

Evolution: the Perichoresis of Perfectible Harmony

a literal reading of Genesis 1-3
through a modern scientific eye
(sort of)

by Ralph Karow
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Dedicated to John and Sabine Sadocha

and

in memory of Dom Christian Carr, O.C.S.O

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Introduction

The following is a series of articles originally intended for New Skete Monastery's newsletter. I've been living here since 2020 as a resident volunteer mostly working with the German Shepherds in their breeding program. That's just the work part of it. The main draw was learning Orthodox theology and music through praxis ... in addition to study. Not that I'm interested in becoming Orthodox. I'm perfectly happy being Roman Catholic. It's just that I have this notion that the Son (Jesus), the Father and Holy Spirit are just one way in which human beings can relate to God. Relate is the key word. God is so far beyond our what our little pee brains can handle that we can never hope to understand God. Yet we're entirely capable of relating to God. That doesn't necessarily imply it's a good relationship. Ideally one would love or at least be happy with God, but being angry with or even denying God are also some of the many possible modes of relationship that we can have. Some of us may try to work out the logic of our relationship with God but for most of us there's a whole lot more 'feeling' and intuition involved. I guess you'd call that faith.

My initial interest when coming to New Skete was in exploring a way to address the rift between the Eastern and Western Christian Churches which puts me in the "working out the logic" category. Politically and culturally I don't think that will ever happen. But the thing for both churches to remember is that Christianity is only 2,000 years old. People had faith in "something eternal and all encompassing" long, long, long before that. Whatever this *Eternal* is, it must at its core be a singular unity even though it's been rationalized and expressed in a myriad of ways throughout time and across cultures. Forget about the manner in which 'the Eternal' touched peoples' hearts, minds and souls for now and just focus on the fact that it did so before there were politics or culture. And it continues to do so today despite concerted efforts to deny its existence. Politics engages the intellect; cultures, the passions of the body. The same is true of the sciences (intellect) and arts (passions). But while politics and cultures have their own agendas, pure science and pure art only have absolute truth and perfect beauty as respective objectives. In their purest forms, science and art have the most direct appeal to the heart, which is undoubtedly why politics and cultures always seek to [ab]use the arts and sciences to further their limited agendas. The heart however has a yearning for absolute truth and perfect beauty. It can be fooled for a time, but eventually the heart will drive a person to disregard politics and push culture aside in its quest for love. Pure love that can only be affirmed by and rest in absolute truth and perfect beauty.

So let's look at this dynamic for a moment. Love would seem to have the capacity to override the temporal truths espoused by politics for truths that are eternal. And to look beyond cultural beauty for beauty that is eternal. Now love, of course, is a two way street. Love not only drives us, but also draws us. It's strongest when it's two-sided. Yet one sided love is often necessary to draw another into a mutual relationship of love. In a way it's like gravity which can bind two objects in an orbital relationship, smash one into another, or else slingshot a spaceship into far off reaches of the galaxy that it would otherwise be

incapable of reaching. As a natural force, gravity is neither impassioned, nor considerate nor motivated. Chunks of matter will interact within a gravitational field with respect to their masses and momentum. As a relational force however, the human mind can harness gravity to place satellites in orbit, target artillery or enable deep space travel.

We're all well aware that the force of love is as much a part of nature as gravity is. Love is certainly most pronounced and affective in humans, but it's hard to deny attributes of love existing in mammals (at least). Unlike gravity however, love is entirely impassioned. And that's what makes love tricky. Are we passionate about ourselves, our neighbors, our institutions, our environment ... about the Eternal? And to what degree are we passionate (or dispassionate) about any and all? Whether one gleans the Eternal as the Trinity, Allah, Tao, Brahman, Great Spirit, Void or even denies 'eternity'; there's still the relational force of love driving/drawing us to family, neighbor, significant other, country, self-absorption, yadda, yadda, yadda.

Looking at love more closely, I think that in order for love to be a drawing power it needs to radiate - from an object's essence - its openness toward, its desire for, and its acceptance of the subject. To be a driving force, the subject - from its own essence - likewise needs to be open toward, to have desire for and be accepting of the object itself to the point that it's willing to adapt in order to become one with the object. Humans evolved into complexity. Does/did love draw them to their complexity and did/does love do the same for rest of life? If there's anything to what I'm saying about love we'd need to look at earlier stages of life to get a handle on *all* of the elemental forces (known and unknown) that effected and affected our evolution. We generally hear about competition driving evolution; selection of the fittest for survival and all that. The following articles put forward the notion that harmony drives evolution rather than competition. That of course begs the question: harmony of what? My answer to that is: the harmony of truth and beauty *as affirmed by love*. Not just any old truth or beauty, but the perfect harmony of eternal truth and eternal beauty radiating its pure love to all of creation. Christian scripture tells me that Jesus was the truth (Jn 14.6), that the Holy Spirit is to be our advocate/counselor (Jn 16.7-10) and Paul refers to the Holy Spirit as *love* in his letters. As advocate, the Holy Spirit is making God's case for us to be in harmony with God, our neighbors and within ourselves. As counselor, the Holy Spirit listens to a person's heart, mind and soul while illuminating (or darkening) different courses that person might take. The communicable medium of the Holy Spirit is love. God has angels and other emissaries when words are called for, but the inner current of the Holy Spirit is love drawing one's personal center of love to the love of the Eternal. Whether one chooses a bright road or a dark alley is another matter, but that just goes to prove free will.

The culmination of the 'Christ Event' marks a turning point at which humankind is explicitly told of the Holy Spirit. The Holy Spirit may have only become explicit after Jesus' ascension but if the Holy Spirit overshadowed Mary in order for Jesus to become incarnate *and* the Holy Spirit was the wind from God sweeping over the waters in anticipation of creation's Big Bang ... then this advocate and counselor of love has been an active force in the evolution of life across all times. Mind, heart and soul may not have evolved *enough* to be aware of it; and after evolving may not have developed *enough* to be able to appreciate

the Holy Spirit for what it is until the Christ event ... but this eternal Spirit is just that: Eternal. I find it logical and reassuring that whatever primordial grain of will and primordial grain of 'love for the satisfaction of primordial will' existed when life was sparked; those grains would've been "counseled" toward the harmony of creation; while at the same time, the advocate built a case for evolution that was too strong to resist.

That's what these articles set out to explore: *how* Eternal truth and Eternal beauty initially effected and subsequently affected life *through* a radiance of their Eternal love in the process of evolution. An indwelling, 'self giving and self receiving' *round* of truth and beauty, fueled by and radiating love: a perichoresis if you will. In the case of *the Eternal* it is a perichoresis of the perfect harmony of absolute truth and zenithal beauty. That would make the human species a perichoresis of perfectible harmony since we're the only species capable of intellectually knowing truth and passionately beholding beauty. And even more significantly because genuine *knowing and beholding* are affirmed within any and every person by love. With that in mind, if there's a goal to evolution, it would be a toward a perichoresis of *perfected* harmony. I don't know enough about eastern thought to say whether or not cycles of reincarnation or the interplay of yin and yang can be interpreted as the same dynamic of perichoresis, but it's an intriguing concept.

In any event, what follows is a personal journey of prayerful meditation. Because I'm a Catholic living in an Orthodox monastery I draw on Christian scripture while incorporating elements and terminology of both western and eastern Christian ideologies. I'm optimistic that people of other faith traditions, agnostics and possibly even devoted atheists can see reflections of these concepts within their own frame of reference. There is after all only one *Eternal*. As far as sequence goes, it's a nine month progression of thought that builds as it goes along. Still you might want to start with the last chapters. Or maybe skip to them every now and then. There will be terms and concepts that need the clarification of earlier sections, but starting at the beginning might leave you thinking: why am I reading this? If that's the case, hopefully the end will provide enough incentive.

And one last thing: this entire work came out of *prayerful* meditation. The Appendix is what I was praying months before I started writing this and continue praying to this day. Since it drew out and shaped the content you're about to read ... praying throughout the course of reading the material will undoubtedly draw out deeper meaning for the reader. Especially if fragments are taken as lectio material.

0. Time Flies ...

(written Jan 2023)

Typically one would finish that phrase with “when you’re having fun”. I was thinking more along the lines of “when you’re not really paying attention to it”. I haven’t really been paying any attention to time since I came to New Skete and was recently reminded that I had my 3 year anniversary in January. As part of a recognitory email, Sr Cecelia wrote “Maybe the next newsletter article - what 3 yrs can show one?” ... which got me thinking, what if I hadn’t stayed at New Skete all this time?

Certainly I would have been very time conscious and very busy “doing things” as opposed to “just being”. The plan back then was to get an MA in Orthodox Theology from St Vladimir’s Seminary so that I could write a thesis stemming from an understanding of the Trinity *being* perfect harmony. And the idea behind the thesis was to put forth a theological basis for an evangelical apostolic community. But not just any community; the intention was, and still is, to draw musicians and dancers from both the Roman Catholic and Eastern Orthodox Churches that would evangelize through very specific forms of their respective arts. And to make it even more difficult, I want support from both Churches to do this as a joint venture and thereby take a step toward healing the nearly 1,000 year old schism. Had I followed that route, I’d already have the MA and most likely would have gone to Fordham for a PhD in philosophy; where again, I would have been very narrowly confined to a thesis topic. But *by George* ... I’d have accomplished something ... and been chipping away at the goal! By staying here, I’ve ‘done’ nothing and my life has gone to the dogs ... literally! Or has it?

At best, the theses on the Trinity *being* perfect harmony would have been written in an environment where some theologians would have been forced to read my ideas and spend time with them in order to understand them. I didn’t and don’t want to create ‘a theology of harmony’. All I was (am) hoping to point out was that this conception is a refinement of existing doctrine which would necessitate a change to the Nicene Creed. Not something for me to do, but the Churches themselves. Or is it?

Somewhere in the course of writing this article, along with other correspondence, this just flowed out from under my fingers:

I/We believe in the Holy Spirit, the Lord, the giver of life, *loving radiance of the perfect harmony of Beauty and Truth which has been more deeply revealed to us in the persons of the Father and the Son.* Who with the Father and the Son is

I hadn’t been consciously thinking about the Nicene creed, but have been trying to arrange a Funeral Mass along the lines of what I wrote about last year. Six months ago, my parish in Manhattan rejected the idea. That should have knocked me for a loop, but the only thing that changed was to evolve the idea beyond the Catholic Church and think of an ecumenical setting. My thoughts were to pitch the idea with the suggestion that a new liturgy be written from the perspective of pre-Nicene theology; only with the caveat of the Trinity *being* perfect harmony. I was going to leave the text of the liturgy to whoever picked up on

the whole idea of the mass, but with this gift of a refinement to the Nicene Creed, there's no reason to rehash what the early Father's had already resolved. A new liturgical text could start with the change to the one clause that led to the great theological schism between East and West. I'm still not prepared to write a liturgical text, but my thoughts have already drifted to the Eucharistic celebration. What we partake in is a miracle on the order of what happened at the wedding in Canaan and the multiplication of the loaves some 2,000 yrs ago. Orthodox theology speaks of the real presence of Christ in the bread and wine. Catholic theology speaks of transubstantiation ... while there are a variety of beliefs among Protestants. I don't doubt the reality of us consuming the actual body (glorified, not human) and blood of Christ in some manner, but readily admit that up to now I've just accepted it and have never really tried to comprehend it.

I used to think the same about the Trinity though, and sometimes wonder if my reluctance to even think about it "egged God on" to make that the cornerstone of my faith. Now of course, that's got me curious to see if the 'loving radiance' will build upon a once rejected stone and lead to a deeper appreciation of what we eat and drink. It's completely beyond *my* abilities, but might the Spirit whisper something that could possibly open the miracle of that sacrament to be shared in the same fashion by all the churches under a single unified doctrine? If that's the case, I wouldn't even care if my setting of the Requiem was used for the mass. There could be an entirely different text needing to be scored and somebody else can set it. It doesn't matter. All of my initial ideas could have just been bait to lure me onto a narrower and hidden path that I would've missed had I been busily sticking to my intended route.

And I think that's what the three years have shown me. We most definitely have a general idea of where God is (or isn't) in our lives, where God does (or doesn't) want us to go and what our limitations (or horizons) are. The problem for me at least, was/is trying live with God *within* my limitations. I can get degrees, live in a monastery, write articles and emails and do everything within *my* power to keep on the path I know I should be on, knowing that God is with *me*; and that's my 'problem'; a lack of faith. I have absolute faith that God is with me in whatever *I'm doing*, but it's very difficult to just *be* while God does the *doing*. What I'm realizing while writing this paragraph though, is that God being with 'me in *my* endeavors' is mainly a concession to my limitations in order to forgive them and move me beyond them so that I can see the horizons in which God truly lives.

I can't call an ecumenical council to rule on my amendment to the creed any more than I can get a mulberry bush to uproot itself. Only the Spirit can move Patriarchs and the Pope to call a joint council; though probably not as easily as the Spirit could swirl winds into a cyclone, in order to uproot a bush and plop it down in the ocean. But a council *would* be needed to heal the rift. A couple of theses wouldn't accomplish that. Could an unasked for, new liturgical text, with definitive (though somewhat puzzling) statements in the context of an ecumenical mass however, reach an audience wide enough to put some wheels in motion? I don't know and don't think I need to know. I just have to see if faith in such a mass is warranted while it plots its own course. Faith won't make things happen *my way*, but would allow for me to follow in the wake of whatever actually happens.

Three years ago I came to and remained at New Skete on faith and it almost immediately opened new horizons to me. What I guess I need to be careful of now is once again fencing new horizons within my limitations. I can't be too hard on myself since we see the Apostles

do it time and time again in the Gospels, but I do have to keep reminding myself that they needed to stop clinging to the Jesus they knew and were comfortable with. They needed to move on to the newly expanded horizons the resurrected Jesus was showing them. I hadn't considered any of this until I sat down and started writing. And now that the article's come to an end, I can't help but think of what a wonderful way this is for me to start the lenten season. And how once again I was blessed both through the workings of this community and the ability to share my thoughts with the community. And it shouldn't be a surprise that along with all this, a new phase of puppy rearing is very soon coming my way ... onward from week 8. Something I'm sure to be writing about in the future.

I. Evolutionary Real Presence and Transubstantiation

It's been a year since I've written anything for the newsletter and more than half a year since I've attended a service or ate a meal with the monks. Habibah is being retired soon and believe it or not, I'm actually hoping Greta will go to someone else so that I can be dogless. All of this begs the question: what am I still doing here since monastic life is all about the services and the community? And for me, if not the monastic community of people themselves then at least their dogs.

Mainly I've been working on a book. For decades my nightly prayers of thanks had included the line "Thank you for promising us eternal life". Around this time last year, that sentence started morphing into what I'm calling the Prayer of Perichoresis [see appendix]; which depicts the Body of Christ as a dance of perfectible harmony. If I could explain that in a paragraph, I wouldn't be writing a book, but I bring it up because it's directly related to the newsletter article I wrote last year: "Time Flies".

That article closed with the prospect of me raising a puppy. The one we were looking at last year ended up being sold. A few weeks ago I was offered the opportunity again and I had to decline for two reasons. First I need to finish the book and after that I'll need to follow through with trying to get it published and promote it. Last year I wrote that it was more important for me to stop trying to do things and leave them for God to accomplish. But what happens when God gives you something to do?

What I've been wrestling with for the past year is discerning things I want to do from things God is giving me an opportunity to do. Is it me that wants to write a book or am I accepting a gift of inspiration? I've been leaning toward the latter because if I were to write a book this isn't the one I'd have chosen to write. My inclination would've been to present the text of the prayer and then do a full exposition on it. Instead, I've left it as an ambiguous prayer augmented by reasons one should consider praying it along with few explanations of what I mean by perfectible harmony and how that relates to the Body of Christ. Essentially, I'm not telling anyone what the prayer means. Just offering a few observations I've been led to while praying it myself. Things to keep in mind and reflect on ... but ultimately presenting a prayerful forum through which God may lead others to their own personal perspective.

It's been a very intense and contemplative experience and one I couldn't be fully engaged in until I withdrew more completely from the life of the community. There's still a long way to go though and not having dogs would expedite the process. What's gotten me to take a break from the book in order to write this article is something I wrote in last year's article. I said that I didn't have any conception of how the Eucharist became the body and blood of Christ and why we need to eat this sacrament. Nor did I think I ever would: although I did leave open the possibility of the Spirit whispering some clues to me. A couple of days ago that may have happened and I need to write it out somewhere away from the book.

The question I'd been exploring in the book was this: If the Body of Christ is a perichoresis of perfectible harmony, how far back does this dance go? We know that Jesus is the head of

the body, but like any body in evolution or in 'in utero' development, the head emerges from a body already in formation. Jesus, the head, emerged from the people of Israel but since 'in Christ' there is no Jew or Greek or male or female (*cf* Gal 3:28) we would need to look back to a time when there was no Jew or Greek and as far back in evolutionary time as there was no male or female. This would have to be before plant life since plants already exhibit male and female characteristics ... at least as far as reproduction goes.

So let's take a look at the third and fourth days of creation. On the third day God created vegetation but did not put the sun in the sky until the fourth day. Hmm? Don't make no sense since plants can't grow without light, but that's assuming God rattled off a grocery list of final forms: alright ... give me some carrots, chick peas, oranges and rice. What the verse actually says however is for the earth to bring forth plants and trees of every kind. To me these words are not ... poof ... a pineapple. They're words initiating a process. You have to remember that God only separated earth and water early on the third day before telling the earth to "bring forth". Separating earth and sea involved violent tectonic upheavals and explosive volcanic activity. The dust and noxious chemicals spewed into the air would've blocked out the sun and rendered life impossible. Well ... obviously ... *almost* impossible.

Single-celled bacteria and microbes were the earliest forms of living matter. Only some of them evolved the ability to photosynthesize. Before that time (and to this day for most of them) sunlight was irrelevant and so was oxygen. Although insignificant in comparison with an ant or a rose; without the activity of this biomass, the dirt of the earth would not have been transformed into soil nor the gases encompassing the planet been transformed into an atmosphere. Necessary transformations before plant life could be "brought forth" by earth.

But still, plants as we know them cannot exist without sunlight. If the sun wasn't placed in the sky until the fourth day how could God look at the plants and trees the earth brought forth and say they were good - *on the third day*? Skipping to chapter two of Genesis we find that God planted a garden in Eden on a day when there were no earthly plants. What if "Eden" is a place in 'an *other*' domain of God where he planted the concepts that earthly plants would evolve to? All God would need to see happening on our planet is that the evolutionary process was underway to know what would eventually be brought forth and that it would be good.

Bear in mind though that according to Gen 2, God created the concept of 'a human being' in anticipation of an earthly existence before planting this conceptual garden. And before God created a conceptual human being, he created the heavens where at the end of time the Son of Man would be seated at the Father's right. The Son of Man; the Body of Christ with Jesus as its head and humanity its body; the perfected perichoresis of perfectible harmony.

St Paul speaks of Adam as a type of the one who was to come. We know the *one* who was to come as the historical person of Jesus. We also speak of many other types and archetypes when it comes to human figures. Is it too much of a stretch to think of this initial biomass - the preface to the book of life - as a type of the Body [of Christ] that's still in a process of formation?

It's a stretch if you think in terms of individual cells concerned only with their own well being and competing with each other for nutrients and a chance to move up a step on the ladder of evolution. It's not a stretch though if you consider the entirety of the biomass to be a perichoresis of harmony dancing its way into the conceptual forms already planted and

growing in Eden. What may help in this consideration is that the genetic material of simple bacteria and microorganisms is a single circular chromosome floating in an adaptable 'nucleoid'. This allows the possibility of transferring genetic material between cells of the same generation and of them taking up genetic material from the environment in addition to being perpetuated and/or mutated through inheritance. It wasn't until a single celled organism called a eukaryote evolved that genetic material was self contained as linear chromosomes on strands of DNA within a distinct nucleus. Individuality begins with the eukaryote; but it's an individuality evolving into higher degrees of harmony, not fiercer competition. The eukaryote whose descendants evolved into an iris provide pollen for the eukaryote that evolved into bees. Pollen which the bees bring back to their hive to make honey which also feeds the eukaryote descendant known as bears. Deer eat irises, birds eat bees and humans can eat deer, birds and bears. Iris, bird, bee, deer and bear aren't just collections of cells but the harmony of interactions among each of the cells making up an individual creature's form and function.

It is the dance of harmony (which is nature) that God created in its entirety when he told the earth to "bring forth". The dance finds greater nuance and more involved choreography as the harmony of life evolved through each and all of these physical forms toward their conceptual counterparts in Eden. The Perichoresis of Perfectible Harmony doesn't begin until earthly human beings were created in the image of Perfect Harmony. The rudiments of this perichoresis however can be found and learned in the dance of harmony that began biological life on earth. If all creation sings the glory of the Lord, that's probably because it's singing in multipart harmony. This song and dance originated in the primordial biomass that transfigured our planet; was amplified and personified as the structuring and binding force that energizes and animates the conglomeration of cells making up each living plant and creature; and extends to their interactions with one another. All of creation has a will to share and participate in this celebration of harmony with one exception. Human beings have free will. And any of them can individually choose to be an unresolved discord in the harmony which is life; *if* that's what they desire.

Unfortunately, when humans become discordant either through ignorance or by ignoring and/or twisting the knowledge they ardently seek ... human effect can ripple through the harmony of nature. Global warming, pollution of every kind and the decimation of species and their habitats should be proof enough. I'm looking at something far more subtle for the purpose of this article though. Toxins we release into the environment, directly spray on our crops or feed to our livestock come right back to us in the food that we eat. Moreover, the earlier the toxins enter the food chain, the more concentrated they become by the time we eat them. Metals ingested by algae and plankton are consumed by small fish which are eaten by larger fish which are eventually eaten by us. Mutations at a cellular level can be effected by radiation and the world was irradiated several times over by the nuclear testing done in the late 1940s and 50s. What we're eating and plagued by are the fruits of our own works. If you want to think of sin as a departure from the harmony of God's creation, then we are literally eating the fruits of our sins which are desecrating God's body of creation. Gloomy as this may sound, there is always hope and that hope rests only in the Lord.

What evolution theory cannot account for is the transition from chemical interactions to actual life. How did physical matter become living matter? I don't think it's a natural

outgrowth of complexity. Technology gets more and more complex whilst computers get more and more loaded with information and bases of knowledge; but can our silicon fabrications ever make the leap from artificial to actual intelligence? From assembled to living matter? I don't think so for the simple reason that life did not begin with intelligence, knowledge or even information. While it's true that genetic information was present in the physical matter that became a living cell, the capacity to first embody and then enact that information was absent until it was transubstantiated into primordial biological matter. Additionally, after the miracle of transubstantiation, the cell would need some sort of primordial yen to both enact its genetic information in day to day survival as well as evolving its genetics. An evolution toward a conceptual form in Eden but within the context of its environment and in harmony with its earthly surroundings and heavenly creator.

What was instilled in the genetic code and primordial yen were an ordering principle (a logos) and a desire (a spirit) to live and fulfill the will of God. A foreshadowing in elemental matter of the same miracle of transubstantiation that instills the real presence of Christ (logos and spirit) in the substances of bread and wine at the Eucharist; an elevation of physical matter to sacramental matter that's no less unbelievable than the elevation of inanimate matter to living matter. A couple of paragraphs ago I wrote about toxins gaining in concentration as they move up the food chain; literally eating the fruits of our sin. Why then could we not think of the real presence of Christ in the transubstantiated bread and wine as nourishing our spiritual nature with a high concentration of self-sacrificing virtue and flavorful longing to have oneself be consumed in the mystical body made present at the altar?

I'm no closer to understanding the mystery of the sacrament, but I do at least have a little something to ponder in my heart as the words of consecration are spoken; before preceding in awe to receive the body; while offering humble thanks thereafter. More down to earth, if we can view the origin of life as an infusion of the real presence of the logos of God via transubstantiation, that would put God smack dab at the heart of evolution. Conceptual forms of Eden are not the same as the perfect celestial forms that the ancient Greeks wrote about; although contrasting the two does show an intuitive idea and progressive line of ancient thought finding greater depth in Christology. Contemporary secular and scientific thought may also find greater depth in a similar way if they're willing to entertain a 'Christ inclusive' view of evolution. There are *not* two accounts of creation *if* we envision Eden to be a conceptual paradise drawing evolution forward. Moreover, the six days of creation then bespeak of, rather than deny evolution.

Additionally, we'll need to give more thought to salvation history as well as our relationship with and understanding of the Holy Spirit in light of an evolutionary perspective. This must be done in concert with the sciences and with both sides respecting the other. We can't take either a religious or scientific view wholesale. Only by exploring each to their fuller depth and with an openness to the other, can we attain true harmony of thought and intent amongst both disciplines.

Now that I've finished writing out these thoughts in a forum away from my book, I'll need to return to that project. It will be a difficult task to express these ideas in the tone the book has already taken but writing it out here without those concerns should make it a little easier. If you made it all the way to the end, hopefully this has instilled in you a greater sense of awe in God as it has in me.

II. Fractal Harmony

Can't go back to the book just yet. My last article speculated that on the third day, when God created the initial biomass (that would evolve into plants and trees in the course of the fourth day, when the sun became visible in the sky), it wasn't a static creation wherein he created each individual bacterium, microorganism, tulip, parsnip and pine tree in their own right. Rather, God created the interlacing choreography of a dance of harmony, indicating ensembles which needed to come together in order to enact each moment and movement of the dance. Each ensemble in turn was so inviting as to draw out its individual members. The harmony of all vegetative life pulled together the ensembles of woodland, meadow, wetland, steppe, desert, etc., each being their own particular harmony. Each of those ensembles would in turn draw out its member trees, fungi, flowers, mosses, grass and cacti. Furthermore, each member is itself a dance of harmony; with its various member cells pulling together nutrients from the soil and energy from the sun to draw out flower, seed and fruit that are in turn amalgamated into the harmony of each and every form of animal and microscopic life so that they may engage in their own dance of harmony ... in harmony with the rest of creation.

The specific form and function of a plant's leaf, root, petal or stem cells; or an animal's blood, nerve, muscle or skin cell may be different but there's an underlying pattern and statistical character to the give and take of their inner workings which they all share. There's an underlying balance of ionic currents, incoming energy/sustenance and outgoing energy/byproducts in order for each and any of those cells to function. I think it's fair to say that a healthy and functioning cell is one where all of its inner workings and externally oriented activities are in harmony. Each cell is its own harmony of physical substance and extra-physical function. Yet unless the cell is a single celled life form it can only exist within the bounds of a larger body of harmony ... that of a specific plant or animal; which in turn only exists within the bounds of an ecological niche, an ecosystem; and so on. At a pre-cellular level we could also think of the stable states of the molecules of chemistry and atoms themselves as specific harmonic patterns of particles and energy amidst the forces and fields of nature.

A dictionary definition of harmony is where things form a pleasing and consistent whole, or that they are in a state of being in agreement or concord. The periodic chart of elements shows us configurations of protons, neutrons and electrons that form a consistent whole as various atoms. Atoms are in a state of oneness where all the electrical and nuclear forces are in harmony. Radioactive isotopes could be thought of as a discord in the process of restoring harmony to itself. I'm not about to propose that elemental matter has any capacity to sense, (let alone intuit) a conception such as harmony, but the balance of forces in a state of equilibrium is as much an embodiment of harmony as the periodic movement of a pendulum or the musical movement of a G7 resolving to a C.

In the inanimate physical world then, we see states of harmony ranging from the atomic and molecular to astronomical objects to solar systems, galaxies and the entire cosmos. No matter the scale, each component part from atom to star to galaxy exhibits the selfsame character and patterns of harmony which convey the essence of an atom, star or galaxy.

This sameness across all scales is what is known in mathematics as a fractal. In the area of math, fractals refer to a curve or geometric figure. But there's no reason that the nature of fractals can't be extended to harmony ... especially when you consider that the study of harmony was a branch of mathematics up through the middle ages.

What differentiates fractal harmony from the ancient study of harmony is that rather than impose a human concept of harmony (e.g. perfectly circular orbits) fractal harmony does not begin with preconceptions. Is our solar system any less a harmony of these celestial spheres than it was way back when, just because the orbits turned out to be elliptical about the sun rather than circular about the earth? Of course not ... although discovering the actual orbits of the planets did shatter ancient preconceptions of "the heavens" as perfect form (circles) and motion; at least according to human ideals. Two other points in time that shattered preconceptions were Darwin's theory of evolution and the Christ event.

The Messiah that the Jews got was neither what they expected nor wanted. Hearing that humans evolved from monkeys is not what people who thought they were divine creations expected or wanted to hear either. 19th century humans thought they were children of God, not children of monkeys. In the 17th century, humans also figured they were at the center of an unchanging earth centered universe that manifested *their* idea of perfection; *their* ideal of harmony. From a contemporary scientific perspective, harmony is a cyclically ordered state arrived at in isolated systems, which are acted upon by forces external to them. Forces we're capable of describing though not understanding ... yet by utilizing only those limited descriptions we're able to predict the sustained state that emerges. In the humanities and everyday parlance, harmony has nice connotations but since the humanities consider harmony to be entirely subjective, it can't be explored much further. What all these perspectives have in common is the view that harmony is something added to or arising from the interactions of complex systems. It's the icing on the cake. Now ... if the realities of the Christ Event, evolution and modern cosmology stood 'ancient world thought' on its head, then perhaps the orientation of fractal harmony stands to do the same for contemporary thought, since I'm presenting it as the recipe for the cake itself rather than the icing.

