

Booklet Two

Abstractions

Celtic Philosophy

I am acutely aware that History is being rewritten all the time: I am also aware it has always been so.

Thus in reading about the perceptions, and practises, of a time that is up to at least 3,000 years in the past - particularly when written records did not exist for more than half of the period - it must be assumed that nothing can be taken at face value.

The distortions, of 1,000 years of Oral Transmission, have inevitably been further compounded by the evolving perceptions of successive Scribes - each representing their own time - and the total then capped by our own misconceptions.

Booklet Two is therefore be no more than a cherry picked conception of "what might have been": I do not think this negates the contents its appropriateness as a potential cure for the spiritual dilution of present day society.

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All Existence is Cyclical, and is in a State of Totality with all things: The Visible and The Unseen; all are interdependent and interactive. Everything is an aspect of The Whole: the Principles of Self-Similarity reflecting the basic mode of construction of Nature.

This was re-established in 1980 in the guise of Fractal Mathematics.

From the earliest times "Manred" was described as the underlying structure of physical reality: the particles, atoms, molecules and their inter-relationship that we now consider the building blocks of all matter.

It was believed that Manred was ever changing: the changing patterns were reflected in Celtic Art: this, in common with the rest of Celtic Culture, never separated itself from Nature.

It always sought to learn from Nature and thereby enhance Knowledge.

Inherent was the intimate connection between the small and the large - now known as the Fractal Connection - with the nature of the one reflecting upon the nature of the other.

There is continuity between the Material and Spiritual Worlds; this indicates that the Soul of Man is a manifestation of a World Soul - my Ocean of Soul.

It follows humans are not separated from Nature; equally, there is no true difference between Beauty and Function: apparent differences are those imposed by man, for a variety of egocentric reasons.

There should, in consequence, be a continual interchange between The World of Mortals and The Spirit World.

At its simplest level this manifests itself as a communication between the physical world and all the levels of ones own consciousness; in the form of sensory response and dreams.

In a more profound sense the devout may achieve it through faith and prayer.

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The concept of Immortality was important to many Ancient Cultures: some Taoists, and certainly the Egyptians had a literal perception believing it to mean Longevity; the Celts, among others, took it to mean Immortality of Soul.

The early converts first wrote down the original teachings of Celticism, at a time contemporaneous with their conversion to Christianity.

It is possible this work was influenced by their conversion and should, in consequence, not be taken too literally.

At the time the Spiritual Faith was being recorded, the Secular matters such as the Laws pertaining to the responsibility and behaviour of the Community were also formulated.

Given the Structure of Celtic Society it seems somewhat surprising that The Law was accepted to benefit the whole of society; with provision made for the social care of orphans, the weak, the ill, and the infirm. It could hardly be described as Communistic. For example The Vates - considered of lower station than the Druids and the Bards - were the only ones chosen for their ability, regardless of station.

They were chosen for their abilities as Divines, Seers, and Soothsayers.

While this ability was considered to have arisen accidentally from revelation, illness, or ordeal: it was more likely it was their ability as observers of Nature - together with their commonsense, intelligence, and guile - that decided their Fate.

It may be more than coincident that the letter "f" in Welsh, and presumably in Brythonic, carries the sound of 'v': thus should Vate be written as Fate?

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The Core Belief of Celticism: that there is spirituality in all things, together with the requirement that human activity should remain in harmony with Nature: is at the heart of all the nature-based faiths.

The concept re-emerged with The Greek Philosophers; it again surfaced, within the recent past, under the guise of Gaia.

In all fields of Human activity, whether in Politics, Religions, Free-Market Business, there is a primary objective to score over the opposition; it is almost always combative.

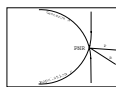
In consequence, there seems little chance mankind will give priority to obtaining holistic harmony with Nature.

This is almost certainly due more to the flawed psyche of humankind, than it is to errors of perception.

Prior to the Industrial Age, Harmony was maintained more by fear than respect: as soon as there was a glimmer of the possibility that Nature could, sometimes, be dominated; it became inevitable that Society would become materialistic and dualistic.

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The basic need for "Harmony" is illustrated in the next figure: Fig.(9).



The faster the World Population grows, the faster the World's Non-Renewable Resources will be depleted.

In reality the graph illustrates an impossibly optimistic situation: beyond the unknown point of natural balance, dominant human groups will continue to aggressively eliminate competition. While this seems to demand the introduction of a short-term aggressive solution to control the population; the long-term solution must be the voluntary, large-scale, control of the rate of birth, together with a policy of active recycling of non-renewable resource; whatever the economic cost.

The Odds of this happening in a Democratic World, dominated by the Free Market, are inevitably against the possibility of voluntary agreement.

It would seem evident there is no future for mankind unless we change the basic nature of our philosophy. To live in harmonious co-existence with each other, and with Nature, must be preferable to vicarious Suicide!

In the absence of any other choice this must be our goal.

This subject is the raison d'être of my Booklet Gaia and Ishmael.

