

# Angels of Sex in Queensland

a novel  
by Rolf A. F. Witzsche  
**Preliminary Edition**

Episode 6B of the series of novels  
*The Lodging for the Rose*

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The Lodging for the Rose - Episode 6B

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The novel is a fantasy focused on science. It presents a daring attempt to do what has not been done for a century, and to some degree never. It explores the challenge to take the Principle of Universal Love to the grassroots of our social world and not exclude sex, but to uplift it above depravity, above morality, even above its tallest image in Christianity onto the lateral platform where we all stand side by side as human beings "clothed with the sun." The exploration is wide-ranging, though it all unfolds on a small island where many leading-edge researchers were coming together from many parts of the world. - The novel presented here in preliminary edition is Episode 6B of the epic series of novels, The Lodging for the Rose.

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## Chapter 1 - A Mission to Revise History

On the plane returning from Caracas Fred had handed me a napkin that he had kept from the meal. The 'meal' had consisted of a bag of peanuts and a glass of water. Fred had made notes on the napkin while eating the peanuts. Then, just as we were about to disembark he handed the napkin to me. "Your mission plan for after Mexico," he said with grin as he pulled the napkin out of his shirt pocket. He watched my reaction and then laughed.

"The Caracas Conference has been both a success and a disappointment," he commented while he motioned me to tuck the napkin away. "Every renaissance in history has failed," he said, "because the paradigm shifts to the Platonic and Socratic method of thinking didn't reach down to the grass roots level of society's social existence. We have made an attempt at the conference to correct that. We have opened Pandora's box on that issue, but to judge by the comments that were made during the victory gathering, no one understands the significance of what was achieved, much less is prepared to move with it. We are still at the stage where the concept of universal love and universal sovereignty had been accepted as an essential foundation for civilization, in theory, but not on the kitchen floor. The needed deep-reaching shift hasn't been accomplished in Caracas, nor had it been accomplished during the Renaissance before our time, or during era of the historic Peace of Westphalia in 1648. I observed the same failure in Caracas, in principle, that had caused the Renaissance to fail. We have achieved more than you might have hoped, but not enough. This tells me that our efforts have been too superficial. I think we have tried to create a grassroots renaissance without actually employing the Platonic method on which every renaissance to date has been founded, even though none of them did go far enough. We need to address this failure, Pete, and you'll be the one to do it," said Fred. "I'll give you a one-month commission to come up with a solution."

"Me?" I answered. "What you asked can't be done."

Fred nodded and smiled. "You always underestimate yourself," he said quietly. "Why shouldn't you be able to do this? You have Plato and you have Mary's pedagogical structures. One way or another this needs to be done. To put it bluntly, we've failed in Caracas. There is some evil now moving in the background that is threatening civilization as never before. We didn't reach deep enough

to rout it out. I don't know what this evil is, but the grape wine tells me that there is something big brewing. So I think this is not the time for us to put ourselves to sleep. Your mission is to wake up to something equally big, I just don't know what this is."

"You are asking the impossible," I interjected.

Fred shook his head. "If you can't do this thing nobody will," said Fred. "Remember, it was you who came to me all exited some years ago and told me about this incredible story you were told in Aladdin's Palace, by that woman you had a crush on. Do you remember the story that she told you about Mary? It wasn't really a story. It was more a historic fact that you found so amazing then. And it is an amazing fact, Peter. I'm making it your challenge to repeat it."

"Now you're nuts," I replied. "The amazing fact that you want me to repeat is that for the period between the end of the American Civil War and the year 1913 all the great atrocities in the world had stopped. The train of war had stopped on its tracks and it wasn't let loose again until Christmas time in 1913 when America gave its sovereignty away. This 45-year span of peace was the only major period of peace that we had in the entire time span since the Venetian Empire began destroying the Golden Renaissance in the 1500s. This period is also significant because it matches exactly the time when Mary, that is Mary Baker Eddy, made her profound discovery of the divine Principle of scientific mental healing, which she practiced and taught others to practice, which she called Christian Science, which had been practiced all over the world. The woman in Aladin's Palace told me that is period of peace had lasted right through until Mary's death at the end of 1910 and a couple years beyond that. It appears that she had not only healed people physically. She had also protected history and civilization. She had revised history. That amazing thing that happened during the time of her activity was totally unnatural for the way history had been. Before the time of her discovery the world was a hell. Then suddenly this hell was suspended. The opium wars in China had come to a halt. The Spanish Inquisition suddenly ended. The Civil war ended. A few minor things happened in Asia doring that period, and our President McKinley was assassinated in 1901, but that's all what happened in the entire 45-year period. Then as soon as this Mary was dead all hell broke loose again. World War I happened. World War II happened. Then the Cold War, the Vietnam War, and countless little wars all over the world. We have never had a time without war since her death. That's what the woman told me when we went to Aladin's Palace to talk. You can't possibly expect me to mach Mary's feat in this, if indeed there is a connection."

"I don't expect you to mach it," said Fred and smiled. "I expect you to do better. I expect you to do what no Renaissance

has yet accomplished, to take the Principle of Universal Love to the grassroots level and make it work. I want you to be a light that changes history. I want you to take sex that every man and woman on the planet is reflecting in their very being by being human, and I want you to raise it up. I want you to raise it above the depravity that has devoured much of what it really represents. I want you take it even above the moral level where it becomes so confined that nothing moves anymore. I want you to take it even above the level of science, all the way to the lateral domain of truth where we stand side by side with one-another as a people clothed with the sun. I bet when you do this, then this sun will become the light of humanity across the planet. I suspect that Mary did something along this line, but she didn't finish it. I want you to finish it, Peter. We need this light or else the old hell will have dominion and consume us. The financial world-empire is still in power, the nukes are still poised, and there is something brewing in the background..."

"All right, I'll do it," I interrupted Fred.

"You will leave for Sydney directly from Mexico as soon as your Mexico project is done," said Fred instantly. Your Mexico project unfortunately is also vital. Sylvia will join you in Sydney if she agrees to come and join this most vital project of yours, and so will a few others come. I know a lodge operator at the northern end of Queensland who will look after you."

I was going to ask why. Why Queensland? Why so far away? But I didn't ask. I remembered what Fred had said earlier, when he said that the fondi were aware of what Mary had accomplished single-handed for humanity by stopping the Empires' train of wars for 45 years. Fred suggested that the fondi wouldn't let this happen again. Consequently they must never know about our project so that we can do precisely and unhindered what they feared the most. I tucked Fred's napkin away into my inner pocket. It seemed important to trust him on that.

More of the reason for our meeting so far away from the beaten track became evident in Sydney when we met Indira and Tatsuhiko in the hotel lobby where we stayed. I met them the very next morning after Sylvia and I had arrived. What a wonderful surprise Fred had arranged for us.

"I greet you and I kiss you," were Indira's first words to both of us. It was wonderful to see both of them again, and to be able to introduce them both to Sylvia.

"I am glad to meet you," Sylvia replied politely, "although I feel I already know you," she said with a smile. "Peter is very proud of his family in India."

She turned to Tatsuhiko. "You are the Japanese, I take it,

the spiritually minded genius of Pete's family there. You are also a beautiful man," she said and smiled. "Your beauty evidently matches your beautiful mind." Sylvia embraced Indira, and Tatsuhiko.

"Indira Gandhi would be proud by you adopting her name," Sylvia said to Indira. "You have raised yourself high above the caste system. Indira Gandhi had dreamed of her entire nation accomplishing that. I can see why Fred wanted Pete to join hands with you. I understand you started a significant movement in India in the way people perceive themselves, and their relationship towards one-another."

Indira blushed and smiled. She said something to the effect that this was a very small change. She didn't say anything else in reply.

I was overjoyed to see them both. Nevertheless, the real reason for us meeting in Australia didn't become apparent until someone else popped into view that day, who is equally dear to me. This happened in the city of Cairns, at the dock of a charter flight operator that we had been directed to in Fred's instructions drawn on the napkin. We met Olive there. She was coming down the ramp towards the sales shack while we waited for someone to open the door. Suddenly, at this moment, a whole lot of things became clear. With Olive having been the driving force behind convening the Caracas conference, which didn't go at all the way the fondi had expected, which the fondi must have regarded as a complete disaster, we had evidently placed Olive onto the 'endangered species' list, together with myself and Steve, in line with the warning that Steve and I had been given by the fondi years ago in Venice. None of us knew whether those threats that had been made in Venice were still valid. Maybe Fred knew that they were still valid, and didn't want to alarm me, or he was merely being cautious, because of the great expectations he had from our mission based on Mary's achievement. This perception also seemed to explain Olive's cold and superficial greeting. "We mustn't be seen together," she whispered in passing as she walked by us to the edge of the ramp.

That cold shoulder isolation was formally maintained at the resort, too, until we set sail the next morning on our rented catamaran, skippered by Tatsuhiko and Indira. The cat was far from being one of the luxury craft the resort normally rented to its guests. It was old, scruffy as if it hadn't been painted in ages, but it had the advantage of being useful in shallow waters and being light enough to be pulled up onto the shore for wilderness camping on the islands. Tents had been provided. The sea, though, as we were assured, would provide most of our food.

## Chapter 2 - Exploring Our Mission

As we arrived, a big reception awaited us. Ross, Heather and Tony were already there. They had set everything up. The beach had become our office; a palm grove our 'auditorium' with a large rock at the end that served as a blackboard. Folding chairs and tables had been brought along to maintain a sense of civilization.

It was in this setting by the glow of the sunset, that Olive explained the reason for the caution, or more specifically, the danger that I, her, and Sylvia were in for having dared to undermine the *fondi* in Caracas. She explained that our contributions at the conference had come so close to rekindling an interest in the Platonic method in the scientific community that we had put ourselves in danger at the conference just for that. She explained that it had taken a huge effort by the empire in the 18th and 19th Century to shut the Platonic method down, to eradicate it from public consciousness. Then we came along and unraveled that in a big way.

"The war to eradicate Plato began with the French Revolution," said Olive, "where the scientific elite of France was systematically eliminated. That genocide of the Jacobin terror operations was started in France in the shadow of the French Revolution that was organized for this purpose. The terror/genocide operations were later spread throughout Europe under the cover of the Napoleonic wars. The unstated goal of those wars, as far as the empire was concerned, was to assure that there would never be another American style republican revolution happening anywhere in the world, and that meant shutting down Plato in the hearts of society by killing the leading scientific elite of Europe. That was the imperial goal, since the American independence movement had been initiated by the Plato oriented elite in Europe. This cultural elite, together with the kind of thinking that it represented, was methodically eliminated, never to rise again, so it appeared. By the time when the Congress of Vienna was convened, which later deepened the imperial control over Europe, the genocide project had been completed. That is also the reason why our daring project to rebuild the Platonic platform in public consciousness is so essential today, and so extremely dangerous for us. What we have started hits the rawest nerve of the entire *fondi* apparatus, and they are feeling the pain."

She turned to Heather and me. "I hear that they are well aware of your interest in rescuing Africa. Fortunately, a Russian amateur economist with a high profile political background who has put himself directly into their crosshairs has eclipsed you both on



this scene. I am talking about Nicolai. His high position in government affords him a certain protection for how, which may also be his greatest vulnerability. You and I don't have this kind of protection, which makes us more vulnerable. This means that we may get only one chance at this. That is why we are here, to explore that last chance that we have to make a real impact to change the world and thereby disable the power the fondi have grasped. Hopefully, we'll be successful before they disable us. Until we are able to move effectively, our work has to be done in secret, at least that is the case for me whenever I am involved, because of the Caracas conference."

It appeared to me that this security requirement was completely fulfilled where we were, even for our new mission that the others didn't yet know about. We were camping in a nearly inaccessible wilderness of islands, surrounded by coral reefs, at the edge of the Coral Sea. Our playground was without doubt one of the most spectacular, a scenery of green hills, white beaches, blue skies and waters so clear that the corals beneath the surface appeared like a flower garden, and this more magnificent in color and shapes than the finest botanical displays ever created. The only difference was that these magnificent constructions weren't plants, but symbiotic colonies of tens of thousands of tiny undersea creatures, all existing together for a common purpose, without which they would not exist at all.

What an inspiration they presented for us! They were bound together in a form of universal marriage that was the heart of their very being, just as we had discovered the same about our human existence. The outcome was in both cases profound and rich in the resulting splendor. Humanity too, wouldn't exist without the universal marriage that unites us as a matter of principle, reflecting a common humanity, even if that fact is denied vehemently.

Most of the coral at the reef were soft coral, tubular, like tree trunks with branches growing out of them that ended in flower-like clusters of polyps. Other formations were fanlike, swaying with the currents of the water stirred by the surface waves. We had to remind ourselves, however, that we hadn't come to this place for the snorkeling, though this was without a doubt the snorkeling paradise of the world. We had come in an emergency situation, to do research for a new type of politics that never existed before, built on a renaissance that is rooted in the hearts and minds of humanity at the grassroots social domain, and in the spiritual domain, where it has likewise never occurred there. We were quite aware that nothing in the world affects society more deeply than its politics. Our policies for government and self-government are always the determining factors for society's prosperity or its destruction, which ever it may be. And more than this, our policies determine our happiness, our

health, and even our very survival. They are the platforms for wars, nuclear bombs, fascism, or platforms for a future that is rich in human development, culture, beauty, love, creativity, and security. We were aware that how far the balance swings into either direction depends on how deeply society has committed itself to policies of depravities of all sorts, such as greed based economics, or has committed itself to moral and spiritual development, based on universal principles expressed in economies for the general welfare of society. Since every renaissance in history unfolded from a reverse paradigm shift to a type of thinking based on the Platonic method of the Greek Classical era, we had been rightly mandated by Fred with the task of doing the same. Nor was this a trivial mandate in terms of its potential, since it is an evident fact that the emergence of Christ Jesus, the founder of Christianity, unfolded historically on the high level cultural and scientific platforms that were built upon the Platonic method of scientific enquiry. Evidently Fred expected equally dramatic results from our work.

"We are here because the world is in a crisis that hasn't been resolved yet, but is getting worse," I said in my opening speech that wasn't really a speech, but was more like a beachside chat in which I was doing most of the talking.

"We human beings are a peculiar people in the way we carry on," I said. "For example, we have known for almost 200 years that our world is in geologic terms in a long-term ice-age environment that gets interrupted roughly every 100,000 years with a wonderfully interglacial warm period of slightly over 10,000 years in duration. We've known for a long time that we are in such a period right now and that this period is near its end. We also know that we have wasted a third of the grace period that the universe has given us to prepare ourselves better for the next Ice Age. We have wasted almost 4000 years of this period of opportunity with perpetual warfare instead of preparing ourselves for the conditions of the next Ice Age to come. We know that we have to create hugely massive infrastructures that are required to enable us to shift our food production, primarily agriculture, into indoor facilities in order to protect our food supply during the next 90,000-year cold period. We know that we have precious little time left to do this, maybe a century or slightly more, but we refuse to even consider it. Instead of securing our future existence on this planet we find ourselves locked into an endless-seeming stream of perpetual war. We've been in a perpetual-war mode for almost 4000 years, locked onto the platform of empire as a form of government. The platform of empire is a platform of permanent war - war to create empires; war to maintain empires, and war to enlarge empires. The face of the wars may have changed. The bloodstained swords of the Roman legions have been replaced with guns, tanks, missiles, atomic bombs, cultural warfare, and even finan-

cial warfare, but the perpetual nature of the wars has remained. Now we are in some kind of an end-phase as the intensity and the effects of the wars are increasing. And still we seem unable to get ourselves out of the trap of empire as a form of government that demands these wars.

"What kind of challenge is it then that we face?," I continued. "We know that outside of this trap of empire that we cling to exists another world, a human world, the world of the sovereign nation state republic with a form of government founded on the General Welfare Principle and the Principle of Universal Sovereignty. That world outside the trap of empire is our solution. We know that the solution works, because it has worked in every case in history when it was implemented. Naturally the implementation has always been squashed by the reigning empire, because government for the general welfare on a platform of the sovereignty of human beings and nations overlays the process of government by empire that involves permanent war as a doctrine of policy. So, why do we allow ourselves to be squashed into this trap again and again?"

"The answer appears to be that we look to tradition rather than universal principles. We look to what we've been taught to believe in, and what we teach to our children without ever examining what we believe in if any of that is rooted in universal principles. Thus we hail the concept of empire and close our eyes to the resulting wars. Likewise we hail the fascism of greed as a concept of economics and close our eyes when the process erupts into an orgy of grand thievery that collapses the real economy that supplies our living. In like manner are we committed to maintaining a vast array of division and isolation in the social domain, like sexual division and marital and family isolation. We know that the great principle of civilization, the Principle of Universal Love, which stood to some degree behind every renaissance in history, is totally banned in the social domain, and to a large degree in business and finance. Thus we face a paradox here. We are committed to doing what we know is not right in the scientific sense according to the nature of the universal principles involved. That is why our world is in a crisis. We knowingly do what we know is not right. That is why we focus on the planing for nuclear war instead of on the planing to survive the next Ice Age. That is in part why we are here, to discover the technology for the transition from empire to humanity, regardless of the fairy tales that we've been taught to believe in about the glory of empire and the glory of war, theft and slavery, and that we must shun universal love at all cost."

I stopped here, but soon continued again. "Now let me tell you why we are really here," I said to everybody at the end of my speech when the last glow of the sunset had faded and the moon had come up. The water for tea was merely boiling on our tiny

Coleman propane stove. "We are here because Fred has summoned us to an emergency workshop to recreate one of the most profound historic events of all times that was evidently built on the technology that we must discover."

"You are speaking in riddles," Tony interrupted.

"Fortunately I am not," I replied. "The project is based on a conjecture centered on a historic fact. The timing of the historic fact is keyed precisely to the life and work of America's foremost spiritual and scientific pioneer, Mary Baker Eddy. Her breakthrough discoveries were made in 1866, when also her public career began which brought back into the modern arena the long lost practice of primitive Christian healing. She had built this practice on a scientific basis that could also be taught, and thereby practiced by others. The science, which she had established that had enabled this healing work to spread across the world, was a high level universal divine Science. She stood at the center of this arena of science and still remains at the center of. As one might suspect, the operational principle of her work was the Principle of Universal Love. Her work was astonishingly effective. But it wasn't a form of faith healing or manipulative therapy, or psychology. It appeared to have been simply based on universal love. A woman wrote about her experience of the nature of that love. She had been partially paralyzed. She had also been destitute and with an unbearable home life. One day she had decided to leave home never to return. But she didn't get very far. She met a crowd of people on the street. Out of curiosity she followed the crowd. She came to an estate just outside of town where many people had gathered. She noticed a woman on an upper balcony addressing the crowd. However, she was too far in the back to hear what was being said. Nevertheless she remembered the face of the woman that spoke. She saw this face again much later when she crossed the street hobbling back into town. She had noticed a team of horses approaching, and in the coach she noticed this woman again, the same woman that has spoken from the balcony. She also noticed that the woman's attention was focused of her while the carriage was passing by. She wrote about this incident later that she had never see such love in any human face as saw that day flowing from that woman in the carriage. She wrote that in the moment of the passing of the carriage she suddenly found herself well. The paralysis had been healed. Also, when she came home that day, she found her home life healed likewise."

I explained that apparently such cases were not uncommon. I also pointed out that Mary Baker Eddy, who had been that woman in the carriage, had devoted a portion of each day in support of the whole of humanity, right until she died in December 1910. I added that this is where the profound historic fact comes into play that I mentioned earlier.

"Here is your answer," I said, turning to Tony. "The historic fact is that the period of her profound healing activities from 1866 until shortly after her death in 1910 was a rare period of peace in the world in which no terrible things were thrust upon humanity, with a few minor exceptions. Prior to 1866 a whole sequence of terrible wars and similar things happened to humanity, one after the other, ending with the American Civil War that was won in 1865. Even the British Opium Wars against China had ended by this time, as well as the hated Spanish Inquisition and the horrific Taiping Uprising in China in which an entire nation had been betrayed and millions were killed. The entire train of these unspeakably horrific atrocities, which had been in motion uninterrupted from as far back as the Renaissance, came to a halt in 1866. It didn't get rolling again until 1914. There hasn't been such a major period of peace since the Golden Renaissance in the 14th and 15th Century, which the Venetian Empire set out to destroy in the early 16th Century. Indeed, they did destroy the Renaissance with staging a huge religious conflict that culminated into eighty years of war including the Thirty Years War that was finally shut down in 1648 under the Treaty of Westphalia. In this rage of madness until 1648, that was no longer a war but religiously motivated insanity, half the population of Europe was butchered to death. Entire areas were depopulated. When the famous Treaty of Westphalia ended this madness, in the background of this peace, the long standing form of terror of the Spanish Inquisition, the legal murdering to 'purify society' by eliminating dissidents, raged on, though to a lesser degree. On the imperial scene we saw the Seven Years War being staged next, in Europe, followed by the British war to block America's independence, followed by the French Revolution and the Jacobin terror that was designed to wipe out the scientific elite that had inspired the American independence. Then the Napoleonic wars took over from the French Revolution, they spread the same terror across all of Europe. Thus, for 350 years the world has been in this kind of terrible mess. But all of that ended in 1866. Suddenly the entire train of terrible things stopped. It didn't get restarted until World War I was unleashed in 1914, followed by World War II, followed by the Cold War and then the war on culture and a whole string of economic wars ending in a globalism that made colonial slavery appear mild and small in comparison.

"The only period of calm on the troubled seas of the world was the period when Mary Baker Eddy put her mark on it," I said and paused.

"Whether the period of peace was the result of her influence will of course never be known," I added a moment later. "Only the timing suggests that there might be a connection. Fred's take is that we cannot afford to discount the possibility that such a connection

exists. He also suggests that the fondi are keenly aware of that connection, especially so in the present period when their Empire is being shaken to its very core. Fred thinks that the whole of humanity is presently in great danger with the Empire struggling for its very existence. That kind of struggle under the banner of empire usually ends in immense wars of insanity in a last-ditch imperial quest to set up a police state wherever possible. In such a case there is no telling what they might do to humanity, especially in a world that is intensely set up for nuclear war and nuclear preemption. Fred tells us that if there is a one-in-a-thousand chance that Mary had held back the terrible train of atrocities against mankind for forty five years single handed, then we must pursue the principles that she worked with, and that we must utilize them to hold back the specter of nuclear war which humanity may not survive, especially with an Ice Age standing on the horizon. Our task is to accomplish that mission. Fred told me that since we had already discovered Mary's pedagogical structure and had all worked with it to some degree, which is something no one else had done to his knowledge, we were the only people qualified to carry out this project for mankind. Fred thinks that Mary's principles of universal love have the potential to hold back the onslaught of nuclear war, just as Mary held back the onset of World War I throughout her own time. Fred suggests, that if his understanding of history is correct then we've got a chance if we develop the same kind of love. He keeps telling me that World War I had been on the horizon for decades before it finally erupted, but that this outbreak had been stalled, and he contributes this stalling to Mary's efforts. He keeps telling me that we've got to do this again to prevent nuclear war, and prevent it for all times to come. Fred thinks that four weeks should be enough for us to accomplish that. That is really why we are here."

"Let me get this straight," Ross interrupted. "Fred wants us to use Plato's method of scientific discovery, and to use it to explore Mary pedagogical structure to prevent nuclear war."

"Right Ross," I replied. "Mary's chief platform is the Principle of Universal Love that we are already familiar with. If we pull out all the stops then there is no telling what can be accomplished. In any case, the alternative is unthinkable. At least by pursuing this course we may have a chance, no matter how slight this may be."

"Pulling out all the stops," said Tony. "That also means putting aside all barriers against exploring the sexual dimension of universal love."

"What else would it mean, Tony?" I said. "A principle is a principle. The Principle of Universal Love is universal in its application, even where the denial is the deepest. Where else would you find such a deep division in humanity, and deep isolation, than in

the sexual sphere? That's where the Principle of Universal Love poses the greatest challenge. The whole of humanity is divided into two giant sexually isolated camps. If that is where the greatest challenge lies to implementing the Principle of Universal Love, then that is where our work has to begin."

"This sounds interesting," said Tony. "But how can we talk about it for four weeks, being stuck on this island? What you propose isn't exactly new to us. We are doing it already. How many barriers have we already removed? How much farther can we possibly go?" He left us sitting and went to the beach. He marched right into the water and started to swim.

"Actually, he is right, things do get interesting here," I continued. "Mary created an extensive visual metaphor that she related to her pedagogical structure. This visual metaphor references sex quite openly, and not just once, but twice. And it gets more interesting, still. The same two visual constructs that contain references to sex also contain the only two existing visual references to the architectural design of the pedagogical structure, which stands for everything that she stood for, especially the Principle of Universal Love. The issues of sex are evidently deeply intertwined with this pedagogical development structure and its principle, while both, in turn, appear to be related to the security of mankind."

"It must have taken great courage to put sex in the table in such a profound manner a hundred years ago when the word sex wasn't even whispered in the churches, except for slander," said Sylvia. "But she did it. She put it right smack into the middle of it all. So it appears that sex is indeed a key element in the unfolding of the Principle of Universal Love on which mankind's peace and security rests."

"Fred literally demands us to delve into all," I said in agreement. "This has to be a full commitment to prove its principles, to demonstrate its worth, and to uplift the love of humanity to such a height that nuclear war, which could eradicate four-fifth of humanity, becomes an impossibility. If Mary achieved this single handed, successfully, for thirty-five years on end, so can we achieve at least enough of it to get through our present crisis. Fred called us pioneers. He suggested that if we fail, civilization might end."

Ross suggested that Fred's assessment might be an understatement. "We are getting into the end phase of the last imperial era that began in 1763. The Treaty of Paris set the stage for the British East India Company to become a private empire. Over the following 250 years the private empire became the private central banking system almost throughout the world, looting the world for its profit. Now we are at a stage where the whole structure is about to disintegrate, because mankind cannot develop its potential while being choked to death by the ravishing profiteering of the private

powers. We have reached a point where the vertical imperial regime has become incompatible with life in a human world. Incompatible means, in this regard, that if humanity intends to survive the imperial regime cannot be allowed to continue. If the imperial regime continues, humanity and civilization cannot survive. Either way, the imperial regime is doomed. Unfortunately, the empire is powerful and not willing to let go of its gravy train. It will sooner destroy humanity than allow itself to be defeated by it. For that it is prepared to unleash the full force of its beastly fascism. We have already seen some facets of its ugly face during the Hitler area, as a faint beginning. Now we've gone on to much worse, such as open terror, unrelenting torture, genocide, economic devastation, cultural destruction, targeted depopulation, preemptive wars, even nuclear war. Unless humanity can clean out this nest of poison from its world, it won't achieve the needed technological and infrastructure development to survive the next recurring Ice Age for which vastly greater energy and material resources are required than we can yet imagine. If society cannot muster enough love for itself as human beings to free itself from the imperial regime in order to survive to coming challenges, society won't survive. The bottom line is, nothing stands taller for human survival than the Principle of Universal Love," concluded Ross.

"That is what Fred has put onto our agenda for us to embrace," I said. "We need a paradigm sea change from a vertical imperial regime that spells doom, to a lateral human regime that unfolds the Principle of Universal Love. It always comes down to that, and for that Mary Baker Eddy has paved the way a hundred years ago already, with her proof that the victory can be won on the side of humanity. So let's pull ourselves out from under the empire's claws. Let's uplift ourselves and disable their wars, and uplift them as well."

I was surprised about the response I got. Nobody complained. Nobody said that I was crazy, or that we had no hope in hell. Nobody even hinted that Fred's expectation were unrealistic. The only comment that I heard during my speech in this regard was Olive reminding us that if we say to ourselves that it may be impossible to achieve what is necessary, then we are saying to ourselves that it is impossible to save humanity from a certain doom. Her other comment was that if we capitulate before this momentous task simply it has never been possible in the entire history of mankind to end the quest for private wealth and power at the detriment of society, then we say that the Principle of Universal Love has no value whereby we condemn four-fifth of mankind to death. She said that since we cannot allow this to happen, it becomes easy as an alternative to do whatever is necessary to prevent it, even if this means taking a lot of our 'holy cows' out of the closet, like sex,



and gain a higher perception of them in the light of the Principle of Universal Love.

"This means that we have to shift our highest scientific perception to a still higher level with Plato's method and Mary's pedagogicals," said Sylvia in response to Olive's point during the discussions that erupted now and then right in the middle of my little speech.

"This also means that we have to examine everything that we know, under the microscope of Plato's dialogs," Tatsuhiko replied. "It appears that's what Fred brought us here, for," he added. "But what precisely is Plato's method of scientific dialog, and how does sex fit into this scene of Mary's high level Principle of Universal Love? I have been educated in America for a few years, but Plato remains an enigma, and sex possibly even more so, and universal love is being laughed at as a utopian dream. It is drowned in a sea of greed in every domain, from the social to the political, especially in the financial domain."

"You are more fortunate than most students," Olive replied. "I have asked Fred not to mention Plato when I requested him to stage this workshop. Plato has been slandered. His method has been distorted. He is being portrayed as a hopeless idealist, someone living with his head in the clouds, while his intellectual enemy, Aristotle, who is said to have been his student, is being hailed as the man who brought Plato's idealism down to Earth. Nothing could be further from the truth. It's a slanderous lie!"

Olive explained that this slander is politically motivated to hide the power of Plato's method. She explained that Plato wasn't an idealist at all, but might be called the originator of the only scientific method that is worth considering in the search for truth. She explained that the only relationship between Plato's method and Aristotle's method of thinking is the relationship of two opposites.

"Aristotle says in essence, that what you can see is what is real, and that's that," said Olive. "Plato in contrast points out that truthful perception isn't that simple. He points out that what you see may be deceptive. This means that you always need to examine whatever assumptions underlay your perceptions. You have to begin to 'see' with the mind's eye. The question must always be, are our assumptions correct? Are our premises correct that support those assumptions in reference to what we see with the mind, and are able to prove based on what we see there? For instance, the visual image of train tracks that seem to merge in the distance is a false image that needs to be corrected with our understanding of geometry. This understanding then enables us to create a truthful image in our mind, which is often quite unlike what one's limited sensory perception can convey." Olive suggested that sex falls into this category also, in reference to the Principle of Universal Love that no eye has

ever seen and our mind has just begun to explore.

Olive pointed out that those few examples are very crude examples of utilizing Plato's method. She also pointed out that this method can also be applied to images that we can't see at all, like the images that we have already created in the mind, but which are often just as false when the principles involved are not correctly understood. She said that this happens when we don't expand our inner vision wide enough. She pointed out, for an example that it is commonly assumed that the quickest path for an object to get from point A to point B is along a straight line, which corresponds to the shortest distance. She proved that this assumption is not always correct it by pointing to a historic experiment.

"Our assumption of how the universe operates is often too simplistic," she said. "If one rolls a steel ball down a ramp that covers the distance between a high point and a low point in a straight line, it will take longer for the ball to get to the end point by the most direct path, than it would take if the ball was rolled down a ramp that is inclined according to the function of a cycloid. In the latter case the ball would travel a longer path, but get to the end point significantly sooner. This paradox shouldn't be possible, right? Our simplistic assumptions tell us that this can't happen, but it is demonstrably true that in this case the longer path is the quicker path. This quirk creates a paradox for us that we must resolve in our mind. We do this by examining our assumptions about what is real. As we do this, we discover that in the real world, the principle of least action comes into play. Suddenly we can see in our mind that the steel ball, which would normally fall straight to the ground, is severely impeded by the shallow incline of the straight-line ramp. It can fall, but only a little bit. It has to move forward to be able to fall. On a cycloid ramp, however, the steel ball is allowed to almost fall freely at first, till it gets up to speed and then other principle become involved. The principle of least action, which is exploited right at the beginning, actually enables the steel ball to get to the end point a lot sooner in spite of the longer path it has to travel. By recognizing the operation of this principle, we come closer to understanding the actions that are involved with the motions that we observe. In other words we get a clearer perception of what is actually happening in the world around us by opening our inner vision a little wider."

Tatsuhiko began to laugh and suggested that a long detour might be the fastest way when there is no other path available. "What we are doing here may look like a long detour, but it may be the only path there is. Mankind has struggled for a hundred years to advance the cause of peace, but the only thing that we see increasing is the growing intensity of imperial fascism."

Olive disagreed. "We are not taking a detour," she said

emphatically. "We are utilizing the principle of the cycloid path. Our conference here is designed to correspond with the first portion of the cycloid ramp where the steel ball falls almost freely and gains speed the fastest way possible. With this momentum established we'll reach our goal sooner than we would with everyone plugging along at home or at the conference level where one is constantly impeded by small-minded thinking. Tatsuhiko is right of course that Mary's pedagogicals and Plato's method make our goal an achievable proposition. Mankind has failed, because it has been dancing around in dark without a demonstrable principle. It has been trying to create peace and prosperity on an imperial platform instead of the platform of the Principle of Universal Love. That's like trying to make a river flow uphill. We can't even enforce this demand with the worst kind fascism imaginable, which we've seen a lot of already, stinking with tragedies. If we pursue this for another thousand years, we still won't be any further ahead, if we survive that long; if indeed we survive another decade. The river of life only flows in the direction of the gravity of its universal principle, which can be summarized as the Principle of Universal Love. It needs to flow as unimpeded as possible, and as stewards of the river we need to assure that and flow with it."

Olive pointed out that the cycloid principle applies here as well. She suggested that the example of the cycloid experiment gives us a useful illustration of the principle involved, by which the Platonic method is also illustrated. "The flow of human development is always towards the center of the truth, towards the core of the Principle of the universe of Life. The higher our attainments are in human development the closer we've come to the core of the Principle. The flow of our rivers must be towards the Principle by which Life is empowered."