Elemental forces were sufficient for the interactivity of subatomic particles which we term electron, or proton or neutron to come together. The harmonic patterns that are electron, proton and neutron underly the harmony that is an atom (hydrogen, helium) leading to the harmony that is a star, a moon, a planet, solar system or galaxy. Beyond base physical substance however we can only speculate on what we know about the evolution of life on our planet. Atoms combined to form molecules which grew to become more complex and eventually yield the proteins that are essential to life. As the complexity of molecules increases it gets more and more difficult to imagine that they came together by chance, since known natural forces are insufficient to account for their exhibited structure and order; let alone their future capacity as building blocks of life.

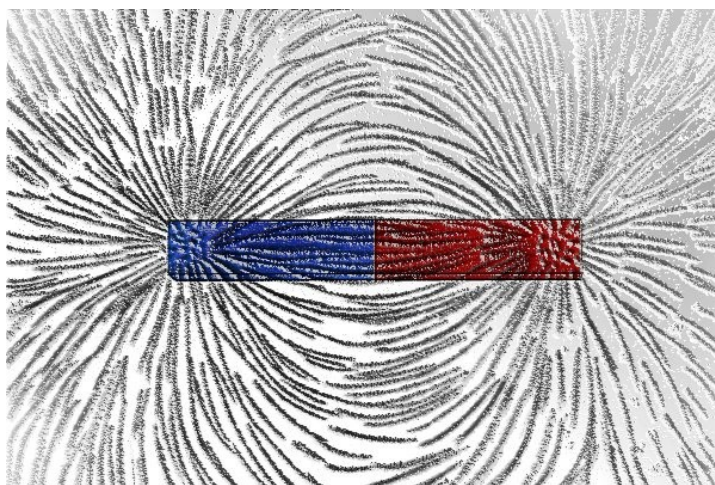
Mathematical fractals along with the science of complexity and emergent systems attempt to show that order arises from chaos. *How*, is of course the nagging question. So let's look at the B-side of this 45. Fractal harmony posits perfect harmony (God) creating a singularity of infinite density and infinitesimal space which exploded into the particles of infinitesimal density spreading across infinite space that make up the cosmos in which Harmony remakes itself within bounds of physicality; Harmony begetting harmony.

In last month's article I wrote that God planted the concepts of vegetative life in Eden. In later days he would form the *concepts* of every type of animal and bird. All of these were for the benefit of the first creation in Eden - the *concept* of an individual human being that would be incarnated as Adam at a much, much, much later point in history. I'll get into the idea of a conceptual garden drawing forth evolution in a later article. For now I just want to point out two things. First, that the initial conceptual form in Eden was a lone prototype human being. The garden was planted *only after* this human was created. Secondly, that this was done at some point during the day in which God made the earth and the heavens: the first day of Genesis ... before creating the dome called sky separating the waters of the heavens from the waters below ... which was before land and earth were separated on our planet of earth. The essential points being that 1) the concept of 'human being' (Adam) was the first among all life forms in creation; 2) that the living conceptual forms which life on earth would evolve to, preexisted biological life on our planet; and 3) that these conceptual forms were created as a garden; an intertwined and harmonious system.

The garden was planted as a place for the spiritual essence of Adam to develop as he tilled (pondered) it and kept (internalized) it while digesting the fruit of trees of knowledge. Was Adam coming to understand and appreciate each plant on its own or the harmony that was the garden? In my opinion it was a little of the first, more of the latter, with both subsumed in love for the garden, himself and his creator. And right there, in the spiritual essence that was Adam, we find a trinitarian relationship in which truth (understanding) and beauty (sensitivity) are consummated in love. Adam ... an image of the Holy Trinity, placed within a trinity of Adam himself, the garden (his only neighbor) and the Lord his God; perfectible harmony (Adam), perfect harmony (God) and a system of harmony (garden) wherein each entity is a self contained harmony. Fractals from the top down.

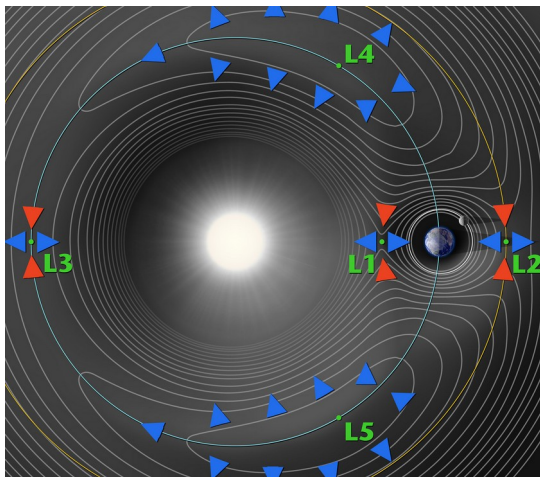
Meanwhile back in our cosmos, harmony was coming together from the bottom up. I already wrote about 'natural' laws and forces being sufficient for the harmony that is each element and simple molecules to have come about. When it comes to complex molecules and proteins however, this doesn't seem to be enough; and pure chance is not a satisfying explanation ... at least not to me. But what if their form and structure were mediated by a force that current scientific methods are unable to detect and theories do not account for?

We know that the forces of gravity and magnetism create fields. Sprinkle iron filings around a bar magnet and the lines of its magnetic field become visible. If each protein is a specific collection and organization of the molecules it consists of and the interactions which bind them, then who's to say that those particles didn't fall into place under the influence of a harmonic field? Now, I can't prove 'harmonic fields patterning molecular form' exist any more than others can prove they don't; but that doesn't make them any less worthy of consideration. It's only in the most recent times that we've come



to know of magnetic and gravitational fields. It's not that they didn't exist and effect the structures, forms and interactions of the cosmos since the beginning of time. It's just that we weren't cognitively aware of them until we needed to come up with some theories that explained observable phenomena. In time they were accepted as fact: once these theories were probed and tested against an ever increasing body of knowledge. But, there were lots of other theories that either didn't pan out or needed significant modifications from their original form before being either accepted or morphed into something more substantial; so let's play with harmonic fields a bit before deciding on whether or not we can dismiss them.

A magnetic field emanates from a physical source, be it a tiny magnet or an entire planet. Harmony is not a physical thing but a concept; so where could harmonic fields capable of structuring highly complex molecules, proteins and initial cell structure come from? If it were something physical here on earth then the question would be how did *that* physical something come into existence and acquire its form? So instead of thinking of these specific harmonic fields as emanating from physical entities; what if they're a consequence of wave phenomenon? Gravity exists as force and field but can also travel in waves. Our sun puts out



a strong gravitational field in addition to radiating its energy as waves of light; which are electromagnetic. All of life here on earth is dependent on the sun's energy right down to the photosynthesis that was responsible for transfiguring the gaseous cloud surrounding earth into a breathable and life sustaining atmosphere. The figure on the left shows the sun's gravitational field interacting with the earth's and moon's. I don't know what the L's are but they do seem to indicate that there are other factors in determining the field besides these three entities. And this doesn't include the other planets of our solar system. My only point is that all of these fields, forces and energies had a direct impact on the genesis of our

planet and the evolution of life upon it; even if we weren't aware of these details until the last few centuries. That impact of the known forces however, was only sufficient to effect the form and structure of the building blocks of *inanimate* matter and from there for geological and astronomical systems to come together. Additionally, though the known forces, energies and dynamical systems were sufficient to sustain and affect life once it had begun, they were entirely insufficient to form the essential building blocks of *animate* matter ... what became life; let alone effect the transubstantiation of inanimate matter into living matter.

The sun may be 93 million miles from earth, but its gravitational force keeps the earth from flying off on its own. Also kinda important: without the sun's energy all life on the planet would cease to exist. Plants orient themselves to its light and reptiles bathe themselves in its warmth for their physical well being and continuance. The north star (Polaris) is about 2,500 trillion miles away and has been used for navigation in the northern hemisphere for thousands of years. Its fields, emissions and energies have no effect on the physicality of our planet, yet its very presence location and consistency was crucial to the cognitive discipline of navigation. The moon, other planets, stars and constellations have always

loomed large in human thought. Whether one considers early thought to be superstitious or scientific, the bottom line is that these far removed objects played a significant role in developing the abstractive capacities of mind. Moreover, the abstractions would find their way into practical use. This extends from the needs of early agrarian societies, to the moon landing, to our explorations beyond. If these astronomical bodies could have had such significant impact on human evolution from such barely imaginable distances through wave and field phenomenon, is the idea of harmonic fields emanating from Eden so preposterous? God planted the garden of Eden “in the east”. We say the sun rises in the east, although in reality it’s the earth’s rotation that makes the sun *appear* to rise there. That said, Eden need not be a fixed place in our known universe. Maybe it’s in one of the eleven dimensions postulated by string theory. Or in a black hole somewhere. Or emanating from a rift in the space/time continuum. The precise *where* of Eden doesn’t matter any more than Polaris’ location. What does matter is that like the fields and waves of astronomical objects, the harmonies of Eden (garden as a whole consisting of the scales of the harmony that drew forth an iris, a bean stalk, a dandelion, etc.) could be generating fields and transmitting waves and energy that reach earth. I’m not saying that every single protein and strain of bacteria exists as a harmony in Eden; just the larger scaled fractals. As the harmonic waves reach our planet however, the waves would interact and interference patterns would arise. The nodes where they intersect could cause smaller fractals of harmony around which complex molecules and proteins could form. The alignment and interactions of inert cellular components along the lines that would comprise the earliest cells of life is yet a higher fractal of harmony. The transformation of inert into living matter however, is not a question of scaling. Life is nothing less than a transubstantiation of matter. Can we think of God’s breath of life as imbuing elemental matter with a spiritual nature which allowed it to transcend physical laws and forces? If so, then creaturely spiritual nature began as a primordial yen that would evolve into a will; a will to live and reproduce in the process of becoming. However primal its start, this ‘will’ became a stronger force in every creature’s evolution than the forces and energies of the material world.

‘Will’ is too big a topic to get into at this point, and this article has gone on long enough so I’ll save it for a future article. Besides, it will take some time to ponder and absorb this background material before moving on. One final thing: from the point of transubstantiated matter onward, evolution of biological form is intricately linked to changes in its genetic code: an arrangement of protein molecules forming the genes of DNA; which are precisely arranged as the logos ... yet not the spirit of each individual living creature. Are DNA changes really random/accidental or does an individual’s ‘will to become its potential to the fullest’ play a role in determining its progeny’s future? To me it has more of a basis in reason and logic than vague, perhaps even superstitious notions of nature/evolution ‘selecting from’ random changes in DNA; as if nature and evolution were powerful entities that could effect such things by themselves.

III. *Will* in Evolution

In my previous article, *Fractal Harmony*, I wrote that the components making up a cell were organized about the interference patterns of harmonic waves emanating from the various entities of harmony that were planted and formed in Eden. As if that doesn't sound crazy enough, I also said that God breathing life into the first cells was a transubstantiation of matter endowing mere matter with a real presence of logos and spirit. I'll kick it up a notch by saying that each living cell existed as fully material and fully spirited. Christianity understands the birth of Jesus to be the birth of a fully human and fully divine person. An unprecedented, one-time event which Teilhard de Chardin thought to be a reorientation of evolution from 'horizontal and earthbound' to 'vertical and boundlessly *yet not pointlessly* oriented toward the heavens'. He proposed that evolution culminated in a single spiritual Omega Point (beyond earth yet possibly still existing on it); which is essentially the Body of Christ. But how can we come to an understanding of the Christ event without some sort of analogy grounded in earthly experience? Where do we find absolute unity in fragmented and scattered multiplicity? How an entire and very diverse species can become one mystical body is something Christianity has been wrestling with for over 2,000 years. It hasn't even been 200 years since we started thinking about biological evolution and less than 20 years since I started contemplating the physical, perceptible and spiritual facets of harmony. Can the human species' multiplicity of thought and desire come to unity within the conceptual framework of Perfect/perfectible harmony?

How a collective of individual living eukaryotic cells, microorganisms and bacteria could evolve into the individual bodies of human beings with rational minds and passionate souls is still an utter mystery to science. Christianity is not concerned with how individual species evolved, but it does have a parallel mystery in how the individual minds, bodies and souls of human beings can evolve into and form the singular Body of Christ. Sadly, individuality rather than unity has been the primary focus of both science and Christianity. What began as a single sect of Jesus' immediate followers, bound in unity in the face of persecutions quickly diverged and ended up as eastern and western churches with multiple jurisdictions and denominations catering to and celebrating individuality while suffering the loss of unity. A broad view of evolution shows a single tree of life growing fuller as life diversified into phylum/genus/species. Two things are wrong with that picture though: 1) Darwin's tree has no roots; and 2) scientific specializations have been looking at individual branches, leaves and fruits for so long that it seems as if the whole of science no longer sees the tree. What we need to consider is that evolution and Christian faith are not two disparate lines of thought but really a single symbiotic line: fully scientific and fully theological *because human beings are fully biological and fully spiritual*. Rom 8:10 tells us that the spirit is life. The life of a tree comes from its roots. Logic and scripture therefore suggest that the roots of Darwin's tree are the spirit of life. If I didn't believe that fractal, perfectible harmony has the potential of knitting scientific and Christian thought together, I wouldn't be writing these articles. They're challenging for sure, but they're also balanced by a heartfelt inner logic ... or at least I hope you'll find that to be the case like I have.

I don't think I'm being sacrilegious or stretching secularity's bounds of reality by using

theological concepts like transubstantiation, real presence, logos and fully/fully when talking about the origins of life. Realistically speaking, if there's going to be a reckoning of science, scripture and religious tradition, I think it's crucial to see their interdependency. A sharing of terminology should be expected. I'm just not sure whether it's going to be more jarring for religious folk or science folk to read what comes next. It shouldn't be too painful once you get over the shock. It may even seem reasonable and expected ... after a fashion. Ready? Here goes: God's breath of life ... the enspiriting of the earliest cells ... was only the tiniest essence of spirit that was required for biological matter to evolve a fully 'spiritual nature' in a manner akin to life's fully physical nature - its coequal partner.

Mostly when I read about evolution I come across phrases like 'nature selects' or 'evolution favors'. What's being selected/favored are mutations popping up in the genetic code which just happen to give that individual some sort of advantage in a competition to survive. But right there - you have a *will* to survive. Only, it's credited to either nature or evolution. Now ... why can't 'selection' be a choice of the *yen-cum-will* of an individual bacteria, microorganism, eukaryote, multicellular organism? Why individuals in competition rather than synergistic, collective activity? Why is *will* the prerogative of "nature/evolution" rather than a *yen* of the individual in concert with God and neighbors? Let's put aside the astronomical odds against a random mutation of DNA actually being viable (let alone useful) for an organism's existence and ask the nagging questions: *who* is 'nature' or 'evolution' and how do *either* get to make choices about genetic and behavioral changes which *they* themselves have no influence or control over? Seems inconsistent to me that an all powerful and all knowing God can be denied while acclaiming a know-nothing and powerless nature/evolution.

Maybe the problem is that we think of *power* as brute force and *knowing* as predetermined. There isn't any room for individual (constrained or free) *will* within those preconceptions. If things are predetermined then *will* is only an illusion because things were/are bound to happen the way they were/are already set to happen; and any attempt to go against what's already been set will be met with corrective force. And can we really say that things evolve if the entirety of creation is simply following a script? We too clearly intuit that all of life has a *will* for us to be able to dismiss the notion of will as an active force. Evolutionary science may have watered *will* down to an instinct to survive and to procreate but it's still there. Science removes choice from the individual (as in 'nature selects for'), and maybe that's because an essence of spirit isn't attributed to life at its most primal origin. Even in the present day, we classify addictions as disease and talk about animal urges that we can't resist because they are embedded in our biological nature. But science only looks at laws and interactions of physical nature. Fortunately, Paul reminds us that there is also the law of the Spirit (Rom 8). And since primitive living cells evolved into human beings with free will as part of its spiritual nature, we should at least entertain the notion that there was a symbiotic evolution of body in conjunction with evolution of spirit. Moreover, if primal life was enspirited with a primordial *yen*, then it's this *yen* that evolved into will.

In my previous article, "*Fractal Harmony*", I wrote of harmonic fields in Eden that could also emanate as waves. Upon arriving and converging at earth, nodes from the interference patterns of those waves brought about the ordering of life's building blocks - proteins, genetic sequences - and could even bring the components of a cell together; progressively larger fractals of harmony. But there's a limit to what these nodes can bring about. Living

beings all depend on the waves and energies of the sun's light but its gravitational field doesn't effect us directly or personally. The direct impact of the Sun's gravity occurs on the level of planets and other astronomical phenomenon. A scale much, much larger than the human person.

Indirectly of course, the sun's gravitational field does effect each of us personally through the seasonal changes and atmospheric cycles that the earth's orbit about the sun induces. When you stop to think about it however, the effects play on the inner person more than the outer. As the days grow shorter and temperatures colder, lack of sunlight can depress humans and we might dread the thought of snow and ice. These are affects on mind and soul, not body. A bear goes into hibernation without thinking "well this sucks, there were so many things I wanted to do and now I've got to go and hibernate. Where did the summer go?" A human being may choose to either book a trip to Hawaii, nestle in by the hearth or bundle up and hit the slopes. A bear has no regrets about a wasted summer, reservations about sleeping through winter or inclination to question, let alone transcend its instinctual drives.

When you get right down to the animal level, the body doesn't really care if it's holed up in a cave, curled up by a fire or lounging on a beach as long as it's warm, nourished and gets rest. That's the underlying instinct of both bear and human; the bare essentials. Bear and human animals both anticipate winter by laying up nourishment and preparing homes for the upcoming season. In modern times human inventiveness has presented the option of migration which taps into the instinctual drive of (migratory) birds. By following instinct, is the bear or bird an automaton or a living expression of its will to be a bird or bear? Luckily for us, avoiding humans is a parameter of beariness and birdness. If they'd gotten together and stalked us when we began encroaching on their habitats, *their* world would be a much better place. Maybe humankind was able to bring other species to extinction only because the *others* didn't have a taste for us. Human abilities to reason, create and then implement technology took a long time to evolve. All of which came *after* evolving the extreme vulnerability of our upright posture. If our "post-monkey" ancestors were a regular part of other predator's food chains, modern humans as a species probably wouldn't have had a chance to evolve since we'd have been much easier prey than any other animal. Certainly easier than the primates we evolved from. We don't produce enough offspring to outpace predation and early development takes far too long for children to stand on their own two feet ... so to speak ... and enact an instinct to evade or defend themselves from predators. A group of adults would of course protect their offspring, but to do that effectively they would've needed to evolve the capacity to coordinate and unify their efforts so that a predator would effectively face a single body whose collective individuals, strategically spread out in space, presented an opponent of far greater size and scope than the predator itself. Eventually humans would evolve the capacity to realize that sticks and stones could break predator's bones, but to buy time all they needed to do was harness the power of sound and spectacle of movement to scare predators off before they decided to attack or else intimidate them or overwhelm their senses if they they were already acting. When I started hiking I read that if encountering a bear uncharacteristically coming toward you, you should stand on a rock, stretch out and wave your arms to make yourself look as big as possible while shouting at it. Sound and spectacle. If it works now, it probably worked back then too. Of course what we mostly rely on is that when a bear smells or hears you coming, it'll go off in another direction.

There are probably two things that ended up putting humans at the top of the food chain. The first is that most animals don't see us as food and generally try to avoid us. Secondly, we don't express a will to be a human *animal*. Human will is to rise above nature. Sadly, the rise all too often led to trying to make nature conform to human will. Modern humans don't strive to be an integral part of ecosystems or even take care of them. They impose environments of their own making. We *will* to be an individual; to be something other than an animal (such as a homemaker, a career person, an artist, a couch potato, etc.) in all sorts of combinations or obsessively singular in focus. And there is another dimension to *will* that any addict or person breaking a New Year's or lenten resolution can relate to; "For I do not do the good I want, but the evil I do not want is what I do. (Rom 7:19)" Maybe a bear is a bear because it has a will to be a bear. Not that there's anything wrong with that, and not that there is/was an ideal bear for every bear to aspire toward so that they are all of one mind and one soul. But could it be that there are parameters of 'bearness' to which bears develop as individuals and thereby evolved 'bearness' into a species? Not an entirely free will, but free to be the harmony of a bear within the parameters of beariness, its genetic makeup, and the conditions of its environment. Bears evolved from the dog family which alongside the cat family evolved from the Miacids about 60 million years ago. Somewhere around 15,000 years ago dogs with a disposition toward being domesticated evolved and cats with a similar disposition sometime after that.

Herd animals were also domesticated around this time as were plants in the various strains of tubers, cereals and legumes that comprised early agriculture. Human beings themselves became more domesticated as they shifted from hunter/gatherer to farmer mode. This'll be a touchy subject, but adopting sedentary life would've brought about a greater diversity of chores that would be split between the sexes enabling male and female characteristics to emerge in ways previously not necessary or possible. At each step from wolf to dog, hunter to farmer, '*spiritually generic* human' to 'pronounced male and female types' ... there is both greater individualization and potential for greater harmonization. These are things we can ascertain through archeology and anthropology. But we also know them from the bible where Genesis (c.f. 2:15-24) tells us that Adam was to tend a garden and that he was then brought animal helpers followed by a feminine counter to his masculinity - as further fractals of harmony.

Adam and Eve were not created to *be* two ... but *to become* one. The narrative also shows that while plants and other animals were things that Adam could name, he could not name himself nor could he name Eve other than to say: she came "out of his self". She was not a derivative - which would be something he could name - but a further dimension of human individuality and yet another dimension with which to harmonize. Naming shows the ability to completely know something and have power over it. Thus, the inability to definitively name either himself or Eve shows that human '*being*' is a continual process of becoming. There is no will to be 'a bounded and therefore knowable human animal'. Human will is as boundless as human mind/soul can imagine - but within the context of the body's genetic capacities which can be extended via technological enhancements.

So aside from increasing complexity in biological form, what we also see in evolution is greater harmony in intercellular activity and organization along with expanding degrees of will. Matter itself has no will. Microorganisms, bacteria and the like have only a trace of *ye* since they are merely effected by waves of harmony and their interference patterns. As

ensembles of them reach higher fractals of harmony through cohesion accompanied by intercellular communications through chemical exchanges and electrical impulses ... they begin to become affected by harmonic fields themselves - not just their waves and interference patterns. The enspirited yen of each cell fused into a unified 'spirit' in step with the individual cells adhering within a unified body. Yen develops into determination. It's not an emergent condition any more than the physical body is. The physical body is an expression of the DNA that was already completely contained in the fertilized egg cell. An expression of its logos. And just as DNA is identically expressed in the initially replicated cells of a newly fertilized egg until a point is reached whence cells begin to differentiate in their expression of DNA (so that they can specialize into the components of an organism), a single yen for 'simply being and becoming' is amplified until it diverges to express the multiple and complex desires that one would expect from a full blown will. A will which only became entirely free in human beings. In order to obtain and support that freedom, it became necessary for simple *will* to diversify into a completely embodied spiritual nature including inner organs of mind, soul, heart, eye and ear - just a few steps ahead of physicality.

In other words: if the initial *yen to be and become* is what drove the evolution of life, then the yen for form and function preceded a body's actual form and function. That puts God's act of enspiriting (instantiating life as an infusion of 'yen') in the driver's seat. From that perspective it's the inner eye that drew out the evolution of the bodily eye. Likewise, mind necessitated the evolution of the nervous system; soul the evolution of what was formerly known as the limbic system; and mind and soul together - the evolution of the brain. The physical eyes of a fly, flounder and flemish painter all relay signals to the brain containing information about the patterns of light that entered them. How each entity perceives visual signals and what they do with them are totally different yet entirely the same. Concurrent to the brain receiving visual information, it also gets information from all the other senses in addition to the myriad thoughts, memories and intuitions that cascade through it. And *that* is in addition to nerve activity that never reaches the brain. These are termed reflex actions that are seemingly hard-coded into local systems and considered by science as too primitive and trivial to require the brain's immediate attention. But do they get the mind's or soul's attention? Can we really be sure that stimulus not reaching the brain isn't handled by or doesn't affect mind/soul directly at that locality. Medical scans and probes indicate brain activity but is it really the physical brain that puts two and two together to make four or 22 or the two halves making up a whole or string 'two, to and too' together in some either profound, amusing or poetic sense? Do we know for sure that the brain isn't just scrap paper for mind and soul? For all we truly know, the chemical and electrical activity that shows up on medical scans could be the result of the spiritual nature affecting tides of ion exchange similar to the moon's gravity affecting oceanic tides (assuming that theory still holds). Bats respond to time differences in their sonar that are 100 times faster than their nervous systems can possibly track. Is this an indication of the spirit's functioning far in advance of the brain's limited involvement?

Spiritual nature is all encompassing. There aren't parts of it residing in arms, ears and spleen; meaning that if one's spleen is removed, one isn't any less of the person that they were before. That's more difficult to say when part of the brain is surgically removed or damaged or affected by illness and we can no longer interact with that person as before. Still, is a person suffering from Alzheimers any less of the person they were before? Or are

their lucid moments “that same person” able to resurface despite the disease? We have no idea what their minds may be thinking or souls feeling. But we do know that they can be very strong willed. We also know from people who’ve had areas of their brain wiped out by disease or injury that sometimes the functionality of the area can be “rewired” through other areas. Lucidity and rewiring are difficult to explain from the perspective of mind emerging from the complexity of the brain and nervous system. Think about it: if parts of the brain cease to function, its overall complexity is diminished and should not be able to demonstrate an enhanced capacity to repair and/or assert itself. If on the other hand, the brain being rewired is an example of the will finding a way, then maybe we can find some comfort in the thought that while we can’t interact with the inner person of someone whose brain is afflicted by disease or injury as we had before, that person is still ‘in there’ ... somewhere or somewhen ... engaged in the human process of *becoming*; in a manner we’re not able to comprehend but which is still driven by their will. This is what makes the concept of evolving to harmony all the more important to consider. Alzheimer patients can be very responsive to music and dance when verbal means are ineffective. Can we aid or participate with them in their *becoming* thru better understanding and application of musical and kinetic harmony?

Pet owners know from their relationship with their pets that they have ‘a will’ tempered by mind/soul. That’s more pronounced in cats and dogs than in say a bird, snake or fish. And anyone who’s ever tended a garden knows that plants ... especially weeds ... have a very strong determination to grow. Infective agents can be tenacious (having their own ‘drives’ [very simplistic will]). Fortunately, so can the white blood cells (with a facet of a person’s will) which fight them. With evidence of scales of will at the different scales of fractal harmony, can one still maintain ‘selection’ to be the province of nature/evolution rather than a participatory process amongst ‘individual and collective wills’ being drawn forward by harmonic fields and waves emanating from perfect harmony itself? It’s a small step for perspective that could be a giant leap for understanding not just the ways of the world, but our place and purpose in it. Not to mention, within the larger context that precedes and lies beyond mere matter.

I’m in no way done talking about will, its relation to thinking (mind) and feeling (soul) or its evolutionary trajectory. This seems to be a good stopping place though to let me collect my thoughts and leave you with an opportunity to reflect on what I’ve presented before continuing. What I want to get into next is *how* a primordial yen evolved into a complete spiritual nature with mind and soul. But first perhaps, I should present the paradigm of perfect harmony which preexisted life in the material universe and has without question been overlooked as *the* ordering principle that effected human evolution.

IV. *Bridging Heaven and Earth: part 1*

So far what I've written about harmony has been pretty abstract ... God is perfect harmony ... Human life begins as an imprecise yet perfectible image of harmony ... All of creation are fractals of harmony ... And finally: Humans recognize how precisely truth and beauty mirror each other through the intensity of 'felt love': when truth proclaims the absolute measure at the very instant that beauty revels at its zenith - which washes over us as love radiating from the perfect harmony of absolute truth coinciding with the apex of beauty.

What does any of that really mean? How can one understand it? How does one understand anything? Scripture provides a clue *if* you're willing to consider that we see two entwined and interdependent threads of creation in the first two chapters of Genesis; development of mind and soul in Eden and evolution of body here on earth. Well before our planet even existed, Adam was formed in Eden and ate from a variety of trees producing various types of knowledge. The implication of acquiring knowledge by eating the fruit of trees is that 'knowing' is neither instantaneous nor complete. Any bits of a particular type of knowledge that one comes across needs to be digested and then absorbed into an expanding corpus of knowledge. And it needs to be not just known but also felt and lived in relation to every other type of knowledge. Adam was able to do this while tilling and keeping the garden he was placed in. As his knowledge grew he was given helpers to bring out increasing depths and dimensions. Plus ... Adam developed (in contrast to evolved) in an open and explicit relationship with God. I'll get to the infamous tree of the knowledge of good and evil somewhere down the line. For now I just want to point out that Adam was not made *in* God's image to evolve according to a likeness of God (c.f. Gen 1.26). Rather, Adam was formed *as* God's image from the ground of Eden and had life breathed directly into his completed form. As a heavenly domain, the dust of Eden's ground is metaphysical. That makes Adam a spiritual entity; formed from metaphysical dust as the harmony of mind and soul affirmed by love. The life breathed into him was a *will*. But a will to *what?*: if not a will to *know*, to *nurture* and to *be ensconced in love*; intellectually, emotionally and all else in-between.

It was only late on the sixth day that God said "Let us make humankind in our image [and] according to our likeness". Up until that point, God told the earth (and/or waters) to 'bring forth'. The appearance of the human race on earth was not an independent creation event whereupon a new type of life was breathed into matter. The transubstantiation of matter to life occurred when bacteria and microorganisms were first enspirited long, long, long before human beings took their bodily form. God saying "let us make" were words intended to *respirit*; rather than *enspirit*. The initial enspiriting was an infusion of a primordial yen to be and to become. The respiriting was to tack an added drive 'to know' onto a will that had previously evolved from yen. But a will to know *what?*: if not to gain the knowledge Adam was acquiring in Eden; which would include intimate knowledge of God. How? ... according to a likeness of God; a likeness of perfect harmony.

