

On the other hand, the burgeoning recreation and travel industries of the developed countries provide their more affluent citizens with experiences limited to the aristocracy of previous eras. As the world becomes more industrialized people gain their sustenance less from the proximate universe and more from each other, thus maximizing the perceived importance of considerations of exploitation and equity.

Man And Himself

In the 20th century, man has developed a huge body of objective information about the nature of his mind and body. Speculation about the meaning of human life and the dissemination of ancient wisdom and novel discoveries continues apace.

However, the subjective character of man's relation to himself each individual must confront alone. Although objective self-knowledge may have increased in the present century, the subjective character of man's relationship with himself will always be up for grabs.

The unpredictableness of human nature is often adduced as an argument against utopias. Give a human being a paradisiacal environment and he can make an utter hash of it. Or give him the most constrained circumstances and he will rise to undreamed heights of nobility. The ultimate meaning in freedom is that any situation can be either well or poorly met.

In real life the three stories, man and the universe, man and man, and man and himself, are always interconnected. In other words, all stories have elements of all three, but most stories stress only one. Voyages of exploration and discovery and accounts of scientific achievements stress man and the universe. Man and man, or man and woman, or woman and woman are the subjects of most fiction. Man and himself has to do with philosophical lucubrations, autobiographies, accounts of the path of inner discovery.

Man And The Universe

The 20th century culminates the millennia-long process that began with man's invention of tools, language and farming. In the lifetimes of many of us man's inventiveness has exploded at an exponential rate. We should give praise to our ancestors for their cumulative contribution to the knowledge and skills which form the basis of the amazing achievements of contemporary science and technology; the vast increases in mobility, biospheric understanding, artistic expression, and global communication.

These achievements have not been won without cost. We must praise the heroism of those who have devoted, and sometimes lost, their lives to produce them. We must also recognize that their creation involved tradeoffs that are becoming unacceptable or unsustainable as we enter the third millennium.

Man And Man

Almost every aspect of man's relationship to his fellows has been changed in the 20th century by the two-fold forces of technology and population growth. The century's first half bestowed two world wars and a major revolution in Russia causing millions to die at the hands of their fellow human beings. On the other hand, in the northern hemisphere, normal life expectancy has risen to an all-time high (due to modern medicine and nutrition) and is still rising.

Slavery was still widely practised in the 19th century. By the beginning of the 20th century it was not. Though still existent it continues to become less acceptable and widespread. Technology contributes importantly to the history of man's relationship to his fellows. Machines now do the work formerly done by our animal and human slaves.

Colonization by European nations thrived until mid-century. Now, almost everywhere, the empires of the 19th and early 20th centuries have been dismantled. That of Russia is the most recent example. However, big-power militarism, multi-national corporations, crippling debt to foreign banks, and imposed trade disadvantages perpetuate colonial-style exploitation.

The 20th century spread of democracy is an immense change in the relationship of man to man.

Traditional family relationships have drastically altered in the technologically advanced countries. Families are smaller, divorces more common, single parenting is now normal, abortion is legalized. Elders, despite increased longevity, are no longer considered the responsibility of an extended family. The resultant isolated individual often feels alienated and lacking in the self-worth that a role in a traditional society provides.

the World Part 1) Moses brought down three tablets with fifteen laws/commandments, one dropped and broke—hence the Ten Commandments.

Christianity:

I see in Judaism and Christianity the whole dualistic fallacy in really bold type: Good and Evil; Heaven and Hell; Us and Them; The Heathen and the Elect. Scripture posits the Holy Trinity: Father, Son, and Holy Ghost to which analogies such as head, hand and heart or brain, body and blood are somewhat unclear.

Modern European Agnosticism/Scientism: (Marxism, Freudianism, Humanism, Scientology) as religious surrogate

Marxism:

Marxism is based on the philosophy of Hegel. Hegel proclaimed that history proceeds by the process of thesis, antithesis and synthesis. To a certain extent this is a triadic relationship and somewhat of an analogy to the process of metabolism. One sees, however, in the application that Marx made of Hegel's analysis, a highly dualistic emphasis on proletarians versus capitalists—good guys versus bad guys. Other than to hope that society would become classless and therefore lose those contradictions, Marx did not have much to say about who would be the good guys and bad guys when the synthesis was achieved. Stalin had opinions on this question which resulted in the deaths of millions of innocent bystanders.