"The cycloid experiment is useful as an illustration, because it involves an observable physical phenomenon that illustrates an otherwise unrecognizable universal principle," she added. "We have to search for more of these kinds of illustrations. The cycloid example also illustrates to us that there is something lacking in our understanding of the universe if we keep our mind closed off with preconceptions. The paradox that hits us in this case, then becomes an invitation for asking ourselves the question as to why the paradox exists? Once that question is asked, we begin a dialog with ourselves, or with one-another, to explore the phenomenon and discover the underlying principles. That's easily done in the case of the cycloid ramp, because the paradox is obvious. It gets much harder, however, when the paradox is not that obvious, as in the case of the imperial platform that is designed to force a river uphill against the gravity of its principle, which is a process that is not understood and has been kept carefully obscured for millennia.

"You guys are going too far," said Tony, who had come back from the beach at this time. "You can't say that America has been trying to force the river of life to flow uphill."

"Where have you been?" answered Tatsuhiko. "Have you lived on the moon? America has been dragged into this. It has been destroyed by it twice, and you still can't see that it happened? Take free trade as an example. The British Empire forced free trade on America at its very beginning, as an open channel do dump its products and prevent America's industrial development, thereby bankrupting the new nation. That's like forcing the river of life to flow uphill, contrary to its principle. This process bankrupted America. The new nation was nearly destroyed as the result of it. The same thing happened in modern times. The prevailing empire dragged America into the free-trade process again. America was coerced to open itself up as a dumping ground for the world, which in turn was forced to prostitute itself into a slave labor position that America couldn't compete with. As a consequence America's industries were destroyed, and slave-labor nations were destroyed by the theft of their resources. If that isn't an attempt to force the river of life to flow uphill contrary to its principle, I want to know what you think it is? This process of universal looting destroys everything connected with human existence. The imperial platform has always been to maximize the looting of humanity. The imperial platform isn't designed to develop humanity and to enrich it its existence, but to loot it. That platform is contrary to the principle of life. It always has been, and it always has been destructive. Now the world lies in shambles. Forcing the river of life to flow uphill has been the mode of operation for centuries, and the methods are becoming more and more fascist in an attempt to make this happen, but it won't happen. No principle supports this process. Eventually humanity will recognize the obvious and stop the process. Mary already gave us a glimpse that this goal can be achieved, on the Principle of Universal Love, which is the Principle of Life. What do you find so difficult about that, Tony?" said Tatsuhiko, looking directly at Tony to solicit a response.

Tony merely shook his head.

"The Principle of Universal Love, which also includes the Principle Universal Sovereignty, was put on the world map in 1648 as the fundamental principles of civilization," said Olive. "The recognition of this principle ended eight years of war, but it created a paradox when these principle was brought into the context with our long standing marriage institutions. The two simply don't fit together. Small minded thinking prevailed, and universal love was denied as anything of value. That's how easily we tend to throw the concept of universal love into the trashcan. Society is unwilling to acknowledge socially the very same principles that it acknowledges as an

essential foundation for civilization. By it too, society forces the river of life to flow uphill, contrary to its principles. It appears that this process has been put in ancient times and has been carefully perpetuated by every empire that ever was. That may be the reason why society is so deeply bound today to a fundamentally incorrect model, a model that doesn't work, without knowing where the fault lies, as for instance in the case of free trade. Since our prevailing assumptions are obviously valid, right at the home gate, it is time that we examine what is spiritually lacking about the ancient marriage doctrine that renders it small and incompatible with the universal principles of life, especially the Principle of Universal Love. I think these are the kind of questions that we need to ask ourselves."

While we were all making long speeches, I noticed that Tony was squirming in his seat. He seemed to be annoyed at us. Eventually he stood up and left, and walked towards the beach. I felt the urge to go after him. As he disappeared behind the bushes, I decided to do that, to run after him. I caught up with him a long way down the beach. He was definitely a stronger jogger than I. Exhausted, we both sat down in the sand.

"How are we going to survive four weeks like that?" said Tony in a frustrated tone of voice. "The four weeks we had in Caracas were a blast. There were always thousands of people around. Things were moving everywhere. Remember Alberto's pub? Every night when we stopped there after the meetings, we were in the middle of a parade of beautiful people, beautiful women of all ages, excitingly dressed, exciting to look at; a parade from heaven! There is absolutely nothing here to look at but fish, sand, and some trees."

"And birds," I added.

"That's right, Pete. This place is for the birds," he added and laughed. "So, how are we going to survive for four weeks in this dessert? I don't think we'll even mention the word sex for as long as we are here. Your Mary never used the word sex in all of her writings, didn't she? Ross told me so. It looks to me like we are going to live on a diet of Marynated Plato for four weeks, with fried Pythagoras served on marriage hash. I can't think of anything more boring than being here, can you?"

"Yes I can," I said.

"What is that, Pete?"

"Can't you remember the day, way back in the President's office, when he talked to us about horse racing?"

"Sure Pete, but that lasted only for ten minutes, not four weeks."

"Actually Tony, I think you are wrong. If we are going to achieve what we must achieve, those four weeks will appear very

short in retrospect."

"Sure they will, like a lifetime compared to eternity," he said softly and kicked up a bloom of sand.

I pointed to the rocky hilltop of our island. "Assume, Tony, the hilltop represents sex. How would you get to it, Tony?"

"Through the jungle, of course," he replied.

"Oh, through the jungle," I repeated. "How boring!"

"I see your point, Pete, but don't expect me to sit around for four weeks."

I just laughed. "Fred didn't bring you here to sit around. He expects you to be right up there, on the hilltop. Of course, there is that little matter of the jungle, isn't there?"

We walked far down the beach. Eventually I found what I was looking for, a nicely pointed stick for drawing in the sand. "Let me make your project interesting," I said to him.

I asked him to follow me to where the surf had smoothed the sand. I found a smooth patch that hadn't been scratched up with all those countless footprints of the sea birds that seemed to be everywhere. I drew Mary's four-column matrix into the sand for him. "Let me present you with a puzzle," I said when I was finished.

"There are four columns here," I said. "Each represents a specific development stream in consciousness. Two of these development streams, our friend Mary had associated with sex. Not just one, Tony, but two. Also, she has associated none of these two with marriage. Her reference to marriage is found in a column all by itself. That means, that in Mary's global context, sex and marriage are totally separate issues. They are not intermingled. Doesn't that have a bearing on the way one needs to consider sex?"

"I am an expert in 'considering' sex," said Tony and laughed. He emphasized, considering.

"Oh, are you?" I asked. "If that is the case why aren't you on the mountain top? You are sitting here at the beach, moping, because you can't handle the jungle."

"And you can?" he said sarcastically.

I shook my head. "That's just the problem, Tony. Nobody really can. That subject has been screwed up for ages."

"You can say that again," Tony replied.

"So, why don't you help us straighten this out?" I replied. "I'll give you four weeks."

Tony began to laugh. "Four weeks isn't enough."

"There you see, four weeks isn't anything," I replied. "But that's all we've got."

"So where do we start, Pete?" said Tony quietly.

"Where do we start? We start with the Lord of the Rings," I answered.

Tony burst out laughing. "That has nothing to do with sex," he said.

"No Tony, everything of it has to do with sex, from the beginning to the end," I said and began to laugh with him. "Sex is the main issue of the whole thing. Are you interested?"

"That's not funny," said Tony. "You hold me for an idiot. I saw the movies, Pete. Sex is never mentioned."

"That's what you think," I replied. "It starts with a ring of an evil power that has been forged in distant ages. The ring has become the doom of men, whose very existence has become corrupted. Even one of the wisest of mankind was turned by corruption, and turned into a master of beast-men. Does that sound familiar? Tolkien suggests that this ring must be destroyed, and he also suggests that it can only be destroyed in the chasms of the fire of Mt. Doom in which it was forged. That's what the saga is all about, isn't it?"

Tony nodded.

"As you know, it isn't easy to do that," I said.

"You've got to be kidding. This has nothing to do with sex," said Tony and began to laugh, again.

"Yes it has," I said, "and that's the issue. The issue of sex has divided the whole of humanity into two isolated camps on a platform that has no foundation. You can take this issue back in time until you get lost in the most distant ages. I don't think that anybody really knows where it began, but it has kept mankind in its spell ever since. Still, it has no foundation. Tolkien suggests that this kind of spell can't be broken unless you deal with the entire issue at its source. Anything else appears to be futile."

"And how do you propose to do that?" Tony said sarcastically and laughed.

"It shouldn't be hard," I said. "It can be done by looking at the truth."

"And that is?" Tony cut me off.

"The truth about sex is quite different than the way sex is regarded today and has been so for a long time."

"There we go again," said Tony. "Peter the wizard."

"Let me ask you something," I continued. "You graduated at Kingston University before you joined the Air Force, didn't you? You graduated in mechanical engineering, right. I suppose some of your fellow students graduated in other fields, like chemistry, biology, medical technology, applied mathematics, space technology, stuff like that. Let me put it to you that you all shared a common foundation. Ninety-eight percent of your education, and I say this of everyone who graduated with you, was the same. Even in your specialization at the end you embraced the same principles for discovery and scientific development. When you graduated, you all

stepped away from that school as a group of professionals with essentially the same background, although with a bit of specialization at the end. It's the same with sex. The sexual specialization begins close to the end of the fetal development cycle. In other words, all the aspects of a human being, both male and female are fully present in each one of us. Its all there. Only in the final stages does the specialization begin that is related to a few specific functions. And even then, the specialization is very slight."

Tony raised his hand as if to interrupt, but let it drop again.

"The problem is that we, society, have made a big deal out of this little bit of specialization. We've built an entire mythology of incompleteness around it, by which we've become divided. But there is no truth in it, Tony. The fact is the whole of humanity is represented in each one of us, both the male and the female aspects, together. They are all there. The only difference that I can see is that some of us majored as male, and some of us as female. The decision for this is probably made at random, long before fertilization takes place, a kind of flip-flop type decision that is carried forward in chromosomes, which later determine the specialization divergence near the end of the primary development cycle of the fetus. This means that we are all human beings. No one is lesser or greater, or incomplete."

I suggested to him that the process of uniting male and female in sexual union doesn't make anyone's life more complete than it ever has been.

"The completeness is already there," I said. "The most that we can do by joining together in sexual union, is to celebrate of our common humanity, just as students in the universities join together for their common graduation celebration. They are all graduates together. If we look at sex in that way with a sense of universal completeness, the door suddenly opens to the Principle of Universal Love. Universal love becomes the most natural thing then, when we celebrate our common humanity and our common completeness in that humanity, the one humanity there is, that we all share."

Tony nodded and raised his hand again. "Admit it, Pete," he said. "I'm right. The Lord of the Ring saga has nothing to do with that, with sex as you have just described it."

"Oh it has," I replied. "That is what the whole saga may have been all about. The metaphor certainly fits."

"How?" Tony interjected.

"As I told you, the notion that sex conjures up a feeling of individual incompleteness is very old, very deep seated, it has evidently been developed in distant ages. It may have started there as a silent flame that eventually kindled a larger fire in which a whole pyramid of politically motivated evil was born. In the ring saga, the dark lord Sauron who lived in those distant ages, represents that fire



of a false perception. In the real world this dark lord may be Aristotle who forged in this fire his theory of the natural slavery of mankind. He took the notion of incompleteness and extended it further and created a mythology from it, centered on subhuman beings that he called the natural slaves, and superhuman beings that he called the natural masters. From that Aristotle forged the notion that the slave is blessed by the dominance of his master, because he benefits in that relationship from his master's virtue that he lacks."

"What does that prove?" Tony interrupted.

"It proves that the ring was born at this point. On the basis of Aristotle's grand lie a whole cycle of cascading evil was conjured up by countless disciples of him who embraced that lie and extended it further. This is what the ring represents, Tony. Tolkien has wisely chosen when he named the dark lord, Sauron. In the German language, "sau" is the term for a mother of pigs. Aristotle, or rather his theory based on human incompleteness, should be seen that way, as the mother of pigs. That mother had suckled countless pigs. Many had names, such as Hobbes, who represented a whole school of war philosophers who all declared that man is naturally evil because of his incompleteness, and must therefore give up his sovereignty to a sovereign king to rule over him and society, for his own benefit in order to prevent an explosion of evil. These children of the sau also coined the notion that love has no place in the affairs of state and business."

"Have they now?" said Tony.

"Those children of the lie of the incompleteness of man caused eighty years of war with that lie in which half of the population of Europe was destroyed, Tony. That's what these pigs have done. After that, things got worse. A Venetian monk, Giamaria Ortes, came along and defined man as an animal that has no virtue at all, who must be culled like a herd of animals in order to prevent the overgrassing of the Earth. That was a worse lie, Tony. The fact is, that with our human intellect we have been able to create resources that the natural world would never have been able to supply, so much so that the Earth now supports five-thousand times as many people as the natural system had once supported. That stinking lie that likened us to animals was gobbled up by another bunch of pigs, Tony, like the noble Parson Thomas Malthus who had helped forge the poor laws in England and the work houses, in order to kill off the poor. Parson Malthus demanded that society's dwellings should be made so unsanitary that as many people as possible would die of diseases, which would otherwise live and overburden society. Darwin then bought into that idea and took it a step deeper into the sewer, with his theory of evolution that gave rise to the notion that there are a lot of people on the Earth who haven't quite made it yet all the way up the evolutionary ladder, who have a lot of things miss-

ing. These are the ones that Hitler later called useless eaters and simply killed and disposed of like some human trash.

"Darwin's cousin Galton, as one might expect, took us still deeper in the sewer. Francis Galton bought Darwin's crap, and coined from it his theory of Eugenics that defined entire cultures and people as sub-human. God only knows how many people we killed or sterilized into non-existence under this still greater madness. And that too, was only the beginning. Along came Friedrich Nietzsche. Nietzsche created the beast-men ideology and used that abomination to 'utilize' the mass-slaughtering of human beings as a tool to take the human image even further into the mud of the sewer of madness. He used it to demoralize entire societies into submitting to global war, and to support the quest of the would be world-empire builders. After that, still other such 'geniuses,' notably Bertrand Russell, took the Nietzschean madness to a still lower level, if you can believe it. From that hell of mud he argued for the creating of a mass-extminating super-bomb with such a terror-potential that it would force the entire world into submission to a world-empire. That super-bomb became the atomic bomb and later the hydrogen bomb. We've built tens of thousands of them over the years. Tolkien saw all of that when he wrote the saga of the Lord of the Rings. He was there. That was his time. He is telling us in that saga, no he is shrieking at us, to wake us up. 'Fly you fools!' he is urging. He is warning that time is running out. He is telling to us that we have no hope unless we take that ring, and with it this entire cycle of evil laid upon evil, back to the fire in which it was born, the fire of lies that cause division and isolation among humanity based on countless forms of imagined incompleteness. Sex stands right in the middle if this imagined incompleteness. Mary suggest that we uplift sex to a much higher level through scientific perception, all the way up to the level of truth that defines our divinity as human beings and our completeness as someone clothed like the sun, or 'with the sun' as an inspired writer had put it in ancient times."

"And where does that get us?" said Tony and began to laugh.

"I would say, that takes us all the way back to the core notion of the incompleteness of the human being that a small-minded sense of sex conjures up. All the divisions, the corruption, the quests for power, the wars, the destruction, the bestialization of society, is all built on that, Tony. Tolkien says, take it back where it was made and destroy it there. He also knows that this isn't easily done. So he suggests, that in order to accomplish that, society has to rebuild its humanity, uplift itself, and become sublime. The whole ring saga is about dealing with corruption and becoming sublime. Everybody has to discover his own completeness as a human being, even in sex. Especially in sex. Mary tells us that we have to develop this

sense of completeness in parallel with developing the recognition of the wholeness of humanity that exists undivided in universal marriage, as children of a common Soul, a single identity that is complete in all respects, that defines us universally as human beings."

"That is what Mary put on the plate for us?" Tony asked. "And Tolkien?"

"Tolkien picked some of that up and explored it likewise. He grew up in the end phase of Mary's time. These two, Mary and Tolkien, seem to be linked laterally by a common recognition of a profound truth. The question is, can we accomplish this likewise? Can we use their pioneering recognition, and build on it, and elevate ourselves out of the sewers? Or do we just sit back until we all blow ourselves up? That's the question, Tony. The infrastructures for blowing ourselves up are already in place. They exist with total overkill, and it's all largely automated. We've even got the kind of mad-men standing at the trigger who have absolutely no humanity left in them, who will do this without raising a finger, who are so disgusting as to make Tolkien's Saruman appear benign and sane in comparison. So the question is again, Tony: Are we willing to do what it takes to take down that entire pyramid of evils that have divided humanity on a notion of? If it means that we have to become sublime to do it, let's do that. If this means that we have to uplift ourselves to a greater sense of self-completeness, let's do that also. If this requires that we elevate our sense of sex to a level of a recognized completeness that has never been seen before, except maybe by Mary, then let's do that too. If it means that we must slug our way through the jungle. Let's get started and not run away from it."

Tony nodded thoughtfully, now and then, while I was making my long speech sitting in the sand beside him. "But who is Mary to make that kind of judgment?" he said after a while.

"Who is Mary?" I repeated. "Why, she is the most accomplished spiritual scientist of the 19th Century, Tony. She is Mary Baker Eddy, the renowned healer of humanity? You heard us talking about her. She is also the most accomplished mental healer since Christ Jesus. In consideration of her profound scientific achievement and her proven ability in healing, I must assume that she knew what she was talking about. It certainly appears worthwhile to explore the issues that she has put on the table, such as sex coming to light with a profound spiritual dimension. Do you want me to go on?"

Tony nodded. "OK, Pete, but why would she specify two hits for sex in her pedagogical structure, and only one for marriage?" Tony looked up at me from where he sat in the sand. "That may yet become interesting," he added as he stood up to look at my drawing.

"Actually, it is more interesting to note the position where the two 'hits' for sex are located," I continued. "I mean, where they are located in respect to what the four columns represent."

He stood beside me as I pointed to the four columns drawn into the sand. "The first column represents the hue of dawn," I said. "The second represents the sunrise that follows. The third represents the heat of the day. And the fourth represents the sunset. Her references to sex are found in the second and the fourth column, related to the sunrise and to the sunset. Does that make sense?"

Tony shook his head and gave me a questioning look.

"Don't look at me, I didn't put this together," I replied. "Mary put this together a century ago. I'm just trying to make sense of it, which so far nobody has bothered to do. I think Mary is using two of her four development streams in association with sex, because there are two aspects involved in discovering our individual completeness in terms of sex."

Tony looked at me silently.

"Tolkien emphasized one of these development streams. It comes into play in the development of our sublimity that he requires from everyone. Gandalf the wizard represented that sublimity. When Gandalf put himself on the line in the mines of Moria in order to stop an ancient evil from endangering the mission of getting the ring of corruption back to where it could be destroyed, Gandalf proved his sublimity and emerged from this proof as Gandalf the White.

"Frodo, likewise had to discover that sublimity in himself. They all had to do that. With that Tolkien covers one of Mary's development streams, the second one, of the sunrise. I think Mary's other development stream in which sex becomes an issue, which is her fourth one, can be seen as a river in which sex becomes elevated to an idea of completeness, representing science in its infinite development, or divine Science as she called it.

"In Tolkien's tale, Mary's second development stream is represented by the elves, which represent completeness in self-awareness, the white of the sun, the royalty of the human being. The fourth development stream, related to the boundless development of science itself, is represented by Arwen, the daughter of Elrond, one of the wisest of the elves. Arwen embraces her potential for infinite scientific development. For this she puts the seal of immortality on time, an immortality that blossoms with love, that is another facet of completeness. In this human completeness she finds an air of divinity. In the context of this love, Aragorn is inspired to pull himself out of the trap of arrogance, which had forced his self-imposed exile from society. He appears to have been disgusted with the smallmindedness of his society, such he searches for the infinity of Mind. He is called Strider, a wanderer. His journey lets him find that completeness within himself as a human being, which is found in the

boundless humanity that we all share. In that quest he becomes linked to Arwen, whose love inspires him to reach for his own infinity as a divinely royal human being, his completeness. Thus, the two remain linked in that self-love that unites them, a kind of divine Love, and together they elevate society with it. It is in that achievement that they both find their immortality, the true immortality that we should all aspire to, the immortality that remains forever. Mary defined her sense of divine Science with those two words: immortality and Love."

"Are you saying that Tolkien studied Mary's work?" Tony interrupted my presentation.

"Not at all," I replied. "Tolkien couldn't have studied this aspect of Mary Baker Eddy's work even if he wanted to. It hadn't been known to exist in Tolkien's day. It remains largely unknown to the present day, for obvious reasons. As for Tolkien, there was no need for him to know about it. The dynamics for dealing with the truth about our humanity can be discovered by anyone who devotes himself intensively to it. The truth has been the same throughout all ages. Mary and Tolkien probably made their discoveries independently, as the leading edge thinkers that they both were; though they both worked in totally different fields of specialization with different dimensions and different forms of expression. The both focused on the same truth, and each in its way quite successfully so. That's what makes the dimension of sex so fascinating, because it follows the same pattern of specialization in the larger sphere of our universal humanity. We find the same underlying completeness in countless individual aspects, sexually and spiritually. We find them in science as we find them in sex, reflecting the same rich, boundless universal humanity. We are more deeply married to one another by this boundless universal humanity than by any artificial marriage model that tends to be small and encumbered with barriers and limits."

"You are referring to the principle of the universal marriage of humanity, aren't you, in which we come to light as a single indivisible whole? That's relatively simple concept compared to the complexities of sex," said Tony. He appeared to be somewhat astonished by what he said.

"Right," I replied. "I suppose that may have been the reason why Mary has put the science of marriage into the very first development stream, which represents the dawn, that is our dawning awareness of the profound universal truths pertaining to our nature and being as a spiritual species."

"I suppose that makes sense," said Tony. "I can see now why she needed a separate development stream for sex that represents the sunrise. We are dealing with a totally different ball of wax here, which is much more complex, but reflects what has been estab-

lished in the first development stream. It seems to build on the simple concept and takes it further. Out of this unfolds a different context of the same notion of completeness."

"Helen came up with a concept that corresponds with Mary's first development stream, that of the dawn," I said to Tony. "Helen described this aspect as 'our universal kiss'. I think she is right on the mark with this as a logical reflection of our universal marriage as human beings. Don't you agree? Like Tolkien, Helen knew nothing about Mary's pedagogical structure, which hadn't been discovered in her time either. Nevertheless, Helen understood the dynamics of the truth that underlies all that is real about our being."

"Are you saying that Helen's concept of the universal kiss isn't sexual if it pertains to the first development stream?" Tony asked, almost joking. "Logically it shouldn't be primarily sexual, it should therefore be primarily reflecting universal affection. But shouldn't the sexual embrace reflect the same? Maybe it should, in the more profound context that the second development stream relates to. But what does this all mean, Pete? I hope you realized what you've done here, Pete. You've opened up a whole new raft of questions. What are the answers, Pete?"

"That's for you to figure out," I replied. "Explore your experiences and see if you can reach up from them to the fullness of the absolute completeness of the human being that unites us as one in universal marriage, and that sex represents in truth. I think if you get there, the universal marriage of all human beings to one-another comes to light as something quite wonderful, and sex even more so. Maybe that is how the answers to your questions emerge. Or maybe it is the other way around, that the fullness of sex cannot be understood without finding some answers in the first step along the way that deals with embracing one-another universally with a love that unfolds as an appreciation for something beautiful that we already have in our hearts. Isn't that the way you look at women? What you treasure in them comes from your own heart. If that treasure weren't there, you wouldn't regard them at all, would you? Or you would regard them as something outside of your sphere of being, isolated and cut off from you and one another and from the profound reality that we share, as Aristotle saw humanity, or Hobbes, or Nietzsche. Except those blind leaders, leading the blind, were far from being truthful about anything, maybe intentionally so. They were probably nothing more than 'hired assassins' in the mental realm, professional liars with their hands stretched out for the gold that their lies could earn them from the rulers of society, for which they sold their humanity to the 'devils' of the empires in an orgy of prostitution of the foulest sort."

Tony nodded now and then as I spoke. "Go on, go on,

Pete," he said whenever I stopped. "Tell me more about Mary's thing."

"Right, the second column deals with sex," I said in a business-like manner, getting back to main topic. "That column is related to the sunrise. That's where sex is first referenced. This column is also related to physical and economic development, and the development of the highest image of man. That image reflects the vision of a Revelator named John, from the very early stages of the Christian era. This John spoke in metaphor about a 'woman' clothed with the sun, having the moon under her feet, and on her head a crown of twelve stars."

"And that relates to sex, you say?" Tony replied.

"Isn't it obvious?" I asked. "The light of the sun is a brilliant white. It contains all the colors of the rainbow in perfect balance. We see in it a profound completeness. You diminish any single color of it, even to a degree, and the white is gone, it becomes corrupted by incompleteness. The more we confine our mental perception by small-minded thinking, the greater the corruption becomes of what we behold of the reality of the universe. In Tolkien's saga, whoever wears the ring, totally disappears from sight. There is not a trace left of anything real under the spell of total corruption. But the Revelator saw the opposite. He saw a woman, a sexual human being, clothed with the full spectrum of the sun, being enveloped by it, being that light itself in perfect white in which nothing is diminished. That is what Mary has put on top of the second column in which she first deals with the development of a higher sense of sex. So you see, there is a connection in which sex and the sun come to light as synonymous symbols of completeness."

Tony looked at me with his questioning look again.

"No Tony, it's not me who is saying this," I answered. "Mary says this. John says this. Tolkien says something similar. He relates it to sublimity. I'm just trying to put the pieces together, that's all. The final answer as to why all of that is, must of course be your own. I am in the same boat, too. So, what must my answer be, to myself? That answer must be something that is both simple and profound. I think that answer has been popping up throughout history, right in front of our eyes. In every bright period of history the Christ idea has reemerged as a kind of inner voice that has been speaking to humanity of the divinity of the human being. Christ Jesus essentially defined every human being as the Son of God. This idea obviously scared the rulers of the Roman Empire, and rightfully so. If this idea had been developed to its logical conclusion, it would have destroyed the Roman Empire's imperialism and turned the entire Roman society into a humanist society. If that had happened civilization would not have been trashed as it was, so that humanity might have stood on the moon in 800 AD, if not sooner.

This potential did exist at the time. Twelve centuries of dark ages would have been avoided, but they weren't, because the Roman Empire had demanded its agents to eliminate the one man who most represented that idea of the divinity of humanity. They took him and nailed him to the cross in order to kill with the man the Christ idea, the divinity of humanity that he represented. But they couldn't kill such the idea. That type of destruction lay far beyond their capability. What Christ Jesus had represented lived on in the hearts of humanity. By the time the Romans had killed that man, called the Christ, his profound idea had already spread like wildfire. Alarmed by this advancing movement the Romans rounded up all the Christians and got their bodies ripped apart alive in huge public spectacles of gore, in order to rip up the very notion of the divinity of man. Still, the Christ idea kept coming back throughout history. It kept coming back, because it is a profound idea reflecting universal principle, an idea of truth that is rooted in the principles of the universe. Mary defines her second development stream as the development of the Christ, meaning the Christ in us, and that is the development that she relates to sex, which John the Revelator defined as 'clothed' with the completeness of absolute white. He defines his most profound vision of mankind as an 'angel,' humanly manifest as a sexual human being, being 'clothed with the sun' and having power in the universe."

I told Tony that I had recognized long ago that this Christ idea is an idea that represents the completeness of every human being, in every aspect, and not just sexually. I suggested to him that sex stand in metaphor for the entire larger scene in which the human being comes to light as the brightest species in the known universe.

"For instance, the image of God cannot be sexually divided," I said to Tony. "That means that each of us has both the male and female element of our humanity already deeply anchored in our Soul, and we know this. We are aware of this. We even acknowledge this. We just haven't found the courage yet to recognize that we all share one divine Soul that defines both our humanity and our divinity, together. Nor does it end here, Tony. Our completeness in this divinity includes infinitely more than what the sex concepts represent. It includes a whole array of much 'larger' elements than sex. This profound and boundless completeness is really what the Christ represents in the scientific domain. It represents our higher 'sexual' identity so to speak. It includes the element of generosity, integrity, and industry, all of which are intertwined with love. And it also includes a whole lot more, which we have not even begun to explore yet. It seems to me that all of these big elements, like generosity, must be represented by the little elements, like the male and the



female of our humanity. If this doesn't happen, the sexual scene disintegrates into a scene of rape, and so do the economic scene, and the political scene for the same reason. With this rape we will destroy our world if we don't watch out. That has been my personal experience with Antonovna, as you know. It also has been society's collective experience economically, and politically. It took me twelve years, Tony, to get myself out of that small 'rape-like' mentality at the personal level."

"I suppose we've tried to bring a little bit of that light into the larger world of society," said Tony, quietly, "by trying to uplift the economic and political platforms of society through the back door."

"That light, Tony, is fully represented by the third element from the bottom up in every single domain in Mary's matrix," I said to Tony. "That light represents the bridge between what we call the moral world that we see ourselves in, and the divine reality that is the actual reality of our being, which we are trying to uplift our lives into. If these bridge elements don't function, our world is doomed. I think these are the draw gates that I saw in my dream, Tony. The keepers of the draw gates evaluate our generosity and so forth. As I told you, I kept running into these gates constantly in my dream, and found them always closed. Time after time the keeper of the draw-gate that I encountered would not let me pass. It appears that generosity wasn't a big word in my vocabulary."

"Are you saying that these bridge elements of science, which we find in every development stream, represent the highest form of Science, or Christ Science, the Science of the spiritual reality?" asked Tony.

"What else would they represent?" I answered. "What else will lift the draw gate for us that keeps us back, if it isn't our scientific perception? As we lift the draw gates with our scientific perception, sex becomes uplifted in the process. This means that it becomes enveloped with generosity, integrity, honor, and joy, the very light with which we enrich one-another's existence. That is how we can eradicate rape, socially, economically, and politically. That's the only platform we can have to save our world and ourselves from a nuclear war. When generosity reigns, nobody will even think about stealing from one-another, or to throw bombs on another. We'll be too busy moving the other way to enrich our world. In any case, Tony, that is what my experience has been. We are here on this island to thoroughly develop the science that is involved in the domain of human living. I think, generosity is going to be a key word, whether we speak it or not, and sex is going to be another key word as we uplift ourselves into the sphere of completeness, and envelop the whole human scene with all the big elements of our humanity in the same completeness, some of which we may not have

discovered yet. By this process we get into something that is down to Earth real."

Tony repeated those words, "down to Earth, real." He looked at me. "You said that Mary also references sex in the fourth column," he said quietly. "You also said that the fourth column is the column of the sunset."

"The sunset column represents the development of divine Science itself," I said. "Obviously, the sunset always precedes the next dawn. That may have been also the reason why Tolkien named Arwen the people's Evenstar, as the most advanced daughter of the elves who reached for the highest expression of science and beyond to its infinity."

I pointed out that in Mary's pedagogical structure, the fourth column, the development stream labeled divine Science, develops an other dimension of sex, and evidently an even fuller and richer concept of it, which she relates to immortality and Love.

"Hey, Pete, really, what has sex got to do with the development of all that, of the infinity of Science manifest in immortality and love?" answered Tony. He almost laughed.

"It has everything to do with that, Tony; everything! Just answer me this: Do you regard human sex as an animal propensity? Do you regard it as something base, primitive, dirty, and shameful? Or do you think that sex can be raised to a higher perception in the human domain, just as scientific development takes us to higher levels of perception of our universe? This higher level of perception is built on the discovery of universal principles. That's not possible in the animal world. The capability doesn't exist there. It exists only in the human world. Doesn't this higher intellect that enables the recognition of universal principles also change the way we look at sex. We see in its completeness a divine and infinite Principle in which we find riches that an animal can never find? It see in it something much richer than the grandest mother-love that most animals instinctively reflect. I see the spiritual human dimension of it as a Father-Mother-Love written in capital letters that uplifts everyone universally; that uplifts the whole world; a Love that nourishes one-another, with which we enrich one-another's existence and thereby our own. That's the light I have been talking about, Tony. It has been my experience that if this light isn't lit, the world is a dark place and nothing works; everything falls apart. It has also been my experience that once this light is lit, one will never want to blow it out, even though it may get us into hot water occasionally. This light of the science of Science, or divine Science, the science of our divinity as human beings, enriches the world around us, and our concept of sex becomes enveloped with it, which is otherwise a dark place. This light elevates the concept of sex into something with a higher meaning and a brighter image. The light of Science enables

us to do this."

"Go on, I get the point," Tony replied, getting impatient now.

I told Tony that it gets even more interesting. I pointed out that the four development streams, the four rivers of Mary's pedagogical matrix, are structurally four columns of progressive ideas that are designed in such a manner that they can be logically overlaid upon one another. "In this manner the last two columns of Mary's matrix can be logically overlaid over the first two, If one does this, her two references to sex coincide. In this coincidence the infinite development of Science and divinity of humanity, coincides with the development of the sexual completeness clothed with the sun. This overlaying doesn't invalidate anything but causes the coinciding aspects to mutually enrich one another. This we have the representation of the Christ-'sex'-idea, coinciding with the development in divine Science of the complete divine image of man in a profound multifaceted completeness.

"Are you saying that the sun is the most perfect symbol for the Christ or sex?" Tony interrupted me.

"No, Tony. It's just one of them." I replied. "The other is our divinity. Of course the two are evidently synonymous. The symbol of divinity is a sun that is visible only in the mind, Tony. The Christ, in comparison, is not a symbol, but the metaphor for the intellect that reflects the infinite Mind of man in which the symbols become relevant as symbols of Truth."