Things that science cannot account for are the origin of life itself; the origin of the rational

mind; how cells congregated to take bodily form; and why early humans painted on cave walls. My question is: does fractal harmony provide a through line? A commonality to all of evolution from the transubstantiation of matter into life? To the transfiguration of 'the simple biological life of our primate ancestors' into the complex human life of imaginative, creative mind?

I said above that the life breathed into Adam was a will to know; intellectually, emotionally and everything in-between. What's in-between is bodily knowledge. As spiritual entities, not only could Adam and Eve hold knowledge in mind and have a feeling for it in soul; but they could see it with an inner eye, hear it with an inner ear and know it with an inner heart. The Edenic couple ate fruits of knowledge according to the appetites of mind and soul but it wasn't until the fruits were digested that they *knew* anything in the inner depths and organs of spiritual nature. It wasn't just one tree they were eating from. They had a variety to choose from. Just like bodily human diets need a balance of several different types of nutrients, so too the spiritual entity seeks the right balance amongst knowledges. It seeks a harmony of all the types of knowledge which Adam and Eve digested whilst in the presence of (but not unity with) Perfect Harmony itself. The immediacy of Perfect Harmony obviated the need for a *likeness* to evolve to. Adam didn't evolve into anything since he wasn't created in an image that needed to evolve. His spiritual body was fully formed. He did however need to develop and grow into the fullness of a harmony of understanding, intuiting and love whilst stewarding in Eden.

The human animal on earth however needed to evolve into a bodily form commensurate with the spiritual form of Adam. Genesis 1:26 tells us that that form would be an image of God; and further that human form would derive from a likeness of God. This would all be a load of hooey if a *likeness* of Prefect Harmony were not to be found in the natural world and if the human body did not evolve into an image of it. An image whose bodily knowledge was able to couple with the digested knowledge of Adam through the Word and Spirit of God.

Sound permeates the world and is not only appreciable, but knowable through a precise and unique mathematic that is innately and perceptually ratified by mind and soul though love. Every individual sound can be analyzed as a fundamental tone - the pitch we hear - and a series of overtones which give each sound its unique timbre and identity. The distinctness of an 'ah', an 'oo', a lion's roar or a cricket's chirp lies in its overtones. The category of sound most important to humans is termed harmonic sound. What distinguishes harmonic sound from other intelligible sounds (like warning cries, rustling leaves or ice cracking beneath one's feet (hopefully not while crossing a lake)) is the ordering principle of its overtones. The first overtone is exactly twice the frequency of the fundamental. The second overtone 3x's, the third 4x's, etc.. Percussion excepted, musical instruments are all expressions of harmonic sound. Their different timbres result from the prominence of different overtones. The difference in the vowels sounds of speech are likewise caused by resonances in different bands of overtones in the harmonic series. The intervals of music are all precisely delineated by the overtone series of harmonic sound. Given a starting note of 1 (with 2 being the second tone in the harmonic series, 3 the third tone in the series and so on): 2/1 is an octave above the starting note, 3/2 a perfect fifth, 4/3 a perfect fourth. Intervals after that get a little sketchy. 5/4 is a pure third, 6/5 a pure minor third, but 7/6, 8/7 are not in any scale. 9/8 is a whole step and 10/9 a minor whole step but then

nothing until a half step of 16/15.

The ordering principle distinguishing harmonic sound ... its logos ... is a physical property of sound predating life on earth. Only human beings evolved a mind that could understand the ordering principle, a soul to appreciate its beauty, and a yearning to hear these intervals in their purest and most perfect state. More significantly, what we perceive in the interval of an octave are not two unique notes but unison. That 'relational unity' holds for all octaves of a note so that we only hear *one* note even if three consecutive octaves ($1/2 \leftrightarrow 1 \leftrightarrow 2/1$) sound at the same time. Most people will see numbers and be immediately turned off by them. That's okay because it kind of helps me make my point. Monkeys don't know nothing about no numbers neither, but they certainly know about left/right symmetry as they swing through trees or amble across the ground. Left/right symmetry about a central axis is at the heart of bilateral bodily form and the embodiment of " $1/\{2 \leftrightarrow 1 \leftrightarrow 2\}/1$ " with 1 being the central axis and $\{2 \leftrightarrow 1 \leftrightarrow 2\}$ being the reach of our arms extended to the left and right extremes. But it's only one of the bodily proportions any living form needs to be intimately aware of at all times.

A plant can't grow any taller than the girth of its stem and its web of roots allow. Nor can it grow too much on (or to) one side lest it fall over. From a stationary position, an animal's movements are countered by a shadow movement to keep the whole in balance. Even while in motion, the complex of movements and shadow movements are coordinated in a manner which keeps the animal in balance about its center of mass. In the spatial dimensions of our universe, there are three planes stemming from the center of any creature: horizontal, vertical and sagittal. Bilateral bodily form has left/right symmetry about the horizontal plane but how far an animal can reach out horizontally from its center is determined by the articulation of the shoulder joint and proportionality of its limbs. Vertical and sagittal reach is further limited in any creature which cannot stand upright. Every animal has evolved the bodily proportions that best fit its form, which is geared toward function. Only human beings evolved articulated joints and bodily proportions reflecting the likeness of perfect harmony as delineated by the order of harmonic sound.

Like all creatures with bilateral bodily form, we have left/right symmetry $\{2 \leftrightarrow 1 \leftrightarrow 2\}$ in the horizontal plane. But only in the human animal do we find: shoulder joints and arms whose lengths approximate the 4th and 5th (right finger tip to right shoulder $\approx 4/3$ right finger tip to left shoulder $\approx 3/2$). In the vertical plane: from the ground to our center of mass is about 8/5 (pure minor 6th which is the inverse of 5/4, a pure Major 3rd). In the sagittal plane and from a stationary position: one can extend a leg forward (without shadow movement) a proportion of about 9/8 (whole step) before becoming off balance and needing to step forward. From this we can gather that prior to human beings evolving self-consciousness, rational minds and linguistic capacities (perceptual and cognitive), we were physically proportioned to the ordering principle of harmonic sound. Physical human form literally evolved into a physical image of perfect harmony when viewed from its center of being. Perceptive and cognitive capacities could then further evolve according to the likeness found in the order of harmonic sound *because* the body had already evolved to this final and harmonic bodily form. Earthly humans would later come to viscerally know these proportions through the medium of sound because those are the selfsame proportions they were already moving through.

Now here's where it gets interesting. The will to step forward, to crouch, to reach for

something, or to retract a limb comes from within. Movement originates from and returns to the body's movement center. But before a rational mind capable of examining the external measurements and proportions of the body had evolved, the human being already had a visceral understanding of harmonic order *because all movement occurs within a kinetic space that we interact with through a body proportioned to perfect harmony* relative to a movement center. The parts of the brain and nervous system regulating and initiating movement were becoming "wired" to the order of perfect harmony through the extension and retraction of our limbs and the shadow movements that accompanied them. If these movements weren't in harmony ... we'd lose balance and fall down. It's not rocket science. There's no thinking involved. Yet every toddler absolutely knows about the form of kinetic harmony from core experience. Furthermore, while we could get by with the jagged motions of reflexive action that's not how we live. Our motions are typically more fluid and refined. While it's true that it makes them more efficient, it's also true that we recognize a certain beauty ... a gracefulness ... in their fluidity and refinement.

Human gestation takes about nine months which is also about how long it takes newborns to crawl and begin making sounds resembling words. It takes several more months for them to begin to walk and speak. All of their reaching, grasping, kicking, contorting movements and cooing, sing-song vocalizing are explorations of the selfsame proportional order of harmonic motion and sound. What they are learning from bodily experience are the truth and beauty of perfect harmony; and they do it for the sheer joy of moving and vocalizing. Proficiency with the harmonic order of movement brings humans mobilization, dexterity and ability to gesture. Proficiency with the more exacting harmonic order of sound brings ability to string phonemes together to make words and from there to string words into melodically phrased sentences.

Within this same 18 month timeframe, neural groupings and networks begin to form in the brain. This is also the period when hand/eye coordination comes about; the sound of a language is ingrained in how words are flavored (regional accent); and individual snippets of sound and movement get strung into word and action sequences. More than that though, it's also the beginning of quality assessment. The speed and force of an action, volume and harshness of a sound often communicate more than the action or word alone conveys. When I stop to think about it, it's the quality of how something is said or done that strikes me before the semantics of word or gesture. My dogs don't understand most of what I say but they're very aware of how it's said. What dogs and infants respond to is the quality of the utterance or motion. My dogs *recognize* the words of the commands but I'm pretty sure what they *know* is in response to reading me, the situation and the environment as opposed to hearing a word in isolation. I don't doubt they can distinguish the words sit, stay and no. I just think there's a lot more going on than a simple response to a specific word void of the context and manner in which it is pronounced. Still, in whatever sense dogs and infants grasp individual words and gestures, they have no idea of the layers of meaning a word may have and certainly have no conception of language.

Logic and reason need to be present in order to sequence the motions of gesture, or the syntax of a sentence if they are to have meaning and intent. In time, infants can develop these abilities because our species evolved those capacities. How and why humans evolved capacities for reason, language, qualia, abstract thought, mathematics, ethics and morality ... let alone self-consciousness ... are very open questions to science and philosophy. The

question of how infants develop them is a little clearer since they have the examples of other humans to learn from. But whence the origins? That's something we'll take up in the next part of this topic.

V. Bridging Heaven and Earth: part 2

I ended the last article with an open question on the origins of: reason, language, qualia, abstract thought, mathematics, ethics, morality and self-consciousness. A single concept, that not only applies to each item above, but casts them as a unified whole derived from a single source, can be found in the likeness of perfect harmony to which humans evolved. Bodily knowing the proportion 2:1 to be unity yields a foundational inner *knowing* of what “an evolving or developing intellect” can later understand as the numerical series [... $\frac{1}{4}$, $\frac{1}{2}$, 1, 2, 4, 8,...]. What you may not recognize is that this series is the basis for the base two or binary number system. Most of what I’ve read on the origin of mathematics is that it began with counting numbers which developed from there into arithmetic then geometry, and still later into harmony. The ancient Greeks referred to these three branches of mathematics as “numbers”, “numbers in space” and “numbers in motion” respectively. From a perspective of evolution and/or development however, what you find is experientially knowing “numbers in motion” through the proportional bodily limits which grant us “numbers in space”. It’s only after three or four(?) years of “lived experience” with numbers in motion and space that a child’s intellect is ready to begin to grasp the concept of number itself. Kinda quick considering it took scores of millennia of bodily experience with numbers in motion and in space before the human intellect was able to conceptualize “numbers” themselves and from “numbers” to develop a ‘language’ of mathematics. From thence it still took thousands of years before the Cartesian coordinate system was introduced to mathematics; a system the human animal intimately knew all along because it had been living within it. An amusing aside that may help you get a feel for ‘living in’ in contrast to ‘rationalizing’, is that space can also be described in terms of a polar coordinate system. This alternate system of “distance and degrees of rotation” may be useful when analyzing certain phenomena but that’s not what we ‘live in’ or comfortably think in. Same space - two different representations; one lived, the other abstracted for an analytical purpose.

Only an animal with a fully upright posture has a point of origin (its movement center) with full reach into the x, y and z planes (horizontal, vertical and sagittal). Ballet’s formalized movement along the x, y and z planes was incubating in France in the same time period as the intellectualization of the Cartesian system. There is no connection between Descartes and the dance world, but it’s an interesting coincidence that the artistic form of ballet (formulated movement in space - numbers in motion) was developing along the same lines and at the same time within the courts of Europe, as graphical notation for “numbers in space” was developing within the academic institutes of Europe. Also around this time, the graphical depiction of music gained in mathematical precision with the implementation of meters along notation’s horizontal axis and the standardization of intervals along its vertical axis. The z-axis of music (its depth) also expanded when other technologies and refinements brought the possibility of large coordinated ensembles of various instruments offering diverse timbres and techniques (orchestras).

Dance and music are archeological and anthropological facts of human history dating well before the developments of language and mathematics. Basic movement and aural abilities

certainly preceded dance and music. From an evolutionary perspective then, as the human animal attained its upright posture, it was viscerally learning the proportional boundaries of perfect harmony extending from the zero (the void yearning to be filled) of its being (its movement center) to the furthest reaches of its extremities. Only after humans attained their upright posture could the vocal apparatus sustain a sufficient air column to precisely control the overtones of harmonic sound with tongue, teeth and oral cavity. The breath of vocalizations stems from the same zero of one's being that is their movement center. To me this begs the question: could impulses of harmonic movement and breaths of sound originating from this single inner center, "distinct and distanced from one's visual and aural organs of perception" have laid the experiential foundation for the awareness of a distinct self within one's body?

If that makes sense from an evolutionary perspective though, a nagging question ensues. What do music, dance, language, mathematics and self-awareness have to do with survival of the individual and perpetuation of the species? Yes, there are over 8 billion humans and we dominate the planet but there are way more rats. Cockroaches are even more numerous and are among the few living things expected to survive a nuclear holocaust. Advancements of mind affect quality of life more so than life's quantity (lifespan or total population). If that's a fair statement, then we need to consider that evolution has the further criteria of beauty (affirmed in love and only later elucidated by truth). There is of course beauty in all creation, but only humans specifically evolved to appreciate the beauty of a sunset, the beauty of graceful movement and the beauty of harmonic sound followed by a desire to understand and build upon their singular ordering principle. The development of the hand axe is a key archeological artifact used to show the evolution of human dexterity and advancement of technological know-how. In light of what I just wrote, we can now ask ourselves if the transition from crude though effective single faced tools, to symmetrical bifacial design, was led by attention to efficiency or beauty. And why the same design the whole world over? Beauty of left/right symmetry about an axis wasn't something alien to any *human*, any *where*, but something each individual already knew within; simply from their ability to walk and coordinate movement.

Evolving to the beauty of harmonic order isn't a concept exclusive to a far removed past. It is always with us in the parallel (though exponentially more rapid) process of individual development; which is perhaps most visible in the couple of years it takes for an infant to learn how to stand→walk→run and speak. Leading up to that are months and months of concentrated and seemingly self absorbed yet purposeful movement routines complimented by the emergence of beautifully intoned melodic fragments. From the look on their faces they are doing them for no other reason than joy and they don't seem to be doing them as isolated individuals.

From a materialistic viewpoint it would be easy to say that I'm projecting mindfulness and self-consciousness onto what are really blank expressions since neither an infant's mind nor brain has developed to a point of knowing; let alone expressing anything in that phase of life. A perspective of fractal harmony, with a nod to scripture however, yields another perspective. Matt 23 tells us there is but one teacher, the Christ. Stay with me here: the Christ isn't just Jesus. It is a body of perfectible harmony with Jesus as its head, but the entirety of Christ not Jesus alone. Jesus, the Son, became its head because he himself was in perfect harmony with the Father. That's why when we see the Son we see the Father;

and also how the Father is in the Son as the Son is in the Father. Throughout life, one is taught the rudiments followed by continual refinements of harmony by the Christ. Not Jesus alone, but the entire Body of Christ in relationship with the eternal Trinity. The entire Body consists of those willing to strive for perfect harmony with God, neighbor and all creation. One learns to be in harmony from each other's consonances and dissonances in relation to the originating and drawing void and center of Perfect Harmony; the Trinity itself. An infant *can* learn on its own because even in the absence of another person, it is never in an absence of the *mystical* Body of Christ: the head of Jesus (embodiment of the Eternal word) in the presence of his Father in heaven. The mystical body is extended when a person reverberating within the mystical body enters the room; since that person can act as an additional conduit of harmony. The inner affirmation of love an infant feels from the mystical body when first sounding an 'Ah' is amplified by a response of joy and love from the physical person. If that person happens to be the mother she'll probably try snowballing the accomplishment into 'Mama'. We know children can and do learn from videos without the encouragement and enthusiasm of another living person, but also know it's a poor substitute for interpersonal exchange. Could it be that what's missing is the amplifying effect of 'the one teacher [within], the [Body of] Christ' lovingly shepherding the child to realize the truth and beauty inherent in the lesson while simultaneously acting as a channel and face of Christ?

Regardless of whether the one teacher, the Christ is being amplified through other persons - for the learning individual, an inner and completely personal visceral understanding of harmony stems from proportional movement within kinetic space. Additionally, there is the complimentary and simultaneous acoustic experience of harmonic order in aural space. The abilities to walk and talk, dance and sing, however are only external manifestations of a greater inner process. Neuronal groupings and neural networks form after initial gestation. Only the most rudimentary of connections are in place at birth. Though an infant hears and produces sound, can move its limbs and make facial expressions - it has very little control over them. In time it learns not only to appropriately respond to the sounds it hears but becomes particularly attuned to the qualitative order of harmonic sound in aural space. It tunes-in to this sonic order out of a yearning for and in imitation of whatever traces of beauty it perceives; which can be amplified by the encouragement of other humans around it. Likewise, it not only moves but distinctly moves to the same harmonic order expressed in kinetic space. The visceral understanding of the phenomenon of harmonic order develops concurrently with the neuronal organization within the brain and organs of perception. In short, the brain becomes wired not just to interface with the body but to mediate harmony of one's own mind, body and soul; with the physical world around it; and the spiritual world it feels within.

If the brain were only overseeing individual mechanical acts of gripping what was already in hand or extending a leg to move forward or voicing specific phonemes, then analogies to a computer's CPU and robotics would be appropriate. We'd also have to wonder though why at this point in human evolution, abilities to stand and pronounce basic phonemes are not instinctually known at birth, in a manner similar to how basic movements and general calls and cries are in other animals. A newborn deer can walk within minutes and without its mom's assistance or encouragement. With the right sensory feedback loops and algorithms a robot can touch an object with just enough speed to not knock it over and apply just enough pressure in order to lift it without crushing it. What it can't do however, is reach

out, touch and grasp in order to convey either comfort or anger or concern. Nor can its sensors detect intent the way any animal can. And it can't integrate qualities and characteristics of sound into its sensor arrays or algorithms.

Are qualities of beauty and love things that emerge from the complexity of cerebral processes or is it quality which originally organized and oriented cerebral processes? Earlier in this article I made a case for beauty and love compelling infants to master the harmonic proportionality of kinetic space and those selfsame but incredibly more precise proportions in aural space. That occurs a step ahead of the brain establishing the neuronal groupings and connectivity that we equate with complexity. How else can quality emerge from the complexity of a neuronal substrate unless it's quality that brings about said complexity in the first place? Another question is: do we find evidence of beauty, love and truth driving human evolution? Relics of art, architecture, musical instruments, and depictions of dance with rituals oriented toward a spiritual existence are very strong indicators that beauty was already a factor in primitive human life: at least to me. None of the aforementioned are necessary for survival and it's a stretch to say they had a definitive effect on procreation. Are these artifacts just curiosities of a haplessly meandering evolution or evidence of an evolution purposefully directed toward higher and higher degrees of harmony?

'How' the inner self evolved to seek truth out of love for beauty is something I'll take up in the next article. To end this one though I'd like to leave off with some thorny questions. What's been happening in the world as people started listening to music on the radio and buying recordings rather than participate in making music? Since transitioning to media truth followed by 'googling' truth rather than seek it on our own? Since we started buying disposable items rather than repair heirlooms or craft our own? Stopped cooking in favor of buying ready to eat meals? As relationships began being mediated by technology in lieu of personal encounters?

I'm not looking to turn back the clock and certainly enjoy benefits from all of these things, but the downside is in the loss to each successive generation. Working on crafts, making music and cooking meals are all creative and communal endeavors. They are creative processes oriented toward beauty requiring a discovery and application of rational truths underlying the combinations of ingredients, notes performed or manipulation of materials to achieve a desired functional end. There's more to any of these than simply following a recipe, a score or instructions. There's an inner sensibility and "knowing" only attainable through practice and typically through a mentoring relationship. Youtube "how-to" videos are hardly a substitute.

Even if people wanted to, few of them would have the time, ability or desire to live their lives as simultaneous mentors/mentees. Few adults and adolescents anyway. There is hope though in the coming generations. Prior to the 20th century, music and dance had always required one to take an active role in these oddities of human culture. For some they became specialized skills. For most it was just something picked up along the way. Not refined, but functional. An adjunct to lives which already called for a person to be engaged in the improvisational interplay of simple truths and understated beauty *because* there weren't any ready made solutions, psychiatric counselors or reference manuals. You had to know things and have a feel for them just to get by; or else know someone else who did and would be willing to assist and teach. Active participation in communal music and dance can then be seen as more than just diversions. They were celebrations of complex truths and

profound beauty that were a gift which could be luxuriated in. A rest from industrious, rote or menial works of everyday activity even though those works were in themselves creative acts since everyone had to pretty much make do for themselves.

If modern humanity has lost their engagement with “the simple truths and understated beauty that underscored preindustrial life” *and* “the restorative power of music and dance” to consumerism and an entertainment industry then it’s all the more vital that children be engaged and mentored in a praxis of truth and beauty beginning with the fine arts of music and dance. Not just any subjective standard or fleeting notion, but the objective truth and beauty of the pure and perfect intervals of harmonic order that human beings evolved to as they learned to dance and sing through the mentorship of the one teacher, the Christ. We can of course leave this for individuals to discover on their own but if what I’ve written strikes a chord and if we really want to change the world for the better, it would follow that the opportunity for imbibing in some sort of creative bubble of perfectible harmony must be made available to *all* children every *where*. And it needs to be integrated within a graded course of studies including the sciences and other humanities. That’ll never happen in public schools, but could (and should) happen in parochial schools; particularly if the trinity of beauty, truth and love can be touted as a paradigm of physical, intellectual and cultural evolution (not to mention the eternal Trinity of Father, Son and Holy Spirit). A snag would be if dogma cannot countenance an evolution of spiritual nature but we’ll begin to tackle that in the next article.

VI. Evolution of *Will*: part 1

Genesis differs from other ancient creation myths because it tells of an interactive process between God and creation. Rather than personally creating plants and trees of every kind, on the 3rd day God says, “Let the earth put forth ...”. Likewise on the 5th and 6th day God says “Let the waters bring forth creatures ...”, and “Let the earth bring forth creatures ...”. The difference between the 3rd and the latter days though is that with the plants and trees God lets the earth ‘put forth’ and leaves it at that. On the 5th and 6th days however, God creates every creature of every kind *after* the earth and waters brought them forth; which for me raises an eyebrow. Was I wrong about when enspriting occurred? Was life brought forth by water and earth purely from nodes of interference patterns of harmonic waves without the enspriting of primordial cells? Did enspriting only occur when God created creatures of every kind with a spirit specific to each animal after they had materially evolved? If not, were cells ensprited with *yen* insufficient to evolve beyond a certain point and therefore required instances of outrightly creating each animal’s *will*? Wouldn’t that imply there was no evolution of spiritual nature comparable to the evolution of physical nature? By the end of the 6th day, things get even more confusing when God says “Let us make humankind”, followed by God thrice creating this one unique species: 1. Creating humans in his image. 2. Creating them in the image of God. 3. Creating them male and female.

We’re all familiar with the idea of life evolving from simple to more complex forms: from immobile, unthinking and insensate plant life to the ultra-mobile, thought based, emotional human creature. A purely materialist perspective elicits a theory that the evolution of the physical brain is what enabled rationality and emotionality to emerge in human creatures. And furthermore, that the inner self is a secondary feature or byproduct of the outer shell. We can sort of glean traces of a materialist view in the degree of intelligence and feeling we find as living creatures go from plants to insects to reptiles to mammals to humans. But don’t we also see traces of an evolving inner spiritual nature?

My previous articles proposed that the initial enspriting of matter consisted of a primordial *yen* to *be* and to *become*. Actually, I think there’s another term that needs to be added: to *serve*. The origins of life had no bodily form; only the pliable membrane bounding a single cell. A membrane separating the waters within (cytoplasm and organelles) from the waters without. Its own dome called sky (2nd day). Life may have begun as individual cells, but they were hardly individuals. The earliest bacteria and microorganisms propagated through a process of growth and division which resulted in nearly duplicate, though not necessarily identical cells. Precise replication of individual cells would have to wait for a process called binary fission (along with the attribute of fixed genetic material) to come about. The more simplistic early cells (some of which are still around) had their own genetic material, but could also share genetic material amongst themselves within their lifespan. Essentially what you had (have) was a formless but not a purposeless collective mass; individual (though not individualized) cells of which were able to share a basic ordering principle, an overall logos, and each ensprited with a *yen* that was synergistic rather than competitive.

The collective metabolic processes of this biomass is what transfigured the toxic gas cloud surrounding our planet into an oxygenated atmosphere and the arid dust of the earth into fertile soil. Did this transfiguration 'just happen' on its own through a series of random accidents or did each cell's 'yen' (a microscopic element of the collective whole) give just enough of an impulse to align with the nodes of interference patterns from harmonic waves emanating from what God willed in Eden?

The garden God planted in Eden was the harmony of a garden. Within that harmony were the countless tones, overtones and microtones that would evolve into plankton, flowers, trees, grains, tubers, vines, etc. here on earth. If you can think of a rose as a tone, then the varieties of rose can be likened to microtones converging on that one tone. The petals, leaves, thorns, pollen, stem, etc., can be conceived of as its overtones. The higher, almost imperceptible overtones are the most elemental cells with specialized organelles that are common to all plant life. These are the overtones (organelles and cell types) that evolved first because they were drawn to the strongest attractors of the primordial *yen* of earliest life. What are these attractors? They're the nodes formed from the interference patterns of waves of harmony emanating from the entire host of the garden which was planted in Eden. Chloroplasts for instance exist in all green plants not because the Edenic parameters of plants have chloroplasts but because certain 'nodes' ... where individual harmonic waves (perennial, grass, tree) emanating from Eden converged ... demanded the organizational structure and harmonic interactivity that is a physical chloroplast. The greater the number of waves converging, the more of the physical detail implied by higher fractals of harmony becomes physically explicit. And because of the organizational explicitness at this finest of levels, elemental biological matter has a seed crystal about which to grow. The waves of harmony, let alone the harmonic field, are of a scale and scope too far beyond the gropings of a primordial *yen* for it to notice, let alone be influenced by waves (much as a person wading in the ocean is oblivious to the gulf stream) whilst the nodes themselves were strongly attractive.

The upshot of crystalizing about a node of interrelated waves of harmony is that earliest cellular life takes on a function as expressed by its metabolism. One type takes nitrogen from the atmosphere so that it can be fixed in the soil, another takes in different elements which when metabolized releases oxygen to the air. Individually the cells are as nothing. But collectively they transfigured the planet. How? Not by their own design or a fixed design or any design at all, but by groping toward the will of God according to the logos made explicit by interference patterns resulting from waves of harmony.

This is tough stuff, so let's try to recap. God planted the harmony of a garden in Eden before there was a planet earth. This garden would constitute a harmonic field wherefrom waves of harmony emanated. Those waves would've arrived at our planet, late on the third day of creation when God told the earth to bring forth vegetation. The Words he spoke to earth - the enspiriting - transubstantiated the microbial cells forming about the nodes of interference patterns from individual waves of harmony. What were once just groupings of chemical matter were now instantiated with a primordial *yen* for what lie beyond the nodes. The *yen* to organize about 'genetic material' and function by interpreting its logos inspired by nodes of harmony was an entirely new mode of *being* called life - not just static *being* but with added potential of *becoming*. Without *mind* or *soul* however, the primordial *yen* of a single cell would be reliant on continuous emanations from Eden to reveal what

was hidden in genetic material. Since the emanations and logos inherent in genetics are biological expressions of the will of God, what we see in earliest life (and the earliest stages of gestation) was (is) the praxis of expressing God's will, according to his word, by one's own will ... which at this primal level was just a yen of individually bounded entities that were not yet individual entities.

Strange as that sounds however, is it that far removed from human experience in spiritual life? Regardless of which religion or spiritual path one follows, it all begins with a yen. That yen *can* become desire, longing, yearning ... even a complete turning over of one's will and very being to *become* the will of God. The question of what constitutes God's will would be a mystery if Jesus hadn't already answered it when he told us to love the Lord your God with all your heart, soul, mind and strength ... and to love your neighbor as yourself. I've already described love as a radiance arising from the relationship of truth and beauty. If we approach God with half truths and blemished dispositions we are not going to be radiating much love ... unless we also bear contrite hearts. With hearts open to God's grace, we can be forgiven deficiencies in mind (truth) and soul (beauty) as long as our strength (will) is responsive to that grace. Grace as an impulse (what we perceive as moments of grace) sorta functions as a 'node' of harmonic wave patterns for our spiritual nature. If accepted, grace [re]aligns a person with a wave of harmony that draws one to what humankind is evolving toward ... being one in the Son of Man, seated at the right hand of the Father.

Taking the first two chapters of Genesis together, we find that Adam was formed on the day that God made the earth (as a formless void) and the heavens - the first day. Only after Adam had life breathed into him did God plant a garden in Eden for Adam to be placed in. Thus, the first harmonic waves emanating from Eden and drawing forward the evolution of life on earth would have been from Adam. These waves would have begun interacting with the waves of the garden (and later the waves of the animals brought to Adam) as they reached our planet. Since Adam was made first, the wave patterns of humankind would underly all of life on earth. Rational, sensate beings *had* to evolve on earth *because* Adam's rationality is the base pattern that influenced the very origins of life. This is not to say that microorganisms have any sort of primordial human capacity. Only that the *order* they 'took on' from nodes of harmony was an order *capable* of not only evolving into individual human beings but an *order* that would function on earth analogously to the supportive, educational environment of Eden. What Adam learned in Eden was abstract intellectual and emotive spiritual knowledge. What the evolving bodily form of humanity would garner on earth was visceral knowledge which had the potential to be correlated with the spiritual knowledge of Adam. A top down approach drawing forth a bottom up approach until Adam was expelled from Eden. We'll get back to the expulsion at some point, but for now I want to go back to the idea that opened this paragraph; of Eden being created on the first day.