Freudianism.

Freud analyzed the psyche as being divisible into three parts, the id, the ego and the super ego—a clear triadic arrangement. These elements were not seen as at war with one another but rather as a natural progression from the growth of the human organism. All human organisms are born with the id. The ego develops with the separation of the baby from the mother. The super-ego develops from the incorporation of others into the psyche. They follow one another in development in the life of the individual human. This analysis has been disputed by many and there are more modern versions of this viewpoint. In transactional analysis the id, ego and super ego are replaced by the child, adult and parent functions of the psyche. L. Ron Hubbard in propounding the views that became Scientology, originally Dianetics, also proposed a different jargon that was basically Freudian.

Humanism:

Humanism, as I understand it, seeks primarily to erase the divisions that plague humanity and point to the overall unity of the human race and look to the very fact of our being human as the preeminent source of knowledge, power, and enlightenment. Therefore, humanism either rejects or relegates to a lower position concepts of God as an extra-human intelligence or of polytheistic, nature religions, or the occult.

AN EXAMPLE OF TRIADIC ANALYSIS

THE THREE STORIES: Man and the universe, man and man, man and himself.

Solid, liquid, gas.
Scissors cuts paper, paper smothers rock, rock breaks scissors.
Blood, sweat, & tears.
Ingestion, digestion, excretion.
Neuter, male, female.
Harmony, rhythm, melody.
Before, now, after.
Here, there, and everywhere
Planning, execution, review.
Obey, cooperate, diverge.
Accept, apply, adapt.
Design, construction, occupation (use).
Thesis, antithesis, synthesis.
Finally: Father, Son, Holy Ghost (the only one I don't really understand).

The point here is that dualistic, algebraic analysis tends to arrange life cycles into static oppositions (good-bad, liberal-conservative, alive-dead, win-lose, etc.) unreflective of many living actualities. One of the reasons American democracy has worked well is that its tripartite organization—legislative, administrative and judicial—corresponds in important ways to the metabolic functions of goal-setting, achievement, and assessment.

The Triadic In Religion Morality & Ethics

Buddhism:

Origin of yin-yang symbol but a different idea from the dualistic either/or kind of thinking in that the yang is always transforming yin into itself and, conversely, yin is always transforming yang into itself. It's seen as a wheel of process and that is a universal wheel of process as symbolized by yin-yang whereas there is a specialized three-way yin-yang with the third element being Spirit or Consciousness.

Hinduism:

The ancient Hindu religion divides humanity into three parts on the basis of the caste system, which is why it is discredited in the modern world. The 1) Brahmins are the highest caste, the mental caste. 2) People like shop keepers and warriors/ the active people. 3) People who are only good for menial jobs. There are also the outcasts, those not admitted to caste status. The caste system is composed of gut oriented people (the lowest caste), muscle oriented people who are thought to be intermediate and mind oriented people who are thought to be at the top.

Ancient Chinese:

I Ching with sixty-four hexagrams related on an eight by eight matrix would be binary until one considers that the hexagrams come from the superimposition of two trigrams. That is where the three principle comes into the casting of the I Ching oracle.

Judaism:

The number three is not clearly evident but I suspect it is there. It is in evidence in the interlocking equilateral triangles of the Star of David. According to Monty Python and Mel Brooks (History of

What tends to happen with practice in meditation is that one experiences a void that somehow is filled with love.

To return to the tripartite yin-yang: with three things it is still possible for each one of them to share a border with the other two. But with four things put together, as in a circle that is divided by a cross, each quadrant touches the two adjacent quadrants but does not touch the one opposite.

In the metabolic process there is both clockwise and a counter-clockwise flow. In the example given above, the intelligence—perceiving a need—directed the body to go out into the world and obtain the satisfaction to that need, such as causing food to be ingested into the body. Then the guts take over and process that food into energy while getting rid of the waste products and informing the intelligence that the process has taken place.

The "gut reaction" is an example of the process working in the opposite direction. The guts inform the body to do thus and so without informing the nervous tissue, which finds out about it later. Further, since the guts communicate to the brain through feelings, it's possible for the body and the brain to be engaged in a dialogue which neglects the interests of the guts. Also, it's possible for the mind, rather than to direct the body's actions, to be fixated upon feelings.