"The sun is a symbol for sex, then, as I have said," said Tony.

"Yes, but only in that context, representing the full spectrum of total completeness," I replied.

"Why doesn't it also apply in the context that Ross laid out at the conference?" said Tony with a puzzled look. "Remember, he referred to the sun as the opposite to a black hole that draws everything into its confinement from which not even light can escape. Didn't Tolkien use the symbolism of the black hole? Whoever in the saga is 'captured' by that ring of corruption, which takes away so much of the image of man, becomes technically invisible the moment the ring is being worn. Ross had pointed out that a sun is the functional opposite to that, a radiant, life-giving force. Shouldn't that context also apply to sex? What good is the fullness of the human completeness if it remains limited unto itself? Shouldn't it have a radiance that is overflowing like the sun, and out-flowing, and encompassing everyone?"

I nodded. "That makes perfect sense," I said, enthusiastically. "That may be the reason, Tony, why Mary constructed her pedagogical structure in such a way that the symbol of the sun becomes overlaid with the symbol of the divinity of humanity, which too, is of no value if it is confined unto itself,"

Tony accepted that with a smile and a slight nod. "Go on," he said.

"Yes, we can go further with this," I replied. "In the same manner as Mary's fourth column coincides with the second, the third column likewise, functionally coincides with the first column. As I said earlier, the third column represents the heat of the day. It represents our political domain and the development of healing in that domain, the development of a community of principle on the universal scale. We find in this development the development of the human dialog. This, then, overlays the first column of Mary's matrix where we find the principle of the universal marriage of mankind being developed, manifest, as Helen said, as our universal kiss. So you see, Tony, sex and marriage are totally separate issues in every respect, even when we reduce the four columns of Mary's matrix down to two, do the two aspects of sex and marriage never mingle. However, though they are separate, each of the two aspects are bright with a universal promise. Each one is vital, be it sex or marriage, and each presents humanity as being fully complete in the highest sense possible, while the two aspects remain technically separate in their specialization. Does that make sense?"

"Politics and the universal kiss, coinciding, you must be nuts," Tony commented. "Still, somehow it does make sense from a scientific perspective. It even makes sense to associate politics and the universal kiss with the scientific development of the human dialog. I have no problem with viewing the end product in terms of a universal marriage in this way. Did you say that Mary came up with all of that in the 1800s?"

I nodded. "Unfortunately, there are only a few people in the world who are aware of that even now," I replied.

Tony shook his head and looked at the four columns I had drawn.

I took a step back. "Why don't you stay here at the beach for a while and think about what kind of world we would have right now if this scientific platform had already been implemented? In the mean time, I'll go back to the others and listen to the ongoing dialogs that don't seem to challenge you enough."

Tony laughed and agreed to that.

Before I left the beach, I looked back. I saw him looking at my drawing, then looking at the mountain of the island, then looking at the sea shaking his head. Finally he sat down in the sand in the pose of a thinker, like Einstein might have appeared, when being deep in thought, as he became oblivious of the world.

## Chapter 3 - How Was Love Squeezed Out of the World?

When I came back to our camp, Olive was still talking. "What really is it," she said, "that we acknowledge to be fundamental to civilization? Is it the political acknowledgment of the Principle of Universal Love and the principle of universal sovereignty? That's what we got out of the Treaty of Westphalia in 1648. This particular shift was gained as the result of horrific tragedies in war. Half of the population of Europe was destroyed in a horrific wave of killing. After eighty years of ravishing one another that brightest pioneers caused society to wake up and revert back to the Renaissance principles and build on them a new foundation for civilization. The same thing happened 300 years earlier when financial insanity collapsed the European economy so deeply that the Black Plaque massively wiped out the weakened population. People must have wondered what human existence is all about. There had to be more to it than suffer and die. On the basis of Plato's method for scientific discovery the long established Principle of Universal Love was brought back to the foreground. The Golden Renaissance resulted from this paradigm shift. Unfortunately, in both cases, the driving impetus for reverting back to the Principle of Universal Love was a great tragedy. We can no longer afford this kind of platform for making progress in the age of nuclear weapons, resource scarcity, and an approaching Ice Age. We are challenged to find a more intelligent platform for making progress than reacting to great tragedies. This means that we must choose to resort to the Principle of Universal Love now, before the tragedies happen that we may not survive. For this shift to become universally effective these principles have to be universally applied all the way down to the grassroots level and uplift the way society regards one-another as human beings, including the way it regards marriage and regards sex. For this to be possible the Principle of Universal Love has to be developed to the greatest extent possible. It has to become a light that people will want to resort to for its brightness. The change must never been seen as the lesser of two evils and a sheer necessity for survival. The Principle of Universal Love offers infinitely more than that. It offers a whole New World, a world of such brilliance that the present world of terror, poverty, and tragedy, comes to light as the tragic Dark Age which it really is. We must go for the light of the New World, because of its golden promise. That must be the incentive. This is also what we have never fully developed in the past, or have even allowed to unfold at the grass-

roots social level. I would say that without a foundation in social domain, rooted at the grassroots level, cannot be developed. Whatever comes out of it as political construct, like the Treaty of Westphalia became, is bound to crumble, and has crumbled. The Renaissance has become lost repeatedly, and the principles of the Treaty of Westphalia are being laughed at today while a new fascism sweeps the world that is becoming evermore vile and inhuman. And that is where we are today. In spite of the greatest political achievements of all times that dotted the historic landscape like precious jewels, we are staring into face the same horrific tragedies once again that have made this period also one of the blackest in terms of our failure as human beings."

"This is the failure that we need to address," I interjected. "We need to address it now, beginning in our own consciousness, utilizing the Platonic method. This means that our highest priority right now is to put marriage in its place, and to put sex in its place, and that we become angels unto ourselves by guiding one-another to the goal of uplifting both sex and marriage to a higher level that reflects the boundless dimension of our humanity. These are the key obstacles that stand in the way of the development of the Principle of Universal Love. The light of its promise that Olive spoke of, evidently is the light of that kind of love with which Mary had healed the paralyzed woman in the moment of her carriage's passing by. It is evidently also the kind of love that caused the train or the imperial crimes against humanity to stop for 35 years in which this light was shining brightly. Mary's pedagogical structure doesn't provide the answers as to how this is done. It only lays the goals and the processes before us that can get us to where we want to be. Mary isn't a dogmatic dictator. She merely resents her rivers of development that we might utilize them for our own paradigm shift to become angels in the scientific sense. That's how we build our New World of light. As angels of Science we will inspire society to uplift its concept of marriage to one-another to reflect more and more the universal principles of our universal humanity and uplift our perception of sex with the Principle of Universal Love."

"Yes, we need to do this. We need to become angels," Olive continued and began to smile. "If this requires that we also become angels of a richer sense of sex, what greater incentive can we have? We must take up this task to become angels on the whole front and become successful, even though this has never been done before. We mustn't do this because there is no other path that we can choose. We must do this, because it is the brightest path that anyone can choose. It is not enough to realize that no other path exists that offers any hope, much less the hope for a bright new world. For six hundred years we have avoided to go for the gold. This task should have been taken up at the time of the Renaissance

already. But we stopped short of it then. Indeed, the New Renaissance that we now seek is of a kind that has never been established before. I am hopeful that the footsteps that we can initiate here will move us towards that vastly brighter New Renaissance, and that these footsteps will suffice to keep us at least one step ahead of the looming disaster that is already breaking out to some degree all around us, which this progress can avoid. That is why our operation here is an emergency operation, as Fred has pointed out. Our task, literally, is to save humanity, our world, and civilization."

Olive stopped and took a drink. "We have all made a little progress already in our lives," she said quietly. "But a little is not enough. However, in order to do more, we need to use the best tools and the best methods, and that is where science comes in, and where the Platonic method comes into play. We have to utilize the brightest gems that the pioneers of humanity have created. We have to replicate their discoveries of universal principles, and then move beyond them. Those are the footsteps by which a renaissance is created. For this we journey towards the light of the Principle of Universal Love we have a long lineup of pioneers available to us as a resource, from as far back as Homer in ancient times, and all the way forward to Mary Baker Eddy in modern times. There have been countless discoveries made throughout history of facets of the Principle of Universal Love, and other pioneers have built their achievements on them, like Franklin Roosevelt and Lyndon LaRouche have in America. Our own pioneering effort will have to be to take the train of humanist development several magnitudes further in implementing the Principle of Universal Love. We are looking for a Super Renaissance that is within our grasp, for which all the resources already exist."

When Olive was finished telling us why we were brought together, and the momentous nature of the task that lay before us as Fred had explained it to her before leaving Caracas, a great silence erupted. Nobody spoke for a long time. Nobody asked any questions. Everybody just sat there, at the beach in the sand. Eventually Ross stood up and went for a walk along the edge of the surf. Others followed. But we walked silently, stunned, looking out onto the sea and to the other islands in the distance, watching the endless recycling of the surf as if to ask how such a task as lay before us can actually be accomplished. Far down the beach I noticed Tony splashing in the shallow water as before. He must have jogged ahead. I wondered what he thought about our task to become angels of sex. I was sure he would like that idea, but would he be able to meet the challenge to not let it be anything small?

As I pondered in silence, I suddenly realized that the Platonic process has already begun. I was asking myself questions,

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questions that I had no answers for, but for which answers had to be found. I had begun a dialog with myself about the highest truth that I knew, the most profound that I had experienced, questions about our trials and victories, and questions about what Fred had really said when he said in the plane coming back from Caracas, that the world grinds on. Maybe that statement was his challenge to us. Grinding on is evidently insufficient. No decisive progress is made that way. He had challenged us to become pioneers; tightrope walkers; acrobats; race car divers; engineers of a new society, and that working on a tight budget with a pressing deadline, and all that reaching down to the grassroots level of sex and uplifting it. Fred asked us to be angels indeed, and more than that, to become angels of a new perception of sex in a down to Earth meaningful way. Evidently Fred asked us to uplift our perception of sex until the very notion of any division based on it appears so absurd that it will forever cease. Of course, when this becomes possible on the universal plane, the resulting fire of love will reflect itself equally in the political sphere, the economic sphere, and in the religious sphere as well.

"For this we need all the best tools that we can lay our hands on," said Ross when we began to discuss the task among ourselves. "And we have them already at hand. We have the tools developed by Plato and by Mary who has already built a profound pedagogical structure with them. There was no need to wait for another Plato, or another Mary. Their work is done. There remains only the task of uplifting ourselves and society out the rut that we are still in until the Principle of Universal Love has been fully established. That's the kind of work that Mary had begun when she created the outline of her matrix type structure for scientific and spiritual development. It came to light to us as a construct that offers no answers, but impels one to ask questions that one would never ask in a lesser context than the one that she has set up. She obviously understood Plato's scientific method better than anyone of us has. Luckily, Plato was still on the scientific horizon in her time. While Plato's method of thinking had been buried in Europe in the gore of the French Revolution and the Napoleonic wars, Plato's method had remained alive in far away America. Evidently Mary had been a keen scholar who grew up in the light of a still unfolding scientific revolution in which Plato still played a significant role. This gave her the background for her own, revolutionary advanced discoveries."

"I can understand what Olive has saying," Indira broke the silence of my pondering later that afternoon while we were still sitting in the sunshine at the beach getting terribly hot.

Indira spoke loud enough for everyone to hear her. "Let's



consider our larger marriage that Peter has already inspired in India," said Indira, "which Peter and I, and Tatsuhiko and three other people have become a part of. It really is the outcome of the process that we have been talking about. We have questioned all the old assumptions about marriage that we could think of and we found them to be too shallow, so we looked deeper. We looked to Mary. We have built on her discoveries and created a bright new universal marriage concept on them. We have also looked at Helen's discoveries and built on her concepts as well. We also found no fundamental difference between the discoveries of these two pioneers. The difference that exists is between them and the prevailing perception in society. In other words, we have derived at a brand new perception about what the fundamental concept of marriage involves. No one before Mary has even dared to perceive marriage as a wider, universal union that reflects the nature of our humanity. She put on the table a facet of reality that we cannot get away from, regardless of how long it has been denied in the past. She put on the table such a high level perception, the kind that has never been achieved before, that few were able to live by it. Now, a hundred years later, the recognition that she made is slowly coming to the surface. Helen made a similar recognition on her own. She acted on what she saw is supported by universal principles, and so did we. The outcome of what we established in India is a construct that exists only at the leading edge in the mind; that can be found nowhere else in the universe as far as we I tell. It is wide and beautiful. And most of all, it is real. Of course, you may have asked yourself, is there sex in it? What would you expect me to say? How can one describe sex when there are six people committed to enrich one-another's existence, in which sex plays a part since we are all human beings? I would say that this development issue is not tied to our union, but is tied directly to our humanity, the humanity of all mankind that we are beginning to embrace in all its riches? Once that recognition had been made, the substance of the proof unfolded unmistakably in our life in countless different ways, which can't be understood without the experiences themselves. But I can tell you this. Sex has no true meaning unless it is seen as a radiant, outgoing presence like the sun that unfolds in life-giving rays of light and warmth. I look for sex in this fashion, in the form of a radiant love flowing from heart to heart, enveloping our world with a light and warmth of a richer kind. There is no such thing as 'getting' sex, or withholding sex, but uplifting it and embracing higher concepts of it."

Indira turned to Sylvia and Olive. "Would you like to join our marriage on this higher platform? In fact, why wouldn't you? Once an idea has been perceived, and it is being understood, it needs to be acknowledged in life. This is how we create a New

World if we are honest with ourselves about what we know to be a higher concept of reality than the shallow and distorted concepts that are conventionally perceived."

"But are your underlying assumptions correct?" Olive asked. "Plato demands that we constantly examine our axioms."

"Aristotle says, 'don't bother with that, there is no truth in anything except what you see. Thus public opinion becomes paraded as the truth,'" I said to Olive. "That's why Aristotle is so destructive. He says, take everything at face value. But Plato says, open your eyes, there is a whole lot more to be found in the universe of truth than what you can see paraded before your eyes. With the 'eye' of the mind you can elevate your perception. You can recognize principles that exist in the complex domain that are invisible to the lower-level senses. What we behold in the complex domain is more profound and the resulting manifest more beautiful, even more beautiful than the most advanced concepts that have ever been created at the lower levels of looking at things, which thereby become actually mediocre in comparison. Our goal must be to always step beyond mediocrity. So, what is it that you want to have proof of that isn't already placed at your feet? I think we must even regard our leading edge perceptions as mediocrity, since there is always a step further that we can go as we look for the universal principle of reality, unless of course, we stop asking the relevant questions. When we stop asking those questions we stop everything. Then, everything becomes finite and small, and decays into lifeless mediocrity."

"At this point religiosity invades ones thinking," said Ross, "which makes one believe that one has arrived at the ultimate perception, and nothing more is possible. When people reach this point nobody cares about proof. At this point we die of boredom and accept any lie that becomes dished up to us. That's the mentality that empires love, which they extensively promote and exploit."

Olive just nodded.

"Ross has a valid point there," said Indira to Olive. "If anyone, I should know. That narrow, dogmatic, dead-end religiosity exists in India almost universally. It's been drilled into people. The caste system is but a tiny example of it. The priests and the rulers are all telling the people that they must accept by faith what they are telling them, because by accepting that, they are told, they have arrived at the truth. The people are told that, literally. They are told that is all that you need to know. That is all that you can know. There is nothing more. This is it. That's where the tragedy begins, because that's when the inquiry stops. But that's not the platform on which our marriage has been built. It has no doctrine. Doctrines are final, and therefore fatal. They tell us, 'don't bother to look for more. This terrible finity closes the door to the spiritual and scientific

development that unlocks our human potential, Olive. That is what has largely destroyed the potential of our society. Can you understand this Olive? That is why I can't tell you what our marriage is, because it has no doctrine, only a community of principle as Pete loves to say."

"It is the same in America," I added. "The sense of finality is everywhere and has been for a long time. At election time the empire rolls out its prostitutes that it allows society to choose from. And people go along with that. They say, that the way it is, even if they know in their heart that this is the road to hell for the entire nation. That's the kind of finity that is being cultured, an impotence kind of finity that prevents people from opening their eyes. Our new American religion says to society, 'Greed Based Economics is the ultimate; Free Trade is the ultimate; speculation is the ultimate; war is unavoidable; don't bother to look any further, there is nothing better, there is nothing more.' And people accept that finity, because as you say, the Platonic method of thinking has been squashed in their heart over the last century in order to keep people's thinking fixed onto these destructive, doctrinal, dead-end myths that they are told are the ultimate, even while their submission to the myths is killing them. But this devotion to finity is not the platform on which our marriage has been built," I said to Olive.

Olive nodded and smiled. "Indeed, Plato would say to all that religious stuff, like the Adam Smith stuff, 'Wake up people, the fun is just beginning. Listen to yourself to what you are saying, and then question our honesty and your answers that you may derive. Plato would tell you that when you begin to argue with yourself, you begin to discover things, and as a consequence of that, new questions emerge. He says, 'Don't ever think you have reached the final limit. There is no final limit in the realm of advancing perceptions. But you've got to start with the highest concept that you know to be true. It's like Socrates had said to his friend Menon, there is no need for teaching. The truth lies before us all to be discovered, and that we can all do.'"

"Adam Smith tells us the opposite," I added. "Adam Smith tells us to stick with the lowest concept, saying: The dirt of the Earth is your gold. Dig it up and hide it. And as for sex, just get, get, get, as much as you can get, and rape or kill for it if you must, but get, get, get. It's Greed Based Economics in a different form."

"Isn't that what I said earlier," said Olive. "Didn't I say that we have a huge challenge ahead of us, since society has been going backwards at full speed? We are almost at the point again where society says that love has no place anywhere, not even in the smallest possible domain. Just listen to the pop songs. They are all about getting, and more getting,"

## 44 Chapter 3 - Love Squeezed Out of the World?

"But we say that this narrow perception that society wraps itself up in, is crazy," said Indira. "Naturally, we are being ridiculed if we don't conform. And believe me, I am ridiculed a lot in India. All the narrow-minded people in the world demand that everyone conforms to their narrow way of thinking. Tatsuhiko and I refuse to do that, and so does everyone of our family. Still by our refusal, we did get a few people to question themselves about the validity of their narrow standpoints. That's progress, I suppose," said Indira.

"I think we have to look at this thing more closely than that," Sylvia interrupted her. "It has always been the case that love is confined to the smallest possible denominator. This goes back as far as you want to take it. The marriage institution was as small and confining in ancient times, as it is today, and sex has always been tied into this confinement. Maybe the people who have challenged this were killed for their daring. We may be a bit more advanced today, but not by much."

"That's not true," Tatsuhiko interrupted her. He began to laugh. "Love is much more confined today than it has ever been, even while we sell songs about love by the millions. In the early day, mankind didn't have Adam Smith's system of greed based economics bearing down on them, as we have it today, which has no room for love. Adam Smith has invaded our very soul and kept out the faintest notion of the Principle of Universal Love, even in the private domain. Mary is the only pioneer I know who stood up in the world and said that if love isn't unfolding in the universal domain, don't bother, because you're missing the point."

"I know that," Sylvia replied. "We can't even keep the hospitals open anymore that we had once built for one-another, and why should we, since millions of people can't afford the insurance premiums anymore to use the hospitals that are still remaining. We let people die while we sing about love. And even while people are dying for lack of care, society scoffs at whoever as much as talks about the General Welfare Principle on which the USA had originally been founded, which is but a small step towards the Principle of Universal Love. Isn't that what Mary is getting at by keeping the door of her institution closed to the small-scale marriage model? Of course, whoever dares to step outside this small model is being ridiculed and slandered in every imaginable way. Yes, I have seen this, Tatsuhiko."

"So you see, you are saying it yourself," Tatsuhiko replied. "Love gets squeezed out of the world everywhere. Its space is getting smaller and smaller. People want what they want, even if it means hurting one-another to the point of killing or looting one-another. That reflects itself everywhere. Love gets squeezed out of the marriages, too. Society runs them like corporations now, focused on stockholder values, rather than being focused on enriching and up-

lifting one-another's life. There shouldn't be such a thing as marital rape and spousal murder, but it's become common. This paradox should never have come up. Even jealousy shouldn't be possible within the sphere of love, but it is becoming every more widely spread, because that sphere has become smaller and smaller, infinitesimal almost. It's Adam Smith again, parading in a different garment."

"I know what you mean," said Olive. "If something nice happens to a spouse, like a new love unfolding, people should rejoice over this in their love for one-another. Instead, all hell breaks loose. There is no real love left, is there? Even that, which barely resembles love, is becoming more and more rare. I can't image this happening in your marriage. Your marriage is built on universal love. The way I see it, it would likely be still the same if your family was now made up of only two people. Once one embraces the Principle of Universal Love, one can't go back."

"The USA is aiming to do this. It had committed itself to go backwards in giant steps, to destroy the very foundation on which it has been established," said Tatsuhiko. "If it hadn't been for the Principle of Universal Love and universal sovereignty that came out of the Treaty of Westphalia, that is now being torn to shreds in the USA, the USA would have never been created. But all of that is gone now; gone with the wind; and so the nation, too, becomes endangered to be lost."

"Unfortunately, the USA has never really embraced the Principle of Universal Love on which its General Welfare Principle is rooted," I said to Tatsuhiko. "The USA was founded on the intellectual achievements of the leading edge pioneers of Europe. I don't think the American society has ever truly committed itself to live up to the principles of which it was created. If it had, the Principle of Universal Love would be established and be an unwritten constitution, and America's continuing existence as a nation-state republic would be secure.

"But can't we roll back the clock and make up for what we lost?" Tony interjected, as he had joined us again.

"No, Tony! I wouldn't want to roll back the clock," said Olive spontaneously, almost interrupting him. "That is why we have come together here. What we had in the past wasn't good enough, not by a long shot. That's why we no longer have it. It was mediocre, emotional. We have to go beyond even the best of what we had. We have a totally different goal. A much tougher goal; a goal that has never been chosen as a goal before; that has never even been recognized as possible and achievable. We are not looking for more love, we aiming to establish universal love as a social and political reality, and as a practical platform for sex. We can't afford to look merely for a new sunrise, Tony. Our aim must be to draw

the whole human society into the full brilliance of the glare of the noon-day sun."

I just nodded and smiled. This was Olive speaking, all right. I knew that these words were not idle words with her. She meant every bit of what she said, and she meant to reach those goals as she always had in the past. I wondered if Tony realized that. He raised an eyebrow when Olive demanded that sex too, be founded on the platform of the Principle of Universal Love.

"I have heard about all the wonderful things that have happened with Pete and Antonovna at the Caracas Conference," said Indira, "and about all the developments that came before and afterwards. I was filled with joy to hear about them."

"Me, too, said Olive. In fact, it was for that very reason, to bring that about, that I had instigated the Caracas conference in the first place. Right Peter?" she said and winked at me. "It was a gift of love from me to the world, in every possible sense of it."

I simply nodded. "It was that," I agreed.

"But that's not enough anymore," Olive replied. "Even that sort of thing is too small a goal now, because not enough good resulted from it. What we have seen and experienced in Caracas was great, but it was only comparable to a sunrise. We can't allow ourselves to be satisfied with that. Plato always demanded that we look for the noonday sun, and that we never stop asking what the next steps must be. In our case those next steps must be directed towards a fuller understanding, and a fuller experience of the dimension of universal love and universal sovereignty, both in marriage and in sex, and in everything else as well."

Olive repeated again that we have to make up today for what had been missed during the Renaissance for which the Renaissance collapsed, which has been missed again at the time of the Treaty of Westphalia in 1648, which also collapsed for the same reason. "Society, not only has never implemented the principles of universal love and universal sovereignty in the social and sexual domains, but it has never even contemplated that possibility seriously. I think society came closer to that through the Treaty of Westphalia, and it might have even succeeded eventually, had the British Empire not started the French Revolution in order to kill the intellectual elite of France, which had promoted this principle. Any further development of this principle would have indeed endangered the empire's very foundation with its republican notion of the General Welfare and Universal Love, and the idea of Universal Sovereignty. History tells us that the ruling imperial oligarchy of the British East India Company effectively shut down any further development of these principles, almost in mid-stream, in order to protect its power over society. It was as if society had been forced to stop living. Since that time, we have never really gotten anything moving

again anywhere in the world along the lines of the Principle of Universal Love, except in the most superficial manner. Even in America, the nation's own founding principles were never fully embraced after that, probably as the result of this imperial intervention in history."

I didn't protest or add to what Olive had said. I felt she was totally correct in what she was saying, except in what she said about Caracas. In Caracas Tony had dared to stand up and boldly attempt to invalidate Adam Smith without even knowing that he did so. Why should this bold beginning be discounted? Or was this too, still but a part of the sunrise?

"The Caracas Conference was a milestone," Olive continued. "A deeply rooted development was started there, in the social domain, of the kind that we should have seen unfolding in the years immediately after 1648. Unfortunately, the conference is over and the world grinds on, as Fred has put it. This means that we mustn't see the conference as anything more than just a milestone. We must go on. We must go further. We must inspire the whole of humanity to follow this course. Our love must be so big that we embrace huge goals, even if we face mortal dangers on the way like Nicolai is facing right now. Nicolai has launched a war against the financial oligarchy, and he is fighting this war around the world in an effort to rescue Africa by organizing the global society to establish a new development oriented world-financial system. That's dangers stuff, but is also in the domain of love where great things can happen. He is boldly grabbing the lion's beard and staring it into the eye with the full recognition that he understands their game and demands them to drop it. That's pretty big love, right? It is big, because Nicolai knows that this tidal wave for an equitable change that he has set in motion, will never stop, even if he can't see the final victory himself. There is nothing timid about what Nicolai is doing. If he dies in the process, he will still keep on fighting."

"I think we are all moving along this path," I interrupted Olive. "The universal economic development of the world is something that we are all married to in one way or another. It's an element of our humanity. We have already acknowledged this. My own Africa project unfolds along the same lines. It too, is a project to develop the world. If we don't aim for this great universal goal, Africa is lost. If we don't aim for the big price, we won't get small price either. We'll be too poor to get anything done, and we will all die in this self-created poverty. That's how we rescue Africa, and India, and others. That's my goal, and I won't stop till the job is completed."

"That's dangerous. Watch out!" Indira interjected.

"It probably is," I replied. "But life itself is dangerous. One way or another we will die. Even people who dream away the hours with trivial pursuits and numbing entertainment, mired in booze and illusions, who never really live at all for anything of value, are going to die. So, I'd say, we might as well live for something grand, something profound, something that makes life worth living. We weren't born just to put in time, like so many inmates who are serving time in the prisons around the world as if this solves anything. We are human beings. We are put in a position to shape the world. We certainly have the potential for that."

"Oh I can well imagine that Plato would smile, hearing you say that," said Sylvia.

"But he would immediately ask, what does this mean for us, individually?" said Olive.

"I would answer that our universal marriage must reflect all this, because it must reflect all the elements of our humanity," I replied. "That's what binds us together. That defines for us the necessary dimensions of universal love. Universal love can't be anything small, nor can universal sovereignty be anything trivial. Love is our inspiration, and sovereignty its manifestation, and both reflect our humanity."

"Isn't that the way Mary presented her matrix structure?" said Sylvia. "She divided the whole thing into two halves. Each contains two rivers of development. The first half represents the individual domain where we find love and inspiration; the universal kiss; and universal economic development. The second half represents the outwardly manifest domain that deals with truth and scientific development towards it, and an understanding of it. When we overlay these two halves, they coincide. The development stream for our universal marriage coincides with the development of the universal dialog of man, of science understood and acknowledged. And our economic development, the development stream of the spiritual ecology of man, coincides with the power of scientific development. This means that our peace and truth coincide, and our joy and power. And all of these are elements of our humanity that we can't get away from even if we want to. The science of marriage coincides with Helen's concept of the universal kiss, and their manifest, our universal marriage, and all of that coincides with the element of truth. It seems we can't escape those dimensions. Helen put them on the map. Mary put them on the map. We have to the same, and more powerfully. And why shouldn't we? We have the rivers that Mary has laid out for us, what more do we want? We know that Helen has recognized in her own unique way what Mary is sawing much more profoundly. And Plato tells us that we have to draw all of this together and ask a lot of questions as to what it all means, even to the point of asking ourselves how sex fits into all this."



"I can tell you how sex fits into this," I responded to Sylvia. "I can tell you where Mary has put all of her references to sex. Mary has provided two such references, boldly pointing to sex. We find one of them in each half of her matrix. Also, we find these references located in the same column in each half, and at the same position within these columns, so that both references coincide when the two halves are overlaid. The interesting aspect is that these references are not located in the columns or rivers that deal with marriage, as one would expect. She is saying to us that sex and marriage belong to totally separate development processes and are not related or interlinked with one another at all."

"That shatters a whole lot of illusions," Olive interjected.

"You bet it does," I replied. "But wait, it gets better. It is interesting to note where Mary placed her references to sex in their respective column. We find them in the second lowest position in the column."

"And that means what?" Olive asked.

"It means something profound," I answered. "Every vertical system of interrelationships that we know has three positions, top, center, and bottom. The Byzantine system for instance, has God at the top, a mediator in the middle, represented by the church and the emperor, and humanity at the bottom being controlled. But Mary's columns have four positions. This means that each column combines two unique development systems within the same development stream, and neither of these are hierarchical in nature. Nothing is being controlled. The lower three positions represent three levels of perception. The bottom pertains to the domain of depravity, the middle one to morality, and the upper one pertains to the science of man. Mary has put sex in the middle, into domain of morality. But morality is a transitional state from which one regresses into depravity or progresses into science. That's how she has defined sex. Indeed, we have seen a lot of sex related aspects mired in depravity. But Mary also opened the door to a higher level of perception, above the moral domain, that lies in the domain of science. This means that this is where we should find sex in our lives. We should find it in an uplifted form defined by science, and we should see it totally isolated from any concept of marriage."

"Now that's what I call revolutionary," Olive agreed. "Plato would love you for that!"

"Wait, Olive," I replied, "it gets better still. It is interesting to note by which types of science sex becomes elevated in Mary's structure. We have it elevated by the science of the spiritual ecology of man. That's the science that corresponds with Helen's concept of universal economic development."

"What has this got to do with sex?" Olive interrupted, and began to shake her head.

"Isn't that plain?" I asked. "This type of science has something to do with enriching our world, and our lives with the riches of our humanity. I would say that Mary suggest we begin to see sex as an aspect of the riches of our humanity with which we enrich our world and ourselves, and one another. That's profound, I would say. And more so, since it is not tied to marriage at all."

"That's profound," Tatsuhiko agreed. "We've been struggling back home, trying to figure out what role sex should play in our universal marriage family of five adults. Not even Indira could come up with an answer. And here, it's so simple. It plays no role at all. And at the same time it plays a profound role, which is the same as if we weren't married at all. Isn't that amazing?"

"It gets better still," I said to Tatsuhiko. "The same happens in the second half of Mary's matrix, where sex becomes defined by a different type of science. This science defines us as human beings in reference to creation, asking the question: Who are we? It presents a type of spiritual constitution. Mary sees this as the science of our spiritual and scientific development. It is a science that takes us to the very core of our identity as human beings. That's where we find sex drawn into, as an aspect of what this particular science is all about. In other words, sex is an element that is squarely related to the every core of our being, even the divinity of our humanity. The way Mary presents it, sex certainly isn't something that we would want to throw away. To the contrary, we would want to develop it and find a niche for it in our lives that is unique in the sense that it cannot be substituted with anything else, and is uniquely human, and jet divine at the same time. Is that profound enough?" I said in concluding.

I looked at Tatsuhiko when I said this. He simply smiled.

"And it gets better yet," I continued. "There are two visual references to sex in Mary's matrix; only two; for two positions out of sixteen. There are also two visual references to the basic shape and architecture of her matrix. Again, there are only two such references; associated with two elements out of sixteen. And guess what; as you may suspect by now, the two sets of references coincide. Wherever there is a reference to sex, and only there, there is also a reference contained to the architecture of the matrix, incorporated into the same image. It's as though she is saying, if you look at sex, or sexual intimacies, you've got to see it with the scientific eye. It is also as if she is saying, if you look at sex you've got to look at the basic architecture of the human being. And if we ask ourselves the question as to what this means, the first answer that we may come up with, is that we are not animals. It is like she is saying, if you think about sex, don't lower yourself to the status of an animal and the methodology of its actions. Look at yourself as a human being; a creature of love, care, generosity,

honor, gentleness, compassion, beauty, creativity, spirituality, scientific understanding; stuff like that which defines us uniquely as a human being versus an animal. It may take a scientific approach to correlate all of these wonderful human qualities with sexual intimacies, but Mary appears to be saying that this effort is well justified, so that the further that one gets away from the physical, animal dimension of sex, the more profound will be the resulting joy. It is as if she is saying, if you look for sexual pleasures you are thinking too low; you are expecting too little; you are not thinking big enough; you are not even at the sunrise yet; you should be looking for the noon day sun in which the sexual dimension unfolds in a uniquely human, but spiritual way. It's like physics giving way to metaphysics."

"That's what the upper three elements represent in Mary's four element columns, which function like rivers of development," Sylvia explained to Tatsuhiko, Indira, and Olive. "The topmost element represents truth; the center, science; the bottom, humanity. In this structural flow science becomes mankind's gateway to the truth; or in our case, the gateway to the truth about our humanity. Mary seems to say that the more we find ourselves there, the richer, grander, and more profound our existence will become, and that sex falls into this category."