If science and faith can agree that the big bang and God saying "let there be light" point to the same event, then perhaps we can glean some additional insight to Eden by considering some basic properties of the Big Bang. First off, it was a one time event that we cannot go back to. Secondly, all matter and energy comprising the entire cosmos came from that one event. Lastly, the earth is receiving echoes of light, radiation and assorted cosmic debris from that Bang. Over time, as the cosmos expanded, the effectiveness of energies and celestial bodies on earth (or what would become earth) would diminish as their distances increased. In time, our planet's main source of energies and ordering became the sun. From

this we can draw a parallel inference that Eden was a one time event that radiated spiritual energy ... subject for thought ... and manner for perception. Patterned spiritual energy that would reach our planet on waves of harmony. As time passed, the effectiveness of Eden would decrease in proportion to the evolving will and energies of individual beings on our planet. In cosmic evolution the sun became earth's primary source of energy and affect (consider the affect of seasonal changes, cloudy skies, night and day). The sun was not instantly created. It came together by physical forces of attraction. Humans evolved via a spiritual attraction to the wave of harmony that was Adam (and the later wave that was Eve) in the garden of Eden. In time, the Son of God in the person of Jesus would be offered to humankind as another force of attraction with the potential to coalesce individual human beings into the Son of Man by inclinations of their own free will.

God's glory is the Son of Man, and all of creation sings God's glory. The Son of Man is all of humankind, of all time, with one caveat. It is all humankind which loves the Lord their God with all their heart, mind, soul and strength. Each human within the Body of Christ adheres to the other *if* they love their neighbors as themselves. Jesus is the head of the body: the seed crystal of a 'heart, mind, soul and strength complex' so singularly oriented toward God on a macro-scale that the entire body is nothing other than perfectible harmony. It is a communion of perfectible harmony. Adam on the other hand was the seed crystal of pre-Christ-Event human beings intended to affect a 'heart, mind, soul and strength complex' only on the micro-scale of an individual. Only a person with an orientation to perfectible harmony within themselves can latch onto, draw strength from and lend support to a communion of perfectible harmony: which is what the "Body of Christ" is. Prior to Adam, humanity was already on an arc of perfectibility, though it only had vague notions of 'something eternal' and beyond the natural world. Early humans existed in harmony with nature and learned by observing, mimicking and appreciating other life forms. But while they also had an inner existence being drawn forward by waves of harmony, what they lacked was a physical exemplar of perfectible harmony with an already established and explicit relationship with 'the Eternal'. They lacked a model whom they could observe, mimic and appreciate. Adam's departure from Eden was the point at which he was made incarnate and became that model; the first person on earth who had had an intimate relationship with God. Adam however, was not complete without Eve so the couple would need to have been incarnated together. Eve's experiences with and relation to Adam are a whole other whopper of a topic which I'll get into at another time. For now though, all that's important to note is that Adam *and* Eve would've become incarnate whether or not they ate from the infamous tree.

Skipping ahead, we know that Abel and Cain gave offerings to God (Gen 4.3) and it's fair to assume that they learned about God from Adam. Adam was not sent to preach the word of God or to introduce religion to humankind. He and Eve were incarnated as a living example that would have presented a sense of relationship with God to be observed by, and thus influence, any peoples that came into contact with these two exiles from Eden. Moreover, their *will* toward God would be inherited by their progeny, which would then enter into chains of inheritance as their children produced children with already existing humanity. Cain and Abel had their own issues and we know nothing of their offspring, but the branch of people stemming from Seth would eventually become the nation of Israel ... the body of Hebrews.

Prehistoric humans exhibited some sort of belief in an afterlife and the supernatural. Adam and his family would have presented a more explicit idea of God than the human species had been intuiting. Offering sacrifices of thanks and/or propitiation shows an expenditure of thought, energy and self, which means that there had to be individual and collective 'will' invested toward that end. This would be an effort of will that, if anything, took away from efforts of will geared toward physical survival and comfort. Is it fair to say that an enhanced *otherly* orientation indicates a will evolving from simply material concerns to an inclusion of metaphysical as well? A micro-yearning for transcendence? Clearly, I think it does and will continue with this thread in the next article.

VII. Evolution of *Will*: part 2

In the last three paragraphs of the previous article I wrote that Eden was a one time event whose emanations and energies drew forward the evolution of the earliest stages of life on this planet; that Adam was always intended to become incarnate at a certain point in history; and that pre-Adam human beings already intuited the supernatural along with the continuation of life after death. Were our ancestor's intuitions superstitious nonsense or a naivety that would mature as we evolved? We don't necessarily need to look at the past to address that question. Just the fact that organized religions and other spiritualities not only still exist but continue to develop (despite the incredible growth in mankind's knowledge and technological abilities in the material realm without want for of reference to anything outside that domain) should be enough evidence that belief in '*an otherly*' is not some trifling nonsense that's easily outgrown or maybe even possible to outgrow ... because it's real. An interesting arc can be observed in children. To small children, there's no question of *disbelief*. They know there's *something*, until they become aware of other things which begin challenging their inner knowledge or at least distract them from it. (In the next article I'll propose that inner knowledge develops from the moment of conception).

The Doctors of the Church thought that each person's spiritual nature is uniquely bestowed upon them at some point in early life ranging from conception, to birth, to some point of childhood development at which an ability to reason becomes evident. These early writers never considered that spiritual nature was passed on as part of the act of reproduction rather than God gracing individual bodies with souls after or upon biological conception. But why would they have? Evolution, genetics and cellular biology were all at the deep end of the pool of human knowledge. An area that mankind had not entered into at that point of time; and an area roped off by the world view of the ancients. I'm thinking here of Plato's stance in the *Timeaus* of perfect forms existing in the heavens which earthly forms fall short of and degrade from ... more of a de-evolution. That sets the stage for the view that Adam and all of Eden had been perfect in every way until "the fall". And yet, Adam was naked in the garden. Could that mean unclothed in wisdom? When he was found naked in the garden, was he ashamed of his genitalia or of his ignorance? Was the grape leaf the facade of a false intellectual? Is that why Adam was given fruit from trees of knowledge to eat and digest? To gain in knowledge which could lead to understanding and wisdom? This would mean that rather than falling from perfection, Adam cut short the learning process he was engaged in when he ate of the tree of the knowledge of good and evil. And isn't the dualistic view of good and evil, life and death, right vs wrong, 'me' vs 'other' ... a view that mankind has been struggling with for all of recorded history; a view contemplatives, the world over, seek to go beyond?

When Augustine wrote his exegeses on the first three chapters of Genesis he said that they must be taken in both a literal and a figurative sense. I think that's as true today as it was then if only for the reason that if we consider Adam to be only figurative, then what do we make of Jesus? Was Jesus' conception and resurrection only figurative? Is becoming one in the Body of Christ only figurative? It's a slippery slope that we've been going down for a while now and we're picking up speed. I mean seriously ... how can we say Jesus died for

our sins and at the same time say there was no fall *because there was no Adam*? If, as St Paul wrote, Adam was a type of the one to come: then by casting Adam as only figurative, we cast Jesus in the same light. Those already having faith may be able to put discontinuity aside, but what of those who have not yet come to faith? And might not one's faith be strengthened, with an even greater appreciation and love for the Almighty, if one didn't have to negotiate the schism between modern thought and ancient wisdom?

It was entirely possible to believe that Adam was a real person (and that God created the earth, plants, and animals in discreet incremental steps) until the theory of evolution (of life and cosmos) entered the picture. It was also reasonable to assume that Eden existed on the planet earth since the description of Eden references rivers and lands; the names of some of which are still with us today. But there were always problems with the assumption that Eden existed on this planet. In Genesis 1, God created the earth, then plants, then animals and lastly mankind. In Gen 2 however, God first made Adam, then planted the Garden and then a stream to water the garden. After receiving his punishment in Gen 4, Cain talks of having to wander amongst other humans and soon took a wife. Where did these other people come from? If Adam and Eve were the first human beings, Cain's wife would've had to have been his sister and why weren't all these siblings already living amongst Adam, Eve, Cain and Abel? My edition of the bible places a subtitle of "Another Account of Creation" at the beginning of Gen 2; as though it were a different version of the same events; both of which take place on our planet. The concept of Fractal Harmony bolstered by discoveries of modern science however, posits an evolution of spiritual nature drawn forth by emanations and energies from Eden; slightly in advance of an evolving bodily form. In this proposed arc of evolution we can trace harmony drawing forward the harmonious constructs of individual plant and animal species, followed by individual human persons through the enspiriting of primordial cells with yen. Biologically we tend so see the human species as the peak of evolution. Harmonically however, we quickly realize that the peak reached in bodily form is a false summit. The pinnacle of life has yet to come and it can't be reached individually. The true summit of life can only be attained in dimensions of spirit wherein individual persons of mind and soul fuse into a single body of harmony. Life was enspirited as a single body of harmony, and it will return to a single body; *but* as a fully evolved body of spiritual nature. We'll get there eventually, but for now I only want to consider that 1) the physical evolutionary process is outlined in the first chapter of Genesis and 2) the source and content of the emanations and energies contributing to the evolution of spiritual nature are described in its second chapter. To appreciate the fullness of these accounts however we'll also need to consider how Jesus could be the fully human, fully divine corollary to the fully biological and fully spiritual Adam.

What I'm thinking of here specifically is the inheritance of genetic material. Half of the one's DNA comes from the mother and the other half from the father. DNA is biochemical matter. Jesus as redeemer and head of the Body of Christ is an absurdity as long as the thought of 'mind/soul' being dependent on brain predominates. But what if one's spiritual nature is inherited in a manner analogous to that of biological DNA? It's common knowledge that children exhibit behavioral traits, personality traits and mannerisms of both parents to varying degrees. Not as exact copies, but blended into a unique person. Is a quirky sense of humor, odd shuffling gait or mischievous look something mechanical and encoded in a gene? Or is it an expression of some sort of inheritance of spirit? Could Jesus have inherited half his 'spiritual DNA' from his human mother Mary and the other half from his divine Father?

The science of genetics has been around for less than 200 years. Genealogies have been around for thousands of years because they not only spoke of a person's lineage, but told something of their character. Not the color of their hair, height or facial features, but their trustworthiness, ethical character and demeanor. The essence more so than the physicality of the person. Of course there is also physical resemblance, but as I said, the essence *more* so than the physical. While we can't see or experimentally measure or even identify what constitutes an inheritance of spiritual nature, we can intuit what that would entail.

What lies within spiritual nature are what we think (which I'll call mind), feel (what I'll call soul) and have inclinations toward (an aspect of will). Since we don't inherit a compilation or melding of specific thoughts and feelings from our parents it wouldn't be fair to say we inherit *mind* or *soul*. What we do inherit though are inclinations: toward drawing, toward mathematics, toward anger, toward compassion, etc.. These aren't developed talents and abilities; only inclinations toward them, which may or may not be pursued; and even then may or may not be fruitful. Inclinations such as these along with a desire to *be* and to *become* are all facets of *will*. For a child, it's the desire to know that develops mind and the desire to feel that develops soul. It's the desire to know and feel music that develops ability to sing or play the violin. Mastering the violin or painting technique or a scientific discipline however takes more than desire. It requires a more matured and attentive focus and drive that we can term will.

'Mind', 'soul' and 'will' have been used in many different contexts and with deviations in their scope, across many different cultures for thousands of years. There is no definitive description of any of these but there is a general understanding of each amongst all people of all times and all places. Equating mind with thought, feeling with soul and desire with will is a gross simplification, but sufficient for the purpose of these articles since I'm only interested in rudiments that evolve/develop into complexities. We can speak of humans and mammals as having a will, but can we really say the same of reptiles? Or birds? Or fish or less complex life forms? In the first few articles I proposed that in the transubstantiation of matter to life, 'each of all' units of 'organized cellular matter' were given a primordial yen with which to enact genetic material in order to start *becoming* what waves of harmony were beckoning them to be. These earliest bacteria and microorganisms were able to share genetic material but could not yet be said to be individuals. Collectively however, their combined and coordinated efforts were able to transfigure the planet so that life could evolve along the lines which it has evolved. I'm not by any stretch of the imagination suggesting that an entity producing oxygen had any awareness of what any other entity ... fixing nitrogen in soil, or breaking down toxins into an organic substrate ... was doing. Nor were there "white collar" entities overlooking "blue collar" metabolizers.

At the same time it was not a mindless and undirected effort. If these individual yen were responsive to the interference patterns of waves of harmony emanating from Eden, then these yen were 'latching on' to what was willed by God. God wanted the earth to bring forth vegetation. To that end, he planted a garden called Eden. The waves and energies from Eden would first direct the transfiguration of the planet; and then draw forward those cells into the forms of individual plants. The first step was for cells to begin to individualize with self contained genetic material in the form of DNA. Individualization however with a heightened need for collectivization. The fact that cells could share genetic material until DNA developed shows that they were only one in a body *of collective* purpose; in contrast

to one of a body *with singular* purpose. Exactly what sharing genetic material entails is not known, but it's reasonable to suppose that any cell lacking something for its role in the collective purpose would find that void filled in the fluidity of genetic material. I find it interesting to note that while a cell's yen is a yen to *be*, to *serve* a function and to *become*; even in the primitive stages the yen was to *become* one within a body; which in the earliest of times, was the entirety of living matter. *Becoming* would take on a more limited individualistic character only when cells no longer shared genetic material.

If I imagine myself as a nondescript primordial cell, I'd probably be happy to just *be* for a while. Then I'd get bored and want to do something, so I'd go looking to see what function I might *serve*. In parsing the genetic material which (given my limited capacity) I'm able to decipher, I might find the specialization of breaking down carbon dioxide while releasing oxygen as a byproduct appealing. So I *become* the best 'breaker downer of carbon dioxide' that I can. To attain such an intense focus however would require me to encapsulate and limit genetic material so that I'm not distracted by other things like *becoming* a nitrogen fixer, or maybe a methane metabolizer; or else engage in wild fantasies like becoming a leaf; or even crazier - the leaf of a petunia. But also in the process of self-enclosure, *yen* has taken in other 'encapsulated yens of purposeful organization' as organelles. These micro-yen fuse with my yen to become more focused and intensify into *desire* and *intent*. Once the identity of 'carbon dioxide breaker downer' has been established and honed, my initial inclination has been satisfied. But is overall desire quenched? Can me and my newly found organelle buddies *become* more within a larger body? A greater fractal of harmony?

Individual cells may have been organized and focused about nodes where waves of harmony intersected, but these nodes are not isolated singularities. They are occurrences born of interacting waves. In whatever manner a node may have ordered a unicellular life form's structural self and immediately interpretable DNA, that node bore vestiges of the waves contributing to the node's existence which would have left traces on the DNA. Individual specialization of any cell then contains within its DNA impressions of what *more* it could *become* ... a courser fractal of harmony. In this way, we can begin to see how emanations from Eden could have drawn evolution forward.

As a starting point ... the organelles, genes, and other constituents of individual cells were organized, drawn together within a membrane, and effected with purpose by individual nodes of intersecting harmonic waves. Specific genes would relate to the uniqueness of an individual cell, but what of the rest of the DNA? If individual genes were ordered by specific nodes ... the sequencing of multiple genes (which is what DNA ultimately is) implies an open network of paths toward further becoming; to growing into a coarser fractal of harmony. Not by exceeding or extending its individual nature and mission, but in communion with other cells that together as one, would constitute the coarser fractal of harmony. Once a cell had fulfilled the promise of the node which had organized it individually, it found itself (along with other cells) with new possible vistas including that of becoming constituents of a multicellular organism. An organism would be a smaller collective than the totality of life from which the cell originated; but also a more intensely complex and capable one. That new option of *becoming* was spelled out in the fragments of DNA ... hitherto unknown to the individual cell ... which were organized by the waves of harmony drawing each cell forward and would only be interpretable by an intensification of yen when they fused through cellular cohesion to become a multicellular life form.

Physically, we know *that* the cells adhered to form larger and more complex bodily forms. But we don't know or even have a best guess as to *how*. We also know that mind and soul only become apparent in more highly complex forms. Nowadays, we've watered down mind, soul and will to states of consciousness and self-realization; probably because of the tendency to think of the brain as their basis. It's this exclusive focus on the biological nature of creatures that relegates spiritual nature to a fortuitous accident of materiality. But is that really how we experience and live our lives? Were all of our technological advances made for the sake of body or for the sake of the mind/soul complex? Even the degeneracies of digital technology, drugs, alcohol and other vices are sought for the effects on spirit rather than body. Anyone ever waking up with a hangover or regrets from 'the night before' knows that all too well. I may be paying for it now, but what a great party!

Since we evolved to the point of being able to live in the spirit more so than in the body, we need to seriously consider the occurrence and role of spiritual nature in evolution. What I've been writing about fractal harmony is intended to do just that. Far from dismissing what science has learned of physical evolution, what I'm presenting is a view not only compatible with scientific inquiry and knowledge, but a view that fills in theoretical gaps in terms known to the scientifically trained mind. A missing link if you will. The next article will delve into how individual cellular *yen* become a single will within a multicellular body that then endows its spiritual nature with organs of mind, soul, eyes, ears and heart. Until then it would be good to simply reflect on the possibility that somehow we've inherited not just biological genes, but some sort of spiritual essence from each parent. Essences that would combine in a manner analogous to parental DNA combining at the moment of conception. An inheritance which drives the formation of a unique person in its act of becoming. A perpetuation of the essence first breathed into Adam in Eden, and that would later be accorded to physical matter on earth as a one time event, when it was transubstantiated into biological matter. Furthermore, 'inheritance of will' lends a new perspective from which to more deeply appreciate and contemplate the conception and development of Jesus as the only fully human and fully divine person ever to live on earth.

VIII. Evolution of *Will*: part 3

How any person could be fully human and fully divine is entirely incomprehensible from a perspective of “the spiritual nature of biological life forms” being something that’s either bestowed on individuals by divinity or else emerges from biochemical and neurological interactions. Prior to modern science it was thought that souls were joined to bodies at some point in the body’s development. It’s never been clear whether that’s at conception, in utero, at birth or somewhere down the line which leaves abortion and human cloning “for spare parts” debatable issues in our present day. If there is an inheritance of spiritual nature as I wrote in the previous article however, then we could definitively answer the question of when a human animal becomes a human person and at the same time begin to unravel this core mystery of Christian faith.

From Luke’s narrative (1.26-38): when Mary asks Gabriel how she can conceive a child since she’s never been with a man, she is told that the Holy Spirit will come upon her and she’ll be overshadowed by the power of the Most High. Given what we know about reproductive biology and the prevailing theory of extra-physical mind being dependent upon physical brain, we’d have to assume that in order to create the “fully divine” half of Jesus, the power of the Most High created a DNA sequence to join with Mary’s that fully encapsulated divinity in 23 chromosomes. Allowing the possibility that there *is* an inheritance of spiritual nature however, would lead to the thought that when Mary was overshadowed by the Holy Spirit, a fragrance of the divine will ... which was compatible with the fragrance of Mary’s will (that would ordinarily be an integrated component of sexual reproduction) ... was conjoined in Mary without any sort of or need for physical contact. Mary’s *fiat* then is more than just consenting to let it be done to her according to the Lord’s word. It’s a focusing of her *will* entirely to God’s *will* so that whatever fragrance of Mary’s *will* that was contained in the egg cell ... fertilized by the power of the Holy Spirit ... was a fragrance of *will* oriented entirely to God. Thus the commingled fragrances of fully human and fully divine *will* in the newly fertilized egg would develop into the fully divine and fully human person of Jesus. No different than when the combined fragrances of fully mommy and fully daddy spiritual nature develop into the fully daddy and fully mommy person of their child.

In trying to depict an inheritance of will, I chose to start with Jesus rather than primordial cells because the birth narrative offers the clearest picture of an inheritance of will as well as the power of will to overcome and shape biological nature. All the Holy Spirit needed to pass on to Mary was a fragrance of divine will that could combine with the fragrance of human will in one of Mary’s egg cells. The first obstacle the newly merged *will fragrances* of Mary and the Holy Father, would have to overcome was having only half a strand of physical DNA to start off with. It’s pointless to conjecture how, but well worth marveling at the thought that it did. Much like we might marvel at reading how an 80 year old grandma lifted an 800+lb Volkswagen off her grandson. Part of me wonders about the mechanics and mathematics. Another part of me is just impressed by the focused power of her will to ignore a rational impossibility so that she can just plain save her grandson. Faith isn’t overly concerned with rational possibilities; and with strong enough faith we too could lift

that Volkswagen. It's doubtful I'd have enough faith if I were in that situation - although I would've undoubtedly been thinking up alternatives like using levers or rallying bystanders to collectively lift the car. I'd have more faith in those possibilities. All I want to do for now though is see if we can use the paradigm of Jesus' conception to explore the evolution of will from primordial yen to a full blown spiritual nature.

There's a profoundly beautiful arc of creation if you stop to think that:

- A) Life originated as a collective symbiotic body of bacterial and pre-eukaryote microorganisms; that shared both biological genetic material *and* an overall will to transfigure the planet. Each microorganism may have had nothing more than a primordial yen toward an inner harmony but as a whole they expressed God's will for the earth to put forth vegetation through a collective of harmony.
- B) This vegetation was to be plants and trees of every kind which would entail evolving from an intertwined collective organism of biomass to distinctive individual plants and trees. Vegetation that would be followed by an evolution of living creatures of every kind.
- C) Species of plants cannot survive in isolation. Repeatedly planting single crops depletes the soil of nutrients specific to that plant. Rotating crops and leaving fields fallow for a time maintains a balanced soil without need of fertilization. Absent of agriculture though, you find meadows and forests. Harmonies of nature in contrast to stands of individualism.
- D) Nor can vegetation exist without the interaction of insects and birds. Worms to aerate soil, bees to pollinate and birds to keep insect populations in check while extending the spread of seed via ingestion and excretion.
- E) Forest, tundra, meadow or desert do not exist without highly specialized unique individuals. Yet the individual plants, insects, or birds cannot exist outside the body of forest/tundra/savannah etc., unless tended by a caretaker. The paradox is that the individual can only find its fulfillment by a surrendering of self to the corporate whole; while the whole cannot 'be' without each component striving to be its most thorough expression of itself; which very often ends in self sacrifice.

Thus far we've gotten through the first five days of creation according to the opening of Genesis. Out of the explosion of the singularity at the Big Bang, the singularity of our planet earth was consolidated. A unique planet within the universe which brought forth a synergistic biological whole from which individuality evolved. The earliest cells were nearly indistinguishable and could share genetic material granting them the possibility of altering a cell's genetic makeup within a single life span. It's not until the eukaryotes evolved that a cell's genetic makeup was set for its lifespan; but even then they functioned en masse. And they still do when you consider that each individual living plant or creeping thing is itself a synergistic whole of highly individualized cells; which are themselves a 'synergistic whole' of molecules metabolizing and catalyzing the interactions and outward actions that make each individual unique; whether that's at the level of a cell, simple organism, organ, or complex life form. We are not yet at the apex of the arc however. Individualization does not near its peak until human beings enter the scene on planet earth: so let's return to the arc of creation.

- F) The sixth day, is when the earth is told to bring forth living creatures of every kind.

On the fifth day, it was the waters that brought forth swarms of living creatures: fish, reptiles, dinosaurs and the evolutionary descendants of dinosaurs - birds. We clearly see them as individual lifeforms but not as having individual personalities. At least not in the same ways as mammals. With mammals we start seeing emotional depth alongside a wider range of movement and greater freedom of will.

- G) The culmination of the biological evolutionary arc (though not even midway through the arc of creation) comes at the end of the sixth day when humankind is created. With a fully upright posture, humans have the widest range of motion (from center of movement to extremities) of any living creature. Rational minds with long-term memory, the capability of interweaving emotionality with rational thought and of folding future and past into present - offer us the highest degree of freedom in all of creation. Moreover, humans are uniquely capable of transcending their physicality. We can't compete with other creatures in any physical sense unless we transcend our limitations. And how do we do that? By observing, learning and dreaming. We observed birds and bees flying, learned about different types of flight and dreamed up gliders and airplanes and helicopters. We can't outrun a horse but now we can race past them in cars. Can't swim like a fish? No problem ... we crafted boats and submarines. There's always a way, *because we have the will* ... the freedom of will to pursue that which draws our attention and focuses our minds and our hearts.
- H) Chapter three of Genesis tells of the circumstances under which Adam and Eve left Eden. That's a topic all by itself to be discussed at a later time, but for now we'll skip to chapter four where Adam and Eve, now living on earth, have two sons: Cain and Abel. Each son would have gotten half its DNA and half its 'fragrance of will' from Adam and the other from Eve. We don't know anything of either Cain or Abel's physical appearance or stature or fortitude. The only things we are told is that each gave an offering to the Lord. Both offerings were the fruits of their labor and showed a *will* to 'give unto' and please the Lord; and both offerings were accepted. What tainted Cain's offering however was that he was looking for acknowledgement from God. Mere acceptance wasn't good enough for Cain, revealing a *will* more oriented to self than to God; an orientation of *will* at the heart of sin.
- I) The remainder of the old testament tells the ebb and flow of a people's *will* toward God. Mostly the people's *ebb* with God reestablishing *flow* through the prophets. The *will* that Adam and Eve brought to humankind was one tainted with sin as evidenced by Cain in contrast to Abel and then Seth. The birth of Jesus on the other hand brings to humankind a fragrance of divinity's *pure will* toward the Eternal as described at the beginning of this article. Jesus was unlike any other prophet because the words he spoke weren't calling people back to the old and established laws of God. His spoken words were intended to awaken the spirit underlying those laws, but more important than his spoken words was that he lived those words. A visceral example we ourselves can share in any time we make the effort to empathize with Jesus in every stage of his earthly life; even unto his death on the cross. And how do we do this? By placing our feet in his footprints with every action of our own free will. And by folding our hands about his in prayer.
- J) When we sincerely think as Jesus thought, feel as Jesus felt and act as Jesus acted with a striving for perfection, then we are within the Body of Christ. A bushman way

off in Africa may be completely unaware of who Jesus was; yet if his intuitions, inner sensibilities and inclinations lead him to unwittingly think, feel and act as Jesus did, then that bushman is more securely in the Body of Christ than the Sunday church goer checking messages on the way out the door with no other thought than to get back to business as usual. If, as we know, Saul could vehemently hate and persecute the Jesus he had heard about without ever having personally encountered him, then it's not inconsistent to suppose that the bushman could know and love Jesus through an anonymous inwardly personal encounter despite never having outwardly heard about Jesus. Ever come across someone for the very first time and feel you already know them? Is love at first sight fabled or a heightened inner sensibility?

- K) The Christ Event places us at the apex of the arc of creation. In the beginning, there was the singularity preceding the big bang, and at the end there is the singularity of the Body of Christ. In the beginning there was an initiating dispersal of energies that consolidated into matter. Matter that was then transfigured into life. A single branch of communal early life consolidated into a species of individualized beings with the potential to expand into the oneness of the Body of Christ; but only by an entirely free choice of one's will. A choice that one continually makes with every explicit thought, actual deed and hidden desire for the full extent of one's life. That choice could be made early in life or moments before death. The sincerity, commitment and actions of one's 'free choice of the will' is for God to temper ... though not force ... and ultimately to judge. Hopefully, sharing in this perspective will provide incentive and corrective to one's will - and choices made - so that we all gain the Omega point together.

Lately I've been reading about theories on the origin of life. When I first started writing about "fractal harmony", primordial yin, and waves of harmony coming from Eden, I knew it was a little bit "out there". But is it any more out there than a theory stating that the first organic compounds on earth came from tiny meteorites peppering the planet's surface a few billion years ago, or self-perpetuating order spontaneously arising from chaos? An order that never reverts back to chaos even when its stabilizing conditions change?

Waves of harmony are by definition waves of order. On earth, acoustic waves of harmonic sounds are based on the ordering principle of [1:1, 2:1, 3:2, 4:3, 4:2, 5:4, etc.]. (To briefly summarize the numbers: '1' is the pitch or fundamental frequency that we hear, while '2' thru whatever are overtones (or partials) vibrating in sympathy with the pitch we hear (at exactly two, three, four x's the fundamental frequency) which add color and character to the fundamental tone.) From the vastness of creation, harmonic waves emanating from Eden would arrive at Earth and affect the whole planet in a manner similar to sunlight. At the very least, this offers a plausible explanation of why all biological life shares the exact same mechanisms of metabolism and reproduction and why all creatures exhibit bilateral bodily form. Standard evolutionary theory would favor the view of a single instance of a functional cell serving as a prototype that spread out over the planet; while an evolution toward harmony easily allows for multiple instances of a myriad of functional cells at numerous and far distant points on the planet ... each according to a single ordering principle.

Another thing we know from optical waves of light is that they convey information and

energy. Colors and discoloration can tell about the health of living things, patterns of color tell us if a snake is poisonous or not and shifts in the color spectrum can tell us about the distance and age of celestial objects. Energy from sunlight is converted to chemical energy in plants to fuel their metabolism in the process of photosynthesis. In humans, the sun's energy is necessary for the production of vitamin D. I've defined perfect harmony to be absolute truth coinciding with the apex of beauty; which is recognized by the love we feel for the degree to which the two (truth and beauty) are indistinguishably one. Einstein is said to have marveled at the beauty of his equations which expressed the truth of what he was exploring. A quest that was driven by love. How much of what any one of us do is driven by love? Sadly, all too often we labor out of necessity and under obligation. But what of the times we labor for no other reason than out of love. For the moment, let's put aside whether it's love of self, other, or an image we're trying to project. The fact is, that love (in whatever guise) is motivational and sustaining energy for one's will.