In the practice of the arts there is a combined clockwise and counter-clockwise flow, with input from thinking coming from one direction simultaneously with input from feeling coming from the other. This special characteristic of the arts can be difficult to master giving rise to such cliches as "once more with feeling."

In addition to metabolism, there are many phenomena, situations, and concepts which tend to sort themselves out into a tri-polar configuration. A few examples follow, of which some relate to metabolism, and others don't.

Time: Past, present and future.

Space: Along a vector - where we are, where we've been, and where we're going

Topology: lines, vertexes, areas (Euler)

Synergetics: trajectories, crossings, openings. In, out, around. (Fuller)

Mind, Body, Spirit.

Head, hand, heart.

Thought, action, feeling—what we think, what we do, how we feel about it.

Sattva, rajas, tama.

Truth, virtue, beauty.

Lies, misdeeds, ugliness.

Man vs. universe, man vs. man, man vs. self (the 3 stories)

Land, capital, labor. (Henry George)

Rent, profit (interest), wages

Commodity, firmness, and delight. (function, structure, esthetics)

Occupants, Integuments, Ambiance.

Physical, chemical, electrical.

Boards, pipes, wires

The so-called higher animals have evolved quite separate and distinct somatic agencies for doing these jobs. The whole nerve-brain complex is composed of tissue that accomplishes the intelligence function. The bone-muscle tissue accomplishes the action and mobility function and forms the platform in which the other two tissues function. The blood, guts, and glands do the energy processing. The three metabolic functions and their attendant tissues interface down to the cellular level, actually to the DNA level.

Thus we see that triadic function is unified at the genetic level. The reason is simple: topology. Two things put next to each other share a border, as in the yin-yang figure, across which they can interlace and touch all parts of one another.

YIN YANG(diagram)

In ancient Chinese cosmology Yang—the active principle—and Yin—the passive principle, are seen to be characteristics of everything in the material universe. The small circle of Yin in the Yang and Yang in the Yin reminds us that since Yin and Yang are the two halves of an ongoing process, they are each always transforming into the other and are therefore never purely one thing or the other.

One of the ways the intelligence function in plants asserts itself is the polarity between the heliotropic and the geotropic (Heaven is Yang and Earth is Yin). In animals, where mobility starts to become a factor, intelligence gives direction to the mobility of the organism as it seeks food and seeks to avoid predators. We can see in all animal life a great deal of genetically programmed moving to-and-fro that is, though intelligent, pretty much automatic. Our species ability to stand outside of our activity, of our feeling, of our normal mental functioning (which is in the same category as that of the other animals) is what distinguishes us. This is what Ortega y Gasset means when he says “going inside”. Inside or outside—it comes to the same thing. It's aside from the yin-yang wheel and to the extent that this happens, it creates a third element. The tripartite type yin-yang of the Koreans is a useful symbol to represent this concept.

(diagram:3 way yin-yang)

I think that the missing element in Ortega y Gasset is the guts, the heart. This is what Eastern religion has that the European philosophical tradition tends to lack. What I see in Ortega y Gasset's going inside oneself to meditate as a total immersion in the life of the mind as opposed to mechanical automatic action misses the Asian concept of meditation wherein one's consciousness goes to the center of the circle where head, heart, and hand meet. At that point action is stilled or is reduced to something totally regular and automatic such as breathing, chanting or (as was the practice of Alan Watts) walking.

As much as one thinks one feels (but one does not feel a particular thing) one is conscious in the sense of having one's intellect engaged and one is feeling in the sense of having one's emotional vulnerability open. One is conscious without specific conscious thought. One experiences feeling without having any particular emotion or physical sensation in mind. If one experiences physical sensations, while meditating, the conscious mind merely tracks them without passing any judgement or making sub-vocal verbalizations.

weights and measures are counted in doubled increments: 2, 4, 8, 16, and so on, as well as the numbers 6 and 12 which mate the number 2 with the number 3.

In the pre-decimal division of things, which tended to be geometrically related, the number 12 was ubiquitous. We have 12 months in our calendar, 12 hours on our clock-face, 12 inches in a foot, 3 feet in a yard. The yard seems to be universal as far as human scale related measure is concerned. It appeared historically in Japan and—quite independently—in England. Perhaps it's only universal to island cultures. Also, the yard doubled equals the 6 foot fathom. The mile incorporates 3 and 2 and 10 as does the division of the circle into 360 degrees which incorporates 2,3,4,5,6,8,9,10,and 12.