"That makes sex a completely separate issue that has nothing to do with the principles underlying marriage," Olive responded to Sylvia. "And that's what Mary is saying, too, isn't she? That is why she has associated sex and marriage with two separate rivers of development. There are evidently different types of dynamics involved. So, she is saying; don't mix the two together! And she is also saying; for heaven's sake's don't throw sex out the window. It is as important as marriage, but separate. It is equal with it and distinct. Both pertain to unique aspects of the reality of our being. We can't get away from either one of them, and why would we want to?"

Tatsuhiko evidently loved this explanation.

"I love it!" was Indira's comment. Both were grinning. "I am also puzzled," Indira added. "With sex being so totally unrelated to marriage, which makes a lot of sense to me, I cannot help but wonder what it is that Mary has associated with marriage."

"That's easy to answer, and also quite profound," I said. "Mary's matrix has two halves. Each has a river related to marriage. In the first half, the science for this river is the science of marriage. It deals with the concept of marriage in terms of universal marriage, bound by our universal humanity as children of a common Soul, so to speak. Helen calls this our universal kiss, the element of our peace. Mary defines the river in which this unfolds as the love of the good and beautiful and their immortality. Isn't that a beautiful concept to unite under?"

Indira was all smiles.

"But there is more," I added. "The same column in the second half relates to the manifestation of the first, which is in this case the manifestation of universal marriage. The river for this column is related to truth. Mary defines this river as, divine Science understood and acknowledged. To me, the concept of divine science, means the science of the divinity of man. That's the environment for the manifest of our universal marriage that we should be looking for; an environment of Truth, and the divinity of man, understood and acknowledged in its science."

Indira's smile became brighter. She loved this.

"And there is more," I added. "That's what the river of this development is all about. But the science associated with this river is also astonishing. Mary described it in various ways as, the science of human dialog. That adds another profound concept to the concept of universal marriage. It becomes less and less sexual and more like the science of dialog that is Plato's science. In this sense, our universal marriage is carried by the science of a dialog of asking and contemplating complex questions within the sphere of a complex language, in order to understand in science what the eye cannot see, namely our oneness as human beings. This dialog is fundamental to every renaissance," I explained. "Isn't that a profound concept for defining the manifest of our universal marriage?" I added. "Naturally, sex has nothing to do with that. It has its own role to play."

Indira was beaming.

"If this is how we understand the nature of universal marriage," said Olive to Indira, "I gladly join hands with you all. I can't imagine anything more profound than this."

"You are extending a real and great privilege that I'll gladly accept," said Sylvia. "I'll gladly join you all in your profound acknowledgement of freedom resting on universal love and universal sovereignty. It also occurs to me," she added, "that we can look at Mary's two halves of her matrix as representing universal love in the first half, and universal sovereignty in the second, since sovereignty is the manifest of love, and love has no meaning without that manifest. If we look at Mary's work in this way, we can say that her work truly is the scientific continuation of the principles of the Treaty of Westphalia, especially since these principles are now carried forward through her work, into the social domain."

"I am just amazed that Mary was able to do this at all," said Tatsuhiko. "You are saying that she put all of this in place a hundred years ago. I thought we were the leading edge pioneers, stretching the envelop to the limit. I thought we were daring. I thought we were going way out on the limb against every religious doctrine in

existence; separating sex and marriage; uplifting marriage into universal domain; introducing universal love and universal sovereignty into the equation. I thought we were pioneers, way ahead of our time. Now you are saying that Mary has put all of that on the table in late 1800s, in the midst of the rule of religious fundamentalism with its stern and rigid dogmas. She was not only a genius, but a quite daring girl at that! It must have taken immense courage to take such a stand for the truth."

"But she did it, Tatsuhiko," I replied. "Precept for precept, she had put down what we have finally re-discovered with a lot of toil, sweat, and agonies, and a lot of courage, and that in our modern more liberal world. When Steve invited me for dinner on the day when we first met, the whole evening became a Platonic dialog between me and him and Ushi, and the end result was a complete separation between marriage and sex, as if the two were separate issues, and they were treated separately from that night on. In that process, through that dialog, both aspects became elevated far beyond their conventional significance. And yes, Mary had put this on the table a hundred years ago. And she was right on the mark. The intimacies that we developed in our process of coming closer to the truth, I mean the sexual intimacies, became a great joy rather than a mere pleasure. The separation of sex from the dimension of marriage established a sense of unity between us all that would never have been possible otherwise. And amazingly, what came out of it, literally did alter the world. But it is far more amazing to realize that Mary had put all of that onto the table of humanity more than a hundred years before we even dared to think of it, and in a clearer and more profound manner, than we had actually done. And what is worse to our shame, I hadn't seen a lot of that until just days ago when I took another look at Mary's work on the plane coming here. That's when I really found out that our pioneering work had been predated by more than a century."

"Are you saying that you didn't know about all of this when you came to New Delhi?" asked Tatsuhiko.

"I knew a little bit," I answered somewhat ashamed. "Ross discovered something of it around Christmas. I looked at it extensively and discovered a little more. The principle of universal marriage was found to be represented in her work. It became the authority to move forward. Sure, we thought we knew it all by then. That's the perception that I brought with me to New Delhi where it was put into practice possibly for the first time in history. I didn't know then, that we had recognized only a small part of what Mary had put on the table. It wasn't until we came down here to Aussieland, when I asked myself how the Platonic method could be applied, that more and more of what we had discovered became locked together. For this I had brought Ross' research books along.

That's when I realized that we hadn't seen anything yet. It wasn't that Mary had put anything new on the table that we hadn't already discovered. She had merely put it forwards more elegantly, more clearly, and more scientifically, and of course she said: Heh guys, what took you so long? I knew all of this a century ago."

"I feel the same way," said Olive. "Everything that she put forward I had instinctively known, but she adds a new dimension of science. It's like looking at train tracks that seem to merge in the distance. Everybody knows that the tracks don't merge, so we don't fret over it, right? Then a teacher comes along and asks, 'Do you know why you see things the way they appear in your vision?' You shake your head, and he explains that the human being has a wide angle of our vision, so that close up, a five foot object may cover the entire visual field, while at the horizon this same field of vision can easily encompass an ten kilometer long mountain range. This means that the entire mountain range gets squished together into the same field of vision that a small object fills close up. Once you understand the principle behind this visual process, you see the world differently; you see the principle manifested. You see the same images that you have seen before, but you also see why the images appear the way they appear. And that's what makes Mary's work beautiful to me. I still recognize what I recognized before, but I am also beginning to see now why I see what I see, and what principles are involved. That makes everything more solid, more profound. When I think back now to the day when Pete and I met in Sukhumi, everything that happened that day seems more beautiful all of a sudden than it did even then, because I can now understand the principles that were involved which made that day beautiful. I see a brighter world coming to light. Isn't it amazing what scientific thinking can do for us?"

"I think we will be even more amazed when we apply this process to sex and our humanity," I added.

"Who would have thought that the key to sexual satisfaction lies in the Platonic method of scientific development?" said Tatsuhiko.

"And who would believe that we have all already experienced the truth of that?" added Sylvia. "Haven't we?"

"There remains but one problem for us to solve," said Olive, calling us to attention. "How do we get the whole world to understand what we ourselves just barely understand? We can't just go to society and put up a flag and proclaim the beginning of a new world, a world of universal love, universal marriage, and sex being isolated from the marriage platform. They would laugh at us and put us in jail."

"The answer is simple," I replied to her. "We have to select the best development model and put ourselves in it. Evidently that is Mary's model. This means that we have to look at our marriage

to humanity in the context of that model. Indeed, this is what her references to marriage are leading up to. She tells us in her chapter on marriage that the common perception of marriage is nothing more than a legal and moral provision for procreation. This statement puts it into the moral domain. Indeed, that is where society has put it for many centuries. Mary also tells us that what is worthy to be in the moral domain needs to be uplifted into the scientific domain. In fact, she makes this a mandate, because she doesn't even bother to make provisions for institutional marriages in the moral domain. That domain lies below the level of the sunrise. The sunrise begins in the scientific domain. In the scientific domain, science becomes the gateway to the truth. That's how we get to the noon-day sun. Of course, as soon as we get into the domain of science, Plato comes along and asks, what does it all mean? Start a dialog with yourself and anyone who can help you, and find out. Ask questions. Of course, the questions in this case must be focused at what is at the leading edge of the truth about our humanity in terms of relating to one another. It appears that Christ Jesus, who grew up in the end phase of the Platonic environment suggested some possible answers.

"One is the story of a man who fell among thieves and was robbed and left half dead by the wayside. When a priest came that way, he saw him, but walked by on the other side of the road; likewise a Levite. Then came a Samaritan. He bound up the man's wounds and took him to an inn and took care of him, and provided for his full recovery."

"This means we have to ask ourselves what kind of world we want to live in," Tatsuhiko suggested. "I see three different worlds portrayed. The injured man is today's society. Greed based economics have eroded almost every aspect that is human. We've become like animals in our pursuits. And that has consequences. When one becomes robbed of one's humanity, when one reaches the bottom of barrel, there is nothing left but violence. One becomes fascist in nature. The whole world is on that path. That is why we have nuclear bombs, wars, looting and genocide, depopulation and terror, and more and more of that stuff. That's the current state of society, isn't it?"

"Mary provided an answer for this in the form of a metaphoric image," I interrupted Tatsuhiko. "In her first parable, in which she located the science of marriage, we find an astounding image located at the moral domain, if that is related to the traditional marriage institution on the moral level. The image that Mary has commissioned to have painted is that of a young woman in a coffin. Evidently, she represents the current humanity of man. But the scene is that of a resurrection. The woman is raised to life by someone who incorporates a higher perception of man, Christ Jesus perhaps."

Tatsuhiko agreed. "In many aspects, society's humanity is

dead, and there is nothing in the moral domain that can help. I have seen so much of that in India. The priest walks by, because he is morally bankrupt. The philosopher and the political elite, likewise. And in America, the whole self-proclaimed moral utopians are all just as bankrupt and walk by like the priest. Only the Samaritan, someone who wasn't considered to be a part of the moral domain of the society of that time, goes and rescues that man and in so doing creates a whole new world; a distinctive human world; a world of compassion, love, care, generosity, and so forth. That's the only kind of world that any of us would consider worth living in."

"That's a world worth creating, and building, and scientifically developing our humanity for," I interrupted Tatsuhiko. "Mary's image for the top position of her river on the science of marriage shows a woman writing a book. Maybe that's Mary documenting her scientific achievements. But I think the woman represents humanity itself, in a constant state of scientific self-development. This forever unfolding dimension is a part of our humanity, the humanity that we all share. So it becomes our task to draw more and more people into that scientific dialog in which we develop our humanity to unlock its potential. I think, this is what universal marriage is. It is born by a universal love for our humanity that we all share, that we all have an interest in developing, that we all must develop, because everything that is good and beautiful, that inspires love, is located in our humanity and nowhere else. It doesn't exist anywhere else. Our marriage of six people in New Delhi, that Indira and I, and Tatsuhiko have built together, and are still building, may be seen as a model along that way, that is rooted in the scientific domain."

"That qualifies as a sunrise," Olive interjected. "We also need to do something at this level in the sexual domain. I don't think we have seen a sunrise over that river yet. But we will, before we leave Australia," she said and began to smile.

"By the way, who is paying for this wonderful project?" Indira asked me. "Are you?"

I shook my head. I looked at Olive.

"Fred is paying for it. And I believe he is paying for it out of his own resources," Olive replied. "I told him that the project was needed, and I told him who needed to take part. He promised to take care of it. Apparently he has. So here we are, and the project is unfolding. We certainly are making progress. Already a number of profound ideas have come to the surface, that appear hard to surpass, and we only just begun."

"So what are we going to do for the rest of the four weeks?" Tatsuhiko asked and laughed.

"I promised Fred we would make every day count," Olive replied.

"In this case let's start with a celebration," Sylvia suggested.



"Another marriage celebration perhaps, celebrating the commitment of all of us to one another," Indira suggested.

"No, why would we want to celebrate something that is already the reality of our being?" asked Sylvia. "We could celebrate the idea that enabled us to make that discovery. That would make sense. But Olive promised Fred that we would make every day count. I think we should have a celebration that moves us further ahead. I think we should have a symphony concert, followed by some poetry, followed by some scientific discussion. All of these are aspects of our humanity that relate to our love of the good and the beautiful and their immortality. That makes them aspects of our universal marriage, of our commitment to our humanity, and thereby to each other. These things are worth celebrating, and celebrating them will enrich us and our perception of our humanity. We should have such a celebration every evening."

"Are you suggesting to stage a symphony concert right here on the beach, in the after-glow of the sunset?" Olive asked excitedly.

"Yes," Sylvia replied. "We've got CDs on the boat and a sound system with speakers that can be set up on the deck. Make a request," she added, speaking to Olive.

"Rachmaninoff's Piano Concerto Number Two," Olive replied. "We've got a recording by Vienna Philharmonics. I saw it in the collection on board, and I played when the recording was made."

So it was, that after dinner, and after the sunset, the great Rachmaninoff concerto rang out into the stillness over the Coral Sea. We were able to do this without any reservations, since we were the only people on the entire island. As far as we could determine there wasn't anyone else around. There wasn't much poetry, however, on the boat. That meant that we had to make up our own.

Towards the end of the day's celebration, after the music and the poetry, Olive suggested that we were only half done. "We have committed ourselves to two separate development streams," she said. "One of these is for the development of our universal marriage that we just celebrated. The other development stream that flows in parallel, but separately, is the one for the development of sex. This means that we need a celebration in this realm also. Our dual development objective must involve a dual celebration. But what have we got in store to celebrate that moves us ahead? Plato demands us to ask questions. So I am asking the question?"

"Isn't the answer plain?" I said. "Mary included with each of her references to sex, a reference to the basic architecture of her structure. This means that the scientific development of sex involves the scientific development of the basic architecture of our humanity.

There, we find ourselves as men and women. Mary suggests that the blending of the masculine and feminine nature of our humanity, and the associated qualities, constitutes a type of completeness. Maybe we can celebrate that? The female qualities of care, compassion, and gentleness, and the male qualities of strength, generosity, and determination, are certainly worth celebrating since each one of us incorporates all of them to some degree. We need to discover them and explore them, and explore further the avenues in which they can be applied to change our world and uplift civilization.

"For instance, we need determination and strength to fight for nuclear power development, which we need to survive on this planet. It is idiotic to rely on fossil fuels for our energy needs. Fossil fuels are well below the sunrise level. They are dirty, polluting, expensive, and of low grade in terms of energy density. We should be at the sunrise level at the very minimum, which corresponds to high quality systems of nuclear fission energy. And we should be intensively committed to nuclear fusion development. But none of that is happening. To make it happen, we have employ all of the fine qualities that we have as human beings, both the male and female type qualities. This means that we have to focus on these aspects, that we explore them, and develop them. I can also see another development stream in the biological arena of sex, unfolding in parallel with the sexual character development. Evidently the two parallel streams are interlocked, so that a loss in one precipitates a loss in the other."

"Hold it right here!" Tatsuhiko interrupted. "You were telling us earlier that Mary has put in place two references to sex, in two different rivers, which you say coincide when the two halves of her structure are overlaid. So, she was indeed dealing with two interrelated development streams. And you say she has placed each of her references to sex into the moral domain which she has defined as a dangerously unstable state since nothing is anchored to anything there, scientifically. A moral person tries to do the right thing, but without a scientific foundation, where does it get one? When no scientific development is taking place, the moral position is exposed to erosion and one falls into depravity. This depravity becomes a parallel state to fascism. That is how we have to define rape in all its many forms, including prostitution which is really permissive rape for a fee. If one has reached the bottom of the barrel, then there is nothing left of one's humanity. So, what separates one then from animals? The human scene actually can become worse than that of the animal world. Fascism is a kind of depravity that one doesn't find in the animal world, especially not in the sexual domain. But that is what society trends towards if there is no scientific development in the sexual stream. Without this development, greed based economics takes over, so to speak. I have seen this so often, espe-

cially in India where honest scientific development is smothered by religious doctrines that have become increasingly shallow in nature and allowed such abominations to develop as the caste system. Indira has horror stories to tell about rape and sexual murder, that are too horrible to verbalize here."

"You can find those stories everywhere in the world," Olive cautioned Tatsuhiko. "Those rivers are clogged up in so many places that we don't even know how great the tragedy is, or don't care to know? It is being said that three quarters of the Internet traffic is for sex related purposes with hundreds of millions of surfers spending tens of billions on sex sites world wide, probably more than what many a government receives in national revenue. That tells me that a huge need exists that is not being met because those two rivers that are related to sexual development are clogged up. And who knows what other vital human development is being prevented while we are stuck in these choked up rivers? Does anyone really know how deeply the various forms of fascism are all interlocked, including the depravity that drives the world towards nuclear war? I don't think that we know ourselves how great a challenge we are facing in getting those rivers unclogged?"

"I don't think that we can say that society isn't struggling to deal with that issue," said Indira. "There is a lot of effort being made towards neutralizing the sexes in the public domain. We talk about work persons now, in the work places, instead of men and woman; especially in the West."

"Isn't it sad that this is even being considered as a solution," Sylvia commented. "We are trying to equalize the sexes by neutralizing our humanity. Instead of minimizing the sexual aspects of our humanity to the point of non-existence, shouldn't we rather develop all the rich and beautiful aspects that our sexual diversity brings to the human scene?" Sylvia asked. "Can anyone even estimate how much society throws away by minimizing and smothering its rich sexual diversity and individuality? I would like to suggest that as we become engaged in serious scientific efforts to reverse this trend, we will find ample cause for celebration, regardless of what form this may take on. Also, this celebration will have to become a continuous celebration, rather than being just an hour a day affair."

Tatsuhiko obviously liked the idea. His head popped up when Sylvia spoke of this kind of celebration. "Can you imagine anyone saying this in India?" He said.

"Not just in India, almost anywhere in the world," Indira corrected him. She looked at me and smiled. "What's your Christianity worth?" she said. "Does anyone ever say, I greet you and I kiss you? I acknowledge the existence of both rivers. I didn't know about Mary's work. Maybe Heinrich Heine did. Most likely we both had

enough of a scientific perception to understand that this duality exists and needs to be acknowledged. But in Christianity's dogmatism, that's treason. This inspires in me a tremendous respect for Mary's efforts. What she did is more revolutionary than Ghandi's work. She stood before the world and said, be careful, Christianity, or for that matter any religion, is dangerous. She defined Christianity as the moral domain that is essentially a transitional stage that exists below the scientific level. She said, be careful with sex, because you have put it on a level where society gets stuck when no scientific development takes place, of our humanity as human beings. She is saying to me loud and clear, you don't want to be at this level. She is also saying that today's concept of marriage is at this level. So, be careful! She evidently expects society to work itself out of this volatile stage where the whole human development gets so easily mired in mythologies, limits, emotions, and dogmatism. Consequently, she makes no provisions for anyone to be stuck at this level. She makes no provisions for conventional marriages where the whole social scene becomes stirred together into some gray soup without coherence to universal principles. But she does say that Christianity, and with it the moral domain, is a part of the chain of the scientific development of humanity."

"At least it is supposed to be that," Tatsuhiko interrupted. "The real root of Christianity isn't found in Christ Jesus' work. The scientific method for human development was already put on the table by Plato and Socrates centuries earlier, which is very much reflected in Christ Jesus' work. Unfortunately, this scientific trend has been shut down by imperial Rome, and is still kept out of the public's consciousness by modern romanticism and empiricism. A lot of what we call moral and perceive as an aspect of Christianity, really borders on depravity, because of this regression, if it isn't depravity already. All greed based and related systems, are systems of depravity. Mary seems to suggest that the moral stage is the best you can get to, short of scientific development, but you don't even want to be there, you want to move up higher."

"You want to start with the sunrise," Olive agreed. "So you've got to start with the separation of sex and marriage as a first step, because they are separate issues, and take it from there in the chain of scientific development. Both sets of rivers lead to universal concepts, don't they, such as universal marriage and universal sex, since they are all elements of our humanity that defines us all and is reflected in us all. That's the only way you get out of the quagmire of nuclear war, and I mean isolation, division, theft, rape, murder, and so forth. That's what we get when we loose sight of our humanity, and the only way to get it back and let it unfold in our lives is through scientific development along the line of the Platonic and Socratic method. It always comes back to that. We see it re-

flected in Helen's work and we see it reflected in Mary's work. And we have seen it reflected in every renaissance in history. That is the common denominator."

"But Mary's work is the most advanced and the most daring in this regard," I commented on Sylvia's remarks. "Mary has put her references to sex into the moral domain, contrary to all the theological precepts of her time, and also of our time, which have classified sex as depravity. Mary evidently wanted to bring that subject to the gates of science. She didn't say it is scum, dirty, shameful, something that makes people to feel guilty about. Instead, it is as if she is saying that sex is something human that needs to be elevated to a higher level than sensual fulfillment, to where it can be seen as a valuable aspect of our humanity that is worthwhile to be cherished, and to be developed in a process of a general scientific and spiritual development. Sensual fulfillment should be superseded by the joy that unfolds from the spiritual elation that we find in respecting and cherishing one another's sexuality rather than exploiting it. No theologian has ever said this before, but Mary has, and she has put this task onto the table in the moral domain. And that's a never ending task. Because if one doesn't do that, one lets the issue slide into depravity. Theology wants to do this by force, by declaring sex to be an abomination, an abomination of creation, and they literally put the blame on God. That approach hardly elevates the concept into the realm of the divinity of man. The other approach of theology is to simply accept it, because it is hard to deal with otherwise. Still, the result is the same. Mary alone has put sex into a development stream that opens the gate towards the divinity of man. That's something we need to consider."

"I have seen this so many times in India," said Indira. "How many noble priest who preach purity to the public, who wrap up the woman in society behind countless veils of all sorts, secretly become engaged in raping women when they get the chance to do so, through the channels of prostitution or through the Thevars, or through their own channels. This hypocrisy happens everywhere. Hypocrisy is really a paradox. Paradoxes exist because of failures in perception, axiomatic failures. Mary's path is really the only hope that the Dalit woman have. Axiomatic failures demand society to engage in scientific and spiritual development. I love the idea of elevating the image of sex into something profound as an aspect of the divinity of mankind. My experience has been, that in the same proportion to which the physical aspect of sex is set aside for the mental, the sexual dimension becomes more beautiful and actually joyful."

"I think the method that Mary suggests towards that," I replied, "involves nothing much more than an honest application of the Platonic and Socratic method of engaging in scientific dialogs. It has something to do with an honesty towards the reality of our

being as a species of life without boundaries and limits. This has to be the centerpiece of our scientific dialogs that we carry on with ourselves, but also with one another as we are doing right now. Mary calls this science, divine Science, or the science of the divinity of man. The truth that we seek lies in that realm, but even there, it really isn't that deeply hidden that it cannot be found. If we give ourselves half a chance, I think the real dimension of our humanity will assert itself, and that dimension is honorable, rich, and beautiful. I think we have all found this out already to some degree, haven't we?"

"That dialog is a bit like peeling an onion," Tatsuhiko remarked and began to laugh. "You peel away one layer, one paradox, and there is another one beneath it, but the onion gets better, that you've got left. That's how we get to the truth, isn't it? We don't throw the onion away. We peel away the outer layers that hide the good stuff. If we do that with sex, I am sure we will find a lot of beautiful aspects imbedded in that part of our humanity which Helen has rightfully defined as an element of our joy."

"That's right," Olive agreed. "Hasn't Helen defined the second development stream as the element of our joy? Isn't that also where Mary has put one of her references to sex? It seems that I have always known that. And Mary associates that stream with the woman of the Apocalypse, clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars, the stars in the crown of our rejoicing? Isn't that a beautiful image of our humanity, and a beautiful thing to love and honor one another for? I must admit I have a long way to go on that. And Mary's second reference to sex is associated with her development stream of the divinity of man that comes out of scientific and spiritual development. Helen's concept of this, is that it defines an element of our power over the universe and ourselves. I think that Helen's concept is great. Still, it is rather shallow, isn't it, even when it is beautiful? We may never really know what the divinity of man includes, but we can discover its infinity bit by bit in the brightness of our being. That's a higher concept than Helen's. I think she would agree. I certainly find it exiting. Still, I feel as though I have also known all of that to some degree for all of my life. That's the resource with which I was able to get the Caracas conference staged. I had to dig deep for that. I just didn't know what it was that I was digging into, and how to express it. When Peter asked me how I do it, I could only answer him; me, I just love! Maybe our divinity is what love is really all about?"

"Isn't that what I said in Caracas at Alberto's pub?" I said to Sylvia. "I suggested to our English friends that love is something greater than us. We don't really understand the full meaning of it. But we do know, that if one were to withdraw it from the human

scene, civilization would collapse and humanity would disintegrate with it into a dark age that few would survive."

"In other words, universal love and universal sovereignty are already the operational platform of the whole human society," said Indira. "We just need to trust it further and move further along its track."

"I think that is what I have always known, too," said Tatsuhiko. "When I travelled the Ganges river, I could see this love visible everywhere in countless different forms and colors, and I wasn't surprised to see it. I rejoiced over what I saw. Isn't that worth celebrating?"

"Whatever unfolds from the development of universal love is worth celebrating," Sylvia added. "And we should look forward to a lot of celebrating at every level along the way, in both development streams, or else we better pack our bags and go home."

I don't know what I had expected from Indira's participation in this, but I was glad to see her involved and somehow felt that her presence was vital, without knowing why. This hunch became justified the next morning after breakfast. She stood up and brought the focus back onto Plato. "Does anyone understand the parable of the cave?" she asked.

Without waiting for an answer she began to tell the story:

She told us that the allegory is the story of a people who have been held prisoner in a cave deep inside a mountain. They have been there for so long that the cave has gradually become the only world they knew.

The prisoners were laid in chains in that prison, that were fastened behind a wall in the cave, facing the rear of the cavern. This rock encrusted world was the only world they knew. The only light they could see was the light from a fire that was maintained on the other side of the wall, which was reflected off the rocks of the cavern in front of them, and above them. In this manner, their world became a narrow world of a faint glow of light and of huge shadows of objects that were passed in front of the fire. These shadows, which they all were able to behold with their senses, thus become a reality to them, a reality they could relate events to, that in part defined their world. This went on for a long time.

One day everything changes. Someone manages to break away from the chains, and cautiously ventures to the other side of the wall, and with great amazement begins to observe the process that creates the shadows. The person who experiences this awakening becomes free in more than one sense. This self-freed prisoner sees the fire, and also sees the objects that obscure the light and thereby create magnified shadow images of the shape of these objects. The so self-freed prisoner begins to understand that the mythology of

the world of shadows the prisoners had created for themselves was not real, but was merely a construct of their deduction based on the limitations of their perception.

The freed prisoner also soon understands the fire to be the source of their light, contrary to the myths that the prisoner's had come to believe to be real. Also, in the distance behind that fire the freed prisoner discovers that there exists an exit from this cave of shadows and delusions. Behind this exit the self-freed prisoner discovers a whole new world, a world of blinding sunlight that he soon understands to be the glorious nature of the real universe. Also, this suddenly free person discovers at this very threshold as he enters into the sunlight, that he isn't a prisoner anymore.

"With this profound allegory Plato illustrates the challenge that we all face to resolve the great paradoxes of human existence," said Indira. "We live in a world of human thought that is defined by the limitations of what our senses are able to behold, and by the finity of the imaginary worlds that we deduce from what we thus see. We bow to those shadows that the limited senses tell us is the reality of our being and our universe. But when we, like that prisoner, break free from the chains that bind our existence; when we see the fire and the process that causes the shadows; when we begin to understand the processes of the real world and finally see the exit from that cave; then the whole cave experience becomes little more than just a shadow itself; a shadow of a bad dream.

"This story illustrates my life," Indira concluded. "When Pete helped me to take off those chains, back then in Old Delhi, a whole new world unfolded. A great tragedy had caused me to consider suicide at the time. Suddenly, with a few perceptions changed, I stood in the sunshine, but its light wasn't blinding. It illumined my heart, and I was overjoyed by what I found there. Do you know what it is like when one steps from such a cave into the daylight? Suddenly everything became enveloped in love. Love became everything, uplifted everything, it fulfilled every need, even the most basic human needs, even those elements of it that we are taught not to acknowledge. In the light of love the most ordinary becomes extraordinary; melodies become music; a smile a symphony; an outstretched hand a commitment to enrich one another and the world. In this light, portals open for meeting our needs in the human dimension, in the most unconventional and unexpected ways."

She paused for a moment. Perhaps she knew that I needed her to pause. It gave me time to enjoy her image of a beautiful person standing in the sunshine, talking about love. I loved that image as a gardener loves a rose, knowing well that the heart of the beauty that I saw was in myself. I had always understood this. She, too, understood it, I was sure of it, though we never talked about this in Delhi. Still, everything that happened there was a reflection



of it. I was hoping she would bring at least some of it to light here in the sun-filled world of our island paradise.

"I think it was in Old Delhi where the CSB story really began," she continued, then paused again, looking at me, waiting for me to nod.

"Right! It began at our very first breakfast," she said, "preceded by a long scientific exploration of the necessary dynamics of universal Love reflected in our love for one another and our humanity. It was on this day, this morning, at this height of spiritual perception, that I was suddenly able to look at myself as naked as I was born and embrace myself in that state with a great and a profound joy. This joy pervaded the rest of the morning. I was able to invite Peter to take part in this joy. Yes, this great light of universal love did meet my need as the divine Principle, Love, must do by its very design; and apparently it met Peter's need also. Out of it came a morning of sunshine, tea, joy, sex, with something to eat in-between. No biscuits. But none of that would have been possible without the scientific foundation that had been established first, that opened the portal to the light of universal love.

"This day, a great human need was met, and this need wasn't sexual. Did Pete tell you about our prayer mat?" she asked.

Without waiting for an answer she proceeded to tell her story of the prayer mat that she had started to weave to give to her future husband. She told us that she became shocked by this project. She told us that the men that she observed as possible candidates appeared to be as empty and unfulfilled in their lives as she was, each expecting that another would provide this fulfillment. She said that joining hands under these conditions would have been like two beggars begging from each other. It wouldn't have been a union of hearts that brightens the world as when two kindred streams of love mingle to supersede even the sunshine. She also told us that she never found an answer to building that inner fulfillment until our scientific exploration raised it to a higher level that morning.

"Pete and I had discussed the Rig Veda and the very ancient concept of the One Divine Reality that has Many Names, that no one can define, that no religion, culture, person, or ideology owns." Indira said, "We realized that this One Divine Reality is Love. Pete called it the Father and Mother of the universe, the very heart of man, the essence of our being, the image that we bear as the sons and daughters of that One Divine Reality that is Love. He quoted the Apostle John who said the same thing; that God is love; that therefore in loving we find God and the fullness of ourselves reflected in our divine image. I never understood the Rig Veda until Pete and I began to explore it on a higher level, and with it, suddenly, I began to understand myself. That's when I remembered my prayer mat that I had woven for my future husband, and I realized

that what I had been looking for, for all my life, I had actually found. No, it wasn't found in Pete. It was, that I no longer saw myself as a beggar, but as a person incredibly richly endowed. In order to prove that to myself I went into the bedroom that morning and took my clothes off, which had inspired shame before. Now, as I had expected, I was able to look at myself with love and a great joy, a joy that I was free to share, that encircled Peter and the whole of humanity. Without that foundation, I don't think our health care improvement project for the poor of India would have even gotten off the ground. Instead it worked wonders."

Indira paused again. "I think if we want to celebrate the dimensions of universal love, we also need to individually celebrate all the footsteps that enabled us to make our way out of the cave of shadows. It seems to me that any celebration has to include a celebration of the footsteps that brought us into the sunshine."

She paused and look around for everyone's reaction. "That was really all that I wanted to say," she added. "That is, what is important to me. It is as important to me as my own birth. In a way it became my true birth as a human being. I need to celebrate that. That is also what Pete and I did on our second day together. We took a journey to the Taj Mahal, where we build on that foundation that we had set up on the day before. That day at the Taj became a celebration of a different facet of universal love. It unfolded into a marriage celebration, of our unfolding marriage to one another as a marriage with the whole of humanity. Only on the third morning, after all of that was done, did we have what one might call a somewhat normal morning meal together on the balcony, if there is such a thing as 'normal' anymore."

"Yes all of this became reflected again and again throughout that three week whirl wind type of involvement that followed," I confirmed Indira's story. "On this basis we were able to do with ease what we set out to do, to set up a structure to enable Indira to be better able to meet the great and urgent health care needs of the poor in India, especially the Dalit women."

"What came out of this work didn't change the world," said Indira, "but it uplifted the lives of a whole lot of people, mine included, and Pete's evidently too. None of that should be excluded during our days of celebration, but serve as a stepping stone for the task that Fred imposed on us, to find a way to uplift the whole world."

"Fred told me that his comment was meant to be sarcastic that the world grinds on," I told everybody. "He had meant this to be a challenge to us to disprove that."

"Yes, as we reach for the mountain top," Indira continued,

"we should not forget those footsteps that brought us to the base of the mountain, even the seemingly small ones. They are deeply intertwined with our needs as human beings to find great riches in ourselves, great enough for us to share with a profound joy, need to remain alive in our hearts. They need to remain alive in the celebration of what created them and what came out of them. I think this aspect is a part of the logic of Plato's allegory of the cave. This means that we must ask ourselves again and again, what defines the reality of our world and the shape of the universe of universal love? Do the shadows that we so often behold and try to relate to, no matter how ominous they seem, constitute that reality, or are they but shadows? We must ask ourselves again and again what footsteps we must yet take to free ourselves from the still too narrowly perceived perceptions of our world, and so come to understand the processes behind the perceived finity that is conjured up by our perceived limitations and our acceptance of that finity? I think, as we continue to uplift ourselves in this manner, and we begin to see with the mind what the senses cannot convey, nor ever have conveyed; as we look beyond the limits that confront us, paradoxically; we become more and more like the prisoner who has shed the iron chains and understands the processes that create delusions that are all too often perceived as reality. Then, step by step, we too, can become evermore truly free and find this freedom reflected in our ability to meet the human need, until in time the very concept of a need itself fades into the realm of the world's forgotten history. Then we become human and find in our lives, and in our world, that the most ordinary becomes indeed extraordinary, that melodies become music, and music becomes uplifted in the swell of great symphonies the likes of which may not be heard anywhere in the universe as far as we know, except on this planet. With such miracles happening on a universal scale throughout the planet, and in countless different forms of culture and industry, how incredibly rich are we in our humanity? I cannot think of anything greater to celebrate, than this."