When God said the earth should put forth vegetation, it was an instilling of his will upon matter to manifest (in earthly form) the garden that God had previously planted in Eden. Waves of harmony emanating from Eden had already been effecting the components of what would become living matter, but the synergism which constitutes a living cell is more than just chemical actions and reactions. The synergistic interactions are an active harmony within the cell itself and extends beyond the cell to its neighbors and its environment. My theorized waves of harmony bring information, order and energy (truth, beauty and love) to all of the earth; similar to how rays from the sun bring our planet light, direction and energy. The sun's rays reach a number of celestial bodies in our solar system but only earth is at exactly the right distance from the sun to focus its energy in such a manner as to stimulate and sustain life. By the same token, waves of harmony would also reach other planets in our solar system and beyond. As far as we know however, only our planet is at exactly the right distance from Eden for its waves of harmony to create interference patterns which could organize matter in such a manner that it could be transubstantiated (enspirited) into life. And furthermore, that organized and enspirited cellular matter could engage Eden's (in conjunction with the sun's) energy, information and directives to fuel the living system of harmony we inhabit. All of which was/is instigated by the ordering of harmonic waves emanating from Eden.

God's words calling forth life from this planet were not a vocalization of what we read in the bible. It was God's unvoiced word - his will (reverberating in harmonically organized matter that became living vowels, formants, consonants and diphthongs which could be assembled into words) - driving evolution toward the waves of harmony which pull it forward. Much as the totality of God is so far beyond any one's ability to grasp (let alone comprehend), so was the totality of putting forth vegetation or the totality of bringing forth creatures of every kind. The will to bring forth vegetation entailed unfathomable numbers of yen with infinitesimally limited focus operating over vast spans of time. The human being however, was an extraordinary degree of complexity which God himself needed to create rather than relegating human emergence to the earth or seas. Ironically, even though every other living creature was able to 'be, become, serve and continue along its line' without having another 'word' spoken to it, beyond what was told to the earth and seas from whence they came ... God constantly needed (and still needs) to speak literal words to "the most complex and perfect of his creations". That's not a flaw so much as a consequence of being granted an entirely free will. Of course God does not speak to each

individual person in his own voice. He does however inspire words in individuals so that they in turn can then speak to others of our species. Throughout history God spoke to humans through the Hebrew prophets and sages in other cultures in anticipation of reaching the apex in the evolutionary arc previously mentioned in 'K'.

The prologue to John tells us that in the beginning was the Word; that the Word was life; and that all things came into being through the Word. If this unvoiced Word told the will of God, as I wrote above, then it became manifest as the primordial *yen* of earliest biological matter. Two thousand years ago it was revealed to us that: What came into being in [the Word] was life (Jn 1.3,4). We've surmised that billions of years ago, life at the earliest stages of evolution consisted only of cells ... physically incapable of anything more than simple metabolism ... (to which I've added) yet spiritually imbued with a *yen* to be and to become. That *yen* that came into being was life ... which over very, very, long, long stretches of time would evolve into a human bodily nature and be formed into a human spiritual nature with inner mind, soul, eyes, ears, heart and an entirely free will. Only after the will of humankind's spiritual nature evolved, and attained the required degree of maturity and proper orientation, could the Divine Will combine with human will to become the person of Jesus ... the embodiment of the Divine word.

The next article will begin with the aforementioned *yen* and follow the evolutionary path leading to the human species and then the Christ event. What's important to bear in mind is that life was never a selfish individuality in competition with other individuals. Never was any fractal of life an independent self but only one of an entirety of interdependent selves. Stop for a moment to think about how many trillions upon trillions of individual cells constitute your very own body. Each cell depends on all the others because they are only alive as long as the body is alive. And yet out of this virtually infinite multitude, there is only one mind, one soul and one *inner* heart, eye, ear and will that makes each of our selves ... well ... our self. We all started off as one fertilized cell which was the fulfillment of two replicative cells. The two halves of our parent's DNA combined into one in tandem with the two half fragrances of our parent's will fusing into one; which became many; and yet remain one; though of two natures - biological and spiritual. A far lesser mystery than Jesus being fully human and fully divine, but one that we live everyday; the experience of which we must use if we are to contemplate Christ, the sanctification of humanity and the culminating point of evolution as one in the Body of Christ.

IX. Evolution of *Will*: part 4

How life came about and individual cells emerged are only the first of many increasingly difficult questions awaiting us when pondering the phenomenon of human existence: *if we accept the common view of life emerging from chemical interactions and mind/soul arising from neuronal interactions*. If we hold on to that viewpoint and imagine ourselves to be a primordial microorganism we'd experience life as a two dimensional existence. From a strictly materialist view point, we wouldn't feel, want or know anything; not up from down or left from right. We'd just be an assortment of chemical components facilitating chemical interactions that we fancifully term metabolism. We'd take in certain chemicals, passively see them interact and release others. The only dimensionality we'd be subject to (but not 'know') are 1: what's inside a somewhat permeable membrane and 2: what's outside. Reduced to those conditions, how can we distinguish the chemical reactions of 'life' from those of rust?

At the level of basic chemical interactions, I don't think we can. Nothing differentiates a chemical reaction that breaks CO₂ into C-whatever while releasing oxygen from a reaction that combines oxygen with iron to form rust. Step back a few levels however and you'll start to see that while rust spreads across a plane, life grows into further dimensionality. Rust accumulates on the surface of an object but it does not form an object in and of itself. We have coral reefs. We don't have rust reefs. Any individual speck of life may do nothing more than simply *be*, but the arc of life is not content with just being. Life itself is in a constant state of becoming; of transcending. Plants transcended two-dimensionality when they grew into the depth of space. Animals grew into the fullness of the third dimension as locomotion evolved. They also began transcending the dimension of space into the fourth dimension of time as short term memory evolved. From there, humans grew into the fullness of time and transcended it with further dimensions of thought, feeling, etc..

Still, one could make the claim that rust is more alive than an ant since rust never sleeps; it is always in the moment. Human beings on the other hand require a great deal of sleep, robbing them of time in which to consciously and mindfully live in their further dimensions. On top of that, humans minds are continually distracted: taking them out of the moment and virtually removing them from space. Thus removed from time and space, they become disconnected from the reality of the moment. Rust is constantly in the moment and set in that particular reality. And here again is a way to distinguish life from materiality. Rust has only one material reality within a timeless and single horizontal material dimension which it is entirely unable to transcend or even disconnect from. It's only *because* humans have transcended time and space in mind and soul, that they're able to disconnect from material circumstances and time through sleep and meditation and thus dream their way into new realities of life and ways of living.

How life grew into the depth of space, and through humans, into the fullness of time are even greater mysteries to scientists and philosophers alike than the origins of life itself. And perhaps this is where mystics and theologians can lend their perspective since their orientation has always been on what lies beyond dimensions of thought and materiality;

that which transcends mortality. I say ‘transcends mortality’ rather than ‘nullifies the notion of mortality as the end of an individual life’ for two reasons. Firstly, one can live in the beyond while still on this mortal coil. And secondly, once one shuffles off of it, they would no longer be bound by physicality nor the thoughts once derived from materiality and oriented thereto. And maybe that’s what hell actually is: one’s spiritual nature clinging to dimensions of thought and materiality that aren’t relevant to its post-earthly-life’s new circumstances. But isn’t that yet again an expression of an individual’s will being a discord within the harmony of all that is life? When we pass into life eternal, we are no longer individual beings limited to a life span demarcated by time and space, but unique overtones in the fullness of transcendent and eternal life: members of (or participants in) the Body of Christ.

If we can view evolution as an arc rather than a linear progression we gain more of a basis from which to understand its beginnings and ends. Moreover, if we picture the arc as if a rainbow, we also gain the notion of an apex; a rising toward and then falling from a point at the furthest distance from its grounding. From this we can ask: a) what constitutes the rainbow? and b) what is the grounding?

The rainbow is the arc of being and becoming; which applies equally to ‘the entirety of creation’ (evolution) and to ‘each unique individual born into this world’ (development). Taking contemplative traditions as a guide, we can see an evolutionary arc that began with the Big Bang, peaks at ‘pure religious experience’ (whether that’s Mohammed, Jesus, Tao, Buddha or Brahman) and culminates in a harmony of one within oneself, within humanity, within the earthly realm and within what lies above and beyond. Layers of an onion, but one onion nonetheless and the one onion growing at the end of the evolutionary rainbow’s arc. The golden onion of the Body of Christ is only one possible end however, and you’ll see it only from a spiritual perspective. A pot of gold is mostly what we’re told lies at the end of a rainbow, and a pot is good to have if you want to make soup, but what good’s the pot without ingredients or a kitchen? If a banquet is where the light at the end of the tunnel shines from and you show up with some onions, then the host has something to base a soup on and you get a seat at the table while dinner’s being made. Show up with a pot and some gold that he has no need for and you’re likely to hear: “What’s this? You bring me yellow rocks? No soup for you ... *NEXT!!!*”.

Billions of years from now the sun will die out and the evolutionary arc of life on earth will end. The cosmos will continue but from a human perspective that’s like a tree falling in a forest with no one there to hear it. A scary but very real question to ask is whether the human race will be around at the end of this planet’s evolutionary arc. If we stop to think about global warming, pollution, loss of habitat (for plant and animals alike) and the threat of nuclear annihilation it would seem that the human race has flown off on a tangent from the arc. Life itself will continue even if we end up nuking ourselves, drown in rising ocean levels or/and completely poisoning our food and water supplies. Life, without human interference will find a way not only to continue, but to restore a balance of harmony to the planet. While it may be comforting for some to see fantasies of space travel and the colonizing of distant worlds enacted on our screens, it’s super-highly unlikely to happen. At least not with the limited resources of our planet and even more limited time frame we have left given the havoc we’ve wreaked on our planet. On the other hand, if we spent a fraction of our time and resources seeking to reestablish harmony on our planet - even

without any thought to what's beyond nature - we might buy ourselves some time for the possibility of space colonization to emerge.

But let's face it, each of us have our own individual lives to navigate. Almost none of us are working on environmental cleanup, habitat reclamation or renewable energy sources, but each and every one of us lives in a relational web of concords and dissonances. It's only if each of us genuinely and wholeheartedly strives to be in harmony in all aspects of our existence - even if only in the earthly domain - that we as a species could find ourselves pulled back onto the arc of evolution of life on this planet. And this is where we need to look at each person's individual arc of development.

Each person not only exists within the historical arc of life's evolution, but also on their own life's arc of development which begins at the moment of conception. An individual person doesn't evolve in the same sense as species evolve over millennia but they do develop from a single cell into a mature body with intellect and emotion. After peaking, the body inevitably declines in ability until its physical death. The spiritual nature of any person however can continue to mature from intelligence to wisdom and from self-serving indifference to other-oriented compassion even as the body declines. In either case, what drives arcs of bio-spherical evolution and individual development is the will; a will to be and to become. But this 'will' is relative to a grounding, so let's take a look at that.

The grounding of the physical body is the earth: from dust were you made and to dust you shall return. But what is the grounding of life itself? One can only answer that by looking within oneself. And I think the ultimate answer is love. Whether it's love of money, self, spouse, child, God, neighbor ... whatever; the bottom line is still love. Every now and then I read about Intelligent Design. This raises more than the question of *who* is the designer? It raises angry questions such as why the designer made inefficient and even faulty designs. Why suffering? Why disease? Why death? At the heart of any of these irksome questions is why the 'designer' didn't love us enough to do better. Or why the 'designer' didn't love us enough to stick around after the design work was done. Rather than discuss the extremely high improbability of life arising from purely material causes ... the incomprehensible and inexplicable transition from single celled life to multicellular lifeforms ... the inadequacy of selection for individual survival and perpetuation of species to steer evolution ... or the stupidity of Intelligent Design, let's take a look at how evolving/developing 'out of love for the harmony of truth and beauty' could have effected life 'as it be' and 'what it could become'.

In the second article - Fractal Harmony - I wrote that the constituents of individual cells organized about nodes formed from the interference patterns of waves of harmony. Nodes were sufficient to organize each cell's metabolic functioning but God's enspiriting of each cell with a primordial yen was necessary for chemistry to make the ultra-improbable leap to biochemistry; for physical energy to be sparked to a life force. And what does this life force do? Nothing other than yearn to become the promise of the waves of harmony which formed the node(s) that organized the physical cell in the first place.

God's 'word' on the third day was for the earth to put forth vegetation. Specific types of vegetation weren't specified. It couldn't have been an intelligible word since there was no intelligence on earth that could've comprehended such a vague and expansive word. And even if there were a primitive intelligence capable of latching on to only a minuscule portion of the word *vegetation* so as to think itself into becoming a tomato plant; that

notion of tomato plant couldn't become an embodied tomato plant without support from the entirety of its ecosystem. Tomato plants grow from a single seed in which is embedded the DNA of its physicality. The life force in the seed remains dormant until the conditions for it to grow are met: the right combination of nutrients, water, warmth, and sunlight. Once met, that seed will sprout a variety of cells, each with their own specificity that adhere together as one symbiotic life form. Each cell has only a *yen* to be its own particular specificity. One that's limited to the body of a tomato plant which has a collective will to be a tomato plant; true to its DNA while growing to the fullness of its beauty. A multitude of *yen*, expressing a single will. A will toward an aspect of the beauty of the 'word' whose truth can never be understood, although it does become embodied.

Hopefully that *feels* familiar when considering that each of us is a singular person with multiple *yen* culminating in one will ... which we only kinda understand after our actions become manifest. We too started as a single fertilized cell that grew into a symbiotic body of trillions upon trillions of cells. Countless *yen*, but only one will to *be*, with one mind seeking truth and one soul seeking beauty in the heartfelt love of harmony. Because we know this within our individual selves, it is not difficult to imagine this in the continuum of the arc of evolving creation. On the third day, the earth's being told to "put forth" was stimulus to the enspirited *yen* of legions of harmonically organized cells to be and become the potentials foretold by waves of harmony that were emanating from Eden. If cellular organization came about at nodes of interference patterns from waves of harmony, then the prerogative *to be* is to remain at the node while the prerogative *to become* is to surf one (or more) of the waves of harmony that instantiated the node. The thing to remember is that while the 'nodes' were capable of providing an ordering principle to the physical cells, the waves themselves are not simple waves vibrating at one specific frequency. The waves emanating from Eden are harmonic waves. Each based on the exact same ordering principle but with its own fundamental and shades of overtones and subharmonics.

Remember too that the cell types that organized about the nodes, came before the evolution of the eukaryote. The eukaryote has self contained genetic material while bacteria and other microorganisms can share it. It's clear to see the eukaryote as an explicit individual since it has its own exclusive genetic material and functions as an independent entity. What's easy to miss is the implied multicellularity of the eukaryote.

In the stages prior to the eukaryote, life consisted of one bodily biomass where each cell could ascertain from its neighbor's genetic material what the neighbor's environmental function is ... or freely borrow from its neighbor what it lacks in itself ... so that it can fulfill an environmental function for the benefit of the collective (if no one else is doing it or can easily take on the functionality). The pre-eukaryote cell had a *yen to be* and *to become* which when combined with all the other *yen* of all the other cells, amounted to a single *will* to put forth vegetation; myriad of *yen* from which emerge a singularly focused will, far exceeding the sum of its parts. It was an *earthly will* entirely oriented to fulfilling the will of God as expressed in the waves of harmony emanating from Eden. This is the experiential model that the eukaryote was drawn from; and would be the model invoked when evolving into multicellular life.

Cellular matter became organized (via chemical reactions and bonds) about nodes formed by interference patterns from waves of harmony before cells were enspirited. Organization of genetic material however - the sequencing of unique DNA - was drawn out by overtones

and subharmonics of the waves themselves. The closer to a node, the less distinct the genes of DNA since many, many, many waves would need to be in phase in order for the synchrony of a node to form. Since the eukaryote could no longer ascertain anything from its neighbor's genetic material, the eukaryote needed to diversify within its own singular self in order to maintain its inner harmony while still bearing upon the overall harmony of the external environment ... and in the process would need to feed its own yen to *become* by surfing a particular wave of harmony. While an individual's unique diversity is spelled out in its DNA, any individual cell can only carry out one function; they're not multitasking. Any individual cell is one dimensional like a point. The collective of single cellular life - bacteria, eukaryotes and other microorganisms - is two dimensional as in a line or plane. In order for a eukaryote to diversify within its spiritual self it needed to transcend the limits of two-dimensionality into the third dimension of space.

Thus transcendence begins, as the original cell replicates to become two cells bonded in a dimension unknown to its linear neighbors. The two replicate to four, etc, until at some mysterious point they begin to specialize rather than simply replicate. I think the mystery of how this happens becomes approachable by speculating that the yen of the initial cell encompasses each replicated cell while at the same time diversifying into micro-yen of specializations which express the tiniest of genetic detail. A yen to be the red of a rose petal, a follicle for hair, the simplest sugar of sap; thus elevates the all-encompassing original yen to the status of a will overshadowing the micro-yen ... with each of the micro-yen focused on their own synergistic role within the single body of the multicellular life form whilst adhering to the emerging body's overall will.

That's an awful lot to take in and probably a good place to stop this article before going into *will* evolving further into a full-blown spiritual nature with its organs of mind and soul that complement, fulfill and transcend its biological nature. I need to make a distinction between the *development* of an individual person from a fertilized egg to mature adult to earthly death - and the *evolution* of life in its limitless individual expressions. An individual creature doesn't evolve a longer neck within its lifetime if it needs the extra reach in order to eat. That reach may evolve in future generations out of a yearning for extra reach, but not in the individual who'll need to find other sources of food within its reach along with developing abilities to digest these other foods ... or else develops techniques to acquire what is outside of one's reach. And yet, development and evolution share the common trait of an intent of will. Development is driven by the will of the individual for its current self; evolution is driven by a projection of the will for a future descendent of self.

If, as I propose, there is an inheritance of will from each parent, you can begin to imagine how the will of individual development translates into a will that evolves bodily form in successive generations. And herein lies the answer to the question I left hanging from the last article: when does a human animal become a human person? If there is a living flavor of will in the sperm cell and another in the egg, then the human person is a person at the moment of conception and that inner person guides the development of the bodily form it inhabits.

Immediately preceding the moment of conception, one and only one sperm cell was able to penetrate to egg's cell wall (or maybe it was allowed by the egg while others were refused or maybe it was filtered through on a basis of compatible yen?). Sperm and egg each have a drive to separate from its host in order to couple with another drive to be and become. At

conception, they coalesced to form a wholly new *will* existent unto itself. Immediately following conception, the fertilized egg attaches to the uterine wall, thereby expressing its will to be. An unfertilized egg does not attach itself to the uterine wall. Attachment is not the destiny of all egg cells. It is an act of will - the first act of will - that the newly created *person* of word (DNA) and spirit (will) performs in order to be and to begin the process of becoming. This single-celled person may be at the extreme low end of spectrums regarding intelligence and emotion, but it is a person nonetheless because it has not only expressed a will but has achieved objectives of fertilization and attachment.

X. Mind and Soul: part 1

When speaking of spiritual nature, the soul is usually foremost with mind not far behind. There is no definitive interpretation of either and St Augustine seems to refer to the two almost interchangeably. I've been referring to mind as an intellectual faculty of rational thought - intelligible knowing; and soul a feeling faculty of intuitive knowing. Neither one alone constitutes the essence of a person, nor do the two together constitute one's self. Likewise, the will is not the core or essence of self. I don't imagine anyone could seriously claim the body to be the source, center and essence of self either; whether human, animal, reptile, insect or even plant. I've written about an initial enspiriting of primal unicellular structures with a yen to be and become. What any cell might *be* and *become* is far more than what is encoded in its genetic material. A fertilized egg is a single cell that becomes a single body of countless cells because it has a single will (fused from its own yen and the yen of one particular sperm cell) orienting and unifying an infinitude of micro-yen that are spawned throughout the processes of replication.

If the essence of personhood is not singularly biological; not just encoded in DNA; not just the will; not just mind or soul, neither only the conscious nor subconscious self ... then what is this mysterious overriding essence of each unique individual and from whence does it come? Here, I think we can find an analogy in nuclear fusion. When light elements (like hydrogen isotopes) combine to form more complex nuclei they release energy. Similarly, at the moment of conception, the drive/yen of sperm and egg combine to form a single will. The nuclear (in this case yenular) energy released from their fusion amounts to an enspiriting of the fertilized egg with a vigor tantamount (though not equal) to that of the enspiriting that God spoke to the earth when he told it to *put forth*.

God did not speak out of intelligence, but out of love, which is exactly what this enspiriting is; an impartation of love. And not to sound too flakey; but love as fusible energy. Another interesting parallel to nuclear energy is that fusion only releases energy when atoms of low mass and high binding energy come together. Fusion of heavier elements requires energy to be added to the reaction, while the splitting of atoms of heavier elements (fission) releases substantial energy. In the 6th article I spoke of love being a radiance from the coincidence of truth and beauty; the greater the truth and heightened the beauty: the more radiant the love. That said, perhaps the essence of a person is the love radiating from the truth and beauty that they themselves are.

Lifeless cellular matter may have been organized about nodes where multiple waves of harmony came into phase, but it was not until they were (enspirited) by God's word (imparted with God's love) however, that these constituents were energized into living matter. Now, let's think about this energy of love as if it were any other type of energy. Energy can either be dissipated as heat, *or* it can be channeled - much as electricity is channeled through wires and circuits. The circuitry of biological matter can be likened to its genetic material, and the ion conduits and electrical impulses involved with cellular interaction likened to wiring. All energy, whether dissipated or channeled, gets consumed

and needs to be renewed if any process - mechanical or biological - is to continue. Biological matter on earth derives its energy from the Sun's electromagnetic radiation. Life's energy derives from the love of God. Life's energy is dissipated by self-love because self-love is isolating. When channeled to love of self (different from self-love) and love for neighbor however, life's energy is amplifying. Love of self grows into the bodily form of an individual by becoming the fullness of the genetic material as organized by overtones of the harmonic wave one is surfing. Love of neighbor - mimicking God's love - builds individuals into a synergistic communal body.

What we can gather from things that were just 'put forth' - the lighter elements of life ... bacteria, microorganisms, eukaryotes, vegetation ... is that God seeing it was good was a sufficient influx of energy for these simplest forms of life to flourish and evolve. Life taking on more complex forms and expanding into further dimensions of space and time, required more of God than simply seeing it was good. The waters were told to bring forth swarms of living creatures to fill the seas and birds to fill the sky in a manner similar to how the earth was previously told to put forth vegetation. But then he additionally created every creature of the waters and every bird of every kind before seeing that they were good. A burst of creative energy followed by sustaining energy. We see the same thing happen the next day where the earth is told to bring forth animals of every kind. God made the land animals of every kind with a burst of energy which then ebbed to a sustaining level. Bursts of energy were not outright creation. They were just boosts that enabled the yen/will to dissociate from nodes and cling more closely to a specific wave of harmony so that its DNA could organize about that specific wave's overtones and thereby draw its evolution forward.

There are a couple of distinctions that need to be made about the commands for different types of life to evolve. Plants were *put* forth whereas creatures of every kind were *brought* forth. If I want to put forth a puppy, I'll pick it up and hand it to you. To bring it forth I'll put it on a leash to lead it to you while the puppy runs this way and that; sometimes going along and sometimes fighting. The puppy that's sleeping is in a plant-like state when I hand it to you is being put forth. The puppy on a leash or awake while I hand it over is being brought forth. Any squirming, crying, scratching and biting while in my hands or resistance on the leash is a direct expression of its will; which may be so strong that it pops out of my hands or slips out of its collar or chews through the leash and runs away. Bear in mind, the puppy's will is not entirely free, but only free within the constraints of hand and leash.

Moving on, God *created* sea creatures and birds whereas he *made* animals. To me, creating is a unidirectional process, while making is interactive. I create a composition by drawing dots on paper. A performance of those dots is made out of an interactive process. Even playing a piano alone in a room involves tactile interaction with the instrument along with perceptual interaction within the acoustics of the space. Any performance worth listening to is made not so much from the dots, as from these types of interactions through which the performer mediates what the score indicates and what the heart yearns to bring forth with respect to the acoustic environment it's in. The dots (DNA) are the basis from which the performer brings (wills) the music to life (enspirits). Similarly, I create plans for a deck but I make it out of materials, on terrain and in an environment; all of which affect how the builder makes plan comes together.

Things that are 'brought forth *and* created' have a slight degree of individual will within tight constraints of a form related to the function to which they're drawn; as well as the

dimensional spaces in which they exist. Birds and fish were intended for the fluid mediums of air and water respectively. The waves of harmony their wills were surfing didn't draw them into further dimensions of physical existence or spiritual being. Air and water allow them the greatest freedom of motion within three dimensional physical space and maybe *because* of that extra latitude within physical space, they didn't transcend space into the further dimensions of thought and feeling the way land animals - who were brought forth and made - did. Could it be that it's mainly because of constraints that we're capable of transcending to another dimension in which we find more freedom?

Animals are surface dwellers with only two dimensions of movement; left and right and back and forth. They can't go up or down. The terrain may go up and down, but it's still just left and right and back and forth to the animal wandering over it. Additionally, unlike the fluid motion of birds and fish, an animal's motion is jagged. To move in any direction, the animal puts itself off balance, falls in the direction it's headed, momentarily regains its balance with the limb that was extended to initially put it off balance and then puts itself off balance once again until it gets where it wanted to go and assumes a stable resting position. The coordination required for ground movement makes two demands. Firstly that space be extended into the dimension of time; and secondly that both space and time be transcended by thought and feeling.

Transcendence of space and time then, is an indication of what differentiates 'brought forth and created' from 'brought forth and made'. An explicit reference to 'brought forth and made' is what we read in the next chapter of Genesis. After God had formed Adam and then planted a garden and then placed Adam in it, God formed every animal of the field and every bird of the air. They were formed so that they may be helpers and partners for Adam. After the creatures were formed, they were brought to Adam so that he would name them. Things are named according to characteristics, form, function and expectations. In that respect, being named is part of an interactive process of being made; initiated by God who then involves Adam.

The things God created from what the waters brought forth (what evolved in the waters) were things that transcended a single fixed point at which "to be and become"; thereby affording the yen/yearning/proto-will of immobile life a far greater degree of freedom, while entailing the necessity of becoming more 'aware of', 'responsive to' and 'considerate toward' its neighboring life and the environs it could now traverse. Physically we know that as life evolved into mobility, it began evolving a nervous system with organs through which to sense and organs to reciprocally convey. Sensation led to perception ... and conveyance to expression; kernels of mind and subtleties of soul.

If you're willing to indulge the notion that the organization of cellular matter came about from nodes formed by interwoven waves of harmony, then it's not too much a stretch of the imagination to suppose that as life began surfing waves of harmony, it would arrive at other nodes with ordering characteristics that affected complexes of cells; nodes seeding visual, aural, olfactory, etc. faculties that could evolve into receptors that evolve into organs of sense conjoined with perceptual capacities. If, how, and to what degree any of these faculties evolved in individual organisms resulted from 'wills' that encountered nodes of functionality that would be shared with all of these intersecting waves while being expressed differently according to the wave of harmony drawing each unique organism forward in its own right. Whether the distinct eye of a fly, hawk, horse, frog or man; they

all share basic characteristics *because* of the convergence of their unique harmonic waves at some far distant point of their evolution.

What we need to bear in mind at this point is that the first living thing that God made was Adam; not *in* his biological nature ... but *as* his spiritual nature. The wave of harmony which drew forward the human species was the first emanation from Eden to reach the earth, thereby establishing the parameters within which any sensate, intuitive and cognitive faculties could come about. Adam was not formed with eyes as if they were a mechanism. Although the structure they evolved into can be viewed as mechanistic, that's only if we're looking at a finished product for a specific purpose. As much as we know about eyes, optic nerves and centers of vision in the primitive brain and modern visual cortex, no one has yet been able to imagine how the mechanism might have evolved in nature. Nor is it generally considered that physical eyes evolved for the higher purpose of informing and illuminating the inner eye of spirit, which would render mechanical sight a byproduct of inner purpose. The blind may not be able to see as the sighted do, yet their *insights* need not be hindered since the will to see can compensate through hearing, touch, smell and memory. Visual sensibility and perception is a fact of evolution ... for *almost* all animals. The 'almost' means that although it was not a necessity, it was a strongly desired capacity.

So what we need to consider is that the living, though immaterial, being named Adam was not formed as a complete entity ... but as a hunger. When Adam was placed in the Garden of Eden, he was given the fruit of trees of knowledge from which to eat. He didn't eat plants of the ground until the 'apple incident' landed him on earth. If all of Eden's trees were trees of knowledge, then in order to see Adam would have been eating knowledge of shape, knowledge of length, height and depth, knowledge of color, knowledge of focus, ... and all the rest of the parameters making up vision. These parameters would transmute and translate into eyes, neuronal linkages and brain regions for visual cognition as creatures evolved; all with respect to their environment and the particular wave of harmony they were drawn to. The same would apply to sound with Adam 'eating' knowledges of loudness, timbre, distance, direction; and also apply to all the other senses including senses of balance, motion, time, warmth, etc..

