting it on the rocks.

Career employees with an ownership stake are instead focused upon the long-term viability of the enterprise. They are truly vested. Rather than sustaining the last gasp of an outmoded business model, they typically want to position the company for the next big thing. Theirs is like a high fidelity marriage relationship; for richer or poorer, in sickness and in health. By contrast, investors with no enduring affinity for the company can pull up stakes, as with shallow set tent pegs, at the first sign of difficulty. They are typically not vested for the long term. To the extent an employee owned business operates to advance a public benefit, it is less likely to be taken over and reverted by an investor group that is exclusively profit, as in money, motivated.

Now it's one thing to pontificate about a new form of corporate governance and quite another to actually build a new type of corporation. The text that follows is excerpted from the proposed charter for this initiative's fledgling EOBC. It is offered here, not to be copied, but to serve as an example of just how such a corporation may be architected.

**3 Benevolence Purposes.** The primary beneficial and specific purposes of the Corporation include **(a.) promoting a positive effect** and proactively reducing negative effects while operating for the benefit of all stakeholders — volunteers, customers, employees, partners, suppliers, shareholders, and neighboring communities up to and including the whole of a great humanity. The Corporation's specific public benefits shall also include, without limitation, effects brought about through the **(b.) development, production, and sharing of truth centered open source reference models**. The models are designed to inform the Corporation's edification and education initiatives, as well as for use within the training programs and inference engines that are at the core of Artificial Intelligence (AI) systems development worldwide. The modeling initiative shall prioritize the reduction of negative guidance or outcomes while simultaneously promoting positive qualities and ethically grounded results. The Corporation shall produce **(c.) media assets for use, free of charge, by any and all who are engaged in educational endeavors** including students, peers, parents, mentors, lecturers, professors, teachers, trainers, tutors, preachers, coaches,

curriculum designers, and educational institutions. The Corporation shall, in furtherance and support of these three primary public benefit endeavors, engage in scientific and engineering research and development, seek out and reveal philosophical common ground, while simultaneously cultivating and encouraging the religious contemplation of shared values. The production of instructional materials and inspirational overviews for each field of human endeavor is intended to promote enthusiasm for learning, block-chained knowledge banking that is conditioned by experience, meaningful discussions, and situational awareness in order to advance the highest and best interests of a great humanity.

**4 Advancing and Protecting the Benevolence Purposes.** In furtherance and maintenance of its defined public benefits, the Corporation shall, first and foremost, honor the etymology of the term *corporation* as it was originally understood to mean: *People associating for a common purpose and acting corporately*. In order to advance the common purpose while operating in a responsible and sustainable manner, the Corporation shall in all practical ways, take into account the insights of any and all associates actively contributing any combination of time, talent, and treasure that has the effect or intent of advancing the company towards fulfillment of its stated public benefit objectives. The Corporation shall set aside ten percent of the net profits from its commercial activities to be used exclusively for the advancement of the company's Benevolence Purposes. To protect the Corporation's legal status as a PBC as well as its focus upon stated priorities, the Employees and Volunteers as complementary Workers within the Corporation shall, as separately defined groups with different vesting schedules, each hold a thirty-six percent ownership stake in perpetuity for a combined total and supermajority ownership interest totaling not less than seventy-two percent in the form of common stock with voting rights. No individual Worker may hold or control the voting rights for more than one percent of the Corporation's common stock. The Board of Directors shall develop communication channels that serve to inform the consent of the governed Workers and a formula to insure that stock featuring voting rights, while held in trust within the Worker's Options Pool, may be fairly leveraged to give the Workers their full seventy-two percent representation for all shareholder votes.

The remaining twenty-eight percent of the common stock shall, as the Board of Directors deems timely and appropriate, be sold to outside investors or publicly traded with the caveat that no individual investor or investor group shall hold, or control the voting rights for, more than one percent of the common stock. Upon separation, retirement or death, the stock earned by wholly or partially vested Employees and Volunteers shall be converted to preferred stock that does not include voting rights, although it will pay prioritized dividends. Such non-voting shares may also be sold on the open market or conveyed to heirs, beneficiaries, trustees, and others without restriction.