## Chapter 4 - The Case of Super-Abundance

The next morning ushered in our third day on the island. By the time I awoke, the sun stood already high above the trees. Its fiery disc had just cleared the slope of the mini-volcano that had created the island that we were on, who knows how many eons ago.

The air at the beach was still cool that morning. A few sea birds were making their rounds, looking to find a breakfast. It appears there was plenty of it in the sea, all ready made; all freely available for the entire reef dweller community; all presented with the greatest generosity by the designer of the universe. Even the insects were well cared for. A flowering tree marked the location of our camp on the endless seeming beach. The flowering tree reflected the same idea of the superabundance of life. Each blossom became a breakfast table for a host of invited guests, and when the splendor of the banquet had run its course, the graceful pedals were simply discarded. Some already littered the ground. The idea of hoarding and looting that Adam Smith has spread across the world under the mantle of Greed Based Economics that blankets the world with darkness, seemed so utterly ridiculous in the sight of the radical superabundance of life that we would experience if we cared to. The potential that we have as human beings came to light as something so vastly rich that it would seem utterly wasteful in the eyes of the presently starving masses of humanity if we were to let it unfold. The resulting profusion of good would then seem as wasteful as that of the tree that let its profusion of color, when it was no longer needed, simply fall onto the ground. And even then, there wasn't a need for any starvation.

I located some of the seedpods from the previous season under the flowering tree, which the remainder of flowers would all become in due time. I found the same superabundance reflected in the seedpods. The new pods, some of which were already forming, I realized, would each be filled with millions of seeds, every one of them perfectly formed and carefully protected, until the time would be ripe for their common release into the wind. Each seed would then have its day.

In contemplating this superabundance, I remembered Erica's optimism for our human world. I found the same superabundance reflected in what she had laid before me as the potential for our human world that can be as rich, if not richer, than anything we had yet seen, if we would but care to embrace it.

With this thought, Sylvia came to mind, and I saw the same superabundance reflected in her. Every hair of her head, every cell

of her skin, every thought that unfolded into a smile, all added up to a symphony of grace, beauty, and splendor that made our world sparkle in that light, like a precious jewel. She reflected the light of the superabundance of our human Soul, the divine Soul, the very Soul of the universe. She came to light as an idea of that universe of superabundance in which each minutiae is upheld with infinite care, by principles that we can barely imagine but were becoming profoundly aware of by their creations of grace, beauty, and splendor.

And all that is literally laid before our feet, I had to acknowledge. It is laid before our feet like the greatest performance of the greatest symphony that humanity ever presented to each other. When the baton rises all the care of countless rehearsals is history; all the soul-searching by the composer; all the research by the conductor with his intimate knowledge of the colors of the instrumentation; all come together into a marvel that even a human being can barely comprehend.

Yes, I saw Sylvia as such a symphony of intricate color and a beauty that matches the beauty of the Soul, and so I saw also Indira, and Olive, and Ross, and everyone else. Tony was wrong about our four weeks on the island. They couldn't possibly be boring. We had a whole world to explore that lay before us, that we had barely opened our eyes to.

"Is anyone interested in breakfast?" I heard Sylvia call out. Her voice traveled thinly over the sand above the sound of the sea washing up onto the shore.

At the breakfast table two spots remained empty. "Has anyone seen Tony and Indira?" Ross asked.

"You will likely find both of them on the sunrise side of the island," Olive suggested. "Tony mentioned that he found a coconut grove. He probably needed help to bring some back."

"Coconuts?" Ross repeated. "I hear one can make all kinds of wonderful goodies with coconuts. How about coconut pie, or coconut truffles?"

"Sure!" Sylvia replied, and laughed. "Are you volunteering?"

"Me?" Ross replied. "I have no time for that. My task is to supply the camp with fish."

"Could you give me a hand with that?" Ross said to me. "You may even learn something about fishing. I want you to know, that you are looking at an expert fisherman. I can smell the fish; I can see the fish; I know where they hide; if my put my line into the water they come to me and offer themselves for our lunch." He began to laugh.

I just shook my head. "You know as much about fishing, Pete, as I know about growing sunflowers. I have never seen you in a boat before, except as a passenger."

"Well, it isn't exactly rocket science to stick a seed into the ground and grow sunflowers," Ross joked. "I know a little more about fishing than that."

He pulled a small booklet from his pocket. "That contains the accumulated knowledge of all the local fishermen," he proclaimed. "It shows what fish to get; where to find them; what lure to use; what the best times are. It's all in there. I had a crash course in fishing from Jack the lodge operator, who had been a fisherman in the early days. He found it more rewarding, later, to let the tourists do the fishing. Many fishermen from the olden days are now fishing guides; that is, they were before the crash shut down the tourist business."

So we went fishing that morning to supply our camp with fish for lunch and dinner. What I liked most about the fishing, was the waiting. Yes, we got enough fish in two hours to last us for a day, but the best was the waiting for them to bite; the quiet of morning; the dance of the sunlight reflected in the sea; a time for thinking, contemplating.

"What do you suppose Tony's morning might have been like?" Ross interrupted the silence. "It's a two hours hike to get to the other side of the island."

"That means Tony and Indira had to leave two hours before dawn, in the pitch black of the night," I concluded.

"Indira and I had hoped to be at the Taj Mahal for sunrise one morning," I said a while later. "It never happened. We never got the logistics worked out."

"It probably was Indira's idea to experience the sunrise," said Ross.

I nodded. "Knowing Indira, that experience was probably also a sunrise of a different sort for Tony," I replied. "It may have been that even for her. I gave Tony a crash course on our latest discoveries about Mary's matrix. Did I tell you about that, Ross?"

"How did you manage to get him to listen?" Ross said and laughed. "He hates that sort of thing. He keeps telling me that he is a practical man, not a 'theoretical' man, as he had always put it."

"I told him about your discovery of Mary's references to sex," I said to Ross, "and your discovery of Mary's the separation of sex from marriage. I told him about the two aspects being two entirely separate issues. He was interested on that account, Ross. Apparently the separation of the two aspects had some meaning to him as a practical man. He said it alters the perceived image of sex."

Ross just smiled. "Have you awoken his acknowledgment of his scientific Mind?" Ross joked.

"Maybe Mary's scientific image of sex has done that," I replied.

"That means that their morning together may have been quite an interesting one," said Ross. "Indira, of course, would understand fully what he would be talking about."

"As far as Mary's matrix is concerned, yes. The rest, Ross, I can only imagine. Maybe Tony would have been guiding her. So start with, I think Indira would have likely extended an invitation to Tony to join our family, to regard himself as one of us. I also think I already know what Tony's reply would have been on the basis of what I told him about Mary's matrix. I know what I personally would have replied, based on what I know and how I regard her."

"Oh?" said Ross. "What more could he say, but YES?"

"Tony is not simple minded, Ross. He would have answered with care. 'Join what?' he would likely have asked her in return. 'What would this joining change? He might have added, you are already deeply lodged in my heart.' He would likely have said this in his wide-open manner. 'You are a part of me. You have been that since that sparkling moment when you stepped off the boat. Nothing will ever change that. Nor can anything be added to that. What would any joining add that I don't already have? As Mary suggests, our universal marriage isn't something that anyone cobbles together, that one joins, like one joins a sailing club. It appear to me, that it is something that one is subjected to from the moment that one is conceived, though it may take one a lifetime to completely run with it, to allow its substance to unfold. This idea of course, comes from Peter. I think Peter has always been aware of this, without him really understanding it, and let me tell you, you wouldn't believe how I ridiculed him for it. Now, I could kiss him, for not having given up on me. Except that is history now. Pete gave me an interesting project to work on, which is to discover my generosity. He said that without our rich generosity the world is a dark place where nothing works and everything becomes lost that we have ever built. So, Indira, I've puzzled and puzzled about what I can do to let this light unfold as bright as a star, with such a brilliance that in some measure it also brightens the light of your life too. With this thought the idea of the sunrise may have popped into my head. Seeing you here, and knowing you, has been like a sunrise for me from the first day on. I want to bring you into this sunrise to give you something back. I want you to be touched by the joy that comes with every sunrise. That is how the idea developed to invite you to watch the sunrise with me."

"You haven't answered my question," Indira would have asked. "Would you like to join our marriage bond?"

"I would if it could add something to what is already complete," he would have replied.

"It would add acknowledgment in celebration," Indira would have answered back. "Don't you think this is something worthwhile

to pursue? The brilliance and the heat of the sun would be useless if it were not for its radiant rays that flow out from it enriching the universe with warmth and light. I think this is important. I think this is extremely important, even. I think the universal marriage of all humanity is likewise not just a nice doctrine. It is a profound and wonderful fact. We need to acknowledge this in any possible way that we can find or discover, and let it radiate like the sun. This unfolding must never stop, Tony. It must be an endless celebration."

"Yes, let's celebrate that," he would have answered. "If that means joining hands: great! Let's do it!"

I suggested to Ross that Tony might have said something like that.

"I can well imagine how Indira would have answered him," I said to Ross. "She might not have answered him in so many words, but would have replied instead with a kiss. I can also imagine still another response that Tony might have gotten from her. 'If that is how our universal marriage comes to light,' she might have said to him, 'then Mary really had no choice, but to put the entire marriage concept into a category all of its own, and sex into another category that is totally separate from it, because you didn't say a word about sex in that regard, not even with your eyes.'"

"How do you think Tony might have reacted," Ross interrupted.

"Tony would have been honest, Ross. He might have said to Indira, 'that's not to say that you are not in my heart as a beautiful woman. You are in my heart just as you are, as a beautiful woman, excitingly sexy. I embrace you as that every day when I see you. Sex is an element that makes you exceedingly beautiful to me, because sex is in my Soul. I am no longer ashamed of it. I see it reflected in the things that you do, and I acknowledge them with joy. I see your wonderful female sex also reflected in the care that you take and in the thoughts that you express. After all, who else but you, would say, I greet you and I kiss you? There are shades of love, and there are shades of love, and they may both have the same object and produce the same outcome, and yet their flows can be different, and that difference is somehow related to the rich individuality of sex. Do I make any sense, Indira?'"

I suggested to Ross that Indira would have responded with nothing more than a nod, or she might have summed up what he had just laid out before her, by saying, "Isn't that what we always do in our scientific processes?"

"What would she have meant with that?" Ross asked.

"Indira may have said to Tony, 'If you say that universal marriage isn't something that one can choose, that it is something that one is subjected to from the moment one is conceived; than it is something that will never go away. And you say that sex plays



a large part in that when it becomes enveloped with all the bigger things of the fullness of our divine being, then why would Mary put sex into a separate sphere? Is she saying that both aspects must develop simultaneously, so that one feeds into the other? You seem to agree with that, as do I. That seems to indicate to you that sex is an element of our humanity that we need to culture rather than throw away, that we need to grow and explore, and uplift, while the driving force that moves us in that direction is our universal marriage. Whatever we culture in this context uplifts the universal marriage concept, over which we seem to have no control, except to enrich it. So you say that Mary was right to associate the concept of universal marriage with the first development stream that she identified as the first glow of dawn, and that sex becomes associated with the sunrise. There'll never be a sunrise without a dawn. That's not possible. The dawn feeds into the sunrise. Would you say then, Tony, that the very thing that has dawned in your heart, you might also love to hold physically in your arms as well, in a process corresponding to the sunrise? Would you see this as a process of acknowledgment to yourself, and to me, that you are not dreaming, that the unavoidable universal marriage of mankind that embraces everything, is real?"

"Is this an invitation?' Tony might have asked her," I said to Ross.

"If you want it to be,' she might have answered. 'Except, here is where the challenge begins. What are you going to bring into this embrace that uplifts both of us? Are you bringing yourself into this embrace in the form that John the Revelator had beheld humanity, as an angel that is a woman clothed with the sun, having the moon under her feet, and upon her head a crown of twelve stars, the stars in the heavens of rejoicing?"

"What do you suppose Tony would have answered to that?" Ross asked.

"He would have answered with his usual honesty," I assured Ross. "He would have said, 'My embrace of you will necessarily be a sexual embrace, Indira. How could it not be that?' Tony would have cautioned her that he would have to be honest about that. He might have said, 'The angel that you speak of, that guided John to see that woman in his profound vision, may have unfolded from John's highest spiritual concept of humanity, the highest concept of man, which he might not have recognized in his own view as being fully complete until he saw mankind in a sexual context as a woman. Indira, if this is so, that has to be my goal, too. But, can I guarantee you that I won't screw things up along the way? I can't give you that guarantee. I can only promise to try to brighten your life in some small way. Do you still want to be embraced by me then, as a woman, because that is how I embrace you already? Do you

want to be embraced in this way with the tenderness of an angel, an angel of sex? I wouldn't know how else to embrace you except as the wonderful woman that you truly are."

"Indira would have responded with open arms," I said to Ross. She would likely have said, "I wouldn't accept anything less. I am a woman and a human being. As such, would I not love to be treated as a human being that is also a woman at the same time? And who else would do this completely, but an angel like you, an angel of sex, who is above everything else a human being from the bottom of his heart?"

I could imagine that their embrace would have lasted for a long time, for as long a time as our first 'real' embrace had lasted on our first morning in the bright sunshine on her balcony, high above the narrow streets of Old Delhi. She might have also reminded Tony that Mary did not tell us anything about ourselves that isn't already within us in full measure, to which she merely opened the door. Indira might have confirmed to Tony that the first column, representing the universal marriage of all humanity, makes us incredibly rich as a society of human beings. Likewise the second column, that pertains to sex, makes us incredibly beautiful to one-another. In the same manner, the third column, the column of the Mind, makes us incredibly courageous and daring to uplift the whole world with the power of the human intellect. And the fourth column, the column of divine Science, makes us incredibly honest with ourselves, and truthful with one-another. She might have exclaimed to Tony that we are incredibly rich, incredibly beautiful, incredibly courageous, and incredibly truthful as human beings; and that this means, that if we should ever be tempted not to regard ourselves in this way, we would be denying ourselves as human beings, because that is how we truly are. She might have warned Tony that if we were to disregard even a single one of these qualities there would be something spiritually lacking in the way we allow our life to unfold.

"Yes, Ross, I think Indira might have said wonderfully exiting things to Tony, that we would have never been able to convey," I said to Ross. "That's just the way Indira is. And knowing Tony, as we both know him, that's how I think their morning together might have unfolded. I think it made them both richer, and all of us too, as a consequence. I don't think their morning together could have unfolded in any other way. That's why I am glad for them," I said to Ross.

I was a little sad however, that morning, when the last fish had been caught to meet our needs, by which our own sunrise experience suddenly ended. The time had come to clean the fishes.

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## Chapter 5 - Beyond Sex

It was on the fourth day in the morning, right after breakfast that I felt impelled to make a speech. The breakfast dishes were still on the table. Also I made it clear to everyone that this was going to be a formal speech with the tape recorder running, and all that.

I opened the speech by saying that I had been pleasantly surprised by what had happened so far, and this not so much by what had actually occurred, but more so by what had not occurred. For example, nobody had raised the question why it was, that while we were engaged in a high priority emergency mission for the rescuing of humanity, paid for by the Federal Government of the United States of America, we were sitting on a beach in a South Sea island paradise, talking about sex. I suggested that a government auditor would have quite a few questions about what we were doing to fulfill our objective.

"So, are we fulfilling our mandate?" I asked. "How would we answer this question for an auditor? Indeed, what proof would we give? Do we have any proof at all that what is happening here is worth mentioning?"

"I think we have this proof," I answered my own question, "and a part of that proof is found in another 'occurrence' that did not happen, which is that Anton has not been invited. Of course I had nothing to do with that. That was Fred's decision. Still, I would have made the same decision, and that proves why we are here."

In order to make any sense of what I had said, I had to go back in time, more than a dozen years, to the time I met Anton. That happened in Moscow during a peace conference. I related to everyone how I fell in love with Anton almost at first sight, and also that Anton had a huge problem with that, having been sexually abused as a child. I explained that she had been so terribly abused that every man who found her attractive as a woman repulsed her. I explained that Ushi and I had lengthy discussions about what we could do to rescue her from her warfare against herself. She practically hated to be a woman, even though deep down from the bottom of her Soul she wanted to embrace herself as a woman. That was evident in the tastefully feminine manner in which she dressed. I explained later that the gulf between us became so deep in the end that we could only communicate by letter.

"That tiny opening the letter-writing presented," I said, "still proved to be big enough to introduce an idea that helped her to raise her self-perception to a higher level. She acknowledged in her

own letter in reply as we were leaving, that a shift had begun in her thinking. Nevertheless it took her all those years before she could face me again. That finally happened in Caracas."

I described that what happened in Caracas was something akin to a sexual 'explosion,' a dream having come true, which however gave rise near the end to the momentous question, "where do we go from here?"

I explained in my speech that Erica and her friend, who arrived just in time, provided the answer to that question. From the moment that Erica arrived on the scene, the entire scene became uplifted. She never denied the sexual element of course. She merely pushed it to the side in order to explore yet another rich dimension of our humanity that had been neglected.

I explained that I still loved Erica deeply from a sexual standpoint, especially since we hadn't seen each other for many years. "After all, she's a woman and is proud to be that." I pointed out that we embraced each other many times from that standpoint and then stepped aside into another rich realm. "With her wide-ranging scientific knowledge she had raised the whole human scene almost instantly to a higher level in a realm that had been neglected. She focused broadly on the future of humanity in terms of its physical potential. She was in love with the potential of our humanity to create a richer and brighter world beyond anything that has ever been imagined before, even by science fiction writers. As far as I can remember she has always been like that," I said proudly.

For the benefit of those who had not been at the conference in Caracas, I described our last days and nights in Caracas when Erica became the center of the scene. I described it as an explosive exploration of the potential of our humanity, which was so intense and so captivating, that it almost extended around the clock. There were days when we were sitting in the hot tub at two in the morning discussing nuclear fusion technology and its potential for humanity. He had talked about the potential for converting ordinary rocks into metals that would give us building materials with an infinite supply, with which to build our bright new future. We talked about the exiting potential to move agriculture indoors into buildings thousands of acres in area and fifty stories high, with self-contained and fully controlled environments. We talked about a world without hunger and without poverty, a world in which the very concept of world hunger and poverty no longer exists. We talked about all of these things as the potential for a world that was very close at hand should we decide to go for it, because such a world would be the natural outcome of our humanity if our humanity would be allowed to be developed.

I explained that on the very first day that I met Erica in Leipzig, in Germany, I had loved her and cherished her to a large

extent for her excitement in all of her efforts at uplifting humanity. She looked for the realization of all the possible attainments in creativity, the likes of which far supersedes most people's tallest dreams. And even at this time already, the sexual dimension was boldly in the foreground, but on the sideline where it will likely remain forever.

"Anton," I said, "had witnessed this higher level unfolding of optimism and enthusiasm that Erica brought onto the scene in Caracas, but she hadn't made any driving commitment for its realization." I suggested that she might be sitting in Moscow at this very moment, pondering those higher level demands. I also suggested that it won't likely take another dozen years for her to acknowledge herself as being a part of the larger community of principle that uplifts the whole of humanity, which comes to light as something greater than oneself. I pointed out that Anton has a beautiful mind that she has just begun to open up to the wide horizons of the complex domain, to the point that she has begun to recognize the existence of universal principles that she can build on to recognize more. "But the footsteps ahead must be her own footsteps," I said firmly. "If we were to invite her here and push her into the sphere of higher demands, we might be committing coercion. I have done this once. I won't do it again. It doesn't work. Anton needs to find the imperative in her own self-love. And she'll find it there. I think she will join us by her own self-empowerment. She is that kind of a dynamo. She won't be content to sit at home idle when work is going on here that is urgently needed to protect and uplift humanity. When she gets here by her own choosing, I think she will be with us without reservation, slugging it out with us on the front lines of leading edge explorations. Universal love is a privilege never a duty. As soon as she realizes that, she'll be here, and she'll work from this standpoint. She'll regard it as a privilege then, as I think we all do."

"Isn't it a bit harsh not to invite her?" Sylvia asked. "You have come so close in Caracas. Surely, she would expect to be invited."

Olive shook her head and said that she had asked Fred not to invite her, but merely inform her of the project. "She'll discover it as a privilege, and that will mean to her a great deal more. But more important than this, she'll discover love as a privilege."

"Mary would agree with Olive," Ross interjected. "She pioneered this pattern. She created her church without a provision for establishing marriages on the small institutional platform, while she put the reality of the universal marriage of humanity on the table for people to discover and to reach up to and acknowledge. However, she didn't make this discovery and acknowledgment a duty. She merely opened the door to it and extended the privilege for people to align

themselves with the truth. She made it a privilege for people to respond to the Principle of Universal Love. She also kept the door open for people who didn't discern this privilege. She gave them the option to have the small marriages that they desired instituted in their life by other churches, according to the prevailing ceremonial and doctrinal traditions.

I pointed out that everyone who had been invited to come to the island has already embraced the privilege of the PUL, and made a commitment to humanity, as a privilege, to uplift it, just like Erica has made it. "Our individual commitment has been made in different ways perhaps, than Erica has expressed it, but the same commitment exists," I said. "The love that we bring to one-another in this everyday commitment, which we have cause to celebrate, is real, profound, and it has been founded in many ways on a profound scientific footing. Our footing is rooted in the recognized reality of our being, the Principle of Universal Love that we cannot get away from anymore, that brings to light the universal marriage of mankind as an undeniable reality that we are already experiencing in our life in countless different ways. It is still a privilege, though, but one that we tend to celebrate more and more."

I explained that Indira had recognized this privilege almost immediately. "We met in late afternoon at the airport in New Delhi," I said. "We drove into town, had supper, went for a long walk afterwards. Then, in the same night the recognition unfolded that love could only exist in the universal dimension, otherwise too much of it would be missing. That's when the privilege was acknowledged that is expressed in the principle of the universal marriage of humanity. We acknowledged it joyously, because it accords with the recognition that love can only unfold in the universal domain where it isn't encumbered with countless limits. The two aspects became one, and they gave us the freedom to act accordingly. Consequently, as soon as we arrived at Indira's apartment, I sent an e-mail off to Fred with a funding request for a medical van that was required to give Indira's love a wider expression." I explained that the van was requested by both of us to serve her as a more efficient infrastructure for the much-needed effort to turn the tide in India towards uplifting the status of the Dalit people, the lowest class, called "The Untouchables."

"This really happened, and not long ago," said Indira. "It enables me to help many more people, but more than this, I can see a shift in the people's attitude towards themselves and even towards others. What we started made a big difference for all of us, especially in my life. Now we are beginning to discover that we always had this privilege to become angels in this way."

I nodded. "And then, there is Heather," I said after taking a sip of fruit juice. "I am extremely proud to know her, especially of

her accomplishments in the important field of universal love that she gave herself the privilege to become involved in. Heather and I go a way back in exploring the Principle of Universal Love, all the way back to my bewildering experience in East Germany where I met a whole lot of unbelievably exciting people. Right after coming back I met Heather. Our first weeks together we equally bewildering in wide open, although somewhat different way. We knew that we needed to tear down the barriers that divide humanity, from the sexual division to the social division, to the economic division, all the way to the political division. But how to do it? Heather became an expert in countering all of them, but not immediately. There lay rough years in between when disaster struck and none of us knew how to proceed. But she remained with us, unsinkable by the worst storms. Some of the storms took us a long time to get out of. Now Heather stands at the forefront of a global effort in fighting for the survival of Africa. That's Heather, a giant! And yes, sex is back in the foreground again, but on a much higher level than ever before, even while it remains on the sideline."

Next I spoke about Olive. "With Olive it was the other way around," I said that. It was her love for humanity, her compassion, and her commitment to uplift the whole world, which brought us together in the first place. Yes, sex had a place in the foreground, too, and likewise on the sideline, and it likely always will remain that way."

I pointed out that I could go on and on like that, but felt that the few examples would be sufficient to make the point which is related to why we were assembled together with the mandate that we had been given. Our mandate was to raise the platform on which our highest achievement has been built, to a still higher level. I suggested that this could mean only one thing, that we must raise the very image of mankind, universally, to a higher level.

"We are here on a political project," I said. "We could talk about which political leader needs to be removed from office for his commitment to making war and insane outbursts like that, but what good would that do? The financial oligarchy that owns the political process and the minds of society will simply replace that person with another traitor of the same kind. Nothing would change, as indeed nothing has changed fundamentally for many hundreds of years. Democracy works well, but only on a platform of the Principle of Universal Love. On any opposite platform, the process of democracy opens itself up to the prostitution of the politicians to the moneybags, which routinely buy themselves the willing stooges that serve their interests. In this environment the process of democracy becomes a tool for evil.

"In order to rescue humanity," I continued, "we have no other options open to us than to awake humanity itself to the Prin-

principle of Universal Love in every regard, including those regards that cause the deepest division and isolation in society, which the sexual dimension has been abused for. Nothing else but a paradigm shift towards the Principle of Universal Love will work. The time has come to stop playing around. However, in order to awake humanity to the huge potential it has in itself, we need to start by putting the focus on opening the mind to the recognition of universal principles as a necessary first step towards building a world on the foundation of a larger community of principle. And that has to be done likewise for the entire platform of human existence, including the social and sexual domain. This kind of awakening of our humanity has never been achieved before. In fact, it has never even been attempted before. That is why every renaissance in history has eventually failed and disintegrated."

I spoke about the Golden Renaissance, which unfolded as a virtual explosion of discoveries and scientific and humanist achievements. "However, this 'revolution', which we call the Golden Renaissance, never reached down to the grassroots social level," I said. "The golden revolution was built without a corresponding footing that was anchored in solid ground. The footing that it was built on hadn't been affected by the revolution. The social foundation had remained divided as it had always been, even at its very roots; with love remaining privatized and isolated from the universal domain.

I also spoke about the great spiritual revolution of the 1600s that gave the world the Peace of Westphalia, which likewise never reached down to the grassroots social level. I pointed out that the Treaty of Westphalia was established to some degree on the Principle of Universal Love and the Principle of Universal Sovereignty, which became in the political domain but not at the grass roots level social domain. I explained that without a foundation at the grass roots level to uphold it, the grandest structure ever created, collapsed into nothing more than but a faint shadow.

"Since we can't afford another collapse of civilization like that," I said, "which may end our civilization altogether, we have to reach down to that deep level where the awakening of humanity has so far not been achieved; down to the very bottom of the grassroots social level, even the sexual level. That's where humanity must begin to become truthful with itself, from the bottom up, just as we have found out ourselves in a long and agonizing struggle. Maybe if we can achieve that on the universal scale, then we have a chance to survive the nuclear nightmare looming before us, which won't go away until humanity awakens to the Principle of Universal Love. As we take hold of this last chance that we have, before things get worse, we will find that we cannot stop half way but find ourselves impelled to rebuild the world from the ground up even technologically and economically, into the very paradise that Erica



has demonstrated we are capable of creating. What I am trying to say, is simply this, that we have to uplift the whole image of man, or else everyone of our noblest efforts are doomed to fail. Only then, as we do this, the huge untapped potential of the human genius is brought into the foreground to be developed, which so far has been prevented for imperial reasons, most of which are ironically cherished by society in the social and sexual domain.

"Once that breakthrough is made," I said, "and it can be made, since we have all made it in our own life already, the entire imperial structure and its destructive system that presently threatens society with a near global extinction, will be left behind and be swept into the trash bin. The very foundation for its existence is untruthfulness. This is necessarily so. Every imperial structure has to be based on dishonesty and deception, because, as Steve our professional scientist had pointed out to me many years ago, what other basis than dishonesty and deception could the imperial oligarchy possibly conjure up for looting the world and getting away with it?"

"The bottom line is," I said in a serious tone of voice, as serious as I could for the setting we were in, "that in order to develop the needed truthfulness across the world about the actual nature of society's humanity, we have no choice but to raise its perception of Truth on the whole front, including in the sexual domain, since the sexual domain is an arena where people are deeply touched by what they perceive to be the truth about their being. That is where we have to begin to uplift society to higher levels in the recognition of universal principles that define the nature of the human being."

I paused momentarily searching for a conclusion. "As I had said earlier," I said quietly, "we have to begin our scientific and spiritual revolution in the sexual and social domain, and this at the grassroots level where mankind has failed itself throughout history, for which every renaissance has collapsed. Every religion, social structure, cultural construct, etc., that has ever been created, has avoided that responsibility. The sexual domain has always been seen as being associated with animal propensities, something shameful, for which it has been taken out of the human dimension for many ages, and hidden from view as if it were not an element of our humanity at all. It appears that this had been accomplished in distant ages, and already then, for imperial reasons in order to exert control over society."

I pointed out that it had been understood even then, that whoever controls society sexually, controls society functionally to its very root. "The religious and imperial rulers knew this then, they acted on it to exploit it, and they are still committed to this course as they admit openly, and are acting to exploit it as much as they can. They are still able to do this, because society mentality is still

owned by whoever would rule it. Sexuality becomes exploited in this process. Self-empowerment on the basis of truth is still written in small letters. Society is led by the nose to its self-destruction. Later, in the 1950s, this process was expanded to degenerate culture as whole, to bring it down to very low levels and reduce the mentality of society with it. The project was launched in Berlin as the infamous 'Congress for Cultural Freedom.'

"Meaning freedom from culture," Ross interrupted.

"Of course," I replied. "A closed-minded society is evidently much more easily controlled, dominated, and exploited than a highly advanced cultural society, especially in the sciences. Nevertheless, whatever the original reasons might have been, the fact remains that a deeply seated dishonesty and untruthfulness, which results from small-minded thinking, has been developed against this long standing background. This dehumanization now dominates the thinking of society in all areas, including the spiritual, economic, political, and scientific domains. To reverse that, society needs to recognize itself as human beings. This is totally achievable with the capacity that is built into the design of the human being. A first step would be for society to recognize the beauty that resides in itself, in one-another. A lot of that is located in the sexual beauty that every human being responds to. Once that step has been fully taken, the capacity of the human mind will set in motion an ever-greater truthfulness. That motion will take society further towards recognizing the reality of its own being. It creates a foundation to build on for ever-greater discoveries of universal principles, even the Principle of Universal Love.

"We have all recognized and experienced this development potential, have we not? As soon as one gets oneself out of the trap of self-confinement into untruthfulness, the door to the real world suddenly lies open with all the wide dimensions of our humanity coming to light. That's how truthfulness begins. It begins without anyone forcing the issue. From there, of course, it is but a small step to develop the same truthfulness in the larger world of economic and political considerations where the very same universal principles also apply. We truly have the potential with this process for awakening society, to revolutionize the world with the capacities that we all have as human beings, which we always had, that merely remained dormant and for far too many ages already.

"So, I would say that we have a challenge before us that is greater in scope, both in its potential for good and the difficulty in achieving it, than any challenge has ever been. It is a challenge that has apparently never even been defined throughout history, so that every Renaissance has therefore failed after a brief period. The challenge that we face in this arena is evidently so great that even we, who had begun to look at the universal principles of our humanity more than a dozen years ago, didn't succeed in building our world

on these principles to any significant extent, until just recently. That's how deep the problems lie in that domain, the sexual domain, where a great deal of untruthfulness has dominated society for many ages. We too had been stuck in that dimension of closed-mindedness, where untruthfulness reigns, until one day a radical new idea emerged that shifted the whole scene onto a higher level than the one in which the problem is rooted. That process was carried forward into the arena of the Caracas conference, where I think we have made a difference at last. I think we have moved some people. Maybe even a lot of people. I certainly felt good about what we had accomplished, even if it was not Earth shaking. Naturally, in global terms, it wasn't enough. That is plain to see. In global terms we had barely caused a ripple. Fred was right when he summed it all up at the end with a sigh, saying, 'And so, the world grinds on.'

"This means that we face a much larger task now. We face the task to raise the human scene to still higher levels, into a world that has never existed before on this planet, a world in which we fulfill our role as human beings to spread life throughout the universe. This world is within our grasp. It has existed in principle, always, as a world of human capabilities that have so far not been seriously developed. But we also face the horrendous downdraft of the Adam Smith centered Nazi emporium that spreads darkness and death around the world like an impregnable blanket that no sunlight can penetrate. We find under this blanket a fascist world of theft and death, brimming with fascist weapons; nuclear weapons. We will surely die under this blanket unless we create ourselves a New World in which this blanket has no place. The choice is ours. Whichever way we choose will not alter the design of the universe and the human being, or the eventual fruition of this design. If we choose not to live like human beings according to the design of our humanity, then we choose by default to die in a slow and agonizing manner as the nuclear cloud poisons the world that we, society, laboriously devote our lives to create even now.

"The universe won't be affected by our choice. Its design will come to fruition. If we blow ourselves up, a few will survive, and in a few thousand years, or in a hundred-thousand years after the next ice age ends, a new civilization will arise and carry out the purpose that is now laid before us, and this with the same human capabilities that we now intend to so carelessly throw away.