The Number 3 As A Heuristic Principle

I propose here that we pay close attention to the characteristics of the number three as a conceptual and heuristic organizing armature.

The power of the number three first became apparent to me when, as a musician seeking a better understanding of the basis of tonality, I learned that halving or doubling the vibration frequency of a tone produces only a change of an octave whereas tripling it (with some strategic halving and a little help from Pythagoras) produces the possibility of the entire chromatic scale.

In my view, the sea-change that is occurring with the turn of the century (and with the turn of the millennium) is a change from mechanistic thinking to organic thinking or from mechanistic archetypes to organic archetypes. From the organic standpoint, the functioning of metabolism in animals is better analyzed by *tri-phasic* models. Adoption of tri-phasic conceptual modeling has far-reaching implications for all aspects of human existence, as well.

Granted, the principle of duality finds fundamental expression throughout organic nature: i.e., division of sexes, bilateral symmetry.

The plant world's intelligence is a genetic predisposition to orient an organism on an axis between the earth's gravitation and the sun's energy, at right angles to the plane of the surface of earth in which it is rooted. The intelligence is built in by the heliotropic function of the trunk, stem, and leaf which searches upward against gravity for half of the source of its food, which is light and air, where the root system searches downward towards gravity, and away from the sun, for water and minerals. Thus the intelligence function in plants is partially genetically pre-programmed and partially external to itself

Animal's need for mobility calls for a separately developed internal neural intelligence that the plant world, by and large, doesn't need. Animal metabolism appears to involve three phases. 1) Determination of a metabolic need. 2) Acquisition of food to satisfy that metabolic need. 3) The processing of food into energy, distribution of that energy around the body, and the expulsion of waste products. The cycle is completed when the blood/guts function interfaces with the intelligence function that determines whether need for acquisition of food by the organism has indeed been met.

TRIADIC ANALYSIS

A closer look at the number three as it relates to the third millennium, first decade, twenty-first century.

Number sifts our conceptualization of the *discrete* from the amorphous *flow* of experiential sensation. The primal numeric discovery of man was the division of "on" from "off", of something from nothing. Eventually, these were given names and abstracted to zero and one. All other numbers derive from these. Small numbers and simple numerical relationships have the greatest power in our lives.

It will become apparent later that our employment of number facilitates a particular view of the way the world is organized. The use of number impacts our viewpoint of social organization to a large and often unseen degree.

There are many examples of the use of number as an organizing or identifying principle:

- (1) In the annals of philosophical discourse the idea of unity is associated with the godhead.
- (2) There is a philosophical viewpoint and a *modus operandi* that is described by the term dualism which someone once exemplified with the maxim: "There are just two kinds of people—those who divide people into two kinds of people, and those who don't."
- (3) In the Christian viewpoint the Holy Trinity and in the Marxist-Hegelian cosmology there is a trinity used to describe the dynamics of human society, the concept of *thesis*, *antithesis*, and *synthesis*;
- (4) There are fourfold paths.
- (5) There is the pentagram of the English spiritual school of Wicca
- (6) The six-pointed star of David.
- (7) The seven day week and the Seven Deadly Sins.
- (8) Buddha's eight fold path and (in Chinese cosmology) the universe of eight directions, the basis of the *I Ching*, an eight by eight matrix producing sixty-four separate categories.
- (9) The enneagram of Ichazo, also, the three by three tic-tac-toe matrix.

Christians wistfully contemplating the intractably heterodox modern world should be pleased to reflect that Christianity did become universal in one sense—the putative birth-date of Christ is the benchmark by which the whole world measures time. Since there is a body of opinion that holds that the last Christian died on the cross almost two millennia ago, this is not an unimportant achievement.

We tend to organize the events of our history by decades, centuries and millennia, counting in tens: another example of displaced concreteness, but there it is. The decimal system was universalized in the 18th century as part of the Enlightenment and figured in the rise of technology during the nineteenth century. With the nearly universal adoption of the metric system in the 20th century it became part of the way people think.

In the last half of the 20th century binary numbers have displaced the primacy of decimals because of their utility in computers. The metric system displaced a more geometry-based system where