**5 Personal Initiative and Vesting Schedules.** The rate at which Volunteers and Employees shall be fully vested in their ownership stake within the Corporation shall be differentiated for those who donate their time and talent as compared and contrasted with those who are monetarily compensated for their time and talent. In addition, and to encourage the process of progressive evolution, the Corporation shall develop vesting schedules along other entrepreneurial and intrapreneurial lines. These special vesting schedules will be developed in light of the different types of entrepreneurial and intrapreneurial endeavor while also conditioned by the complementary skills of:

- a. The Innovator: Focuses on generating fresh ideas and pushing the boundaries of current offerings.
- b. The Implementer: Crucial for transforming these ideas into tangible outcomes.
- c. The Advocate: Promotes these innovative projects and secures the necessary support from the Workers and the Board of Directors.

In a country such as the United States, that fought a revolutionary war to throw off the repressive power of “foreign potentates,” it seems odd that the political influence of corporations controlled by outside investors is the rule rather than the exception. The Supreme Court of the United States, in its series of cases steadily advancing “corporate personhood,” consistently failed to differentiate between employee owned corporations and those controlled by outside, investors.

The employee owned corporation is the most authentic corporation. Such a company typically embraces benevolence as strategy. It invests in its employees and the community. It seeks complementary and healthy relationships between employees, suppliers, customers, competitors, and a limited percentage of outside investors. It supports individual, societal, and climate health as the means to create economic health. It also has the greatest potential for winning the sustained preferences of thoughtful consumers.

EOBCs incentivize employee participation for the decision making process within the enterprise as well as the host country. Benefit corporations build consensus from within for any stated public purpose. They place emphasis on employee satisfaction and retention. They engage in fair trade while building small business partnerships. They bear their own costs while contributing to the public treasury. And, they respect the sanctity of elections providing time-off to vote.

Inauthentic corporations often privatize gains while socializing expenses and losses thus cheating the public treasury. Some use the roads, bridges, airports, and air traffic control system while paying almost nothing in income taxes. Others use Rights-of-Way even though they were originally intended for common carriers while the companies no longer operate as such.

They may pay wages so low, for full-time employment, they make public charges of their employees, forcing them to seek heating, rent and nutrition assistance at taxpayer expense. If we are to expose the incoherence of those who believe increasing the minimum wage is a job killer, it will be by questioning how paying a CEO one thousand times an entry level employee’s wage is not a job killer.

In those corporations controlled by foreign potentates the employees get lip service while often coming up empty with robot-like quotas, hollowed out benefit packages, and poverty wages. The general public never agreed to pick up the slack for poorly managed companies. In our view, the policy influence of such inauthentic corporations should be seriously diminished, while that of authentic employee run corporations is intentionally augmented.

When a retailer offers deep discounts to customers and high dividends to investors, it is not a gift from management. It is usually provided at the sufferance of those front line employees receiving poverty wages for their work. In this twisted equity, the laborer is not considered worthy of his or her hire and all entitlements are the exclusive domain of the wealthy investor. As political donors, they view healthcare as an employee benefit, rather than as a human right. It doesn’t require even a modicum of management genius to understand that employees, stewing in hormones of stress, are expensive to insure. At the same time, such integrity challenged

companies avoid making any meaningful contribution to the public treasury as other taxpayers struggle to meet the most basic needs of the uninsured.

It is common practice for a business, consistently offering high dividends and low prices, to deliver these competitive advantages to investors and customers by the systematic tamping down of employee compensation. This is often in addition to the imposition of a swing-shifted and largely pre-emptible personal life. It keeps the workforce off balance while also favoring conditions of peonage. Such faux corporations are clearly operating in parasitic fashion.

In contrast to the most self-serving, employee owned corporations that forge consensus within to identify and support a clearly defined public benefit, are also less likely to manifest such a calloused attitude about human life.

They are less likely to support politicians, vendors, and others that share a depraved heart indifference towards those less fortunate. Despite all of the pretenses about an independent judiciary, the United States Supreme Court and many other courts around the globe are products of political process. The systematized delusions that substitute a legal fiction of corporate personhood, for the actual persons within the corporation, is emblematic of the judiciary's circular logic and an unmoored legal relativism, in addition to being decidedly deceptive.

Authentic associations of people acting corporately while challenging the corporate personhood fiction, are more likely to behave as “good corporate citizens.” They can choose with whom they will do business. For example, by closely examining each and every business's behavior to determine if they were really sincere about their recent professed commitment to “balance the needs of all stakeholders.” Intentional Consumers can effect change.

Intentional Consumerism is how one can vote every day with every coin. It is how a citizenry can express its preferences for a promising future with each and every transaction. It's how we can direct our purchasing power towards employee owned corporations and better yet, Employee Owned Benefit Corporations (EOBC's).