"And if that civilization fails, another will arise after the next ice age that follows. The universe is patient, and richly generous. The sun won't burn itself out for another few thousand million years. The design of the universe will come to fruition. Just look at the flowering tree in front of our beach. Each seed pod contains a vast abundance of seeds, and of the thousands of the pods that grow each year on this tree, a single seed may germinate during the next

decade or two and take root, and create another tree. And so, in time all the islands here will become enriched with the red flowers of flowering trees.

"The question that has been put before us in this age, is whether we wish to be a part of that world that spreads life through the universe; a part of that kind of human culture that develops the human capability that now lies largely dormant within us; a society that has the passion to live and to bear all cost, and endure all efforts, to achieve that. We won't develop that passion by shutting ourselves off against one-another, but we can develop it by embracing one-another with such honesty, and such joy, that we regard ourselves and one-another as the most precious jewels that have ever been designed, and protect and enrich one-another accordingly.

"If we reach this high passion in which all that is good and beautiful comes to light, which is a part of our humanity in which sex plays an uplifting role, which has been smothered for centuries together with music, drama, art, science, technologies, and economies, then nothing will hinder us to fulfill our design and to go beyond it. But if we don't have this passion to rouse ourselves out of the dust we will surely die, and the present civilization will die with us. As for myself, I think the choice is clear. That is why I am here, to help arouse that passion for life that will lift the dark blanket of Adam Smith from the Earth, and all of that in human stench which hides behind it.

"Can we do this?" I asked.

I suggested that we could. I suggested that we might consider something which Christ Jesus had once hinted at with his famous promise, referring to the Christ idea, that whenever two or three are gathered together in his name, the divinity of the human being, there would he be, the Christ-Idea, in the midst of them. I pointed out that Mary had said essentially the same thing. She once told the students of her class, that even the few of them who were gathered together in that classroom would be sufficient to change they world if they were of one mind, for then the world would feel the essence of that mind.

I suggested that she wasn't talking about the human mind in its smallest private sense, but in the universal sense as an element of our humanity that binds us all together into one through the common recognition of universal principles. "In this universal domain, in universal marriage as a community of principle, the spark of a single profound idea that a single person may draw from the depth of our infinite human Soul, has the potential to light a fire right across the whole world as it finds an echo in the Mind of humanity where we find our potential to recognize Truth. This completes the circle.

"In this manner, with ever higher expressions of truthfulness

unfolding in our life, be they sexually located, or socially, or spiritually, or even scientifically, we cannot help but to have an impact on the whole world as we bring light to the world in which we have our being by bringing all that we truly are, into it."

With this said, I turned the tape recorder off and sat down and continued my breakfast, which ended the formal portion of our day.

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## Chapter 6 - Divine Science

"Mary calls her science, divine Science, or the science of the divinity of man," said Ross at one point. "The truth that we seek lies in that realm. I suppose, the concept of seeing ourselves as angels, even angels of sex, is relevant in this context. The divinity of Truth is the divinity of man, and if we open our eyes wide enough we find that this really isn't so deeply hidden that it cannot be found. If we give ourselves half a chance, I think the real dimension of our humanity will assert itself, and that dimension is honorable, rich, and beautiful. I think we have all found this out already to some degree, haven't we?"

"The scientific dialog that we pursue is a bit like peeling an onion," Tatsuhiko remarked and began to laugh. "You peel away one layer, one paradox, and there is another one beneath it, but the onion gets better which what you have left. That's how we get to the truth, isn't it? We don't throw the onion away because the skin is brown. Neither do we throw our humanity away when problems arise, or close our mind. We peel away the outer layers that hide the good stuff. If we do that with sex we elevate it to a higher level so that everything falls away that doesn't measure up to the divinity of man, I am sure we will find a lot of beautiful aspects imbedded in sex, which Helen has rightfully defined as an element of our joy."

"That's right," Olive agreed. "Helen has defined the second development stream as the element of our joy? Isn't that also where Mary associates the divinity of man with the woman of the Apocalypse, clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars, the stars in the crown of our rejoicing? Isn't that a beautiful image of our humanity, and a beautiful thing to love and honor one-another for?"

"I must admit I have a long way to go on that count," said Ross. "And Mary's second reference to sex is associated with her fourth development stream of the divinity of man that comes out of the development of science itself."

"I feel as though I have known all of that to some degree for all of my life," said Olive. "That's the resource with which I was able to get the Caracas conference staged. I had to dig deep for that. I just didn't know what it was that I was digging into, and how to express it. When Peter asked me how I do it, I could only answer him; me, I just love! Maybe our divinity as human beings is what love is really all about?"

"Isn't that what I said in Caracas at Alberto's pub?" I said to Sylvia. "I suggested to our English friends that love is something greater than us. We don't really understand the full meaning of it. But we know, that if one were to withdraw it from the human scene, civilization would collapse and humanity would disintegrate with it into a Dark Age that few would survive."

"In other words, universal love and universal sovereignty are already the operational platform of the whole human society," said Indira. "We just need to trust it a bit further and move further along its track."

"I think that is what I have always known, too," said Tatsuhiko. "When I traveled the Ganges River, I could see this love visible everywhere in countless different forms and colors and expression, even in terms of sex, coming to light in men and women. And I wasn't surprised to see it. I rejoiced over what I saw. Isn't that worth celebrating?"

"Whatever unfolds from the development of universal love is worth celebrating," Sylvia added. "Also we should look forward to a lot of celebrating at every level along the way, in all of the development streams. This includes the development stream for the science of universal marriage, and the stream for the development of sex from a sense of incompleteness to the full spectrum of white. We we can't achieve that we better pack our bags and go home."

Indira stood up at this point and brought the focus back onto Plato. "Does anyone understand the parable of the cave?" she asked. "Plato's parable ends in a celebration, the celebration of freedom in a brand new world that had not been recognized before to even exist.

Without waiting for an answer she began to tell the story, which she said is the story of a people who have been held prisoner in a cave deep inside a mountain. They have been there for so long that the cave has gradually become the only world they knew.

The prisoners were laid in chains in that prison. They were fastened behind a wall in the cave facing the rear of a cavern. This rock-encrusted world was the only world they knew. The only light they could see was the light from a fire that was maintained on the other side of the wall, which was reflected off the rocks of the cavern in front of them and above them. In this manner, their world became a narrow world of a faint glow of light and of huge shadows of objects that were passed in front of the fire. These shadows, which they all were able to behold with their senses, thus became a reality to them, a reality they could relate events to that in part defined their world. This went on for a long time.

Then, one day everything begins to change. Someone manages to break away from the chains, and cautiously ventures to the other side of the wall. With great amazement the prisoner that is no

longer chained to the ground begins to observe the process that creates the shadows, which had defined the prisoner's world.

The person who experiences this awakening, thereby becomes free in more than one sense. This self-freed prisoner now sees the fire, and also sees the objects that obscure the light and thereby create magnified shadow images of the shape of these objects. The so self-freed prisoner begins to understand that the mythology of the world of shadows, that the prisoners had created for themselves was not real, but was merely a construct of their deduction based on the limitations of their perception.

The self-freed prisoner also soon understands the fire to be the source of their light, contrary to the myths that the prisoner's had come to believe to be real. Also, in the distance behind that fire the self-freed prisoner discovers another light, and discovers that there exists an exit from this cave of shadows and delusions.

Behind this exit from the cave the self-freed prisoner suddenly discovers a whole New World, a world of blinding sunlight that he soon understands to be the glorious nature of the real universe. Also, the suddenly free person discovers at this very threshold as he enters into the sunlight, that he isn't a prisoner anymore.

"With this profound allegory Plato illustrates the challenge that we all face to resolve the great paradoxes of human existence," said Indira. "We live in a world of human thought that is defined by the limitations of what our senses are able to behold, and by the finity of the imaginary worlds that we deduce from what we thus see. We bow to those shadows that the limited senses tell us is the reality of our being and our universe. But when we, like that prisoner, break free from the chains that bind our existence; when we see the fire and the process that causes the shadows. Then, when we begin to understand the processes of the real world and finally see the exit from our cave, the whole cave experience dissolves into little more than just a shadow itself; a shadow of a bad dream.

"This story illustrates my life," Indira concluded. "When Pete helped me to take off those chains, back then in Old Delhi, a whole New World unfolded. A great tragedy had caused me to consider suicide at the time. Suddenly, with a few perceptions changed, I stood in the sunshine, but its light wasn't blinding. It illumined my heart, and I was overjoyed by what I found there. Do you know what it is like when one steps from such a cave into the daylight? For me, suddenly everything became enveloped in love. Love became everything. It uplifted everything, it fulfilled every need, even the most basic human needs, even those elements of it that we are taught not to acknowledge, like sex that is practically forbidden to be looked at. In the light of the higher level love that began unfolding the most ordinary became extraordinary; melodies became



music; a smile a symphony; an outstretched hand a commitment to enrich one-another and the world. In this light, portals began to open for meeting our needs in the human dimension, in the most unconventional and unexpected ways."

She paused for a moment. Perhaps she knew that I needed her to pause. It gave me time to enjoy her image of a beautiful person standing in the sunshine, talking about love. I loved that image, knowing well that the heart of the beauty that I saw was in myself. I had always understood this. She, too, had understood it, I was sure of it, though we never talked about this in Delhi. Still, everything that happened there was a reflection of it. I was hoping she would bring at least some of it to light here in the sun-filled world of our island paradise.

"I think it was in Old Delhi where the CSB story really began," Indira continued, then paused again, looking at me, waiting for me to nod.

"Right! It began with Peter and I having our very first breakfast together in my apartment," she said. "The breakfast was preceded by a long scientific exploration of the necessary dynamics of universal Love, reflected in our love for one-another and our humanity. It was on this day, at this very morning, at this height of spiritual perception, that I was suddenly able to look at myself honestly as a human being, perhaps for the very first time, and this as naked as I was born, and embrace myself in that state with a great and profound joy. This joy pervaded the rest of the morning. I was able to invite Peter to take part in this joy. Yes, this great light of universal love did meet my need. It was something human and divine all at once. Out of it unfolded a morning of sunshine, tea, joy, and sex, with something to eat in-between. No biscuits. But none of that would have been possible without the scientific foundation that had been established first, that had opened the portal to the light of universal love.

"This day, a great human need was met, and this need wasn't sexual. Did Pete tell you about our prayer mat?" she asked.

Without waiting for an answer she proceeded to tell her story of the prayer mat. She had started to weave it as a gift for her future husband. She told us that she became shocked one point, by this project. She told us that the men that she observed, as possible candidates appeared to be as empty and unfulfilled in their lives as she had been then, each expecting that another would provide the fulfillment they lacked. She said that joining hands under these conditions would have been like two beggars begging from each other. It wouldn't have been a union of hearts that brightens the world as when two kindred streams of love mingle to brighten the sunshine. It would have been a union of emptiness.

She told us that she never found an answer to building up

that inner fulfillment until our scientific exploration had raised it to a higher level, working together as we were, on that bright morning on our balcony.

"Pete and I had discussed the Rig Veda and the more ancient concept of the One Divine Reality that has Many Names, but that no one can define, and that no religion, culture, person, or ideology owns. We realized," said Indira, "that this One Divine Reality is Love. Pete called it the Father and Mother of the universe, the very heart of man, the essence of our being, the image that we bear as the sons and daughters of that One Divine Reality that is Love. He quoted the Apostle John who had said the same thing; that God is love; so, that in loving, we find God and the fullness of ourselves reflected in our divine image."

She paused, searching for words. "I never understood the Rig Veda," she continued, "until Pete and I began to explore it on a higher level, and with it, suddenly, I began to understand myself. That's when I suddenly remembered my prayer mat again, which I had woven for my future husband. I suddenly realized that I had actually found what I had been looking for, for all my life. No, it wasn't found in Pete. It was found in me. I discovered that I no longer saw myself as a beggar, but as a human being incredibly richly endowed. In order prove to myself that this was real, I went into the bedroom that morning and took all my clothes off, which would have inspired shame before. Nothing of the sort happened. As I had expected, I was able to look at myself with love and with a great joy, a joy that I was free to share, which encircled Peter and the whole of humanity. Without that foundation of a richer self-love within, I don't think our healthcare improvement project for the poor people of India would have even gotten off the ground. Instead, it worked wonders."

Indira paused again. "I think if we want to celebrate the dimensions of universal love, we need to individually celebrate all the footsteps that enabled us to make our way out of the cave of shadows. It seems to me that any celebration has to include a celebration of these footsteps that brought us into the sunshine."

She paused and looked around for everyone's reaction. "That is, what is important to me," she said. "It is as important to me as my own birth. In a way it became my true birth as a human being. I need to celebrate that. That is exactly what Pete and I did on our second day together. We took a journey to the Taj Mahal, where we build on that foundation that we had set up on the day before. Our day at the Taj became a celebration of a different facet of universal love. It unfolded into a marriage celebration of our unfolding universal marriage to one-another that somehow included the whole of humanity. Only on the third morning, after all of that was done, did we have what one may call, a somewhat normal morning meal to-

gether on the balcony, if there is such a thing as things being 'normal' anymore."

"Yes," I confirmed Indira's story, "all of this happened, and became reflected again and again throughout that four-week whirlwind type of involvement that followed. On this basis we were able to do with ease what we set out to do, to set up a structure to enable Indira to be better able to meet the great and urgent health-care needs of the poor in India, especially the Dalit women."

"What came out of this work didn't change the world," said Indira, "but it uplifted the lives of a whole lot of people, mine included, and Pete's evidently too. None of that should be excluded during our days of celebration here. The celebration of these foot-steps should serve as a stepping stone for the task that Fred has imposed on us, to find a way to uplift the whole world."

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## Chapter 7 - Intervention Against Privatization

Steve and Ushi arrived two days later. Surprisingly, there was no emotional hoopla associated with their arrival, although we hadn't seen Steve for more than a dozen years. Only once before had I had the feeling that time had stood still for a long period like that. This happened on the island of Maui. We had come for a vacation. As we drove from Kahului Airport across the island to Lahina everything appeared exactly like I had remembered it from our previous visit ten years earlier. The old volcano was still shrouded in clouds. The sugar cane stood as tall as I remembered it. The road to other side of the island was still the same narrow road. Even the trees and the weeds at the roadside looked the same. The only thing that I noticed to be different in our case, about Steve, was his shirt. He used to love wearing brightly colored shirts whenever he could. He wore a darker, deeply colored shirt now.

Steve listened intently to what we had accomplished. At the end he shook his head. "You don't understand the Platonic method," was his comment.

He looked directly at me when he said this, as if I was at fault. "What did I tell you a long time ago in Leipzig, on the very first day we met?" he asked. "That's totally related to what is happening here, Peter. Remember, I had asked you to engage yourself in some role-playing. I had requested you to play the role of an aspiring architect of the universe, in competition with all the other aspiring competitors. Your goal was to design the most perfect species of life in the universe. I asked you to describe your design. Remember, you gave me your wish list that contained everything that you had hoped humanity would ever be, a people with a spiritual sense so keen that none of the principles of the universe, which the eye cannot see, would remain hidden from them? You may also recall that when you were finished telling me the design of your dreams, I shocked you by telling you that you had accurately described the present reality of humanity. Do you remember that, Peter? That's what Plato did, as far as I understand his method. He began with the highest perception of truth and shocked people. That high level perception wasn't his goal that he worked towards. It was his starting point. His goal was to bring the rest of humanity up to the level where he stood and challenge it to step beyond. I have always endeavored to be true to this method. It has actually never been my goal to raise humanity up, above itself, but merely to raise it to a

truer appreciation of itself and its infinite potential. That, of course, involves developing a higher level of truthfulness. That's the challenge, Peter."

Steve kept looking at me again when he said this, as if it were my fault that we didn't do this yet fully. "What did your friend Helen tell you in Leipzig a few nights before you met Ushi and me?" Steve asked, maintaining his deep-searching look.

I shrugged my shoulders.

"She taught you a very profound lesson, Peter, in which we find summed up all the problems in the world; and I really mean that. Can you remember what that lesson was?" Steve asked.

I shrugged my shoulders again. "I don't know what you are getting at, Steve," I answered. "She had taught me many things that night."

"That, my friend, means, that you have not really learned that lesson," said Steve. "I suppose, if you had learned that lesson there might also not have been a reason for us to be here. The lesson that she taught you, Peter, and she did this in the most dramatic manner that anyone could have done this, is that one must always be truthful with oneself in respect to all the principles that pertain to our humanity. Now do you remember what this lesson was? You had even confirmed to her in your own words that you had learned this lesson. She was so proud of you that you had. Would you like me to tell you, and everyone here, what she had said?"

I just shrugged my shoulders.

Steve told us that Helen had conveyed to him the entire story of her experience of meeting me in the pub that night when my association with Erica had ended in a deadlock. He told us that he hadn't realized at the time that Helen had been talking about me, which he hadn't found out until some years later. She had told him merely how the professor, whom I had met in the pub that night, had actually made my problem worse that he had tried to solve, so that she decided to repair the damage. This required that she engage me in an experiment, not knowing who I was. Steve said that the experiment was to prove to her that the Platonic method actually works. She told Steve, she reasoned that if the experiment worked, I would be helped and enriched thereby, and so would she be, since she had a difficult problem of her own to work out. Her goal had been to see if it was possible for both of us to behave like human beings in the highest possible sense.

"That's what she said to me, Peter," said Steve. "Helen told me that she remembered how the slave boy in Plato's Meno dialog had been able to solve a complex puzzle in geometry without any prior education and without any need for him to be taught anything

whatsoever. The boy had accomplished the complex feat out of his own resources as a human being. She determined that she could utilize the same process in regard to the even more difficult task that she had chosen to tackle, which she also needed help with. That is why she engaged you in conversation outside the pub after you were leaving," said Steve.

Steve related that Helen had observed me in the pub looking at my wedding ring, turning it on my finger at times, possibly without even being aware of it. She sensed that my reason for being in that pub was rooted in that ring. She also sensed that my patient listening to the old professor's rambling on about all the political problems in the world, which he understood technically quite well, was also related to that ring. She sensed that neither the professor, nor I were in any way aware of that deep-seated linkage. So, she decided to challenge me to become sensitive to what I couldn't see with my eyes. Steve said that in order to reach that goal, she decided to lay before me the awesome task of comprehending her breakthrough discovery of the lateral lattice of human hearts, which was still a new concept to her. It had just begun to unfold then.

Steve related to our entire little group on the beach, how that breakthrough discovery came about. He talked about how it unfolded in the shadow of a need for the healing of one of Helen's friends. Steve pointed out that Helen's friend had always had a weak heart. She knew that. She also knew that her friend was facing a complicated and extensive surgery that day, which was scheduled to require four hours to be completed. Steve related that Helen had become sensitive to her friend's need for support twenty minutes after the procedure began, according to schedule. "As if someone had spoken, Helen suddenly sensed an urgency that felt like a cry in the dark, projecting a need for more strength." Steve told us that what she felt was so powerful and urgent that it had almost frightened her.

Steve told us that in response to the unfolding crisis Helen had pulled together all that she knew about all the principles that define our humanity. He explained that in the intensity of such a crisis one has not enough time for contemplating all the principles verbally, as one normally does in the process of scientific explorations. "All the principles that she was aware of fashioned together in her mind in a single moment," said Steve. "It became drawn together into the form of a huge visual representation of all the truths that she had previously discovered and contemplated. She saw before her a construct of a reality unfolding that came to light in the form of an infinite lattice of human hearts, all linked to each other laterally by strings of love, all contributing a bit of their strength, flowing as light, in support of her friend. She saw a universal process fulfilling a need that apparently had become acute."

Steve said that in this visualization of a truth that she had already understood as a matter of principle, the perceived urgency began to subside and the mental field became soon quiet again. Then, a short time later Helen had sensed that same urgency again, and 'witnessed' the identical process repeated all over again. "The lateral lattice of hearts that she saw," said Steve, "was a lateral lattice in which the whole of humanity was one, without anyone being greater or lesser. There was no vertical flow of power. It was all happening horizontally, heart to heart, across the whole of humanity. She saw the flow of that universal light supporting her friend's strength. She saw that no one existed outside of this field of reality in which we are all bound by a single humanity that we all share. She saw in this image the reality of the universe, and she saw her friend inextricably bound to that reality. She said that she had uplifted her friend's entire being into that reality, as well as her own, a reality that is all too often ignored, although every human being is aware of it in the deepest recesses of the Soul in the light of that love that unfolds there. She realized that no human being can possibly exist that is not in some measure touched by this all-embracing light of universal love that one simply can't get away from, even if it is recognized but faintly."

Steve said that the recognized urgency for help during Helen's friend's surgery occurred three times, until at last a deep peace came over her. "Evidently the crisis had been overcome at this point." Steve said that this came as a great surprise to her, since the ensuing peace unfolded more than an hour before the surgery was scheduled to be completed. "Then a second surprise awaited her when she visited her friend in the late afternoon of the same day, in the hospital. She found her friend remarkably well, raised up in bed, beaming like a light bulb. She saw the same light radiating in her friend's face that she had seen earlier supporting her friend during those long moments of crisis." Steve said that Helen realized from this moment on that her visualization of the lateral lattice of our humanity was evidently something far greater than just a theoretical visualization.

Steve told me that when she observed me in the pub focusing on my wedding ring, everything that she had recognized about that lattice came flooding into her mind again. "She suddenly saw the total impossibility for finding a place in that reality for what the ring evidently represented. She reasoned that if this marriage ring could be regarded to symbolize the universal marriage of humanity that binds us all into one single whole on the basis of our universal humanity, then the ring could have a place in the matrix to symbolically surround the entire, infinite, lateral lattice that represents the reality of our humanity." Steve said that Helen was aware, however, that this was not the way the ring was seen by me, that it was

seen by me as a tiny ring that surrounded only two human hearts, which thereby isolated these two hearts from the matrix of the reality of our being and confined them into a tiny sphere outside of that reality, locked into a sphere of conflicts.

Steve told us that Helen also saw the same self-confining self-interests reflected in the professor's story about the state of the political world. "There too," he said, "everything had been reduced to the smallest possible denominator, to the smallest confinement, the smallest form of self-interest that can possibly be achieved."

Steve said that Helen realized from this correlation that one simply can't invent anything that is smaller and lower in the world than Greed Based Economics that forces people to steal their riches from one-another, and this if need be, with the force of war, even nuclear war. Steve told me that this dreadful realization had scared her so much that she practically ran after me, after I had left to pub, in the hope that a platform could be created in terms of human relationships on which that smallness can never exist. She also realized, that as ran after me, that my perception of the wedding band, as being equally small, has no place on this higher platform that reflects universal principles and universal truth. She realized therefore that the universal perception of the ring's symbolism had to be uplifted unto a higher level, so that it would reflect the principles and truth that come into view at this higher level of perception.

Steve told everyone boldly that this had been the background against which Helen had invited me to her apartment that night. "She realized that her goal actually corresponds to Plato's method," he said, "which is to begin with the highest perception of absolute truth, and then to open the door to it, so to speak, that is, to guide humanity in such a manner that it will find itself, its true image, in the higher domain of Truth and universal Principle."

Steve pointed out that Helen realized that this goal was so tall that it could not even be laid before me in words, that it could only be understood once the goal has been attained, which she however felt was totally achievable.

Steve paused, then smiled, and said that I couldn't possibly have had a more beautiful and effective teacher than Helen, to guide me to this goal. He described Helen exactly as I remembered her. I could still see myself sitting in her apartment that night while she stood before me near a small table getting the cork out of a bottle of port. I could still remember her sheer back stockings and the dark seam in the back of them that ran all the way up her legs, as far as the eye could see. I could also remember the nervousness and the excitement that I felt when I stood beside her in the kitchen later on and asked for her permission to touch her beautiful long hair. I also remembered the shock that I felt, intermixed with a great joy, when she invited me later still to join her in bed, and also the



disappointment that I felt when I couldn't take that final last step because of the wedding ring that I wore.

It had all begun on a light and easy note. She had made us some sandwiches to go with the port. While we ate, evidently in response to the desires urged by my very Soul, she changed her day dress into something exceedingly exiting to look at. Then at one point, after a lengthy conversation, with our drinks and snacks in hand, she had showed me the rest of her apartment. The apartment had a balcony, accessible through the kitchen, with a view to a small park. The bathroom was tiny, with barely enough room for a tub and a small counter. I recalled that there was a blue glowing glass sculpture at the end of the counter. The bedroom was large in comparison. The furniture were modern, painted white. Her bed, too, was large. A giant mirror graced one of the walls that made the room appear double in size. I also remembered that shortly after we entered Helen had suddenly turned the main lights off, shed her gown and crawled into bed. "Come, Peter," she had said gently.

My reaction must have seemed like that of an idiot that night. I just stood there and couldn't move. I wanted to respond, to be with her, but I couldn't move.

"Do I make you feel uncomfortable?" she had asked. "But why should you feel that way? How many times a week do you go to bed with your wife? Every night, usually. Am I right? So why not now? Am I not a woman just like your wife is? Or am I a lesser woman?"

"No Helen, you are a great woman and a great person. You are a dream to be with," I told her that night immediately.

"Ah, that's not it the," she had said and smiled. "Are you saying then that you have never had any close, intimate moments of sexual sharing with a woman before in your entire life? Is that why you are hesitant?"

"Of course I had sexual encounters with a woman before, on countless occasions, with my wife," I answered.

I remembered that I had begun to laugh as I said this. I sounded so stupid, so silly. It was obvious what this was leading towards, but it was also rather beautiful what was unfolding, as it brought to light what the principle of truthfulness with oneself really is. It came to light as something far greater than I had thought it to be. I could think of no principle to support the narrow concept that I had clung to for so long. Still, I let the train of thinking continue in order to discover what else I had not discovered before.

"Then you are saying to me that I am not as much a human being as your wife is?" Helen continued our conversation, which she may have recognized had become a game, but one that needed to be played out to the logical end to clear the air.

"No, Helen, you are a beautiful human being and a beautiful

woman all at the same time," I replied in my defense that night, "who could ask for anything more?"

"Tell me then, Peter, what prevents you from being truthful with yourself, and with me. Would you not love to be with me in this bed, this very minute?"

"I would love nothing better," I answered. "It would be the greatest joy. I have dreamed about a situation like this for so long, like you wouldn't believe, and here I stand and find it difficult to take that one last simple step. I am idiot, right? I am untruthful to myself and to you. And do you want me to tell you why? The reason is that we have all been taught for centuries to be untruthful with ourselves and with one-another. That's why I can't move."

Helen began to laugh. "That's a tough one to break, Peter, isn't it?" She continued gently. "It is the toughest thing that I have encountered, to get us to accept our universal humanity. We recognize the principle of that universality, which supports our unity in being. We even say we understand it, and we do understand it. We even have proof of it, as your dreams illustrate, and still we deny ourselves. We have lived like that for a very long time, Peter."

"The truth is," I replied to her, and the laughter faded then, "you are as much a star in the heavens of our humanity, as a woman, than my wife is as a woman, or any woman I have ever met. At this higher level where we are all one, as we truly are, we reflect and share a common humanity. As you say, there is no difference."

"I never said there is no difference," Helen had replied immediately. "You said this. I can also tell you this, there are very few people who stood at this spot where you stand right now, who have made this kind of profound statement and presented it so clearly. This means that my invitation still stands, for you to be truthful with yourself, and with me, and the whole of humanity." With this said, she pulled the sheets back on the side of the bed where I stood.

I remembered that my response, finally, was immediate. It was swift, and what came out of it made the very air sparkle, even in the dark.

"Had Helen reached her stated goal?" Steve asked everyone after he described what had happened to the minutest detail. Steve apologized to me in the same breath, for dragging my personal intimacies through the fire, to which he added that they are really not any different than what any person could have experienced. He said that the process involved was no different than that of the slave boy in the Meno dialog, who was guided by Socrates to reach his final goal of doubling the square. Steve said that my experience was really no different than the process of someone being guided in solving a paradox in mathematics by becoming truthful to the over-riding principles. He said that the sexual dimension of my experience

doesn't make the experience of exploration in any way different. He said that we habitually see the sexual dimension as something different and private, and thereby we tend to yank it out of the universal lateral lattice that Helen had described as the reality of our being. But what is the end result? The end result is that we tear away a bit of our being. "So, I must ask you all again, did Helen reach her stated goal?" said Steve.

Ushi answered him. "Yes, she did reach her stated goal. Peter had even verbally confirmed that the goal was to elevate the concept of truthfulness to such a high level of recognition that the small marriage concept could no longer be supported. He said this himself. Also, Helen had never actually announced her goal. Still, what she accomplished was profound. I can confirm this personally. I can confirm that she had shattered Pete's small marriage concept, which allowed the next stage to unfold two days later, and a whole lot that came after that. In fact, we wouldn't be here without that beginning. But that is not what Steve is really asking as about, isn't it? We assume that Helen's goal had been to uplift the marriage bond to the recognition of the universal marriage bond, defined by the universal nature of our humanity. I think Helen may have had a still higher goal in mind that is vaguely related to the small marriage idea. That is why Steve apologized to Pete for talking about his most intimate sexual affair and made a special point of it. I think Steve is saying that we can still see the sexual dimension related to that small private sphere, even while we admit that we can no longer support that kind of concept on the platform of the universal lateral lattice. I think Steve sees no evidence that this subtle paradox, which has huge consequences, has been resolved even now."

Steve nodded, and smiled. He looked at everybody as if he was addressing a university class. "You told me about your high and noble goal that you have formulated, which is to raise the concept of human sexuality to such a high image that it coincides with the Apostle John's vision of the 'woman' of the Apocalypse, clothed with the sun and the moon under her feet, and on her head a crown of twelve stars, the stars of rejoicing. You will never get there for as long as the human sexuality remains imprisoned in the small domain. I can guarantee that."

Steve turned to everybody. "When Pete couldn't respond to Helen," he said, "as she had bid him to do, he failed for the simple reason that he had believed the inhibition to be caused by the boundaries of society's small marriage concept. So I must ask you to consider your answer carefully, was the small marriage concept really the factor that had caused Pete's inhibition? Or was it the narrow identification of sex that had caused the inhibition? Remember, Peter had shown absolutely no inhibition to sharing a meal with Helen late at night in her apartment, and also a drink, but when it came to

sexual sharing the barriers arose as if the sexual aspect of our humanity lay outside of the human dimension."

Steve urged caution here, because, as he said, "this gets interesting. He have a phenomenon here," said Steve, "that has actually nothing to do with sex. Peter would agree that he would have had no inhibition if he had been single. He would also agree that he had already stepped beyond the small marriage concept with Helen's guidance in regard to most matters of our common humanity, even sex. Remember, Pete had loved seeing Helen in her thin nightgown and had enjoyed many similar sexual aspects. All of that seemed all right. It was all allowed in response to being human. Then came the bed, and the barrier went up. Helen asked, 'Am I not a woman?' No, that wasn't the reason. Then Helen asked, 'Have you never been with a woman before?' Obviously, that wasn't the reason either. So, what reason is there left. Pete had stated right at the beginning that he loved to be with her in bed, that he had dreamed about such a chance. So, why didn't he? Well he couldn't, because of contractual arrangements. With the marriage contract sex has become privatized. It has literally been taken out of the universal domain of the lateral lattice that represents the reality of out being. Peter couldn't respond to a very human situation, because sex had been taken out of it by a contractual commitment that was never stated, but is assumed to become a part of the property mythology of the marriage shere. That's the old Hobbesian platform where love is given only the tiniest bit of space. In this tiny sphere sex had been privatized. Pete couldn't violate the property rights. Eventually he did respond to Helen, but not for the right reasons. If he had been aware of the privatization factor, which Pete would have invalidated instantly, he would have been able to respond to Helen naturally without the slightest hesitation according the manner of his fondest dreams."

Steve paused, as if searching for the next step. "That property rights thing," he said moments later, "had not been overcome the night that Pete spent with Helen. When I talked with him a couple of days later, he kept referring to this very point, again and again, without realizing that he did, even while his wedding ring did no longer symbolize to him the small and tightly confined structure that surrounds two people and isolates them from the universal lattice of our humanity. I found his duality puzzling then. Of course I didn't recognize the reason then. Now I would find it alarming. We all should."

Steve pointed out that the privatization of sex might have been the first act of privatization in history, which now has become an epidemic that is destroying the world. He told us that whenever he hears the word private, or private property, or privatization, he remembers my experience with Helen. He said that Helen told him

that she felt impelled to present her concept of the lateral lattice to me, which she understood as a matter of principle. She didn't however, go as far as to present it as a paradox to the 'small' wedding ring. Steve told us that when he hears any words related to privatization he sees a process in his mind that takes a bit of the human dimension out of its infinite sphere, into the small, which thereby makes it irrelevant to the human dimension. The lateral lattice becomes thereby denied. It suffers a deeply intrusive act of 'theft.' Society suffers that theft at the 'hands' of a false theology that isolates humanity more and more from the reality of its being. He pointed out that this theft destroys civilization more powerfully than any weapon ever created.

"Whenever I hear the word private, or privatization, or private property," said Steve, "spoken in any context, I see behind the words a world driven by isolation, confinement, stealing - a fractured world mired in poverty and war and death, interrupted only by still darker periods of chaos of the kind we had just experienced when the world-financial system disintegrated. When I hear the word privatization I see the opposite to universal principle. I see a dark scene of a deep reaching defeat of humanity that will not end for as long as the words private, privatization, or private property remain to be a part of the human language. Privatization is a denial of the principle of good, which is a universal principle. The outcome of this principle in which all true good is rooted must therefore be manifest universally. It cannot be divided. Humanity's attempt to divide it is like spitting into the face of God. The end result is that society is being looted into poverty in every respect. The denial of the principle of universal good is self-denial. Unfortunately, that is what we are doing in a very big way."