In a broad sense, the types of knowledge Adam was eating can be categorized as factual and qualitative. Factual knowledge feeds cravings for knowing: a hunger for truth; while qualitative knowledge feeds cravings for feeling: the hunger for beauty. The overarching appetite - the will - however, is for love ... which can only come from a balanced diet of truth and beauty. Taking a closer look at Adam, we read that he was formed from the dust of the ground. Dust is fine particulate matter that could conglomerate into what we call the ground/dirt/soil of earth. Joni Mitchell once wrote: "We are stardust/Billion year old carbon". That goes for human beings on the planet earth. Adam however was formed from the dust of Eden's ground on the day God made the earth and the heavens. At that time, our planet was still two 'days' away from beginning its process of being made. There was no "ground" in the sense that we now think of it billions of years later. So was Adam made of the same stardust that would condense into our planet and from which life would evolve? Or was it a different type of ground? A ground that would serve as a basis for an intertwined and interdependent dance of mind/soul desirous of love?

In the next few articles we'll start to take a closer look at Adam, the helpers that were brought to him and how Adam (a he) - being formed in Eden - relates to humankind (a

them) on our own planet earth being both *made* and *created*. I say “our own planet” because God did indeed give it to us when he told us to fill the earth and subdue it. The question I’ll leave you with for now is: were we intended to fill the earth with bodies and artifacts; or fill it with love?

XI. Mind and Soul: part 2

One thing I should try to make clear is that the enspiriting of primordial cells was a one time event. The teensy, weensy, itty-bitty yen for harmony that single cells were imparted with was (and is) passed to a new cell as part of a replication process while being retained by the original cell. Rather than a new cell being granted its own enspiriting from above, we find the perpetuation of yen from originating cell to replicant. Primitive cells such as prokaryotes and bacteria continue to exist: those whose yen was content with just *being*. Some of them however evolved into eukaryotes: those whose yen urged them to *become*.

Prokaryotic cells contain their own genetic material but with a fluidity that allows them to share their genes with neighboring cells. How, when, why and under what circumstances this physical sharing takes place is still very much a mystery. It's one thing to suppose that "natural selection" determines which genetic mutations are carried forward in evolution when the material is self contained, but can we say that "selection" extended to shareable material? Did those early cells 'try on' the genes of its neighbors just to see if it gained any type of survival or replicative advantage? I would think that a cell had enough on its plate expressing and exploring its own genetic material than to go randomly poking around in its neighbor's closet to see what might fit. On the other hand, a prokaryote's yen to 'be and become' interacting with its neighbors' yen might find what they long for quite easily. Is it possible that eukaryotes instituted self contained DNA once they had arrived at a level of sufficiency in which they no longer needed to borrow from their neighbors? That potential borrowing became distracting rather than empowering? That the functionality of some of the prokaryotes or bacteria found greater harmony as enveloped organelles within a more complex eukaryotic cell than to be cells in their own right? That individual micro-yen fused into a single yen with greater energy to 'be and become'?

I think it would be a huge[r] stretch of reason to say that there was an intelligent design for each unique creature given the sort of biological gumbo mentioned above. Still, one can't helped but be awed by the inherent wisdom of having life play an active role in its own evolution. To appreciate that wisdom however requires seeing evolution as synergistic solidarity rather than as competing solitaries. Those who say there's no purpose to life and that humans do not hold an exalted place in the universe are right: so long they're thinking in individualistic and materialistic terms. Individual persons or even the individual species of homo sapiens sapiens are in fact inconsequential and insignificant when thinking within the limited scope of physicality.

Yet, there are individuals amongst us who have stood out and have had a lasting, significant impact on our *human* world ... e.g. Hitler, Beethoven, Einstein. We know these names and maybe a little bit about their background and personas, but what we really know about them and what signifies them are their ideologies, aesthetics and intellectualizations; none of which are physical properties. It's their extra-physical legacies that become embodied to the degree that living persons engage those ideologies, aesthetics and intellectualizations. The three people I listed are three of hundreds of thousands or even millions of historical figures ... globally famous or locally obscure ... affecting presently living human beings through their extra-physical legacy. Whether one is repulsed by or attracted to another's

legacy - engaging with or disengaging from them is a choice of one's will. It might seem obvious to say that early life was devoid of ideologies, aesthetics or intellectualizations ... but was it really?

From a purely materialist perspective with only the criteria of survival as the determining principle we'd have to say yes; especially if the brain is held to be the basis and origin of mind. Aesthetics however are pivotal from a perspective of perfectible harmony. Holding beauty in one's heart buds a curiosity to understand, to be immersed in and to perpetuate beauty. While evolving microorganisms weren't painting murals or writing symphonies, their overly simplistic yen to be and to become was a continuous act of self composition. Reading about the intricacies of chemical interactions and energy exchanges that constitute cellular life doesn't say anything more about the reality of the cell than the scores of choreography and music tell about a ballet.

What's read in ballet scores though is only a description (similar to DNA describing an organism?) of the measures (truth) of movement and sound that delineate the beauty of the ballet. It's the performers that breath life into it. They give of themselves to animate (express the DNA of) their part as measured in the score, while being immersed in and blending with the parts of others. An audience member might be passively observing or they could be actively empathizing (or at least sympathizing) with the performers. They are part of the energy exchange of the ballet. At worst passive observation leads to boredom and distraction which dissipates energy. At best the actively empathetic will amplify the energy on stage as well as the orchestra pit. The audience also provides the finances (nutrients) to sustain rehearsals, performances and future planning ... not to mention the performer's salaries.

On the surface, ballet may seem like an elitist institution with no connection to the average Joe/Jane. And yet, the typical aspirant to the stage struggles to get by and realistically has little chance of getting on stage - a very average Jane/Joe. What drives them is love for the aesthetic within a community of like minds and souls. And this takes us back in time to the origins of dance. The simple circle dances of prehistoric peoples are communal affairs where not everybody is dancing. Some are providing 'music' even if it's just hand clapping and chanting. Others prepare food, clear the area for the dance, provide costumes and makeup. Someone(s) decided on the basic movement patterns, was in charge of rehearsing/training, decided on the date and was thinking about future events. These are primitive elements of infrastructure and organization expressing rudimentary ideologies, aesthetics and intellectualizations. I'm singling out ballet *because* its discipline of movement and music are the most directly oriented toward the proportions of perfect intervals. I'll leave it to others to consider whether other forms from hip-hop to swing to country line dancing are overarched by their own ideologies, aesthetics and intellectualizations that drew their respective forms forward. Are these examples of bodily knowledge preceding intellectual knowledge which in turn precedes the ideation and institutionalization of what was danced. And was dance danced and institutionalized because the entire communal affair was intuited as preexistent?

But going back to the analogy of a cell to a ballet, think of each dancer as an organelle, with the music or the orchestra serving as cellular fluid. You can think of the administrative offices and staff as comprising the nucleus of a cell and the genetic material as the score, but the conductor can only be likened to the yearning of the entirety of the enterprise. All

of the conductors of all the ballet companies in all the world make up the overall state of contemporary dance expression; a body of dance if you will ... although that's simplifying things since it leaves out PR, economics and marketing; environmental factors in which dance exists. Although the conductor doesn't make any sound or participate in the dance; by setting tempo, tone and mediating the interplay of music and movement, the conductor does effect the spirit of the ballet - serving as the driving force behind the performance.

It's worth taking a moment to ponder this intertwining of conductor and performers in the manifestation of a performance from the perspective of an outside, uninitiated observer. A person with no prior exposure or knowledge of classical music or ballet. From their vantage point they can't see the conductor in the pit. They can hear the music and see the dance and if they had recording equipment, could capture the video and audio to analyze later. With research they could discover the story and notation (the genome) of the ballet and maybe come up with detailed accounts of how the genome translates into the physicality of the performance ... they could even do computer simulations (sequence the music and animate the movement) ... and still remain ignorant of the conductor. The observer may theorize "selection" over countless hours of undirected rehearsal as determining the current state of performances. One might see mistakes or 'inspired moments' in the performance as mutations to the genome that will either die out or evolve the ballet without realizing (or even theorizing) that there's a conductor interactively weeding out mistakes and encouraging inspirations.

Also important to note, is the scalability of the analogy. At one level we can think of each performance of the ballet as an individual cell with the performers as organelles; the collection of performances forming the historic body of the individual ballet. Another level would be to see the performance as a body with each performer as a unique cell with it's own *yen* contributing to (or detracting from) the overall *will* of the conductor. The primary concern of conductor and performer alike is the aesthetic, the beauty of the piece. In order to portray the highest beauty in performance - the score and choreography must be studied and understood both intellectually and viscerally. At an even higher level, the aesthetic and intellectualization are positioned within an ideological framework ... the economics of a dance company, social context and political milieu. A ballet has no physical brain and yet it has intelligence, emotion and *if* enspirited by an ensemble ... a will to *be* performed and *become* the apex of the beauty indicated by its intelligible notation and choreography.

The mind and soul of a ballet is smelt from the *yen* of each performer which is then fused into a single drive by the conductor. Each performer has been self-driven to learn and practice their parts by love for the truth and beauty implicit in the notation. The conductor is driven by love for the truth and beauty of the whole. Performances may occur in entirely different cities by entirely different companies with entirely different stagings and entirely different arrangements, but the ballet itself will still have the same mind and soul. The expressions of mind and soul will have different flavors at each performance, just like a person will have different expressions of itself in various circumstances, but that person is still its same mind and soul. Large numbers of interpretations do not negate recognizability of the ballet itself if all the interpretations use the same indicators of truth and beauty - the same score. Yet any performance imparts its own unique tastable affect as a lingering, moving, heartfelt experience with the capacity to affect entirely other aspects of behavior and intent in performer and observer alike.

In the audience, there also exists a lingering, moving, heartfelt energy that is released from a fusion of wills. Each audience member has a will (or unwillingness) to be attentive, will to understand, will to appreciate, will to receptivity and the flexibility of will to be moved. The more the wills of each person involved (performer and audience alike) fuse together, the more energy each receives and the more they each radiate. Touchy/feely nonsense until performers reflect on how much an audience (and co-performers) can either energize or drain them; and spectators reflect on how a performance can either invigorate them, bore them or possibly even agitate them.

We may know the workings by which a protein molecule is formed in the internal chemistry of a cell: the how. And we may know the functions it performs: the what. The why however remains a mystery. Why this tiniest pawn of interaction ended up in a great chain of events is completely unknowable. Similarly we know how a percussionist adds to the orchestra and what they do; but why a person who likes hitting things with sticks ended up sitting in the orchestra pit is inexplicable even to the brute. Inexplicable maybe, but is it unknown? I may be going out on a limb here, but I'll bet if you dig deep enough it's because they love being immersed in the music. Their own love amplified by the overshadowing love permeating the ensemble and radiating outward.

Now ... if we're willing to extrapolate primordial beginnings from current and archeological states of bio and molecular chemistry we should be equally willing to do the same with our own inner (spiritual) workings and interpersonal experiences. Somewhere along the line the above 'brute' noticed a yen for music which developed into a will to study and practice and find expression through percussion. Perhaps a parent or grandparent had musical talent. We're perfectly happy to accept that there could be an inherited gene for music. Is it so difficult to imagine that there's an inherited yen for music along with genes specific to the attributes of playing percussion? We know there are all sorts of genes present in one's DNA that lie dormant until expressed. We know some of the mechanisms of gene expression but hardly enough to rule out the role of a person's will ... whether conscious or below the level of consciousness.

What makes it easy to propose an inheritance of will as the foundation of one's spiritual nature is that we can observe mind and soul develop as the child develops. We can also reflect from personal experience that mind, soul and will continue to develop and mature long after the brain and body's neural system have completed the phases of childhood and adolescent development. Brain and mind are not really a chicken and egg situation *if* will drives development forward. I didn't start composing until my 20s and didn't have an interest in choral music until I was nearly 40. I believe science when it tells me that my increased sensitivity to vocalizations involved the establishment of new neuronal networks and strengthening of existing connections, but I also know that the abilities lagged behind the thirst to hear greater depths of sound without and realize greater depths of sound within. 20 yrs later I'm still yearning for more and only later finding abilities at a time when I'm also aware that brain cells are starting to fade in other areas. That doesn't faze me so much though because I don't really care if I have to search for my coffee mug or go back to the puppy kennel because I forgot the watch and jacket that I laid right next to the door so I wouldn't forget. Clearly my mind is elsewhere, but that elsewhere is where I *will* to be *because* that's where my love lies.

So again, if we're willing to extrapolate primordial beginnings from current states, then we

need to consider that mind and soul evolved slightly ahead of the evolution of biological life. This would imply that mind and soul do not depend on brain, sensory organs and the nervous system for their very existence but that mind and soul utilize them as a means to interact with the body, the environment and the minds, souls and wills of other life forms. There's no hint of minds or souls in Gen 1 until humankind was created on the sixth day. Where's the hint? In that you can't have dominion over things unless you can comprehend and empathize with them. That in itself implies that whatever you have dominion over has a semblance of mind and soul that you can relate to; and a resemblance of body you can resonate with.

Looking closely at the sixth day we find that animals were brought forth from the earth. Human beings (Gen 1.26) on the other hand were not brought forth from the earth but made from an animal substrate that the earth put forth (Gen 1.24,25). Then after God's pledge to make humans, they were thrice created in Gen 1.27: in God's image (beauty), in the image of God (truth), male and female he created them (two constituents capable of being bound by or even fused in love). Of course Gen 1 only tells part of the story. Greater detail is given in Gen 2. There we learn that Adam was eating from trees of knowledge and that animal helpers were brought to him as an aid to digesting and assimilating the various types of knowledge he ate. From this we can gather that while physical bodies on earth were being ordered according to waves of harmony, these waves were also carriers of the knowledge Adam was eating and digesting.

Only human beings evolved rational minds and souls capable of understanding, conveying and utilizing the knowledge carried by these waves, but that doesn't mean that animals weren't also affected by ripples of knowledges. If they weren't, there wouldn't be any commonality through which humans could have dominion over them. The vast distance between human and animal intelligence and feeling lies in what I wrote in the ninth article - *Evolution of Will pt IV*. With freedom of movement, animals evolved into the fullness of the dimension of space which plants had initially evolved into. They began transcending space into the fourth dimension of time but only so far as short term memory allows. Humans on the other hand grew into the fullness of time and transcended it into further dimensions of thought, feeling and creativity. Which interestingly brings us to prokaryotes and eukaryotes. In the physical dimensions we are as eukaryotes ... individual selves passing on traits, instincts and yearnings by reproduction only; not by sharing. In the extra-physical dimensions however, we are as prokaryotes ... with thoughts, feelings, intuitions and inclinations contained within ourselves yet able to be shared with and assimilated by others, thus transcending our origins through a reimagining of them.

Fully transcending the four material dimensions amounts to entering an entirely new plane of existence. This transcendence is the extent of God's creating human beings (Gen 1.27) *after* He said "Let us make them" (Gen 1.26). Just the opening of a new horizon. What we do with it was left up to us. 'Make' is a continuing process, while 'made' has reached a limit. If God had *made* humankind in his image ... completely as a finished product ... then from the start, human beings would have been all knowing, all powerful and infallible. A cursory glance at recorded history shows that's certainly not the case. So in order for God to *make* stupid, impotent and error-prone human beings into his image, a new horizon for 'human will' needed to be created; a will to know, a will to feel and a will to love ... not as isolated individuals, but individuals in a harmony of communion. It follows then that if God

is perfect harmony, and humanity is being made to an image of perfect harmony then the process of making must be a process leading toward perfection: an arc of perfectibility.

The call to be perfect as your heavenly father is perfect (Matt 5.48) is summoning the human spirit to strive for a heightened qualitative state above but not disjointed from nature. This amounts to a transfiguration of the biosphere (itself a transfiguration of inorganic matter) into what Chardin termed the noosphere - a sphere of consciousness. And just as matter needed to be transubstantiated into life for the biosphere to emerge, life needed to once again be transubstantiated into what 'life thought and felt about itself' so that the noosphere could emerge. Not in a completed state; but an evolving one. Not a new enspiriting to a different kind of life, but respirited toward new dimensions of being.

In part III of *Mind and Soul*, we'll take a closer look at Adam and his helpers. In doing so however, we'll also need to consider how the intelligible knowledges Adam was conveying to evolving minds (which would one day be respirited to human mind) was affecting life as it evolved from microbes. I'm thinking that Adam's intelligible knowledge could only have been stored as bodily knowledge in lower life forms. Primitive bodily knowledge that our modern reflective minds still strive to understand hundreds, if not thousands or millions of years later.

XII. Mind and Soul: part 3

In part II of 'Mind and Soul' I wrote that an evolving animal *will* was respired, which then enabled a new branch of primate to emerge. There wasn't a break in continuity, just that a farther and further horizon was revealed for a respired *will* to strive toward. The horizon bestowed upon what would become the human race was the perichoresis of mind and soul enigmatic of God himself; a horizon drawing the species toward a promise of becoming the perfected harmony of truth and beauty. To know all aspects of harmony in mind, body and soul. To luxuriate in and exude harmony's unlimited and inescapable power out of a desire for its infallible joy. To the realization of life being a perichoresis of perfectible harmony. What I'm saying here runs contrary to conventional interpretations of Genesis wherein humans (namely Adam) are created in a perfect state with complete minds, souls and wills which they then fall from. And it certainly goes against the contemporary view that there was neither an Eden, nor an Adam, nor a fall. According to such a view, the entire creation story in Genesis is just a myth, introducing the question: at what point we can begin to take the bible as historical fact? Of course, the Genesis creation accounts are not the only accounts of creation. There are many myths coming from diverse cultures that span human history. I wouldn't doubt they shared elements but I'm not looking for statistics on shared points to argue in favor of divine creation. What I'm mainly interested in is if any of the myths (biblical included) point present day western humans to a deeper truth than the contemporary western mindset puts forward? Should they be taken as anything more than myth?

There's nothing wrong with myths. They provide a framework within which to think about unknowns. They're points of reference in support of a world view. The advent of modern science brought on a new world view and it was inevitable that the new sciences would need to present their own accounts of some of the greatest unknowns: how the earth, creatures, consciousness and intelligence came about. Since modern science limits itself to only objective facts about observable phenomena in a purely material universe, the stories it tells are likewise limited to what is intelligible and only within the single plane of nature; things we can see and touch or at the very least account for with mathematical models. Subjective qualities ... what we felt about them ... became irrelevant. Once upon a time we had a feel for numbers. That was back when we only had natural numbers [1,2,3,4,..] that directly corresponded to what could be seen, drawn and have 'a feel for' *because* natural numbers are seeable and drawable. Early geometric theorems were 'proven' with precisely measured diagrams that gave a feel for the verbal descriptions they accompanied; which when read alone amounted to blah, blah, blah. Back then, things were measured in hands and feet because you would literally walk the length and width of an intended building, or apply your hands to measure the vertical height of a horse. Numbers were intimate and rational because they derived directly from one's bodily experience.

It's only when the natural numbers of the ancients failed to be sufficient for theoretical models of old that scientists and philosophers were trying to explain with greater precision ... or else were exploring something new ... that 'less ancients' began dabbling in irrational

numbers. Later on they needed to create complex numbers where one component is real with the other being imaginary. Then 'more recent' introduced discontinuity to continuous phenomena with calculus, and presently we find 'moderns' noodling with the indeterminacy of probability and statistics followed by 'complexity' and emergent systems; all of which degrade a search for definitive truth to a grasping at what's plausible within margins of error. And when the four known dimensions of space and time were no longer sufficient to support our theoretical musings on the natural world, they formulated extra-mathematical dimensions, such as the eleven dimensional universe of string theory. Rather than transcend the unknown, the unknowable has just been swept under the rug. Are the stories told by 'made-up mathematics' any less of a myth than the stories told by ancient writers on the topic of creation?

Despite science's lopsided approach of seeking truth while disregarding beauty, we have ample reason to believe the scientific tale of evolution. At the same time however, because of the exclusion of beauty, their story lacks plot and resolution. Sciences' script has a solid opening with the Big Bang and an authentic character named *Evolution*, but from there it's just aimless, titillating sex and violence. It's a good character though, who's not exclusively licensed by science. "Let there be light" is the same opening as the Big Bang and affords readers of Genesis a window through which to recognize sciences' protagonist - *Evolution* - as the unseen narrator of a broadcast titled "Life in Eden". In this show, *Evolution* has its audience on the edge of their seats as the narrator draws forward life on earth. "Life in Eden" aired for only three seasons (Gen 1,2,3). Season three's cliff hanger left us with Adam and Eve getting fired and thrown off the studio lot. Details are a little murky but apparently there was some full-frontal nudity involved and wardrobe needed to be called in. Fortunately for us, the option was picked up somewhere on Earth so that the series could continue ... albeit only on a local access cable channel. The series barely scraped by until it was picked up by the Hebrew cable network. The Christ Event moves the series to PBS until the Romans bought out Christianity and placed it on a major network broadcast channel in a last ditch effort to preserve their empire.

Over time, greedy network executives (bishops) nearly ran the series into the ground, the audience was diluted by spinoffs (schisms) and there were ratings wars with other channels (religions). Fortunately, some gifted writers (saints) would come along at the right time to put the show back on track. But then the science channel premiered an unscripted reality show - "Darwin's Selection" - in the mid 18th century; featuring a godthropomorphized character also named Evolution. The audience loves it because it's good entertainment that doesn't challenge you to think, respect others, listen to some narrator or improve upon yourself. You can just kick back with some pretzels and beer. Now, since those pretzels will make you thirsty, it's only a matter of time until you find yourself hoping for a commercial break so you can run to the bathroom and grab another beer. If you get back early enough you'll have time to flip around the channels or else buy into whatever the advertisers are selling. Getting off the Lazy-boy with a mind already distracted by another very real and pressing matter leading you down the hall, may give pause for one to wonder about just how *real* the 'reality show' they've been watching is. Are the characters I'm watching truly a reflection of what I see and how I feel about the cast of characters in my own life? Then there's also the possibility that when flipping channels we may pick up on the storyline of another show that somehow resonates within us and keeps us from returning to the science channel. And if one has these inner feelings and resonances, they may stop to wonder from

whence these feelings came. Did they emerge from the chemical and electrical interactions of our physiology or are they a dangling question and invitation from ‘something’ beyond and above nature? Is “Darwin’s Selection” a show about nothing? Am I watching it just because it’s on TV? Couldn’t and shouldn’t I be watching a show about something?

A *feel* for the supernatural had been expressed by all humans in all places long, long, long before even ancient science developed. This *feel* was expressed in creation myths that were supposedly inspired from beyond the earthly realm. I’m gonna go out on a limb here and say that the overwhelming majority of people still feel there’s ‘*something other*’ even if they’re leery of religions and religious thought. When you stop to think about it though, it’s not just religions and religious thought that people are leery of. People are also leery of scientific, political and economic institutions and thoughts. Maybe that’s because each of these set themselves up as a sole focus with “all the answers”; like they know the whole story. The reality however, is that none of them are asking the right questions or even have satisfactory answers to the one’s they’re proposing. They each seem to be so concerned with their own agendas and self preservation that rather than seeing where they overlap and finding common ground so that they can work toward the benefit of all of creation, they use and manipulate each other for questionable short term goals of self preservation. Not all persons involved in the institutions of course ... but ‘way more’ than enough to cast the whole in a bad light. That’s not to say any of these institutions are inherently bad. Hell, even religious institutions have their dark sides. None of these institutions are new. Even the most primitive of peoples in the smallest of clans employed a natural science, had a governing hierarchy and an economy of possession vs sharing; alongside personal and communal ritual. At an *intra*-personal level however, (that’s to say, a person within themselves) there are only rationality and intuition. What one thinks and what one feels. The rudiments of what would become science and religion.

Politics and economics only come into play at an *interpersonal* level which makes them secondary considerations to one’s self-reflecting consciousness. According to Gen 3, these two institutions came into existence as Adam and Eve were being expelled from Eden. That’s when Eve was subjected to be ‘ruled over’ (politics), Adam was told he shall only eat by the sweat of his brow (was shunted to the working class) and the couple were given their first possessions (economics). This is also the point where Paul tells us “sin entered the world through Adam” (Rom 5.12). In human history, politics and economics didn’t become formal entities until agriculture became a way of life. In evolutionary history, we see traces of politics wherein predators establish hierarchical packs and mark off *their* territory; with primates having perhaps the most intricate social order featuring displays of self-serving cunning and deception. Not tendencies we should be proud to have inherited, but traits we certainly possess. Amongst animals however, there’s no sin in their traces of politics and economics. They’re just as much a part of an animal’s natural law as gravity is. There’s no intent in ‘posting notices’ beyond the expectation that they’ll be respected. Transgressors in the animal kingdom are brought back in line and their transgressions forgiven. If animals had long-term memory and future planning capacity, you could start to interpret occasional misdeeds and negative behavior patterns as sinful. But since they don’t, they can’t be any more sinful than a human infant. Sin is a whole other series of articles that I look forward to getting into one day; but for now I only want to look at the pre-economic and pre-political intertwinity of the stories told by the evolutionary sciences and the creation accounts in Genesis (chapters 1&2). Two different approaches pointing to

a single underlying truth when viewed from the perspective of harmony.

Up until now I've mainly been looking at physical matter taking form whilst overshadowed by an evolving 'mind and soul' through an elemental *yen's* attraction to nodes formed by waves of harmony. I even touched on energy exchanges in the fusion of *yen* as the *yen* of a sperm conjoins with the *yen* of an egg at the moment of conception. Energy radiated from this yenular fusion is the mysterious essence of all *being*: love. If that sounds corny just think of how love energizes and motivates while a lack of love depresses and immobilizes. More than just a radiation of energy however, love is also an attractive and binding force. I've previously defined love as a radiation of the perfect harmony of truth and beauty. The waves of harmony that brought forth a cat, an ant or a flower are the specific parameters that sketch out the truth and beauty of that particular family/genus/species. Primates were surfing a wave of harmony that led some to another wave that brought out humans. The limiting factor keeping chimps monkeys and gorillas apes, is that their will only extends as far as the perfectibility of their branch of the primate species with the knowing and feeling that characterizes monkeyness and apeness. The leap to the human line was a respiriting of animal will to human will; which afforded the possibility of transcending physicality. To 'not be' an image of a specific harmonic form but 'to be' an image of harmony itself. No longer the unbeknownst truth and beauty that *is* a life form, but the rational knowing of truth and visceral knowing of beauty by one's inner self ... fueled by love for the coincidence of absolute truth and perfect beauty within oneself ... one's interactions with other selves ... and the source of all selves itself.

Rational knowledge either grows out of a visceral sense of truth and beauty, or else through insights and speculation buttressed by abstractions of mathematical truth. Mathematical abstractions are good when they extend the range of thought beyond immediate physical experience and lead to new verifiable discoveries. Abstractions can also be misleading or even bad however when they only extend the currency of a questionable line of thought. Ultimately, mathematical abstractions are filtered by whether or not their truth rests on some sort of experiential support ... some sort of feel for their beauty ... which in the case of pure abstraction without tangible proof, can be found in their elegance and simplicity. Jesus taught in parables (and explained things by analogy) so that we *could* place his train of thought on tracks already laid upon the landscapes of own experience. Memorizing facts, regurgitating doctrine or else echoing popular sentiment have no lasting meaning or affect unless and until whatever factoids one feeds on gels with one's own experiential base. This is why science is based on repeatable experiments, why religions repeatedly pray, mystics repeatedly meditate and why we as individuals need 'to sit with *things*' and see '*their* continuity with, and relationship to, the entirety of what we already know' before either absorbing or dismissing *them* if we want to pass beyond superficiality.

The developing newborn isn't just feeding, sleeping and pooping. It's accumulating an experiential base of knowledge. Flailing arms and legs lead to coordinated, balanced movement, while cries and coughs lead to singsongy vocalizations that lead to speech. An infant viscerally understands tone and amplitude well before they can understand words because they 'know' the qualitative and bodily state of producing loud vs soft cries and gentle vs harsh tones while they learn to mimic the characters of 'loud, soft, harsh and gentle'. Likewise, infants gain an understanding of gesture and facial expression only as they gain in ability to make them themselves and thereby 'feel' the qualitative and bodily

states associated with muscle movement. Amazingly, the developing mind/soul doesn't randomly lay down tracks. It lays down a highly efficient and well integrated railway system.

Intelligible meaning in voice and gesture is only decipherable after an integrated repertoire of sound and movement has been established and correlated with their associated physical, emotional and mental states. *Meaning* then, is something encoded upon the waves of sound and waves of light that reach ear and eye. It would be helpful here to get into more technical and detailed analogies of radio or television. We tune our sets to a specific frequency to get a station, but we don't listen to or watch that specific frequency. That frequency is just a carrier signal on which content is encoded. What the circuitry of a radio or television does is decode the content encoded upon the station's carrier signal. Similarly, in human terms, when we speak in a monotone voice we emit a carrier signal at a set frequency upon which the phonemes making up words are encoded. The hearer's mind differentiates the content from the carrier signal. A monotone voice is the closest speech comes to a fixed frequency carrier signal. We find monotone speech tedious (often trying), ugly and difficult to pay attention to *because* it's devoid of emotional content. It requires effort from the listener to impart emotional content to the words they're hearing. In regular speech the carrier signal is constantly changing as it conveys the encoded content; which means that the carrier signal itself needs to be decoded. The content encoded on a variable carrier signal are the semantics of language; the words. The variable frequency of the carrier wave is the music of language; the intent, mood, and character of the content.

What distinguishes human beings from the rest of living creation is the ability to decode the intelligible content encoded on the carrier signal of waves of harmony in addition to the visceral and relational content that's encoded on the carrier signal and from which all plants and creatures gained form and function. The respiriting which enabled certain primates to evolve into human beings was an imparted desire to become an image of the source and instigator of all creation. To be all-knowing would require us to decode, listen to and comprehend not only the visceral and relational content encoded on the various waves of harmony (inclusive of all plants and creatures) in heart, mind, body and soul, but to decode the intelligible content as well. The intelligible content came from the fruits of the trees of knowledge that Adam ate. Seeds of knowledge. Not specifics. Rudiments of contour, texture, taste, size, number, color, trepidation, joy, relatability, ...