## **Practical Shelter and The Living Crown (TLC)**

*. . . the home is the crowning glory  
of the whole long and arduous evolutionary struggle.*

— 5ER 82:0.1

The term *mortgage* literally means death contract. And, building a debtor's prison for one's self becomes even less attractive as the cost of home ownership continues to rise unabated. The global economic collapse of 2008 is a lingering and solemn warning with respect to the folly of

trusting the financial services industry, or even governments, with the future well-being of our families.

If your little craft is not going to survive one more rogue wave, and if your life is not moving upward and onward as it should, one way to avoid taking on water or more debt is to adopt a pay as you go approach to home building. For this to work, thinking about modularity is key. The tiny house movement has taught us a lot about building what we can afford and then expanding it as the need arises and circumstances allow.

The TV that used to take up floor space can now be mounted on a cabinet door or a wall. The washer and dryer can now be replaced with one combo unit where both functions occur within one drum. There are so many ways to make better use of available space and there is no shortage of *aha* moments once we give it some thought.

Right sizing may mean starting with a hub that functions as a studio apartment. Then slowly and methodically constructing a series of planned additions to build the ostentatious mansion you always wanted. Getting involved in the process whereby building codes allow or disallow minimalist structures with a maximum of utility may be an important first step depending on where you want to build.

## **Practical Sustenance and the Victory Garden**

*This garden universe vibrates complete*

— The Moody Blues (Days of Future Passed)

Throughout human history, food availability has been a political tool. Politicians hoping to rise above the fray have, more often than not, promised the equivalent of “a chicken in every pot.” And yet, history is replete with cases where food scarcity is used as a weapon. Discovery Doctrine era colonists and other invaders would actually burn indigenous crops to maneuver those conquered into conditions of peonage, involuntary servitude, and total submission.

In his 1962 book The Great Hunger, Cecil Woodham-Smith describes England’s refusal to provide any assistance as the Irish Potato Famine of 1840 claimed over one million lives. And, of course Vladimir Putin’s un-original efforts to starve Ukraine is a borrowed tactic, for Joseph Stalin used it during his own reign of terror.

In the United States, the Food and Drug Administration operates at the nexus point between foods that often make us sick and the drugs that relieve symptoms, but don’t quite make us well. Whether it’s the drug store’s assisted suicide department, courtesy of the tobacco industry, or the Type II Diabetes aisle supplied by the candy and beverage producers, our ill health is an annuity

for someone. After all, who really benefits by keeping you hopped-up on energy drinks as you work your poverty-wage job?

All of the culture wars are designed to distract us from the actual class warfare that has been thrust upon us. While cataloging all the ways these moneyed interests operate surreptitiously, the key to getting out from under the thumb of each and every aspiring exploiter just may be found in a variation of the traditional wartime Victory Garden. Unlike the gardens of yesteryear, micro-irrigation and precision illumination are technologies that are available to anyone and everyone that has grown tired of adulterated foods and price-gouging.

Indoor growing chambers have lighting that is adjustable for color, periodicity and intensity. They feature optimized nutrient solutions and range in size from those that sit on top of your refrigerator to the room-sized farm. Outdoor solutions that include raised beds can be built with drip irrigation and fashioned in such a way as to be maintained by people with even the most serious mobility problems.

If you, as an intentional and sovereign consumer want to avoid that high fructose corn syrup that is made from GMO corn, just grow stevia or saffron. Intentional consumerism is about choices. And, in the long run, it may just be the only vote that really counts.

Take control! True Self-Governance has long been an elusive goal. And yet, a true understanding of how we can achieve a soft-secession from the kleptocracy depends upon a more practical approach to just how we strategize our striving, think about our sheltering, and obtain our sustenance. Forming a more perfect union demands a level of maturity that is situated on one fulcrum. The axiom is this:

*Diminishing external restraints are contingent upon augmenting internal restraints.*

Our self-discipline has far reaching implications for steering a strife-torn world away from the squalls. It also serves to keep us personally healthy in mind and heart. Walter Isaacson, in his 2025 book The Greatest Sentence Ever Written, refers to one line in the USA's Declaration of Independence from despotism. It reads as follows:

*We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness.*

Artificial Intelligence has real potential to harm us or, by cultivating an Appreciation for the Enduring Value of Individual Advancement (AEVIA), produce that rising tide that lifts all boats.

*Faith is to religion what sails are to a ship;  
it is an addition of power, not an added burden of life.*

— 5ER 159:3.8