Steve laughed at this point. "Isn't it amazing how similar the words property and poverty are in sphere of language and in the sphere of the real world? And so they should be, since they are synonymous in humanist terms. Privatization is a process that functions like a black hole in space in humanist terms," said Steve.

He turned to Ross. "I heard that you have made a speech about the black hole phenomenon as a process," he said. "That's how privatization works. It diminishes everything. Its gravity draws everything unto itself and crushes it until it becomes very small and implodes, and ceases to exist. The gravity in a black hole has become so dense, and is so powerfully contracting, that nothing can escape from it, not even a single ray of light. That's how privatization functions. That's what Pete experienced when he couldn't respond to Helen sexually. It's the same process that is involved, and it's happening almost universally in the mental realm as well, and in the political, economic, and social realm."

Tony shook his head and smiled.

## 102 Chapter 7 - Intervention Against Privatization

"Of course you know all that," said Steve, "but it is useful to be reminded of it now and then, especially when it comes to the privatization of society's mentality, its consciousness, which is happening constantly and deeply and is almost totally complete, which is being carried out on an unimaginably wide and nearly global scale."

"What do you mean?" asked Ross.

Steve turned me, "You tell him. Do you remember what we discovered that day on the plane when we were leaving Venice after our disaster there?"

I nodded slightly and turned to Ross. "The consciousness of an individual is normally sovereign," I said to Ross, "but society can be denied that sovereignty by subjecting it to a massive targeted mental manipulation, a kind of invasion, that acts like a black hole and draws away a person's humanity. Just look at the scene in the Lord of the Rings movie in which Theoden, the king of Rohan appears, who has been totally robbed of his humanity by the agent of mental privatization named Grima Wormtonge. Just look at Theoden's face, I'm sure you remember it. I know you have seen the movie. As far as I remember Theoden's face looks like the face of the living dead. His humanity had been taken from him. His entire life has been privatized. He is totally owned by the corrupted wizard Saruman, who owns him by way of the Grima Wormtonge process. That's the kind of privatization that is going on in the world on an almost universal scale, and especially strongly in the sexual domain."

"You mean public opinion?" said Tony in a questioning tone of voice. "Everybody knows that public opinion is being manipulated. Tell us something we don't know."

Steve just laughed. "Yes, Tony, you're a bit on the right track. Public opinion is being manipulated, but not in the way that you and everybody else thinks. The term public opinion has become a misnomer in our present age. What you refer to no longer exists. There no longer exists such a thing as public opinion, Tony. That ended a long time ago. As I said, the public's consciousness has been privatized. It has been taken over. It's now someone's private property, an empire's Illuminati's private playground. What everybody believes to be public opinion is merely the final image of a process that projects the thought pattern that have been authorized for society by whoever owns the Grima process in which Wormtonge is but a tool. The privatization of sex falls into this category. There is no such thing anymore as a genuine public opinion. It doesn't exist. Theoden is Tolkien's image for what society has become. Theoden represents the public consciousness that has been boxed in, into the den of feudal pigs who run this process, which is a process of theosophy as Ross correctly pointed out, that invades people's mentality and steals their humanity. That's dangerous stuff. That's a

trap that is hard to get out of."

"Do you want to know on what platform this process works?" I said to Tony and to everyone else as I was getting their attention. "I came across a perfect example of it not long ago that happened in the late 1800s. It happened in Mary's household. One morning a vase filled with beautiful flowers was delivered to her door. The flowers were of the same kind that she was especially fond of. When a young woman from her household staff presented the flowers to her, asking her where she would like to have them placed, her response was short, requesting that they be burned immediately. The woman of the household didn't comply. She didn't burn the flowers. Instead, she put the flowers in her own room. She couldn't bring herself to destroy them. That evening the woman of the household became quite ill, so much so that she couldn't conceal the fact at the dinner table. Mary questioned her about it, and immediately asked: 'Have you burned those flowers.' When she confessed that she hadn't, Mary told her to do it right away. Afterwards she explained why. She told the woman that there was a group of theosophists working against her. She explained that, since it wasn't a well kept secret what kinds of flowers she is fond of, these people put together an especially beautiful arrangement of precisely those kinds of flowers in the hope that she would open herself up to them, mentally, which they could then utilize as a channel for their mental invasion. Mary explained that she recognized the game that was being played the moment that she saw those flowers. She realized that she was being targeted in that manner. She explained to the woman of her household that she had unwisely offered herself to become that target. She had unwisely subjected herself to this process. After the flowers were finally burned, the woman's illness dissipated. That's what really happened," I added, "as far as I remember reading about it."

Steve commented that Tolkien might have been aware of these kinds of invasive processes of mental privatization. "That may be the reason," he said, "that when Grima Wormtonge was found out in the saga, he wasn't killed like any such traitor normally would have been killed in medieval times. Instead, the king, once he was restored to his sense, simply let Grima Wormtonge go his way. He simply banished him from the kingdom. He said to his people, 'let him go; let him go.' Tolkien must have realized that no other response is really possible. One can't stick a sword into a process. One can only let it go, let go one's grip on it. The trouble is that today's society hasn't learned how to let go of the processes that are killing it. It is holding on, like the woman in Mary's household had held on to those flowers."

"I see," said Tony quietly. "That sort of thing is happening

everywhere, isn't it? You look at a magazine. The cover looks cool. You buy it, take it home, open it up, and there inside you see it confirmed in writing what you opened yourself up to. You say to yourself reassured; yes, that's cool. But underneath that, you are also told of something else that is cool, which happens to be slightly less than human. Then, the next time you buy that magazine again, you see the lower concept that appeared somewhat sub-human but 'cool' on the front cover in big letters and bright colors. And so the process continues until there is no humanity left in your thinking, and you accept what you are told is 'cool.' Yes, we don't have to subscribe to that. We can let go of that process, and we will let go of it once we recognize that this privatization process has become the most potent weapon for mass-destruction ever invented. We have to let go of it, otherwise we won't survive."

"But that doesn't happen until society understands how the process works," said Steve.

"Somebody has to shake society to its senses," said Ross, "as in Gandalf's words. 'Fly you fools!'"

"In Tolkien's saga that task was accomplished by Gandalf the White, the sublime wizard," I added. "This means that it can be done, and that sublimity is the key. It can only be done when people begin to put themselves on the line for humanity. That's what sublimity means."

"Actually, that has to be done scientifically and intelligently, based on universal principles," said Steve. "Our normal human mentality fulfills that requirement. In its native state, the human being is extremely intelligent. If anything close to a genuine public mentality were allowed to unfold, our world would be a paradise instead of the hellhole it has become. But this means that you too, have to be way up there mentally, above all of that crap, if you want to awaken the genuine human mentality in society and reverse the privatization processes. That's not easily done, and there are but a few who can do it."

"One of these is LaRouche," said Tony.

"But he's been disabled with slander, vilification, and hate," said Steve. "He has been killed in the eyes of the privatized society. The privatized society responds to him with the disdain that it has been commanded to express. Still, LaRouche is Tolkien's white wizard Gandalf. He has earned that name many times over. Indeed, he shook quite a few people out of their 'sleep' in his days, but far too few. Still, maybe, those few will rescue society. It is extremely difficult to counter the privatized consciousness of society.

"That's why Hitler's propaganda chief, the infamous Dr. Joseph Goebbels, was so successful. He knew how to prevent society's escape from its mental privatization," said Ushi. "He waged war on sublimity. For this he owned the minds of Germany almost com-



pletely. There existed almost no opposition. Goebbels privatization process that closed the door to sublimity opened the gates to the development of a great fear that immobilized the entire country and opened the gates to war. Fear is a potent weapon against society's budding sublimity."

"Yes, we are close to shutting that down again," I interrupted Ushi. "LaRouche laughed at the terrorist threats for years and called them synarchist aggressions against humanity. He called out to society. 'Flee from this trap!' 'Fly you fools!' Still, he found society afraid. In its privatized mentality society is afraid of LaRouche, as it has been instructed. Consequently nobody listens to LaRouche, and so the destruction of society continues as planned. Nevertheless, society's privatized consciousness is the fons's weak flank. A profound idea scientifically understood, can open up the entire flank. We tried to do this during the Caracas conference with our girl watching speeches. We were hoping that not the entire consciousness of society had yet been privatized. We were hoping that there was be a bit left for this flank to work. Maybe we achieved something. Unless we hit their weak flank, we won't be able to disrupt the process that has disowned society of its native mentality. If we fail and the world keeps grinding on, society will be lost just like Germany was lost to Dr. Joseph Goebbels."

"I think Goebbels is portrayed in Tolkien's saga by Saruman," said Ushi. "Saruman is the corrupted wizard. He represents the corrupted human intellect. Saruman too, was corrupted by fear. Fear and poverty are the most corrupting influences in the world. A poor person will do anything to get away from poverty. Thereby that person becomes corrupted. The temptation then becomes great to join the forces that inspire the fear. The people so trapped begin to hope that joining the terror allows them to escape from becoming subjected to the terror. That becomes a powerful force. Hitler never killed a single Jew with his own hands. The privatized consciousness of society, corrupted by fear did that. Six million people were killed that way by people from the cross-section of society. The most impossible inhumanities were carried out through this process. It is an extremely dangerous process. Grima Wormtonge is actually too mild a terminology to describe it. Grima is the process. Wormtonge is the tool. Unfortunately, I can't think of any terms that would better bring out the great dangers involved. Maybe the term, Grima, means grinding our humanity into dust as Hitler's synarchists did, who did it with fear. Hitler's countless executioners were almost all fear-born. Sometimes the fear was subtle, sometimes overbearing. The reality, however, appears to be even worse than that. It is said the Hitler's horde killed ten thousand of their own people who failed to become compliant to the beastmen mentality that the genocidal operations required, and over four hundred thousand of their own where

persecuted and punished until they complied and fell in line. Thus Hitler cultured the force of killers that murdered six million helpless victims outside the theatre of war."

"That's what we are facing again," said Tony.

"And everyone else who is trying to rescue society," I added. "Only the methods have changed."

"In time LaRouche will win and Nicolai will be successful in turning things around for Africa, and then the whole world will change," said Tony. "LaRouche and Nicolai may not survive long enough to see the New World unfolding, but their fight for universal principles will survive. LaRouche's countless writings and discoveries will always remain, and Nicolai's global campaign based on leading edge principles will go on being fought. Once a person has reached the stage of sublimity, the completeness of white in its full brilliance as in Mary's second development stream, then the resulting momentum can never be stopped. Christ Jesus did this. Jeanne d'Arc did this. Friedrich Schiller did this. And the list goes on."

"It is less certain whether we will survive until the new sublimity has fully transformed the world," said Steve. "Just look at our world. We have mad-men at the helm of power who want to start wars in order to inspire more fear, which they need to maintain control, as Goebbels did. But they haven't got much to play with. They haven't got an army that worth the mention. That's largely disintegrated. Nor can they create a new army like Roosevelt had been able to, because the industries and the supporting economy no longer exist to do that. This means that they have their eyes set on nuclear weapons, but they can't use those either. For this they require a major provocation that drives society into the arms of great fear, that people have been set up to respond to. However, nobody in the world will give them that provocation. That would be suicide. Consequently they have to stage the provocation themselves. And why shouldn't they? They've done it often enough before. They have no choice, really, but to do this, unless they are willing to put their head down and crawl away. Of course, that won't happen either, not with the kind of President that we have, who has been totally privatized, and even that is losing ground. In the long run, the momentum that counts, the momentum of sublimity, is on our side. I think if we can keep the world together long enough the fandi may loose before the game even begins."

"You may be right," Heather interrupted. "In this case, the King of Rohan, in his privatized state, doesn't just represent society whose conscience had been privatized and modified at will. Theoden also represents our President, meaning the halls of power. In Tolkien's saga Theoden is restored to become a human being again, by the force of sublimity. That force is in motion. That's the new sex of humanity that Mary saw being developed out of the riches of our

humanity. Presidents and society may be susceptible to the Grima Wormtonge privatization process, but this process has no power against the unfolding sublimity that has begun."

Tony just laughed. "Susceptible you say?" he said and kept on laughing. "Our presidents are chosen for their susceptibility to become privatized. Anyone, who doesn't make the grade in this category, like LaRouche does, won't even get on the ballot. Our electoral process has been totally privatized. Our Supreme Court has ruled that our political parties are private clubs to which no official rules of conduct apply. They can do whatever they please, and the public, which has been privatized too, has no choice but to go along with that. The historic evidence is very clear on that. LaRouche has been the leading edge presidential candidate for thirty years and never made it on the ballot once. He isn't even allowed to participate in the presidential debates, because that would show everyone else off as privatized fools. In terms of actually qualification for the job, he's got it all, and has been running for the Presidency literally unopposed for all those years for the lack of a qualified contender. He has had no rival in real terms, for thirty years, but he never made it onto the ballot. With a totally privatized process, that's easily possible. But that's also terribly scary. With a totally privatized President, the war party owns the nation. No limits apply anymore. Since the nation has no military resources left to make war with, except nuclear weapons, the door is wide open before them to stage their provocation with nuclear weapons. I am afraid that this will be done in the most terrible fashion possible, with the most gore imaginable, according to the method that Hitler's Dr. Joseph Goebbels had so successfully applied."

Olive just shook her head in disbelief. I saw a tear in her face and remembered her grandfather.

"None of that is significant," Steve interrupted Tony. "In the face of the unfolding sublimity that has already begun, all the institutions that threaten the world today will either be swept away or take on a new face in the New World. Sublimity is the key to a New World in which the old measures no longer apply. When humanity's brilliance comes to light in its completeness of white, its new sex as it were, all that crap that we are mired in today will be history.

"You mean the crap that Wells and Russell had advocated eons ago," Tony added. "They advocated that the world be re-staged into a global empire ruled by the power of absolute terror. Hiroshima and Nagasaki were sacrificed for opening the age of terror."

"But this has failed," Steve interrupted Tony. "There was enough sublimity in the background to allow the terror to succeed. Sure, the fondi responded by setting up their infamous Congress of

Cultural Freedom in the 1950s, which should really be called a Sexual Congress for Cultural Destruction. The goal was to take everything down, to make everything small, to eradicate the very notion of the sublime, to take the sex of mankind and turn it into bestiality, an instrument for isolation and domination. They were aiming for a modern revival of Goebbels with something on an awfully bigger scale growing in the background that will petrify the entire global society with a terror people lack the inner resources to resist. But this isn't working either, is it? The sublimity is growing."

Steve paused and began to smile. "I am an optimist. Our chances are better than ever by what I can see. That is why it is so urgent that we fight now with all we've got, because the fondi may go mad when their empire is crumbling beneath their feet, by a force they cannot see," said Steve. "So I say we have to fight those pigs now, who have privatized the whole of society so thoroughly that it will go along with the fondi into their grave. After all, Goebbels got the German society to go along with the most unimaginable evil until all of Europe lay in ruins, and to participate willingly in the most gruesome manner. And don't forget Goebbels did this with a society that had developed one of the most beautiful classical cultures in the world. However, what Goebbels did in those days is not only possible today. The process of sublimity is already under way and gathering strength. That gives me hope. I know that the blanket of shit that humanity is choking under has become thicker than it has ever been, so thick that we don't have a hope in hell to pull humanity out from under it, unless we take the entire cacophony of evils back to the den where it was forged in the first place. We couldn't do this fifty years ago, but we can do this now. In Hitler's time the PUL was unknown. Today it has been raised to be the beacon of the world. Many people have raised it, like Mary, Helen, and all of us together. Tolkien suggests that we have no chance unless we take the entire concouphany of crap all the back to the mother of the pigs, to its cave of fire, or should I say its den of lies. As I have said before, that takes us to the door of Aristotle who defined slavery as a noble virtue for society in which the slave, who is deemed devoid of intelligence, being benefited by the exploitation of a supposedly superior human being, like the fondi. That's the platform on which humanity is looted to death and destroyed by the fondi. Aristotle calls them the 'natural master.' Tolkien said that this game comes to an end if we take the fight back to this forgery of lies, and that's what sublimity does. It unfolds the truth, the brilliance of white. That's our sex. Let's be proud of it."

Heather nodded. She looked like she was about to cry. "I've been there, in Aristotle's hell," she said. "I've seen how poverty corrupts, and how fear corrupts even more. Aristotle's Grima process consumed my husband. I fell for his fiery romance and his lust for

sex with its empty promises. Then he became mean, and brutal when his job disappeared. Finally he and his father bought guns to defend their farm against the privatization process. I suppose there is nothing left of their life now. I suppose his humanity had already been stolen from him by the privatization of society before we even met. There was no light in our relationship, much less the brilliance of absolute white."

"Aristotle is the mother of those pigs, alright, which force people into this trap," said Ross, becoming more like his old self again. "That's where they all come from. The modern masters are much slimmer, though than Wormtonge. They decimate society and tell it not to complain. They tell people to bleed, and say it's for your own good. They give them guns and say, don't shoot at us. Shoot at one-another. Shoot the local sheriff who comes to steal your farm. Don't ever dare to think! The world is much too complex! Just shoot. Let us do the thinking for you. We'll tell you what to think and do. We are the elite. We wear the fine clothes. We live in villas in Spain. You live in the dirt. You have to do as we advise, because you are nothing. You have to grovel because you don't have it where it counts. We make the rules for you, because we are the IMF, we own you lock stock and barrel. We own your life, and in spite of yourself we keep you going. You are small. You are evil. And if you're not careful, your evil will throw the whole world into nuclear war. So don't blame us when this happens. It's your evil instincts. The only protection that you have is to kill the other before he kills you, or to give us the power to do this for you, but don't wait, evil will strike you down if you hesitate. The world is full of evil. It's everywhere. Terrorists are lurking at every corner. Whole nations have become terrorists. Entire classes of people are natural terrorists. Your world won't be safe until they are all gone. So don't wait. Act now. See the consequences that you have to suffer now, because you didn't act?"

Ross paused and sighed. "Isn't that how the Grima Wormtonge process of today works by interpreting Aristotle's 'theory of natural slavery,' which still rules. Every facet of what we hear today reflects Aristotle's lie, his natural slavery philosophy which has been designed to operate as a powerful slavery inducing theosophy right from the beginning."

"You should add that Dr. Joseph Goebbels, who represents all that, was but an amateur in today's terms," said Steve. "That is why Pete's case with Helen is so important, because it takes us very close to the root in which the mother of the pigs is anchored, maybe even to the root itself. We have to go farther back in time, beyond Aristotle, to the key-treachery where the privatization of sex began, to ancient times when priests privatized the law of God into their hands, which they perverted into a tool for controlling society

by controlling their sexuality. They tore it down into something base, in an atmosphere of terror with the death penalty attached to it. We still suffer from that. The privatization of sex is more clearly visible in Pete's case, but even then, it took a long time for Pete to recognize it, if indeed he has. I should also add that until the day when the words, privatization, and private property, are heard no more in the world, in any context, the slavery of the privatization process will continue, and humanity will continue to stand with one foot in the grave of a nuclear war, and with the other in the grave of economic chaos resulting from globalized stealing, looting, and dominating."

Steve pointed out that our greatest challenge might well be to bring about the day when those privatization words are forgotten. "To reach that goal, may be the greatest challenge that humanity has ever faced," said Steve. "The difficulty of that challenge can be judged by the fact that it took Peter more than a dozen years to clear the air between him and Heather, and between him and Antonovna, in a struggle that involved this very same challenge created by the privatization mythology of sex. We must also recognize that Pete's struggle unfolded in only a single arena of the larger sphere of privatization, and even then the problem hasn't been fully solved. Is it any wonder then, that the Hebrews in ancient times couldn't avoid this trap that was imposed on them?"

I interrupted Steve. "I think we have moved already beyond that point," I said to him. "Fighting AGAINST the privatization thing is a negative issue. We are not fighting against anything anymore. Not here. We are fighting for an active process of development that can take us all towards the fuller realization of universal principles. For instance, the old commandment, thou shalt not kill, is a passive demand, a demand not to do something. The active demand in this case is to embrace the principle of universal value of life. Whoever embraces the life as the most precious gem in the universe, wouldn't dream of killing. The passive requirement is superceded by the active requirement. We are not fighting to stop privatization passively. We are embracing the principles of our humanity that are expressed in positive elements like generosity, integrity, love, and so forth. Once these positive elements are fully established in our lives, which happen to be the real elements of our humanity, all the privatization nonsense, in any sphere; socially; economically; politically; strategically; literally become unthinkable for us to comply with and fall away. When the truly substantial elements are thereby brought to fruition, while the negative mythological aspects appear like a sick joke and simply won't be contemplated anymore."

"That's what I told you," said Steve. "They key isn't to fight privatization. They key is to let it go. But this can't be done in a passive manner. The key is to let it go by way of developing our

grand divine capacity of generosity and so on, our innocence, our native humanity. The key principle, of course, is as always the PUL. To the degree to which this recognition is developing it brings to light the real human mentality, the absolute white of the divinity of our humanity. That how the privatization process will slip into the background and disappear. Privatization is utter darkness. You cannot fight against darkness, but you can pour in the light."

"That has already started," Tony interrupted him. "LaRouche has started this process with his international youth movement. I think he understands the Grima process better than anyone does, maybe even better than Tolkien did. Tolkien assigned the white wizard Gandalf to the task. The color, white, represents sublimity, our completeness and our divinity. It represents our sex, the full spectrum of our humanity, a kind of indivisible innocence. LaRouche must have recognized that some of that is still existing in the youth of today, which the privatization process hasn't fully destroyed yet. That's what he works with. He's developing whatever has remained untouched of the native human intellect in order to restore it to its full whiteness, its complete spectrum. LaRouche appears to have recognized that the Grima process is self-defeating. Just to keep it going, it has to be constantly escalated. The poverty and the terror that drive it have to be constantly increased to keep the chokehold intact, but that also makes the insanity more recognizable. The baby-boomers were entangled softly at first. The Grima grip on them had been so gradual that the whole generation was kept in the privatization mode. The next generation, however, was pushed into the end-phase of this escalation, which hit them like a shock. Consequently the privatization process had to be escalated again, and even more so for the next generation following. And that's the Achilles' heel of the Grima process. It becomes more and more ridiculous and therefore self-defeating. The process is beginning to break down. The native white is beginning to show through. LaRouche is building on that. That's what is really shaking up society today. In the Lord of the Rings movie, Theoden is shaken up quite extensively by the sublimity of Gandalf the White. That's the function that the LaRouche Youth Movement is fulfilling today, and if we are lucky, they may even bring our President to its senses. After all, the man is still a human being. He's just been privatized by a terribly bad crowd. The LaRouche Youth Movement may well be able to liberate him from his prison, and enable him to be himself again and society as a whole as well. That process is fully under way right now. I just don't know if Tolkien had been able to see that far ahead. His metaphor is correct, though. I just don't know if it was intended to represent what is happening today. Evidently, Tolkien did understand the principle involved, and obviously far better than I had for a long time."

"It appears that we all have made some progress along this

line," said Sylvia, "even right here at our brainstorming meeting, with more to come. I'm sure of that. And we've done this also in an arena that lies somewhat outside the immediate political sphere, the arena of sex where the privatization mythology is just as strongly present and becomes even more visible. Although that privatization campaign had been started a very long time ago, it is beginning to break down and becoming paper-thin. As Steve pointed out, people are beginning to see through that. Sure, the privatization process has become an extremely prominent phenomenon in the economic sphere where the wealth of society is rapidly being privatized into the hands of a few where it becomes meaningless. That kind of breakdown process is less visible in the social arena, but it is there. The sexual and social division and isolation is beginning to break down. Of course, we also see a strong privatization movements in the political sphere, where fascist elements have literally privatized the law and the government to the point of starting wars at will. Since this is relatively new, compared to the privatization in the social arena, the LaRouche Youth Movement appears to be facing a much greater challenge than we are facing, and they are winning on many fronts. This means that we should be a thousand times more successful than we are, especially since the PUL that we are dealing with underlies everything else. Also the stakes are vastly greater that we face, since the fate of humanity literally lies in our hands according to what Mary had illustrated to be possible. We can't expect the LaRouche Youth Movement to carry the kind of ball the Fred put into our court, but we can uplift the environment in which they work and must succeed in. The stakes are too big for us not to do this."

"I think, that no matter how big the stakes are," said Olive, "the key element for dealing with all of these problems is the rediscovering of the quality of generosity as a universal human quality, which is one of the core elements of our humanity. I've discovered this a long time ago when I thought I couldn't go on any longer; when I found out how Goebbel's privatized beast-men have murdered my grandfather in Russia. But I managed to go on. We all have that potential. I realized that human quality of generosity is the opposite to privatization. That's what I woke up to. The potential exists for the same awakening to happen throughout society on the platform of generosity, from the ground up, in all aspects including the sexual domain. The key is that we in our movement become the Exemplar in that domain, the Exemplar of the PUL. This movement against the Grima privatization process has to be driven on all fronts. If we can't achieve the global breakthrough our world will disintegrate. We are dangerously close to this happening. But we are also poised to swart the dangers and shift humanity into a new light."

"In this case let's not forget that Tolkien saw that such a



reversal is possible," said Ross. "He staged his reversal in the final moment, virtually within seconds before the total defeat of the world of men was assured at Helms Deep. Tolkien brought into the picture a whole new front that was powered by the sum total of the whole of humanity, and that happened coincident with the rising sun. This means that our effort in the social sphere is absolutely vital, to work towards the sunlight of absolute white. We must be the driving force that stages the crucial reversal process, which hits the fondi at their weakest flank. Maybe Tolkien wrote about us."

Steve nodded. He didn't laugh. He asked me if I could still remember what he had told me in Leipzig on our very first day together, about the two versions of the Decalogue. He pointed out that the original version corresponds with Helen's lateral lattice, while the politicized version tears it to shreds. He suggested that the politicized version is the Grima process. "The original version in Deuteronomy upholds the honorable bond that love has forged, which no one should break," said Steve. "We call this honorable bond forged by our love, generosity, integrity, truthfulness, and so on. No sane person would disagree that these must never be dishonored. In the focus of this honorable bond sex isn't even an element in the original version of the Decalogue. Sex is not mentioned there at all. In the politicized version however, in Leviticus, which is the law of the priests, written by the priests, the whole social scene is turned upside down. Sex, suddenly plays a huge role in the privatization world, and so does the legal killing of people. Killing in the name of God for sexual reasons suddenly plays a big role. In that law, which the priests have developed for controlling society, they don't give a hoot about maintaining and enriching the human bond or a human society that love has forged, a society that generosity has built. Instead, they have introduced a law of property rights, centered on the privatization of sex, the privatization of power, and the privatization of people as slaves. All of these privatization aspects have been spelled out minutely in gruesome detail in the priest's political version of the Decalogue. They have imposed the death penalty on anyone found to be violation of those property rights, because there exists no natural platform to support the demanded property rights.

"That's what Christ Jesus was confronted with when the 'priests' of his day brought to him a woman who was clearly guilty under the priests' home-cooked privatization laws," Steve continued. "The woman had violated the sexual privatization law. The evidence apparently was clear; and so was the penalty. The law demanded the death penalty. The prescribed death penalty was to be carried out publicly. It was to be carried out by society itself. And it was to be carried out in the most dehumanizing manner possible by throwing stones at the accused woman until she would cease to be alive."

Steve paused for a drink, then continued. "Everything that could have possibly been done by the priests in order to tear to shreds the very notion of the divinity of man, had been fully carried out by the priests. This bloody rampage of legal murdering, the murdering of love itself, has destroyed the whole of society from the inside out, just as it destroyed the grand divine qualities of generosity and truthfulness that is inherent in every human being. In this manner society became self-destroyed. Nor has this warfare by society against itself ended. We need a new passion for life; the light of truth; the fire of an uplifted universal love."

"That fire is already lit and is being stoked, even here on this island," said Tony. "It is carried forward by the most noble-minded patriots of humanity, which is us." He began to laugh. "The fire is stoked whenever the goal is adapted to create a nobler, richer, and more humane humanity expressed in a more generous and loving society, bright with integrity and honor, resplendently white. However, even as we fight for this good and our goal is to ennoble humanity, which is a wonderful goal, one element of the truth is being ignored by us, namely that the human being is already the complete image of the divine. Nothing needs to be added to our humanity that isn't already there. Love, generosity, integrity, etc., are all built-in elements of our humanity. The fact is, we couldn't add them if they weren't there, no matter how desperately we wanted to add them. The fact is, they are there, and that is why we know about them. But that is not how we see ourselves. We deny what is the reality of our being. We deny most of it. We behave as if that reality didn't exist. We put our heads together in brainstorming sessions and work to enrich humanity. We have done this countless times, haven't we? Still, that process is self-defeating. That is why we have failed. In scientific terms, all that we can do to uplift humanity, is to promote a growing awareness throughout the world of the riches that society already has as the tallest species of life on the planet, complete with generosity, integrity, love, honor, and so on. Pete is right, that when this recognition is made, the very notion of privatization won't be thought of anymore. The words won't be spoken anymore, because they represent self-denial, which is a form of self-destruction. All of this has to start here, at the home plate."

Steve smiled and asked us all how we would go about defending the woman who stood before Christ Jesus to be judged of the offence of having had sex with another person who wasn't her husband? Steve asked this question and looked silently at each one of us.

"How would you represent the Christ idea of the divinity of the human being?" he added moments later.

He paused to allow us to ponder. "Obviously, we couldn't allow the woman to be murdered by the law of a system that is designed to tear the divinity of the human being to shreds," he continued. "According to what we are told about that incident, Christ Jesus understood instantly the very core aspect which Pete hadn't understood at all when he had been confronted by Helen.

Christ Jesus has understood deeply what Pete hadn't recognized for many years after meeting Helen, namely that the issue that had blocked him from responding to her invitation had nothing to do with a human being responding to his or her sexuality in a deeply human manner. The blockage had been an issue centered on property rights. The privatization of sex had made sexual intimacies an issue of property rights, the very issue that the power of the priesthood had been founded on, who had 'privatized' the sovereignty of society into their own hands. The priests couldn't allow an infraction against the foundation of their power to proliferate. The death penalty assured that this wouldn't happen. But Christ Jesus, unlike Pete, had instantly invalidated that entire privatization law in his mind, and had built a defense for the woman on that basis, just as Helen had done so for Pete. Christ Jesus had simply asked all of the woman's accusers to look deep into their Soul and to be truthful with themselves as to whether they could find a basis in their Soul for that cruel law.

Steve pointed out that it never became necessary for Christ Jesus to speak a word against the rotten legal law. That would have been treasonous for him to do. Nor was it necessary. All that had been required was to guide the woman's accusers to recognize and acknowledge what they already knew. He guided them to detect the riches of their humanity in themselves, which they had officially denied, including the elements of generosity and integrity and love, which are inherent in every human being. On this basis of recognizing the truth in themselves, no foundation could be found by the accusers to uphold the cruel law. They couldn't find it, because no such foundation exists that accords with the universal principles that every human being is able to recognize. In essence, Christ Jesus utilized the same process that Socrates had utilized in guiding the slave boy in Plato's 'Meno' dialog towards the solution for doubling the square. This was accomplished without Socrates having to teach the boy anything at all."

Steve paused again and waited, as if he was waiting for us to catch up. "That is how we too, would defend the woman today with our own Christ awareness," said Steve emphatically. "We would merely help the struggling thought to recognize the riches in the human Soul that already exist. It is inconceivable from a divine standpoint that any of the accusers really wanted to kill the woman. Consequently, Christ Jesus guided the accusers to find a way to be

truthful with themselves. He found the weak flank, a spot in public consciousness that hadn't been privatized. That is also how we can help humanity. The process that is open to us is exactly the same. We should pursue this as far as we can. There exists no other process than this. The reason why we can't do these simple things anymore today," said Steve, "or why it takes us so long, is that we have been tied into knots for so long in a world filled with countless privatization laws. These, literally force us into self-denial so that we don't know what's up and what's down anymore."

Steve turned to me and began to grin. "Be honest Peter you are still a little be stuck in this trap, aren't you? I'll bet you felt hurt, at least a bit, when I revealed here in public all the minute details of your sexual encounter with Helen. You may have deemed these to be too sensitive to be taken out of the 'private' domain, as if they were something to be ashamed of, something existing outside of the human sphere, so that they should remain hidden. I had even apologized to you for that intrusion. Was that the right thing for me to do, Peter? Was I correct in apologizing?"

"Yesterday I would have said, YES, Steve," I answered. "Yesterday I would have accepted your apology. Now, I would say it was wrong for you to apologize. What could you apologize for? Would you expect a radio announcer to have to apologize to the nation to announce that its fastest sprinter had just broken the world record three times in a row, or that its archeological research team had just discovered one of the rarest treasures that no one had expected ever to find? One would expect the announcer in such cases to hail those achievements with a heartfelt joy and justified pride, as possibly the greatest achievements of the epoch."

"Peter, you have just described the manner in which Helen had told me about your achievement with her, in becoming more truthful with yourself as a human being," said Steve to me. "She spoke about it with joy and justified pride, even if you didn't even come close to reaching the goal that she had put before you. Nevertheless, you had made great strides forward in a profound manner. She had acknowledged this to me with such joy that she could barely contain herself, and finally kissed me out of sheer excitement that it happened at all. I just didn't realize until some time later that it was you that she had been taking about."

"Did Helen also tell you what principle protects the safety of individuals in a world that is free of the privatization laws?" I asked Steve. "Did she tell you about the principle of universal sovereignty, in addition to integrity and generosity and love?"

Steve just laughed. "That was one of the first items on her agenda that you had talked about, wasn't it, even while you were eating your sandwiches before the bedroom scene unfolded? Without the principle of universal sovereignty, the lateral matrix couldn't exist."