A radio's circuitry may decode the content of a signal, but the radio itself is useless without the antenna (its organ of reception), speaker (its organ of projection) and most of all ... a listener. If we can imagine "nodes instantiated at the intersections of waves of harmony" forming inanimate molecular configurations capable of being enspirited with primal yen, then we can think of conglomerations of those cellular configurations as an assemblage of circuitry. The antenna came later in the form of ears, eyes, nose, tongue and skin; along with speakers consisting of voice, gesture, stance and look. Consciousness is the tuner. The range within which animals have consciousness, perception and expression runs from cheap transistor radios to high-end audiophile systems. From AM, FM, shortwave to point-to-point. When God made humans in his image, their circuitry and firmware was upgraded to decode TV signals as well. What our species was initially tuned into were learning channels and PBS shows like "Live from Lincoln Center". The edict to be fruitful, fill the earth and overcome 'earthly being' was to urge us away from becoming couch potatoes. The dominion granted

us meant that human beings on 'this planet named earth' would eventually take over programming the stations - TV and radio.

I'm going to let this idea about carrier waves and encoded signals sit for a while. In the next article, I'll wrap up the topic of "Mind and Soul" by going a little more deeply into the role of animal helpers and how they project an encoded signal traveling on a carrier wave even though they themselves are incapable of decoding its rational aspects. That will only leave the seventh topic in order to conclude this series on evolution; amusingly the seventh topic just happens to be Genesis' seventh day of creation. 7,7,7 - maybe I should title the final article Seven. Kind of a catchy name.

XIII. Mind and Soul: part 4

Picking up where we left off: On creation's second day, when God made the dome called sky (Gen 1.6-8) ... generating, over the course of generations, the waters above (heavens) and waters below (earth) Gen(2.4) ... God also formed Adam from the ground of Eden after which he planted a garden in Eden (Gen 2.7,8). Thus in the cosmos' second stage (before the planets or even galaxies formed), pure carrier waves of 'the harmony that was Adam' and 'the harmonies that were the plants of Eden' began emanating from Eden. Trees of knowledge were planted in Eden's garden but it would take time for them to produce fruit and then additional time for that fruit to ripen. Meanwhile, the pure carrier waves of harmony had reached earth, creating a mesh of nodes from interference patterns that would order elemental matter to a point where it could be enspirited with primordial yin. As Adam began to nibble the fruits of knowledge, the carrier waves would start to carry the encoded content of Adam's knowledge on carrier waves which would only reach earth on subsequent days of creation and more importantly: on the day God rested. The earliest periods leading up to life then were kinda like the olden days of television where you'd see a test pattern on the screen until the day's programming began.

If Adam only gained knowledge from eating the fruits of the trees, at first he would not have known any better than to begin eating and digesting fruit from the various trees of knowledge before they ripened. Bland knowledge and perhaps even bitter at first, that over time and in the right combination would sweeten to wisdom ... and in the process convey a little something about the virtue of patience. All the while, his expanding and maturing knowledge would be encoded on the carrier wave of humankind as well as the carrier wave of the harmony that would form wheat for example. Rather than a logical sequence of facts delineating a set path of development for wheat, such as wheat's DNA sequence and ratios of the combinations of light, water and nutrients it needs, compatible vs incompatible plants, etc., Adam's knowledge was evolutionary with the sorts of twists and turns that come from lived experiences. He didn't take Wheat 101, then Intermediate Wheat, followed by Advanced Wheat. He was tending a relationship with wheat in the garden. He developed an intuitive *feel* for wheat. Adam's were not detached observations of wheat in isolation, but in the midst of and amidst the myriad relationships of wheat with other plants and the environment. His *feel* for wheat preceded his rational knowledge of it. Rationalizations came later as he digested the fruits he ate that contained knowledges of height, color, bounded forms, etc.; and particular to human beings: knowledge of individuation and abstraction. The combination of various knowledges over an experiential base is what yielded the intelligible content that would be encoded on the numerous carrier waves emanating from the garden.

While earthly wheat wouldn't be able to decode the intelligible content encoded on the carrier wave that was forming it, the encoded experiential and relational content would gradually be deciphered by plant life in the process of evolving from algae to moss to whatever, until it eventually became wheat. I have killed every plant I ever bought ... including cacti. I just can't read them. Yet there are people who just by looking at a plant,

can tell if it needs more water, less sunlight or some fertilizer. There are even people who talk to plants or play music for them because they believe plants respond to it. Not the semantics of speech or melody, but the aesthetic qualities of sound; which when you think about it is the same with infants. And if you stopped to think about that ... you need to consider this: a single cell going to a multicellular group, going to an immobile form capable of rudimentary feeling, intuition and expression ... going to a mobile form with rudimentary emotions, intelligence and communicative ability ... going to upright bodily form ... going to self awareness ... going to rationality ... is the same arc being played out in both the evolution of life itself in geological time; and in the development of every human life in clock time. An evolution of soul and mind on a macro scale, mirrored in a new born's development of soul and mind on a micro scale as its life progresses.

But now the question is: If wheat is only able to decode experiential and relational content from its particular wave of harmony, then what happens to the intelligible content? Is it discarded by the plant? Are humans still able to garner what's intelligible about it because a second copy was also sent on the wave of harmony that led to humans? Humankind receiving it's own copy of every piece of information about every thing at all times is highly unlikely since we don't just automatically *know* stuff. Nor do we *know the totality* of anything in general by simply reading facts about it. Reading or being told about some *thing* gives us a quick sketch but the sketch only starts to gain color, distinct line and texture through direct perception and participation. And the more 'focused time' spent with "the thing" ... in the greatest variety of circumstances ... the more realistic the sketch-cum-painting becomes. Intelligible content is only something a rational mind/soul can decipher; but since we don't pre-know anything intelligible about any particular *thing* ... what's intelligible about the *thing* must come from the *thing* itself.

This is a very difficult concept and it may help to think of any living thing as a two-way radio. Both receiver and transmitter. The wheat's receiver is tuned to the frequency of wheat. The *will* of wheat (to become wheat) is capable of decoding the experiential and relational content. These are the parameters of what wheat is and what it can grow into. Additionally, there are public service announcements for other programs that the next generations of wheat might "tune-in to" to guide their further evolution. When parameters were found to be intrinsic to earthly wheat, they became physically encoded in wheat's DNA so that successive generations wouldn't need to continually decode the same thing over and over again. Any intelligible content which the wheat itself could not decode ... what we might call the material essence of wheat ... became the carrier wave upon which each individual stalk transmits an encoding of its own personal experiential and relational content; the message it's sending out. This is similar to what I described in the previous article about the carrier wave of speech being the music of language with the encoded content being the semantics of language. Similar but flipped. When a stalk of wheat transmits its wave, the carrier wave conveys the semantics of wheat while the encoded content is that particular stalk of wheat's music.

The human being who tunes-in to wheat's signal has the capability of decoding the carrier signal (the material basis and general nature of wheat) and/or also the experiential and relational content (that each individual stalk encodes). If we're only seeing fields of wheat, flocks of birds and herds of animals, it's because we choose to focus only on the carrier signal - the generalities of the species. To hear the music ... what an individual specimen is

singing ... we'd need to micro-tune to the individual. A crucial point I have to attempt to clarify is that all forms of life are being drawn forward by waves of harmony. Any wave of harmony emanating from Eden consists of a pure carrier signal, thrice encoded with: experiential content, relational content and intelligible content. A pure carrier signal from Eden is an emanation of God. The carrier is impossible to decode because of the utter simplicity of its purity. It is so simple that any effort to read and understand it is clouded by one's own effort. The carrier's limitlessness, tainted by one's own limitations. But 'Life' doesn't need to decode this emanation any more than we need to hear the carrier of a radio signal. It just needs to tune as closely as possible to the carrier's frequency in order to be drawn forward in the process of being and becoming. When "tuning in" a radio station we fiddle with the knob until it comes in as clear as possible. It's a very real yet mysterious internal qualitative process that defies explanation. Nor does it require any because we already know it when we feel it. What's more: we can only judge how close we are to a frequency of let's say 111kHz by the quality of the decoded content. 111kHz is well beyond what we can hear; the encoded programming is not. We just need to get as close to it as possible so that we hear the decoded program without any static. And why do we tune in? Out of desire to hear the content we're being sent. In the case of PBS, we may even pledge money to keep the station going if we like the programming *that* much.

It's the same with any living organism. The primal yen that drew what would become organelles to converge into prokaryotes which could evolve to eukaryotes evolving to multicellular forms - were themselves fusing into actual yen ... to yearning ... to will; a will to remain as closely tuned as possible to an emanation as it decodes the experiential and relational content carried by that emanation. Each individual life form in turn radiates waves of it's own by using the still encrypted intelligible content of the emanation it is 'tuned in' to as its carrier signal. In the preceding paragraph I wrote that the intelligible content equates to the essence of what a *thing* is. All creation sings God's glory *because* each individual creature emanates its God given essence as the carrier signal on which it encodes its experiential and relational content. Such a view illustrates the immanence of God in creation, wherein knowledge from Eden is encoded on a pure emanation conveying the essence of God. Each individual life form in turn transmits its personal interpretation of experiential and relational knowledges using the unaltered intelligible knowledge (the life form's essence) it received but was unable to decode, as a carrier signal for others to 'tune in' to.

More than anything else, what differentiates the human race from every other species is that humans alone were able to evolve the capacity to decode intelligible knowledge because humans alone were respirited with a desire to understand. Desire to understand imparted the potential to decode intelligible content in addition to experiential and relational content. This would naturally mean decoding the intelligible content from a wave emanating from Eden, but respiration would have also endowed "evolving humans" with an intuition that other life forms were using intelligible knowledge of themselves as a carrier signal (because of its varying frequency) whilst transmitting their own personal experiential and relational content. Not having intelligence on the scale of human beings, other species would not be able to assemble and convey their own intelligible content, so it would have to be the intelligible content they received but were unable to decode for themselves. For humans, the implication of having the capability to decrypt carrier signals in addition to the signal's encoded content is that evolving humans could attempt to decrypt the pure carrier

signal conveying the experiential, relational and intelligible knowledges that would form humankind. By turning attention to decrypting the pure carrier signal from Eden, they would in actual fact and practice be attempting to know God! Meager beginnings of trying to grasp the Eternal are shown in ample anthropological evidence. Hence, we find an incredibly complex web that I hope to simplify a bit in the next article. I just wanted to call attention to it now so that it could ferment while I continue within the earthly realm.

When we only see fields of wheat (or flocks of birds and herds of animals) it's because we mainly decode the carrier signal - the essential nature of wheat (hens, goats) - while only getting a "rough mix" of the overall experiential and relational knowledge conveyed by the group as a whole. More than sufficient for most people. If you're a gardener however, you need to micro-tune into the personalities of individual plants and listen to what they're telling you about their needs and fears in order to nurture and protect them; and influence the further evolution of the species. That's the holistic approach. Tor Eckman would be proud.

I'm sure the hard sciences would look at what I'm writing with rolling eyes and a chuckle. "Wheat radiating its essence on carrier signals of intelligible knowledge upon which are encoded relational and experiential knowledge? Please!!!" ... which is the polite way of saying "get the hell outta here". "If you want to know about wheat look at its DNA and its evolutionary history of mutations in a struggle for survival". That's not entirely fair to the sciences since they also know that gene expression is very much affected by environmental factors. There's no reason to debate who's right and who's wrong because we're both right and both wrong. DNA is the blueprint referenced by "new life" as it takes form. The wheat currently growing in the field is the latest version. Tracing the genealogy of modern wheat is little more than looking at its revision history. A blueprint, however, only outlines the structure. It doesn't tell you what color the rooms will be, or if a window could be moved at the time of construction to give a better view of a feature of the landscape, allow more light to enter or any number of aesthetic or functional changes that may be necessary while keeping its basic form and functionality within the skeletal bounds of the structure. Which brings us to the question of purpose. Is a structure designed and realized for its own sake or do architects, builders, financiers and future inhabitants take landscape, other structures and the area's infrastructure into account? Does it blend in or is it an eyesore? Is it in consonance or dissonance with its surroundings, inhabitants and passersby? Is the blueprint edited and amended to be in harmony or for its own sake?

The study of genetics is less than 100 years old. That may be the way science studies things today, but in the simpler science of days long past, we came to know wheat by observing it and its relationships with insects, birds, rodents, and other plants in addition to seasonal cycles and acts of nature. Was it by a spark of human genius that someone decided to domesticate wheat and store it for future use; or did someone observe birds and rodents harvesting its grains, caching them for later use and preparing secure and secret places in the vicinity of their homes to protect the grains from other birds and vermin? For that matter did the observed caching activities give rise to the idea of sedentary living? Did we learn to grind wheat after watching other creatures cracking the grain's shell to get at the insides? Get the idea to bake wheat after experiencing the effect wildfires had on grains that were roasted but not burnt? Figure out when to harvest wheat by trial and error or follow the example of our animal guides?

Science was not absent in the transition from hunter/gather to farmer. It was only through primitive scientific observation and applied technology that early humans were able to make the transition. Irrigation, crop rotation, pest control by intermixing crops, multi-year food storage, baking, cooking and other means of food preparation are all products of a scientific mind, *but* it was a macro-science of holistic harmony; whereas modern science is a micro-science of individual competitiveness. That's a blanket statement that may not be entirely fair, but it's worth taking into consideration as I continue looking into Edenic helpers.

Gen 2.18-19 tells us that God formed every animal of the field and bird of the air to be Adam's helpers in the garden. If I haven't asked it before, it's worth asking again: helpers for what? I find it a little hard to believe that an all powerful and all knowing God would plant a garden that needed someone to tend. And why plant trees of knowledge rather than just give Adam knowledge outright? What makes sense to me is that the garden and trees were for Adam's benefit (and through Adam for our benefit too); not God's. Think about it. God formed Adam and breathed life into him before placing him in Eden. Adam received his bodily form outright while mind and soul needed to be developed by eating and digesting fruits from trees of knowledge. Meanwhile, on the inter-dimensionally far off planet earth, the human species evolved its bodily form in advance of human mind/soul; a mind/soul distinguished by an edict to have dominion over every living thing that moves upon earth. Whether one understands dominion to be selfish domination or selflessly benevolent stewardship, there's common ground in the fact that dominion can neither be established nor maintained in the absence of understanding and sympathy; for the creatures over which one has dominion *and* the environment that sustains them.

Science's discovery of "Mitochondrial Eve" and "Y-chromosomal Adam" are not an indication that Adam and Eve existed on earth as *the* couple that spawned the modern human race. These scientific discoveries represent ancestral lineages that did not necessarily evolve at the same time or in the same place. In only shows that *the lineages* eventually connected and were carried forward as homo sapiens sapiens evolved. This was before the earliest evidence of clothing and art and well before agriculture and herding. It's hard *not* to imagine plants, animals and humans evolving to domestication together; not by chance, but spearheaded by human will's desire for the harmony transmitted from Eden. The path to domestication required practical knowledge gained by doing ... that in turn would lead to intelligent understanding ... leading to the deeply felt and mature wisdom of an evolving human mind and soul; a mind and soul gratified by playing its role in establishing and maintaining the harmony of its earthly gardens and flocks. Ideally!

While genetics and dispersal patterns out of Africa may account for modern humans in nearly every region of earth, they'd be hard pressed to account for the near simultaneous rise of agriculture and domestication of animals in every region on earth amidst different species of animals, plants and environmental conditions. Waves of harmony carrying encoded bits of knowledge on the other hand would blanket the earth much as waves of sunlight do and would be available to all life, everywhere; to decode, interpret and adapt within their environment and each according to their circumstances. The transition to agriculture and herding was not just a change for humans but for animals and plants as well. Domesticated strains of plants and species of animals had to evolve into a relationship with humans. We can dream up our own scenarios or we can consider that the prototype

relationships were already lived out by Adam and his animal helpers in Eden while tending the plants of the garden. These were then radiated from Eden as encoded knowledges on waves of harmony.

We're told that Adam ate the fruits of the trees and can easily assume that the animal helpers would nosh on what fell from them. This knowledge was digested according to the various animal forms while in relation with Adam, and with other animal and plant forms. Thus for example, a edenic wave of bovine harmony would also carry bovine knowledge and bovine empathy. Same encoded messages from Eden, but interpreted relative to the arctic, tropic, plains, jungles, and everything in between yielding yaks, water buffalo, oxen and cows of all different sorts yet with the same essential characteristics of relationship with human beings.

This almost ends my series of articles on evolution. The scientific concept of evolution transitioned from theory to undeniable fact a long time ago while the mechanics, questions of purpose and whether there's a final goal have in no way, shape or form been resolved. The concept of harmony I've been putting forward takes evolution as a given and from there deals with mechanics, purpose and finality. All I've done is draw from Christian scripture and tradition in combination with general scientific knowledge ... both modern and ancient. It's a much different take on evolution than either scientists or theologians have put forth, but since neither science nor theology has come up with any satisfying answers I figure the area is open for a lowly musician to take a shot at it. I know I haven't arrived at a completely satisfying answer either, although I *am* satisfied that I'm on the right path. I wouldn't want anyone to blindly accept what I've been writing and can only hope that someone(s) will take some time to contemplate these articles *in the context of their own personal faith*: because ultimately that's what it comes down to: a question of faith.

Amongst the mechanical evolutionary workings that science has presented are chance, emergence, intelligent design and convergence. As for purpose and goals, there are none ... given the mechanical options we've been presented. For those not content with purposeless existence and no end goal, there are religions and spiritualities with a focus on the present and also a path to the future that they can turn to. Typically however, religion and spiritual traditions' regard for the past goes no farther than the history of their respective beliefs and maybe a creation myth. If individuals are feeling a conflict between the rationality of science and the heartfelt praxis of prayerful meditation it's probably because the outer world of science and inner contemplative world haven't yet realized that the concept of Perfect Harmony is their commonality. Without this realization you can only see worlds colliding. But a spacecraft doesn't go to the moon unless: A) all its systems are in harmony; B) the relations of thrust, gravity, trajectory, etc. are in harmony; and C) the astronauts along with mission control are in harmony within themselves and with each other - at least as far as the purpose and goals of the mission are concerned. Likewise, a monastic needs to find A) a harmony of mind, body and soul within themselves; B) the relations of nourishment, sleep, etc, need to be in harmony; and C) the monastic needs to be in harmony with the internal community, the extended community and what lies outside the cloister. Science wants to reach the stars. Faith wants to reach the heavens. But what does each want to do when they get there? Own and exploit the objective or just be in harmony with it? Almost none of us are an astronaut or a holy person but I think there are characteristics of each

role in each of us. And ultimately what are we trying to do with those roles? Be one or the other? Or something else entirely? Or just find a balance of harmony?

What I've been describing all along is an evolutionary mechanism whereby a yearning for love draws life forward. I've also stated that love is a radiance of the harmony of truth and beauty based on an observation that the power of love is strongest when truth is absolute and beauty is at its apex. As a contemplative Christian, I can say that I feel the love of the Holy Spirit most strongly when empathizing with and emulating absolute truth expressed through the actions and parables of Jesus (Son of God *and head* of the Son of man) which reflect the highest beauty of the Father. The closest I come to being a scientist is as a music theorist and composer. I know experientially and rationally that one feels the greatest love and awe for musical intervals that are mathematically perfect because that's when they're the most beautiful. This is an innate response spanning all peoples of all times. How various cultures across historical times and places arranged intervals into tonal systems and constructed musical works from them is secondary to the fact that whatever dissonances and deviations from tonal centers may occur in the course of a performance, they always resolve to perfect consonances (or at least close enough approximations that one can psychologically rectify or else try to rationalize them). The fact that perfect intervals are *the* defining characteristic of harmonically ordered sound presents us with a single thread throughout all times as well as a commonality linking rational thought (scientific study) and heartfelt praxis (spiritual contemplation).

Every spiritual tradition incorporates some form of music into its practice ... even if it's silence. It is universally recognized as an aid to inducing devotional feelings while focusing restless minds. Such a state directs thoughts and feelings ... minds and souls ... to what lies above and beyond physicality. If the Trinity can be viewed as *the one and only* relationship of perfect harmony, then the ordering principle of harmonic sound is nothing other than a likeness of perfect harmony. Gen 1.26 tells us that the humanity was made in God's image, *according to a likeness of God*. The subtle difference between image and likeness is difficult to explore without embracing evolution. Think of the process by which a negative image (remember film cameras?) is projected onto photographic paper by an enlarger and developed into a print. Instead of a chemical bath drawing out the likeness of the image from the negative however, life was/is immersed in a bath of sound and sea of movement where the singularly perfect ordering principle of harmonic sound draws out the image of harmony in which humans were created and whereby we individually develop. The lens of the enlarger is Adam. Though the light source behind the lens comes from God, what passes through the lens is affected by Adam, who thusly also acts as a filter, before waves of the light of harmony are projected toward earth.

What happened on the seventh day is that God turned off the divine light. That's not as drastic as it sounds. Although flicking the switch here on earth is instantaneous, the light we receive from the sun and stars is minutes to millennia old while that from Andromeda, our closest galaxy, has been traveling here for 2.5 million years! God's light could only be perceived by Adam after the breath of life had been blown into him. From thence, who knows how long it took for the divine light, refracted through edenic Adam, to reach earth. The next article will focus on the seventh day and bring the series to a close. There are still two loose ends - Sin and Eve - and each of them will require its own series of articles. But since both Sin and Eve came through Adam I'll need to wrap up the idea of Adam as

filtering lens affecting the coalescence of pre-biological chemistry into cells followed but the evolution of life before moving on.

XIV. Seven

There are 7 days of creation. And 7 letters to 7 Churches, 7 seals, and 7 trumpets in the Revelation to John. I've written on 7 topics in my exploration of evolution over the span of 14 articles. Why 14? That's just the way it worked out although it would be fun to point out that 14:7 reduces to our good friend the proportion 2:1. Well ... fun for me anyway. You're probably sick of hearing about "2:1" by now. Especially in something sounding as forced as "creation", "judgement" "and human endeavor". But if you'll indulge me til the end of this paragraph, there's an interesting point to be made. Adding up those sevens from Revelation gives you 28; which leaves us with the following relationship of "creation {7}" to "human endeavor {14}" to "judgement {28}": 7:14:28. 14:7 and 28:14 both reduce to 2:1. Creation and judgement come from God and are fixed - unchanging. Human endeavor on the other hand is "whatever we do as a species" and "whatever one does as an individual of that species" - variable. Therefore, if 2:1 is the perfect harmony we experience as unity, we must each and all, strive as individuals and as a species to be in perfect harmony with what God laid out in Genesis and what God foretells in Revelation. When Jesus says "Be perfect, therefore, as your heavenly father is perfect" (Matt 5.48), he's saying we need to be strive to be in perfect harmony with the alpha and the omega. In other words, the totality of humankind making up the Body of Christ needs to be the 14 in a 7::28 sandwich.

Some of the Patriarchs referred to the Trinity as the Perichoresis of the Father, Son and Holy Spirit. With these articles I've been portraying the Trinity as the Perichoresis of Perfect Harmony and "human evolution"/"individual development" as a perichoresis of perfectible harmony. The commandments to love the Lord, your God with all your heart, mind, soul, and strength ... and to love your neighbor as yourself ... is the choreography to our dance of perfectible harmony. In order for the species/individual to be able to dance it needed to evolve/develop abilities to stand and walk before it could learn basic steps of a dance. Moreover, the ability to learn required the quantitative and qualitative development of mind and soul respectively. The perichoresis of perfectible harmony is a striving to live perfectly in harmony with God, one another and all of creation. Striving is to be perfect; not just 'close enough' or 'as close as one cares to be' to perfect. It's 'the way' (Jn 14.6) to embodying the greatest commandment. Perfect is an impossible task for any single individual. Yet if you consider the billions upon billions of individuals since the advent of homo sapiens sapiens, and yet to come until the end of *human* time, you may begin to see the possibility of collectively approaching perfect harmony; but only if each individual person offers their unique talents, perspectives and drives as integral components which blend into an unfathomable complex web of harmonic relationships.

I'm getting dangerously close to writing about "sin". That's too big to get into here and needs to be its own series of articles. All we need to consider about sin for now is that Adam's sin of eating from the tree of the knowledge of "good and evil" was in discord to the consonances emanating from Eden: however ... it neither altered the emanations of harmony from the beginning nor altered the endpoint of the Son of Man seated at the right hand of the Father; the 7 and the 28 of our equation. Sin pushes 14 closer to 7. Salvation has the restorative power to pull us back to 14. Rather than float around 14, it's an upper

limit. We can never be too good. Trying to be too good is annoying ... ends up disturbing the balance of harmony ... which is not good ... and pushes one farther below 14. But 14 was, is, and always will be humankind's goal. That's an average of individual scores. One can strive to be a 13.99999, settle for a 12 or actively drive down the average by sinking ever further toward 7; animal, vegetative or even protozoan origins. Adam's choice to eat from the tree of the knowledge of good and evil was a deviance from God's ideal of how humankind would evolve into the body of the Son of Man, but one for which he had a contingency plan. A contingency which did not change how the end goal would be effected.

God had spent six days creating the heavens and the earth. He'd planted a garden in Eden and had given Adam animal helpers. The waves of harmony emanating from Eden affected the evolution of life toward the forms of harmony in Eden that were radiating energies they received from God. What would become human beings on our planet earth were respirited with capacities for decoding intelligible content from the carrier signals of harmonic waves emanating from Eden in addition to their relational and experiential content. Intelligible content about 'things' which existed on earth however, was transmitted to humans by the things themselves and between men and women (an interchange of masculine and feminine perspectives), while receiving intelligible knowledge unique to humankind directly from Adam (first and later complimented by Eve), while he was still in Eden. Knowledge is not understanding ... which in turn is not wisdom. Eden was a garden in which a base of knowledges was seeded and nurtured. Earth was a crucible in which base knowledges were melted and mixed and from which understanding may be poured; and only later to be forged and tempered into wisdom. Adam's time in Eden was source material for the story of life. A time in which he added elements to the crucible. Adam would've still been in the garden on the 7th day eating, digesting and assimilating fruits of knowledge so that they could be radiated toward earth.

So ... God retires after respiriting the particular branch of primate that would become modern human beings and what does he find when his primary attention returns to the garden? Adam hiding from God when he heard the sound of the Lord (Gen 3.8). And what did Adam begin emanating? "Fear of God" and "hiding from God". The thing to keep in mind is that the seventh day is not a day that God alone rested. Adam and Eve were also intended to rest until humanity evolved to a point where the first couple would become incarnate in order to live amongst humans on earth. Since God's intentions (his will) does not change, Adam and Eve did indeed rest (in eternity until they were to be incarnated) along with God on the 7th day. What their resting meant to human beings on earth is that emanations through the Edenic couple ended. The crucible of earthy knowledge was filled but not before being tainted with fear of God, hiding from God, which were then followed the knowledge of good and evil - the rudiments of dichotomous thought.

On the bright side, even though God's *work of creation* may have been finished by the end of the 6th day, his aura and influence on earthly life remains. Not directly as a working creator or a technician keeping a clockwork running ... but indirectly as an invisible hand snapping its fingers to get his creation's attention. But just because God retired didn't mean he wasn't still an integral and active presence as advisory board, professor emeritus, fairy godmother, and generous benefactor who'd set up a trust fund of grace which is still being administered. Significantly, God's final act before sending Adam and Eve out of Eden was an act of compassion. He not only made them garments but he clothed them. And since

he clothed them in Eden before they rested in eternity in anticipation of being incarnated, emanations of a compassionate God were also sent to us.

Adam getting kicked out of the garden is a topic for the upcoming articles on “sin”. For now we only have to consider that Adam would have had to leave the garden at some point to become incarnate on earth; for Adam’s sake, for humankind’s sake and as a seed crystal dropped into the crucible to structure a body of humanity in anticipation of its yet to come head - the human person of Jesus. This coming head of the body would be the one and only ‘14’ we need to emulate. The seed crystal (Adam) set an orientation toward 14. We can follow the growth of the crystalline structure via the inheritance of ‘will’ flowing from Adam’s lineage: Seth → Abraham → Isaac → Moses → David → Jesus. Reproductive transmission of Adam’s will is only a minor reason why Adam needed to become incarnate. Human beings were already receiving Adam’s intelligible, experiential and relational knowledges from waves of harmony, *but* these knowledges were gained in the context of Eden. Vague ideals which could be better approached by existing humanity through Adam and Eve’s reinterpretations within the context of earth.

Adam’s incarnation on earth (amidst already evolved modern humans) was the penultimate element added to the crucible; a pre-seed seed crystal. The incarnation of Jesus would be the last; the actual seed crystal. What we find on the planet earth is essentially a closed system within which the Body of Christ gestates. In a womb, the fetus receives nutrients from its mother who also provides a regulated environment. On the womb of earth, the gestating Body of Christ likewise receives the nourishment of love amidst an environment of grace and admonition. In both cases, the wombs are only in support of and affective of the biological developmental plan laid out in the fetus’ genetic code. A plan effected by the person’s spiritual nature. On a physical level, the human body is driven by trillions of chemical and electrical interactions. On a spiritual (or perceptual) level - marked by qualitative evaluations - each and every human person is driven by billions of experiential and relational interactions amongst other humans as well as animals and plants. By likening each person to a cell within the Body of Christ we can surmise that the mystical body (which encompasses all persons of all times) is driven by trillions upon quadrillions of interpersonal and inter-dimensional transactions. *But* since *quality* of relationship and experience is *the* discerning factor in the development of the Body of Christ and what governs its health, it’s the drive (will) toward 14 that “naturally selects” (to steal a phrase from evolution theory) for inclusion in the mystical body while filtering out any drives toward 7.