Without universal sovereignty, or should I say the boundless generosity of love that unfolds in countless ways, humanity would be a shapeless, homogenous soup. The principle of universal sovereignty is at the root of the rich individuality of every human being in expressing the qualities that we all share. We live in a community of principle that does not circumscribe our freedom to embrace the riches within us, which merely makes these riches shine in countless ways. These are the threads that link the whole sea of mankind into a lateral lattice where no one rules and no one suffers. The threads of love can therefore never become channels of transgression. Transgressions are not 'thinkable' in the realm of universal love. The principles of universal sovereignty and universal love are the key elements that define the lateral lattice that Helen developed as a metaphor with which to illustrate the reality of our being. Yes, Peter, the principle of universal sovereignty, reflecting universal love, is a key stepping stone towards ending the privatization of humanity in all aspects of its existence."

## Chapter 8 - The Paradox

Tatsuhiko joined the ongoing dialog. He said he was puzzled by a paradox. He said that the most scientifically advanced religious thinkers have all defined humanity as the image of God, especially the most modern of them, Mary Baker Eddy, who defined God with seven profound synonyms, as Mind, Soul, Love, Spirit, Truth, Principle, and Life. "How would Helen relate these to the matrix," he asked, "and how would one 'pray' to this God?"

Ross answered that question. "To me, the answer is obvious," he said to Tatsuhiko. "Mary's prayer has always been self-centered; that is, focused onto oneself. In most religions, people seek to influence God to be more kind to them, to bestow on them certain favors asked for in prayer. Mary invalidated that concept. Her prayer is Plato's method. Her payer begins with the highest concept of the nature of humanity. Her prayer is designed to uplift the individual perception to the level of that reality. The divine Mind, then comes to light as our Mind; the divine Soul, as our Soul; the divine Spirit, as our Spirit; the divine Life, as our Life; the divine Principle, as our Principle, or divine Love, as our Love; even divine Truth, as our Truth. Her seven synonyms for God are seven synonyms that define the nature of humanity. All of them are reflected in Helen's lateral lattice, individually and collectively, both in its design and in its manifestation. Nor would one ever dream of praying to the lattice. That doesn't work. What works, is that ones love feeds into the lattice and enriches the brilliance of the light within it. True prayer isn't an exercise performed by beggars, it is an exercise that focuses on ones own riches within to enrich the universe in which we live, in which the lattice unfolds."

Ross pointed out that John, the Revelator, had seen a similar lattice which he perceived in the form of a matrix that he wrote about in the second last chapter of his book, the Apocalypse. "In this book John foresees the end of all evil resulting from society's scientific self-recognition. His prediction about the functioning of this process was that the kings of the Earth would bring their glory and their honor into it. Obviously, he wasn't referring to any oligarchic royalty, but to the royalty of humanity, which is the light of Helen's lattice. This larger, all-embracing concept goes far beyond the general welfare principle that is enshrined in the U.S. constitution. It becomes something much taller. It becomes an affirmation of the very nature of man."

Ross told us that Mary Baker Eddy had recognized John's matrix and had developed it into a complex pedagogical structure.

Then, she 'poured' into this structure everything that she had discovered, created, and established, by which every element of her work, including her pedagogical structure itself, becomes enriched, and humanity becomes enriched with it by the light of her work that illumines the image of man. "That, in a nutshell, is how we relate to one-another," said Ross. "We relate to one-another through the channels of our love, with which we bring our light and our honor into the city, into the lattice, and thereby into the unity of our humanity in which we all have our being."

"That makes us angels," said Olive, "as we bring light to the Earth."

"Oh, that makes the whole of humanity angels to each other," said Indira.

"That uplifts the very concept of what angels are," said Ushi.

"Anton would likely say, if she were here," said Sylvia: "I bring myself into this lattice, as a woman, and that makes me an angel too. That is a huge contribution."

"And Erica would likely say," added Ross, "that she brings both her science into the lattice, and herself as a human being. More than that, she cannot do. More than that, no angel can do."

"Angels are ideas of Truth that make us invariably truthful with ourselves," I added to all that. I suggested later on that in a scientific sense, Helen is indeed an angel. "In the religious sense, angels are said to be divine images, divine ideas, coming to light in humanity, uplifting humanity. That's the mandate that we have all chosen for ourselves. We have pursued that mandate for a long time already, and we are getting better at it. What comes out of this struggle lights up the entire lattice that we are a part of with a higher perception of ourselves and one-another. That puts us all into the sphere of angels, as representatives of the most perfect design in the universe, the price-winning design that simply cannot be improved, that opens the door to infinity itself and puts the world at our feet."

Steve raised his glass of orange juice and simply offered a toast to that. "I agree," he said it. He said it in a matter of fact kind of way, as if nothing more needed to be said, or could be said. But then he added: "We bring into the matrix all that we are as human beings, and that brings to the scene a constant effort to bring our human identity into an expression of light with a brilliance that no one has ever dreamed of, that supersedes even John's vision who beheld the spiritual ideal of humanity as a woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars, the stars of rejoicing. We cannot go beyond that," Steve added and raised his glass of orange juice still higher. "Nor can we do any less."

"So let's look at Mary's four development streams once more," Steve said solemnly. "They tell us that we are incredibly rich as human beings, because of our universal marriage to one-another that is anchored in the riches of our universal Soul. Helen calls this the domain of our peace. The second development stream causes us to recognize that we are incredibly beautiful in the universal unfolding of 'sex' in the fullest sense of our Christ defined identity in divine being, including our generosity and love. Helen calls this the domain of our joy. In the third stream, the stream of Mind capitalized, the stream of our intellect, we find ourselves being incredibly courageous and truthful. We 'see' with our incredible intellect. With it we face of the unknown to discover elements of truth that we have never discovered before. We share those discoveries in dialog. Helen calls this the domain of our power."

Steve stood up from his chair at this point. "This is important," he said. "Because these three are not enough. There is more to be found in the dimension of our humanity, than peace, joy, and power." He referred back to my night with Helen. "Peter was at peace," he said, "because he understood to some degree the reality of the universal marriage of all humanity, even if he couldn't verbalize it. Peter also felt a great deal of joy. He understood that there was a sexual reason for it, even though he saw only a small part of it. But then he got stuck. He got stuck when he couldn't respond any further. Eventually his intellect, with a bit of guidance from Helen, enabled him to get himself unstuck. The reason why he got himself stuck in the first place indicates to me that he had never found himself in the fourth development stream before, in the stream of the unfolding development of Science. Yes, peace, joy, and power are all essential dimensions of our humanity, but there is one more. This is the dimension of our omnipotence. As the reflection of God, in our divine completeness, we reflect the divine quality of omnipotence. If we deny ourselves in that development stream, we deny the entire premise that man is the image and reflection of God. But if we don't deny this, if we don't deny our omnipotence, we can only find it in the unfolding development of Science. Science gives us the omnipotence to move instantly where have been stalled for ages."

Steve put his orange juice on the table. "Let me illustrate this," he said. "For instance, our fight in the political sphere is to create a world of perfectly sovereign nation states, existing on the platform of a community of principle. If I put this idea forward as an opinion, my opinion isn't worth an iota more than anyone else's opinion that may be an opposite opinion. We can argue pro and con on this platform until the cows come home, and nothing will ever be resolved. By this process a perfectly right idea can easily become blocked. Many of the greatest opportunities in history have been blocked in this manner. But if one raises the platform of that idea



into the sphere of Science, and draws on all the universal principles that are already understood, and maybe one takes the idea even further by another scientific step, then one can put the idea forward as a postulate of science based on demonstrated truth and proven principles, the principles of the universe. At such a point one would no longer be putting forward an idea as just an opinion. One would be putting forward the idea as a statement of verifiable fact that categorically invalidates all opinions (even ones own opinions that one might have had before). Science, really, gives us the only platform we can have for speaking with authority, for exercising omnipotence. When Pete got stuck, he was struggling with opinions; the opinions of the world; his own opinions. He dealt with the opinions intellectually, but he never reached up to the level of omnipotence, the level of absolute scientific truthfulness."

Steve reached for his glass of orange juice again. "I think Mary tried to tell us that we need to exercise our scientific omnipotence in every circumstance, in every domain, even in the small sexual domain that needs to be enveloped with all the big elements of our humanity. We mustn't be ruled by opinions and emotions and axioms, but by absolute scientific truthfulness. Mary appears to be telling us, that if we master the task in the sexual domain, which is as close to us than anything ever will be, all our reactions in every other domain, even the political and economic domain, will be governed by the same scientific truthfulness."

Steve raised his glass again. "I think Helen would agree with us if we call this domain, the domain of Science, the domain of our light as human beings; the light of our love. Our contributing this light is the greatest contribution that we can bring into the lateral lattice of humanity."

Steve drank to that.

We all did.

## Chapter 9 - A woman of Fire

Anton joined us on the island on the first day of the second week. In spite of what I had said about her earlier, no one was surprised to see her show up. Nor was I.

"So, what took you so long?" asked Sylvia after the initial round of greetings had ended. "Why didn't you come sooner?"

"As you probably know, Fred had not invited me to come. He told me that an important meeting would be held that is designed to change the course of humanity and protect civilization. But he didn't invite me. I felt hurt. Then, after I stewed over this for a few days, I suddenly realized something that I had carelessly discarded. I realized that neither had Fred said that I shouldn't come. After I stewed on that new revelation for another few days, I suddenly realized that I was throwing my life away by not coming here. It seemed so utterly without purpose, even ridiculous, suddenly, that I should waste my life on hosting tea parties for Nicolai's Admiralty, while you are engaged in a life and death struggle to prevent the destruction of civilization. It became infinitely clear then, where I had to be. That's when I simply invited myself. Why should a human being have to be prompted to do the right thing? Are we not capable of knowing what the right thing is, without a shadow of a doubt? Besides, I didn't come here to take anything away. I came here to add whatever increment of light I can add. That's the opposite to the black hole process, isn't it?"

"That's the opposite to the Grima privatization process," I interrupted her. "It's the process of the sun."

"I came here to add light to the sun," she said and began to laugh. "If I can do this in some way, my coming here will have been worthwhile, and the few weeks of my life that I spent here will have been well spent. But what's that Grima privatization process?"

"Oh, that's a long story," said Steve, "but I'll gladly fill you in."

"So, you say that you called Fred up and told him that you are coming here, just like that?" I asked Anton, after Steve was finished.

"Eh, why should I do that? Why should I bother Fred with something so unimportant?" she replied. "My mind was made up. I knew what I had to do. Nicolai already knew the location. With his help, transport was arranged. So here I am. Are there any coconuts

left on the palm trees?" she added.

"Tony knows the location of a whole grove of them," I replied. "That's on the sunrise side of the island. I'm sure Tony would be delighted to take you there to view the sunrise with him. Of course, in-between, we have work to do."

"That's why I am here, Pete, to do work; to work with all of you at the leading edge. And let me say this, we better make this good. I have not come here to waste my time with idle tea parties, the kind that I have just escaped from."

"Now that is what I call passion, passion for life!" said Steve to Anton. "You have finally begun to come alive as a human being. I am so glad that I asked Fred not to invite you. I knew you would take the initiative yourself, and that's worth a thousand times more, especially to yourself, than just responding to being prompted. You have that fire in you; the kind of fire that it takes to do what we all must do. Do you want to know what Pete had predicted about you?" Steve asked. "He had predicted that you would awaken to become a dynamo. So you have come to bring your dynamism, your fire, and the light of your love into the lateral lattice of human hearts that represents the world of our being, to bring light and strength and passion to it? Welcome, Anton."

After Anton had set up her tent and stowed the gear away that she had brought, I invited her for a stroll down the beach, all the while keeping on eye open for a finely pointed stick for making drawings in the sand. It didn't take long to find one.

"Did I ever tell you about the latest discoveries that Ross and I had made in respect to Mary's matrix?" I asked. "Would you like me to tell you what we discovered? We discovered that Mary had recognized, as far back as a hundred years ago, that marriage and sex belong each to a separate category with a different characteristic and purpose. They are not hashed together into one, but are unique and separate."

"That totally changes the way that we look at either of them, doesn't it?" she said.

I stopped at the same spot again where I had drawn the four columns into the sand for Tony. "The first column represents the hue of dawn," I said. "That's the column where the universal marriage of humanity is represented, which is not really something that we can choose, but which is imposed on us since we are all married to a single humanity that we all share. Mary called this the love of the good and the beautiful, and their immortality. Helen called it our universal kiss."

Anton nodded. "This makes sense," she said.

"Sex is represented totally separate from this, in the second column," I continued. "That column represents the development of the image of man in the image of God. That's the column of the sunrise, the column where the passion for life is being developed. Helen called this the domain of our joy. Surely you can agree with that, can't you? And the end result is the woman clothed with the sun, from the Apocalypse. She represents our sex, radiantly white, a spectrum that includes all possible colors. A completeness in one. Does that make sense too? Nothing is privatized here."

"Does it make sense?" she repeated. "Of course it makes sense. You just summarized my life as I always wanted it be. As a child I wasn't allowed to be myself. I was the property of the family, to be abused at will by the people who had power over me. I had become the private plaything of several people who literally owned my life. They didn't hurt me, but they made me into something I didn't want to be. I wanted my life to be 'white' as you say. I wanted the whole spectrum of it in perfect balance. It wasn't until after our battle at the Seventh Heaven restaurant when you first came to Moscow that what I longed for was attainable if I was willing to take the steps. I realized that my goal was as high as the restaurant was located on the Ostankino Tower, except that one has to take every step oneself. You invited me that night to step into elevator with you and step out of the thousand-foot level at the restaurant in the sky. But when we got there, we hadn't changed. Our mentality was still at the ground level. You spoke of discovered principles that you didn't live by yourself, and I wanted the freedom of the world without taking the steps to open the door. We were both privatized by the 'devil' of small-minded thinking."

"So, what changed you?" I asked.

She began to laugh. "The great fire at the top of the tower did, which forced the restaurant to be shut down. That too, was caused by small-minded thinking. The engineers built a great tower, the tallest structure in the world, but in their zeal they overlooked a few aspects, like we all do. I realized that the people in family who had abused me were themselves victims of the Byzantine model of top down domination, which robs a person of its very soul and humanity. That's what Hobbes did, didn't he? He told the human being you are nothing; you are small; you are less than nothing; you are evil and thereby a danger to yourself; you are a 'devil' in disguise that must be contained and controlled for your own good. I suddenly realized that the people in my family, which I hated for what they had done to me, had been victims themselves. They had been strangled as human beings by this Aristotelian, Hobbesian, Byzantine model of thinking that had been so deeply rooted in our family's long aristocratic history. I suddenly could see the same abuses reflected wherever this Hobbesian, aristocratic, vertical envi-

ronment was prominent. I could suddenly see while Brussels was fast becoming the world-center for sexual scandals with its aristocratic roots that go way back to Venetian Empire that Hobbes itself is rooted in. On this rotten foundation Brussels became the ruling center for NATO and for the European Union, which are both aristocratic, Hobbesian, vertical structures. All the sexual scandals, which are evidently but the tip of the iceberg, suddenly came to light as the natural reflection of that kind of system that was also my own family's background. By seeing the people who abused me in my family as victims themselves I could forgive them what they have done and have compassion, and even love them for all the wonderful things that also did, which I had buried in hate. I realize now that they did many kind things for me too, just as you did when you tore open my fantasy world by exposing the Hobbesian and Byzantine model that the Soviet State was built on, which you correctly identified as an aristocratic, imperial creation through Marx who was tied directly in the old British Empire via Urquhard all the way up to Palmerston. I despised you for that exposure, because the new model of the Principle of Universal Love that you tried to replace it with was too far up in the sky. Believe me, I know now what Mary talks about when she speaks of the brilliance of white as a unity of One that it takes a lot of steps to come to terms with, and embrace, and live up to."

Since Anton agreed with me fully, no further lengthy exploration of our task on the island seemed to be required. Nevertheless, I went on and told her everything that I knew about the subject and what Fred's expectations were. I also mentioned that I had told all this to Tony at this very spot, and what his reactions were, and about everything else that had come to light on this basis since our project of the island began.

Anton and I spent almost the whole day in dialog like that, that was interrupted only by lunch. We didn't stop until she felt she had caught up with everything she had missed, even the essence of Steve's big speeches and the fun he had with exposing the impasses that I struggled with during my early experiences with Helen.

In the evening, once again, it became time for celebration.

"As we reach for the mountain top," Indra commented after supper, "we should not forget the footsteps that brought us to the base of the mountain, even the seemingly small ones. The CSB days that are deeply intertwined with our needs as human beings to find great riches in ourselves, great enough for us to share with a profound joy, need to remain alive in our hearts. They need to remain alive in the celebration of what created them and what came out of them. I think this aspect is a part of the logic of Plato's allegory

of the cave. This means that we must ask ourselves again and again what defines the reality of our world and the shape of the universe of universal love? Do the shadows that we so often behold and try to relate to, no matter how ominous they seem, constitute that reality, or are they but shadows? We must ask ourselves again and again what footsteps we must yet take to free ourselves from the still too narrowly perceived perceptions of our world, and so come to understand the processes behind the perceived finity that is conjured up by perceived limitations and acceptance of that finity?

"I think, as we continue to uplift society in this manner," Indira continued, "and people begin to see with the Mind what the senses cannot convey, nor ever have conveyed; as people look beyond the limits that confront them paradoxically; they become more and more like the prisoner who has shed the iron chains and understands the processes that create illusions that are all too often perceived as reality. Then, step by step, the whole human society can become evermore truly free and find this freedom reflected in its ability to meet the human need until in time the very concept of a need itself fades into the realm of the world's forgotten history. Then society becomes human and finds in its life, and in its world, that the most ordinary becomes indeed extraordinary; that melodies become music, and music becomes uplifted in the swell of great symphonies the likes of which may not be heard anywhere in the universe as far as we know, except on this planet. When such miracles begin to happen on a universal scale throughout the planet, and in countless different forms of culture and industry, how incredibly rich are we going to discover ourselves to be in our humanity, as indeed we truly are? I realize, that I cannot think of anything greater to celebrate, than this unfolding self-discovery."

Indeed, it was appropriate that this kind of celebration was unfolding and in such a rich measure, in which the idea of the universal marriage of mankind, built on universal love and universal sovereignty, was coming to light as an object for celebration. It also seemed appropriate that it was unfolding amidst some of the most magnificent scenery in the world, both above and under the sea. I just couldn't figure out which scenery was grander, the physical or the mental one. It further seemed appropriate that this celebration was unfolding with such a magnificent bunch of people assembled together that I all dearly loved.

It seemed appropriate too, that we came together from the three corners of the planet; from Europe; India; and America; with a commitment to enrich our human world to the point that it matches the splendor of this paradise that we have come to in order to enrich one-another's self-perception and surpass everything along that line that we had achieved in the past. We agreed too, that Nicolai

should have been there with us also. Unfortunately, security considerations didn't allow this. As Fred had pointed out many times, the world still grinds on. The sadness of this 'grinding on' situation hung at times like a shadow over our ongoing celebrations. It stood as a reminder, though, that we were not assembled on vacation, but on an emergency mission to find ways to rescue humanity from being ground into dust by its fascination with small-minded mythologies of darkness, fear, and faint shadows, in which it denies itself.

Above all, there was a development of a great inner peace unfolding. Perhaps this peace came from watching the seabirds. There were always seabirds in the sky. They seemed to teach us that it is possible to fly with ease above the troubled waters. Their graceful dance in the bright, free, air became for us a counterpoint to the kaleidoscope of superlatives that we all had been caught up in, which had been driven by a whirlwind that had started already in Caracas.

In the flow of this whirlwind a new version of the 'royal dance' had become defined; a higher version of the dance that Ushi had once presented in the dessert. This long ago event seemed like a relic of a past outgrown. But it wasn't. It gave way to this new dance into which it became transformed; a divine dance. The new 'divine dance' that we celebrated on those island shores was unfolding to be the dance of a new human being that stood tall above all the tallest concepts that the phrase, royal, as in the royalty of man, had ever alluded to. I saw a movement in this new royal dance that was a divine dance, that appeared like a great wind; a wind in which the needed sea change for humanity might yet unfold, and this in time before time ends, and in its flow encompass all nations.

## Postscript

In writing fiction one runs the risk that the reader becomes disassociated from reality. This can be avoided when the fiction becomes intermingled with reality to such a degree that the reader can never be quite certain if an element of the novel is based on fact or is total fiction, especially when the factual appears more fictional than the fiction does.

In this episode of the series of novels, *The Lodging for the Rose*, the episode about squashing people like cockroaches, for example, falls into the category where fact and fiction appear to be reversed. The entire episode appears to be grossly unreal. Nevertheless, it reflects an actual occurrence. Only the names have been changed. The occurrence took place in the U.S.A. and had been experienced by a friend of the author. Nor is the notion of squashing people like cockroaches out of this world. The concept is already being implemented by means of economic deprivations and various other types of genocide for the purpose of depopulation. No matter how fictional the concept of depopulation may appear, human depopulation is an established policy. It is one of the chief cornerstones of an apparently permanent imperial objective. It has been repeatedly stated in the late 60s through to the 80s, that the objective is to eliminate somewhere between two to five billion people from the face of the planet. This is not fiction. The implementation has already begun in many different ways.

This particular element that has been interwoven into the novel is a subtle element of reality versus fiction. This reversal of fiction and fact is also found in beginning of the novel in the story of an impending financial disintegration. The story that appears patently fictional has all the potential to become a tragic reality if the present trends are not reversed.

Another element that may appear like fiction in the novel, but which is totally real, pertains to the potential for a bright future for humanity, a future that is defined by the availability of infinite resources in energy, materials, and food. The potential for nuclear fusion power that is intertwined with that future has been well proven. Its physical realization is within reach if the required efforts are made to pursue the development of its science. Equally infinite are



the material resources of the planet in terms of metals that are locked within the silicates of rocks in a molecular bond that can be broken with advanced high-energy technologies. All of these resources will some day be developed in a matter-of-fact kind of fashion, since these vast resources literally lie at our feet. The question is, when. The day will come, no doubt, when humanity gives up its notion that living is too 'expensive' and that the killing of one-another is the way to go. Then we will begin to become interested in real human development. The only question that still remains for us to decide, is whether we want to see that day in our time. At the moment, it looks like that we won't see it, for reasons of a total disinterest.

Occasionally there also comes a time when one is not totally conscious of the reversal between fact and fiction, until the reality of the intended fiction stares one in the face. This presents us with another type of paradox. This particular paradox is found within the Antonovna story of the novel. The Antonovna love story unfolds in the novel in a tight interrelationship to the musical sequence of the First Symphony of Johannes Brahms. It must appear to the reader that the Antonovna story was purposely crafted to fit the musical sequence of the symphony. In reality, the opposite happened. The Antonovna story had been written twelve years before its tight relationship to Brahms' first symphony had been discovered, which was subsequently applied to the story without any major changes having been required to the story itself. The way in which the two elements came together appears to be totally unlikely, but it happened. The coincidence happened most likely for the simple reason that both the music and the story reflect the unfolding of the same universal principle.

In real life it happens rather often that what appears fictional to one, turns out to be factual. If this is the case, the implementation of certain reversals resolves a paradox that ushers in a new era for which no basis in social history appears to exist. And why should this ever change? Our reaching ahead scientifically has always been the hallmark of humanity, so that an implementation of our discoveries may make the impossible happen. This has been the dynamics of human history, marked by daring advances, trials and failures, and profound achievements.

The end.

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Rolf Witzsche

## About the Series: *The Lodging for the Rose*

The series comprises twelve novels, written by Rolf A. F. Witzsche, the author of an earlier novel, *Brighter than the Sun*. The earlier novel had been written during the Cold-War period, but in the new world of asymmetric nuclear warfare it is fast becoming relevant again for its rather unique perspective of the nuclear-war danger. It presents a minimalist scenario of this danger, on a scale so small that it seems almost unbelievable, which remains nevertheless too horrific in scope to be ever allowed to come upon us. To help us turn the 'ship' around, the Cold War story had been designed in such a manner as to bring out the brightness of our humanity in its brightest dimension, unfolding a deeply humanist world with an ever-widening sphere of love. However, the issue of universal love is far wider and more complex than what can be compressed into a single story. It became apparent that an entire series of novels would be required to explore the underlying principle that is reflected in universal love. For this reason the series of novels, *The Lodging for the Rose*, was written. The novel, *Brighter than the Sun*, may be seen as a preface for it.

The series, *The Lodging for the Rose*, has been written to help meet an urgent need, though it rarely focuses on it directly. Ever since the first nuclear bomb has been built and demonstrated, mankind has been tied to a doom that everyone agrees must never come upon us, but for which no solution has yet been found after 60 years of searching. The danger remains today as great as it had been in the mid-1980s when the initial work on the series of novels began. Although the research for the series was slow and the dimension of the challenge almost too 'radical' for one to give a face to it, the work was impelled by the unyielding need to explore the brighter image of humanity that has the potential to out-shine the incredibly ugly face of those 65,000 atom bombs that had been deployed in those days to be used at a moment's notice.

We have far fewer nuclear bombs now, only 20,000 of them, but their face in our human world remains as threatening as ever, even more so now as once again new bombs are being built, installed into new missile systems. The new systems have evidently been devised in the faint hope that it might yet be possible to create a technical solution to avoid the final doom that the nuclear-weapons insanity makes increasingly likely. But, there are no technical solutions possible for a crisis that is not a technical phenom-

anon, which is rooted instead in a deeply human failure that society has refused to deal with for a long time. The failure lies in our shameful inability to love universally, to love the profound humanity that we all share as human beings, which we then close our eyes to in order to avoid having to acknowledge it.

The chorus of those who call out for the nuclear bomb to be used is getting louder today instead of softer. The so-called 'balance' that society had trusted its existence to for decades, which has kept the nukes locked down in their bunkers, is now eroding. We had once found safety in the balance of nuclear threats under a doctrine that we called Mutually Assured Destruction. But in the now unfolding age of asymmetric warfare this precarious 'security' is waning. The hope that we had placed in it is empty, with no substance left. The age of assured mutual destruction is dawning. We find little hope left that we can survive war any longer under the unfolding new circumstances with weapons becoming evermore destructive and the newest of them now threatening the whole of mankind.

Regardless of all this we are still human beings, and as such we are not bound to any promise of doom. As human beings we have the ability create ourselves a way out of this trap. As human beings we are bound first and foremost to the profound humanist potential that is rooted in our humanity, that gives us the power to step away from this 'prison' in which doom is inevitable. We have the potential to step up to a higher level of thinking, and of acting as human beings. History has shown that there exists one profound principle that enables us to do this. This one principle has stood like a great a light in the past whenever mankind's light had gone out and the world had become dark. It is in this principle that we find our hope and our power.

This one principle has no name that one could cite, because it has been given many names by different people in different ages to identify that one something that is profound. However, it seems that it can be described. One might describe it as the Principle of Universal Love. This principle was Plato's principle before the turn of time, or Solon's before him, and the principle of Christianity after him. But all the bright sparks of its unfolding had become lost again in shadow of the overbearing inhumanity of imperial impositions. Only when darkness covered the earth once more so deeply that the epoch became called the Dark Age, when the world couldn't get any blacker, was the light of that principle remembered. It was brought back. The principle became applied, and almost explosively as the result of it a profound renaissance happened.

Actually the profound renaissance, the Golden Renaissance, didn't simply happen. It was created by a process that appears to have begun with the rediscovery of some old manuscripts of Plato that had been brought back into Europe during the period of the Islamic Renaissance. In Europe the rediscovery of the anciently recognized principle of light then set the stage for what became the unfolding Golden Renaissance.

The root of the light of that renaissance was this one principle that always comes to the foreground when the world needs to be rebuilt. The Principle of Universal Love provided the power for this to be accomplished. All roads in the search for a brighter humanity have historically lead to this one principle.

The series of novels, *The Lodging for the Rose*, has been created to explore those numerous paths in which this principle unfolded, but more importantly also those paths that have not yet been trodden. The series is designed to be profoundly daring in its approach and to take the exploration into realms that apparently have not been entered before, or even been attempted in any serious manner. The series is designed to take the Principle of Universal Love all the way to the grassroots level of our social sphere where it is often deemed treason, and where mankind is more deeply divided sexually and by marriage than in any other sphere including the political, ethnic, and religious spheres.

The exploration for the series of novels became a most challenging exercise in bringing the bright historic discoveries and methods of perception to bear on the objective for which the series was required, that of bridging the barriers against the one light that has been seen to some degree in every bright humanist period. Naturally, the exploration also puts great challenges onto the table, but those appear only huge in comparison with the 'smallness' of the currently prevailing thinking that has put us into great danger. This does not mean that the Principle of Universal Love needs to be pursued primarily for political objectives. That would put the cart before the horse. The Principle of Universal Love stands as a principles that gives us freedom and joy in every sphere while love illumines the human scene. Love is its own gem, and is precious for its own sparkle.

Just think how many quadrillions of miles one would have to traverse to the distant places in the universe before one might come upon another civilization of living beings with anywhere near the creativity, culture, beauty, and the productive power to uplift its world that we human beings have developed right here, and with a

vast potential for more that remains still dormant and unrealized. The greatest gem that we know to exist in the universe of life, truly is us. We are its brightest star as far as we can see, with a potential for a future that exceeds even the brightness of the sun. If that isn't something worthy to be loved, what is?

The series, *The Lodging for the Rose*, presents a twelve-part earth-based science fantasy cantered on scientific exploration of the Principle of Universal Love. The storyline unfolds as a multifaceted epic love story with an eye on romance, sexuality, marriage, and even erotic love. Still its focus is always in the context of universal love, the higher principle, unfolding with its own scientific imperatives. On this platform love appears in its natural 'white,' the colour of the sun, a light that imposes no boundaries but illumines the whole world. In cases where the same 'color' extends across two novels, the episodes have been labeled Episode A and Episode B.

The series, *The Lodging for the Rose*, explores the Principle of Universal Love in a world where it is shunned, a world torn by divisions, darkened by isolation, threatened by war and now nuclear war, and as of late by many millions of uranium bombs (DU bombs), which altogether put a big question mark onto mankind's very survival on this planet. Against this background the glow of universal love creates a new paradigm for the political with the challenge that we upgrade our civilization into a powerfully human world, even a world with the kind of strength that will enable us in the near future to maintain our sprawling civilization undeterred by the return of the Ice Age that might happen in possibly a hundred years time.

The suspense in the stories of the novels is not carried by political intrigue as one might expect. Instead it unfolds from the complexities of relationships, marriage, romance, sex, and science, in an environment of an ever-expanding concept of love. Here the political games that unleash imperial wars, violence, and terror are kept in the background. The flow of the novels is powered by unfolding 'intimacies' of love that are not dimmed by long-taught emotions, hatred, fear, or even by the golden cages that we isolate ourselves in socially and politically, contrary to our hopes and desires.

Yes, there is a 'magic' in the love that unfolds from the heart of our humanity that we all share as human beings. Love thus becomes the light of the series of novels where it shines as it must, because we are all, as we always will be, a people "clothed with the sun."

The truth of what we are doesn't change with the winds of circumstances no matter how dim the world may become from time to time as we choose to close our eyes to our own light and cower in fear, 'hiding' from ourselves. Our history has been like that. Its pattern has been that after even the deepest 'night' there emerged always a new 'sunrise.' Today's challenge is to take this pattern of history one step higher and closer to the light, whereby to assure that there won't be any more 'night' there. We have the power to do this. Nor is there any real magic involved in the realization, only love is involved. That is enough.

### **This book is a 'preliminary' version**

The presentation of the novel is essentially complete in its design and function as an exploratory work into the fundamental principles that are of critical importance for upholding our civilization in an evermore dangerously fragile world. Nevertheless some technical aspects require upgrading. The work is planned to be completed in the near future as time allows.

This now puts a choice before me. One option is to put the work on the shelf to gather dust until the last 't' is crossed. The other option is to publish the work as it stands in order that the extensive work already done might benefit a reader who is searching for the kind of unique explorations and discovered principles that the novel presents. This latter option is the one that I have chosen. The work is presented with love in the hope that its light might add to the brightness of your world enrich it to some degree.

Rolf A. F. Witzsche

## **More works by the Author**

Rolf A. F. Witzsche

<http://www.rolf-witzsche.com>

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### **List of novels - focused on universal love**

<http://books.rolf-witzsche.com>

#### **Flight Without Limits**

(space travel science fiction)

#### **Brighter than the Sun**

(the nuclear fire)

#### **The Lodging for the Rose**

(spiritual science fiction - a series of novels)

Episode 1 - **Discovering Love**

Episode 2a - **The Ice Age Challenge**

Episode 2b - **Roses at Dawn in an Ice Age World**

Episode 3 - **Winning Without Victory**

Episode 4a - **Seascapes and Sand**

Episode 4b - **The Flat Earth Society**

Episode 5a - **Glass Barriers**

Episode 5b - **Coffee Sex and Biscuits**

Episode 6a - **Endless Horizons**

Episode 6b - **Angels of Sex in Queensland**

Episode 7 - **Sword of Aquarius**

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### **Books of single stories from the novels**

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### **Crimes Against Humanity**

Life Denied



Volume 2

**Science and Christian Healing**

History as Truth

Volume 3

**Universal Divine Science: Spiritual Pedagogicals**

Structure for Discovery and Scientific Development

The Scientific Process to Know the Truth

Volume 4

**Light Piercing the Heart of Darkness**

The Demands of Truth

Volume 5

**Scientific Government and Self-Government**

Platform for Freedom

Volume 6A

**The Infinite Nature of Man**

The Fourth Dimension of Spirit

Volume 6B

**Leadership**

The Dimension of Leadership