The incarnated Adam was to provide a living example of an orientation toward 14 (perfect harmony amid 7 and 28) in anticipation of Jesus - *the* 14. He and Eve were not the first human beings on the planet, but were the first person (singular - as in they become one flesh (Gen 2.24)) with lived experience of direct relationship with God. That was what they lived in Eden and was encoded on the carrier waves of harmony that drew forth the human species. As I mentioned above however, the encoded knowledges were in the context of Eden which needed to once again be filtered through reinterpretations of the couple in the context of earth. What was transmitted from Eden affected all humans throughout the planet. What Adam and Eve retransmitted was local. Through their lineage the Hebrew nation came about. And within that nation a maternal *will* gestated until the time was ripe for the living word, truth and light of God to walk amongst them on earth. Mary’s being

overshadowed by the actual *will* of God did not result in a perfect 14 being born into the world but an *atypical* human being with the potential of developing into *the* perfect 14 *because* its will was fully human and fully divine; whereas the *typical* human being's *will* only has the potential to be a near perfect 13.99 *because* it's only fully male and fully female.

Genesis 3 tells us that when Adam was driven out of Eden, he was to till the ground. This would place Adam's incarnation some time after the beginnings of agriculture and herding in the Middle East. He didn't open a school to spread his knowledge. He became part of the school of hard knocks where he had as much to learn about earthly plants and animals as he once did about their 'parameters of being' when he interacted with them in Eden. These simple relationships provide a basis from which to build and assess the ever increasingly complex relationships with other individuals, families, clans, societies and civilizations. A simplistic non-human relational basis to which we can also return to rejuvenate what we think we know and feel about more complex relationships.

It would be interesting to learn how many of Jesus' parables refer to relational foundations involving plants and animals. Extremely few of us can appreciate their nuances now that we have lost direct experience and relationship with them within a natural environment. But just because we don't personally grow fields of wheat or tend flocks of goats doesn't mean that direct experiential and relational knowledge in conjunction with plants and animals is lost to us. On a micro-scale house plants and pets *can* afford us a taste of the intertwined web of life *if* we take the time to mindfully cultivate and contemplate these abstracted one on one relationships. We may no longer be dependent on the plants and animals in our own backyards for our daily bread, but we're most certainly dependent on them being grown somewhere by someone else. Developing one's sensibilities on a micro scale is developing a base from which to project them onto a macro scale.

It would be ridiculous to think that keeping a few houseplants with a dog at your side could reverse the effects of global warming, reduce pollution and put an end to war. But that's partially because of the quantum leap from the micro scale of an individual home to the macro scale of an entire planet. And probably more difficult to wrap one's mind around because of contemporary thought having been oriented to individual self-serving objectives rather than fractals of harmony within the whole of creation; which in itself was created as an incubatory system for the emergence of an entity of perfected harmony - the Body of Christ.

The affect of another person harboring and exuding harmony within 'its self' however is entirely within our experience. We can sense another's concord or discord. Their internal state gives off an aura which can either radiate their energy or drain ours, respectively. One's internal state is their smallest fractal of harmony. Interactions with non-conscious plants and conscious but non-rational animals are higher fractals of relationship which can extend the influence of one's aura by way of their fusion (or fission) of energies with the even smaller fractals of plants and animals. Moving up from one's internal harmony, person to person interactions are a next higher level of fractal, followed by family, clan, etc.. It's easy to doubt or even dismiss the potential effects of 'our own ability to affect' on the world around us. Not so easy to dismiss St Francis whose fractal interactions extended to Br Sun, Sr Moon, Mother Earth, Gubbio, birds, lepers and those whom the rest of Christianity was crusading against (and vice versa).

Francis drew close enough to '14' to gain the stigmata. The conversion experience which reoriented his life's fractal journey pitted him in relation to an inanimate building which was once a house of God. Everyone's journey will be different. Mine started with numerical proportions. I have no affinity with plants or desire to talk to people but do well with dogs and can better communicate with people through music and possibly the written word. If it were possible for an individual to encompass and master every fractal of harmony, then not only would that individual be another God, but the two (individual and God) would need to negotiate a higher state of harmony than the perfection which is, has been and always will be God itself. In other words, God would be imperfect harmony and the goal of creation would've been to bring about the perfect state of harmony through an even more imperfect creation. Is it possible for imperfection to come to perfection through an added layer of imperfection evolving to an image of imperfection? If the answer isn't readily obvious a quick glance at the state of the planet answers that question with a resounding *NO!*

In all humility we need to work on our own personal fractal of harmony first and extend outward from there by small increments on the scale of fractals. Only when enough people feed off the positive energy of others (augmented by the grace of God) and in turn radiate their own energy, can large issues like ecology and war/peace be addressed.

If I seem to have drifted off the topic of God resting on the seventh day, let me bring it back home. "*Feeding of the positive energy of others*" while in turn "*radiating our own energy*" is the economy of love which God established throughout the first six days. At each step of creation, God paused to see that it was good; that it was lovable and that it exuded love. To humankind on earth and to every beast of the earth, bird of the air and every thing that creeps on the earth he gave every green plant for food. So let's stop to think about the significance of green plants.

Green plants are the beginning of every food chain. They take in nutrients and water from the soil and carbon dioxide from the air. With energy from the sun they synthesize sugars and fibers while giving off oxygen needed by higher lifeforms. Without any intent of their own (other than *to be and become* their genus/species) they've been positioned to give of themselves freely so that others may live. In a sense they were born to be martyrs and yet they are amply provided for. How? Creatures eating plants will in turn die and themselves decompose into the nutrients feeding future generations of plants. In a human sense there is no thought involved. An animal eats what it eats because it's hungry and likes the smell and flavor of what it's eating. The fungi and bacteria decomposing a carcass may not have high level experiences of likes and dislikes or even hunger, but they're still inexplicably drawn to consume chemical complexes in concord with their *being* and *becoming* which allow them to flourish. At this low level of the food chain there's no love in a sense that we've come to understand it, but rudiments of love are arguably present from the beginning; gaining in complexity through each day of creation (epoch of evolution).

Long, long, long ago when a branch of primate was respired to evolve into humans it was within an ecology and economy of love. To be fruitful and multiply in such an environment implies bearing and multiplying love. Not self love (different from love *of* self), but the full range of exchange. Giving love to and accepting (not taking) love from one another and through that chain to all of creation. Humankind is given dominion over the exchange so that it can grow into the fullness of love; which logically includes an exchange of love for and with its creator. Of course, in order to participate in the economic exchange of love

with God we needed to build up our own reserves. The means to do this was granted when we were given dominion over every living thing on earth.

“God blessed the seventh day and hallowed it, because on it God rested from all the work he had done in creation” (Gen 2.3). God rested, but humanity’s work of building its equity of love had barely begun. We can’t explore how that work progressed without getting into ‘sin’; another topic for another series of articles. What I need to say before closing out this series on evolution though, is that the gift of dominion over every living thing wasn’t free license to do whatever we want. It was a responsibility for which we were given rationality fueled by knowledge while balanced by emotion and conscience. The responsibility is to grow in love through a stewardship of love so that we could freely enter into an exchange of love with God. Building equity takes place in the perichoresis of perfectible harmony at each fractal level we encounter.

I haven’t personally gone to the polar ice caps to melt my share of snow, but the energy used by this computer most likely comes from burning fossil fuels which have made the journey for me. Turning off this one computer isn’t going to change anything. But if enough people read this and insist on the development of clean and renewable energy sources, that could help slow the melting down some. Not as much as a planetary decrease of energy consumption but it would be a start. Unplugging, limiting travel and interpersonally reconnecting with each other, our pets and our plants would do much more. Any one of us might cut back on consumption in order to do our part but if our motivation is only “doing the right thing”, our efforts are doomed to fail. Rationalizing can make for a good start, but unless it leads to heartfelt conversion of life, rationalization always runs aground. It’s not as easy for me to think I can make a difference in the world as it is for me to think that whatever I do as an individual is pointless in the face of what “everyone else is doing”. On the other hand, if I forget all of that and limit the scope of my endeavor to how unplugging and reconnecting makes me feel, I may discover a greater love of self and of neighbor. Not smug self-satisfaction, but genuine heartfelt happiness. What *is* that? ... other than the living experience of loving one’s neighbor as oneself ... the minor of the two greatest commandments. From there it’s just a small step to realizing an encompassing love *for* (and reciprocated *by*) the Lord our God. A spark of which can ignite an inner flame committing all our mind, soul, heart and strength to our Lord and God, which un-coincidentally could restore harmony to the planet over which we were given dominion on the sixth day of creation.

The thing to remember about the seventh day is that God *could* rest *because* he turned dominion “of the earth and all life upon it” over to humankind. Dominion entails work and the work we were given to do was to cultivate harmony at each and every fractal scale. Recompense was/is in the form of love. If we have the feeling that love and harmony are lacking in our current times, it’s because we’ve been laying down on the job. We’ve been cultivating self-interest rather than harmony for far too long and to far too great a degree. One of the many, many problems of the modern world is unemployment. The business world is not hiring. Unemployment is also a problem for the spiritual world; not because jobs are lacking, but because spiritual work has been monetized. Health care, child care, senior care, education, etc. used to be taken up outside of economic institutions. For a long time these tasks were just a part of home life or taken up by religious persons. Now they’re ‘jobs’; reducing ‘persons being cared for’ to a commodity.

While this situation may look bleak from earthly economic and political perspectives, there is a beacon of hope. The Lord of the vineyard is out looking for workers ... even at this eleventh hour! Entering religious life in one of the teaching or nursing orders is just a minor option. Unplugging and limiting travel, opens up time and energy for such endeavors to revert back to the home; as they originally were. Bringing the human race back to full employment in restoring and maintaining the harmony of the natural world ... the task it was created to engage in ... would be far more difficult if it weren't for the likeness of harmony found in the ordering principle (the logos) of harmonic sound.

The bad news is that at a purely biological and chemical level we cannot create harmony. The best we can do is get out of the way so that it can happen of its own accord *because that's the natural order from which and to which it was created*. In the very recent past however, we've brought so much discord into the natural order that our "getting out of the way" will need to be an active, restorative withdrawal. We'll need to remove humanity's pollutants *from* and encroachments *on* the natural environment if there's a chance that life on earth won't be forced to revert to a primordial state in order to renew itself. An entirely focused, unceasing multigenerational effort would be required to make amends for the havoc we've wrought; but that can't happen without a universal change of heart and conversion of life.

The good news is that inner harmony of spirit is the one type of harmony that human beings can create. The harmony of one's inner self in relation to other people, other creatures and God - the ultimate other. I should actually say it's the one type of harmony we can recreate since we're born as harmony, develop into discord and then choose whether to continue in discord or strive for harmony. It's not for me to convince anybody of this. Self reflection alone will tell if love is the driving force in one's life. Whether that's love of self, self-image, possessions, others, a significant other, or God is only relevant to one's satisfaction with the 'love of' they've chosen in the overall fabric of their life. The bottom line is still love; moreover, a *will* to love and be loved.

A praxis of music and dance oriented toward proportions of perfect harmony is another type of harmony that humans can create. Though they may seem inconsequential because those arts are intangible and ephemeral, what they actually do is provide an immersible form of harmony that can provide an inner gauge of 'love for truth and beauty' against which to measure one's harmony of spirit and harmony of interrelationships. Fuzzy as it may seem to the rational portion of our minds, they nonetheless provide a subjective experience wholly rooted in objectivity. Those who've gone beyond passive observation and engaged in a praxis music and dance shouldn't need convincing. I can only hope that those who haven't are at least curious to explore the potential.

None of us have got it all figured out. Even when we think we do, something either comes along to knock things out of whack, or we discover something new causing us to reevaluate what we thought we'd figured out. Since things are ever changing, we need a baseline against which to gauge our inner harmony of love for truth and beauty. Throughout this series of articles, I've been saying that love for the truth and beauty of the order of harmonic sound as experienced in music and movement is what drew human evolution forward. In the past few centuries human activity has proved to be negatively affecting evolution with mass extinctions, heavy pollution and climate change. The human spirit has been damaged by politics, economics and propaganda (marketing, public relations and

advertising). Creative endeavors have been raped and trafficked as commodities. Pursuit of knowledge has been degraded to internet lookups, where truth is drowned in a sea of popular opinion. And *is* beauty even a concern anymore in modern art and cinema? Perhaps worst and certainly most subliminal of all is that since the 18th century, the technology of musical instruments has tempered the pure and perfect intervals of harmonic sound to its own end. One could argue that this is only true of western music, *but* western music has always been at the leading edge of globalization. Europe and Asia have actually undertaken initiatives to protect their ethnic folk music and dance traditions from the onslaught of western music. Something the eastern and western churches also undertook in regard to their chant traditions back in the 17th century. Implicit in the preservation of both ethnic and church musical traditions is the innate human desire for perfect intervals - an inborn love for truth and beauty.

Up to now I've been trying to demonstrate how evolving toward harmony drew us forward from the past - as illustrated by the first 6 days and Adam's time in Eden. In this article I've been bringing up how inharmonic we've become from the time of Adam's incarnation to the present day. This is not a subjective statement when you consider the objective state of the planet. When God rested on the 7th day he put the onus on humankind to preserve and continue the work he set in motion. An apprenticeship with the promise of an eventual seat at the right hand of the master - assuming we pass the final exams. *If* we want to prepare for those finals, we need to look back *and* project into the future. What did I begin studying ... is that what I'm doing now ... and will the beginning come to fruition by the time of graduation? Do I see myself as Bluto leaping out of the deathmobile in "Animal House" or graduating with an advanced degree in the vein of Dr Martin Luther King Jr?

We don't need advanced statistics, focused study groups or computer simulations to project into the future. One only needs to look into one's own heart and listen to one's common sense to realize that the world is out of kilter. We don't even need to look further than immediate family and community to get a sense of disjointedness caused by individualistic assertions upsetting overall harmony. And also a shadow of helplessness. A shadow that can only be dispelled by the light of the coming of the Son of Man - the perfected dance of the Perichoresis of Perfectible Harmony.

To strive to be perfect in all things like our Father is perfect (*c.f.* Matt 5.48, 19.21) is *only* to strive to be perfect within the fractals of harmony which we are ... in and of ourselves ... and touch upon in relation to others. I say *only* because it eliminates material goals and ambitions - not because harmony is a simple quest. The difficulty of the human perichoresis however is not in reaching *for* something ... but in the letting go of things. And here's where we can see a disguised blessing wherein capitalist greed has dimwittedly positioned the vast majority of the world's population to enter into the dance of harmony. Humanity has become a growing class of poor with a carrot of '0.1%ism' dangled in front of it. A growing class indoctrinated by the educational system, media and especially marketing and PR; all of which encourages self advancement through competition - which is antithetical to harmony.

We can't just get rid of the corporate carrot, but the more we're offered lures of apples, sugar cubes or honey-soaked oats: the less affective the carrot. What we're looking at are inner desires. If the point of religion is to nurture and cultivate one's relationship with 'The Eternal' so that the self and *the* Eternal resonate as one, then it is foolish *not* to nurture

and cultivate the inner sense of harmony through the arts of music and dance. Not just any forms of music and dance but those specifically oriented to the truth and beauty of perfect and pure intervals. A firmly established inner baseline of perfectible harmony can not only change one's preferred lure, but expose the stick it's attached to. Maybe even bring the realization that there's plenty of things lying around and ready to eat that aren't elusively dangled in front of me. I *don't* need to pull someone else's wagon.

If we're stuck on the thought that the coming of the Son of Man (Rev 14.14) - the second coming of Christ - the 13.9999999999 state of humanity in our drive to 14 - is divinity sweeping all our ills away while establishing a new kingdom of paradise; then we're as wrong as the BCE Jews who thought the messiah would be a great military and political leader. The body of the Son of Man is *us*. It's *our* dance of perfectible harmony and *our* work to clean up the environment, take care of the sick and needy, and beat swords into ploughshares. These are not things for someone else to do, nor can we be involved in every one of these things. But we can ... each of us ... be personally affecting an overall will of humankind to partake in all these things - in and through whatever fractals of harmony we individually touch.

Epilogue

As it turns out: once I finished these articles, I didn't feel a need to go back to "the book". At least not the book I'd started writing. Maybe there's still one in my future, but probably not. All I hoped for "the book" to do was provide some background and scaffolding to lean on while in prayer or lectio divina. These articles already do that so I can stop writing and switch gears by trying to flesh out 'perfectible harmony' in a refined practice of music and dance. As far as this collection of articles is concerned however, I still need to present the prayer that inspired me to write more.

Nearly a year before I started these articles, the "Prayer of Perichoresis" entered into my prayer life. For more than 40 years I'd begun my nightly prayers of general thanks with a simple statement ... "Thank you Lord for promising us eternal life". Not sure where that came from and I have no idea why it suddenly seemed to demand elaboration, but for whatever reason, the "Prayer of Perichoresis" emerged over a couple three weeks; and became the capstone of my nightly prayers before fading off into my own personal thanks. You can try to make sense of these articles as a purely intellectual exercise, but only a grounding in prayer can turn the words into something meaningful. I'm not imploring anyone to pray it. Just sharing an option.

As an afterthought I included a non-christian version. I wasn't sure it was possible but it turned out to be very simple. Which reinforces my belief in the universality of Perichoresis.

Appendix: The Prayer of Perichoresis

Christian version:

¹ Thank you Lord for creating us with the promise of being assumed into eternal life as members of the ^{1a} Body of Christ.

² Initially as individual cells drawn to the body by one's own love for the Light, Truth, and Word of God. Thence bonded to the other cells by the love of the Holy Spirit which also binds each cell to the head of the body - Jesus; who was himself the incarnation of God's Word, Truth and Light.

³ As the cells mature they begin secreting individuated threads to be woven into the epidermal layer of the mystical body by the power of the Holy Spirit.

⁴ None of which occurs by decree, or by nature or by an accumulation of merits ... but only by an entirely free choice of the will as to whether; or not; and to what degree one's soul embraces your gifts, trials, graces and admonitions in the love of the Holy Spirit.

⁵ Interactions through which the one teacher, the Christ, leads us each individually and together corporately in the *Perichoresis of Perfectible Harmony* which energizes and animates the Body of Christ.

⁶ A dance in which one's persona melts away, so that the true person may emerge in its sanctification as the Body of Christ is glorified with perfected harmony.

Alternate version:

Thank you, O Eternal, for creating us with the promise of being assumed into eternal life as dancers and singers in the coming perichoresis of perfected harmony.

Initially as individual cells drawn to the perichoresis by one's own love for Eternal Truth and Eternal Beauty. Thence bonded to the other cells by the love of the Eternal Spirit which also binds each cell to the head of the body; who could only have been a one-time human incarnation, fully expressing ... by living ... the Eternal Word, Truth and Light.

As the cells mature they begin secreting individuated threads to be woven into the epidermal layer of the mystical body by the power of your Eternal Spirit.

None of which occurs by decree, or by nature or by an accumulation of merits ... but only by an entirely free choice of the will as to whether; or not; and to what degree one's soul embraces your gifts, trials, graces and admonitions in the love of your Eternal Spirit.

Interactions through which the one teacher, the entire embodiment of perfected harmony, leads us each individually and together corporately in the *Perichoresis of Perfectible Harmony* which energizes and animates the emerging mystical body of perfected harmony.

A dance in which one's persona melts away, so that the true person may emerge in its sanctification as the perichoresis of perfectible harmony is glorified with perfection.

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NOTES

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¹ Thank you Lord for creating us with the promise of being assumed into eternal life as members of the ^{1a} Body of Christ.

1. If death only entered the world through the fall of Adam, then it's fair to surmise that had Adam not fallen, he (and we) would have been assumed into eternity. Enoch and Elijah were two persons of the old testament who were taken to heaven without having died, and Roman Catholics believe that Mary was assumed into heaven. That's only to say that being "assumed into" is not a new idea. Assumption was the promise ... the potential; the ideal. Death, rebirth (in only Jesus's case resurrection) and ascension; the compromise.

1a. Simply put, the Body of Christ is the perichoresis of *perfected* harmony. Not perfect harmony which is the Trinity itself. If we're living an arc of perfectibility then by God's grace the mystical body can be perfected ... eventually. And when that time comes we'll see perfected harmony sitting at the right hand of Perfect Harmony.

² Initially as individual cells drawn to the body by one's own love for the Light, Truth, and Word of God. Thence bonded to the other cells by the love of the Holy Spirit which also binds each cell to the head of the body - Jesus; who was himself the incarnation of God's Word, Truth and Light.

2. A biological body begins as a single fertilized cell which replicates identical cells at first. These then begin differentiating, with a head and other body parts emerging somewhere down the line and lastly followed by an epidermal layer covering its skin. The Body of Christ contrastingly began when Jesus was crucified and died to be its origin and head (Unless a seed dies ... (Jn 12.24)). Moreover, we don't replicate *from* Jesus. As potential members of the mystical body we don't gain existence from within by a selfsame inheritance from Jesus and then begin to differentiate in support of the head. Rather, we seek to be adopted into the body while sublimating our diversity to the absolutism of its head. Adoption into the mystical body turns the tables on cellular replication since each of us orphan cells seeking adoption are points of differentiation striving to be replicates of the initial seed, Jesus. We don't differentiate to provide sustenance *for* the head; we fuse into unity so that we can draw sustenance *from* the head. The adoption process actually begins by penetrating the epidermal layer of the mystical body. It's there that attachments to physical nature are abraded away so that we stop clinging to what's outside in order to begin our real and inner imitation of Christ. A key thing to keep in mind is that initiates are only penetrating the epidermal layer; they are not yet contributing to it.

But it's not only the living that may enter the Body of Christ. Jesus' descent into the land of the dead was to liberate souls that were in harmony with him and thereby able to fuse into the mystical body. And since they had already died, physicality had been stripped from them and they would have had no need to penetrate an epidermal layer. They would in fact be the ones generating the initial layers of skin and epidermis. These persons would never have heard of Jesus since they were dead long before he was born. *But* if they knew the truth, light and word of God well enough to have been in harmony with God within their own lifespan and time, they could very well have been assimilated into the Body of Christ by crystalizing about Jesus by virtue of being in harmony with him. And not just Abraham, Job, Moses and other figures from the old testament, but Lao Tzu, and Buddha and any others who knew the truth, light and word in practice ... though not in exact name.

³ As the cells mature they begin secreting individuated threads to be woven into the epidermal layer of the mystical body by the power of the Holy Spirit.

3. The epidermis is an outer layer to the living tissue of skin. It both protects the sensitive layers of the skin itself and is the point of interaction with all things exterior to the body. In one sense it's expendable armor, but in another it is a gateway to the interior and a projection of what lies underneath and within. With physical bodies, this layer ages and falls or is abraded away. Under normal conditions, the layer is replaced as quickly as it weathers away.

Bringing the analogy to bear on a mystical body, the generation of the epidermal layer would come after the conglomeration of cells had found their place in adherence to its head Jesus and matured in its function within the Body of Christ. Only thence can an individual cell/soul contribute to the protective layer of the epidermis. But each cell only contributes by offering a taste of its unique flavor within the overall body. It's the power of the Holy Spirit that actually weaves the epidermal layer from all of its contributors. And it's a continual process as this outer extremity weathers forces and situations that are discordant to the interior of the Body.

⁴ None of which occurs by decree, or by nature or by an accumulation of merits ... but only by an entirely free choice of the will as to whether; or not; and to what degree one's soul embraces your gifts, trials, graces and admonitions in the love of the Holy Spirit.

4. An earthworm, a lion or a tuna have no choice but to be an earthworm, lion or tuna. They perform a function within an ecosystem and have evolved to be as perfect as possible in their roles so that all of nature can be one harmonious whole. Events obviously happen to knock things off balance - and some species become extinct while others emerge - but the whole of nature maintains an overall harmony in which life flourishes. Human beings are an

exception to this paradigm. If anything, we seem to upset the balance of nature's harmony by exploiting and manipulating nature to our own ends. Unlike other vermin, humans don't have any natural predators to keep them in check. Ironically, it's beginning to look like humanity's own inventiveness will be its end through pollution, global warming, cancers brought on as a result of irradiating the environment several times over, famine caused by irresponsible agricultural practices, etc.

Genesis 1 tells us that human beings were created to have dominion over other creatures and Gen 2 tells us that the person of Adam was placed in the Garden of Eden to till and tend it. The implication is that this was not a species created to be a part of the natural world but to live in the world in order to preserve and intensify the harmony in which it was created and thereby learn all the facets of harmony through practical experience. This experiential knowledge of outer harmony was then to be focused inwardly in order to cultivate inner harmony of mind, soul and will. The person of Jesus, was the exemplar of a human being in perfect harmony with God; who extended that facet of harmonic knowledge to the rest of humanity through his life and passion. Jesus's gifts of miracles and prophecy, trials of persecution even unto death, along with the graces and admonitions brought through parables and human interactions never came solely from his own person, but always in the embrace of the Holy Spirit's love.

Jesus was not resurrected nor did he ascend to his Father as the head of the Body of Christ *because* it was his destiny without regard to how he lived his life. Automatic ascension of Jesus' spirit as the seed crystal and head of the Body of Christ is not part of his human nature. And it wasn't an accumulation of good deeds that won him that position. It was only his complete self-giving to his Father in heaven ... as well as his sisters and brothers on earth ... through the love of the Holy Spirit that each of us ourselves need to emulate in order to transcend the discordance and isolation of 'earth oriented life' and enter the harmonious communion which is the Body of Christ.

⁵ Interactions through which the one teacher, the Christ, leads us each individually and together corporately in the *Perichoresis of Perfectible Harmony* which energizes and animates the Body of Christ.

5. If the Holy Trinity is the dynamic stillness of Perfect Harmony, then as beings created in the image of *perfect* harmony, what other than a perichoresis of *perfectible* harmony could the human species be? Fundamentally, a person must learn the rhythm and steps of a dance before it can join in. But simply knowing the dance is not enough, one must also feel it within, and radiate that feeling to others. And before an individual can dance, it must develop from infancy to the point of being able to walk, understand ... or at least have a feel for ... the music it's dancing to in order to coordinate its movements and intentions with others. And humankind had to biologically evolve, 'intellectually mature' and 'culturally develop' to the point of being able to create music and dances; not to mention societies in which a dance had any significance.

Archeological and anthropological evidence of music, dance, communal living and some sort of spiritual awareness date back at least 30,000 years. Large(ish) functioning societies

begin to appear with the advent of agriculture some 10,000 years ago. Small clans of humans would not have had enough of an impact on an ecosystem to upset its balance so far that natural processes wouldn't soon bring it back into harmony. The rise of agrarian societies however brought about the potential for human beings to significantly disrupt the harmony of nature. St Paul tells us that Adam was a type of Jesus; the incarnated truth, light and word of God. From that we can deduce that Adam was the incarnation of a type of 'knowledge base' which humanity was to steep in, in anticipation of the coming incarnation of Jesus. We don't know the totality of knowledge which Adam brought. What we do know is that because he ate of the tree of the knowledge of good and evil, the filter of good and evil is the veil through which humankind has had to view God and gauge its relationship to God until the Christ event lifted that veil.

Adam and Eve were spiritual beings in the Garden of Eden. Their incarnation ... their being clothed in skins (Gen3) ... occurred sometime between the birth of agriculture and a future progeny of "those who live in tents and have livestock; those who play the lyre and pipe; and those who made all kinds of bronze and iron tools" (Gen4). The remainder of the old testament tells of the gifts, trials, graces and admonitions by which God prepared the specific people of Israel for the incarnation of Jesus. The Christ event both rends the veil of "good and evil" and reveals the further knowledge that Jesus was always intended to bring to the human race so that they could reorient their voluntary evolution toward the Body of Christ. There was, and is, no longer any need to stumble about and grope for earthly existence in the dark when the light of Christ can bring our species, - and us individually - into the eventual Perichoresis of Perfected Harmony, by way of perfectibility.

⁶ A dance in which one's persona melts away, so that the true person may emerge in its sanctification as the Body of Christ is glorified with perfected harmony.

6. One's persona is what's presented to the public. It's only a shadowy fog of what we know about ourselves. There are aspects of it we like, some we're not proud of and at times may feel trapped by having to keep up the persona despite what may be inwardly churning. Getting to know ourselves is a never-ending process of recognition and surprise. One can also thwart the inner procession toward harmony by holding on to the externals that one's persona is projected upon. Occidental and Oriental contemplative traditions both see breaking down the persona as a necessary step in connecting with the Eternal. Even western psychology realizes the need to break down one's outer appearances and obsessions in order to be at peace within oneself. Being at peace with oneself however is never quite enough as there always seems to be some '*other* above nature' with which to reconcile. Being 'as one in the Body of Christ' (through Jesus the head) connects oneself both with the Eternal, and with all others inhabiting the mystical body through the love of the Holy Spirit. That can only be achieved when all outer pretense is stripped away and one stands naked before God and neighbor with neither shame nor pride. Only then is one sanctified; and only to the degree that all the individual members making up the Body of Christ are in perfect harmony with the Godhead ... and each other. The extent of human sanctification in earthly life is the extent to which the Body of Christ is glorified; not an

instantaneous event, but an ongoing process. *I* can't be fully sanctified until *you* are fully sanctified, and so on. Holding on to a persona and thinking mainly of oneself only impedes sanctification of all persons (included oneself) and thereby glorification of the Body.