The Graph illustrates clearly the seriousness of the problem to which a solution must be addressed before PNR - the point of no return - is reached.

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Social Homoeopathy

I have coined this term to describe the process whereby appropriate Policies are targeted at the most visible ailments, in a non-confrontational manner, in such a manner as to generate the least possible resistance.

I readily concede that this process is unlikely to succeed at National and International Levels.

Those who govern are more concerned with playing politics, and stroking each others egos, than wishing to pay attention to the real problems: other vested interests will continue to compound the situation by giving priority to the accumulation of wealth and power: neither of these have any long term value.

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Place, Landscape, and Nature

Harmonic participation with Nature requires a relationship at all levels of consciousness: the conscious, the unconscious, the sub-conscious, as well as at the level of communal consciousness.

At present we have a sporadic, shallow, relationship with landscape based upon contemporary environmental pressures and cultural norms; based upon the perception of society that varies with its level of development and the availability of mass entertainment, in particular the programming quirks of the various T.V. Channels.

It is commonly perceived that place-related experiences - i.e. those associated with the Atmosphere apparent at certain places - are entirely imaginary; yet there is in many an underlying doubt bordering on superstition. This is probably due to the extensive anecdotal evidence accumulated from large numbers of observers over millennia.

While it is easy to attribute this "evidence" to myth and fable; it should be remembered that this is the foundation of almost all the established religions.

Other not dissimilar examples may be, the Social Problems endemic to certain Housing Estates, and the aptly named Sick Building Syndrome.

Geomantic considerations tend to indicate such problems may arise from non-harmonious practise, associated with the Planning, the Design, and the Construction, rather than from direct interference with the Anima Loci.

Analogies between The Earth and Humans become feasible if the Earth is perceived as a living being with soul.

This concept is a simplistic definition of Gaia.

Feng-Shui is one, narrow, application of Geomancy that has become accepted: because there are elements of being in vogue, attached to its acceptance it has, regretfully, encouraged charlatans more interested in their pockets than harmony with Nature.

Geomancy should not attract scepticism; it is one of the few, nature practises open to correlation - and thereby confirmation - by the study of the Flora, Fauna, and the meteorology of Dead Sites.

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Taoism

It becomes evident as we study the two worlds of Western and Eastern Philosophies that they should be considered as two symbiotic parts of one world. The patent difference is the relative consistency of the Eastern thinking over millennia - compared with the vagaries of Western thought.

It is necessary to examine Taoism as a faith, rather than the religion it has since evolved into. As the faith it is animistic: as such it should be acceptable to atheists, agnostics, polytheists, pantheists, and even to some monotheists.

There is a parable about a man dreaming he was a butterfly. When he awoke he did not know if he was a man who had dreamt he was a butterfly, or a butterfly dreaming he was a man.

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Immortality

The early Taoists seem to have taken this literally and made great effort to seek Longevity. Later it was more commonly perceived as seeking to direct ones Soul to return to The Way i.e. to the Path of Righteousness.

I favour an alternative perception: it is the process/act of placing oneself apart from the materialistic existence that surrounds us.

Those of limited perception - who focus on specialised knowledge - will fail in their search for The Way because of the narrowness of their outlook.

This latter statement places Developed Society in a paradoxical situation.

Those who govern, those who control, will be unable to find The Way: but their everyday actions will inevitably hinder those of the governed who seek the path.

Equally paradoxical is that in order to more readily find the way, one has to disassociate oneself from much of society; yet there would be disharmony if too many did this. However, this would have a greater affect upon those not seeking the path than those who were.

The result would likely be a Paradoxical, Cyclic Spiral of organic, spiritual development fuelled by relative self-interest.

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Little is known of the Core Faith of Taoism, but the traditions and mythology of the Aboriginal peoples - who still remain in small numbers throughout the whole region - give an insight into this Great Spiritual Tradition.

The core belief is the existence of two, co-existing Worlds - The Spiritual and The Physical - each retaining a distinctive existence.

The Spiritual World mirrors The Physical but is the greater of the two.

Thus to harm anything in Nature is to court retribution.

The word `Tao' first appeared in the Shu Ching alleged to contain documents sourced back to 3000 BC, with most of it attributed to the period 1,000 to 200 BC.

It seems to have had a dualistic meaning:

- a). The right and proper way in which life should be conducted,
- b). The Way Of Heaven, being the road to spiritual development.

Capra, a well-known Quantum Physicist, in his book "The Tao of Physics" says,
" The Neo-Confucians developed a notion of Ch'i which bears a striking resemblance to the concept of Quantum Field in Modern Physics."

Those who study Ch'i go with the flow; to do otherwise is - in the end - not possible.

The concept was not unknown in the West, merely ignored.

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The Celts had a notion of Nwyvre pervading all Manred i.e. the building blocks of Life; this notion was more or less contemporaneous with the Chinese.

The Greeks, as early as Heraclitus, propounded similar notions with his Theory of Eternal Flux.

The early Taoists were ascetics, seeking a way of life based upon rhythm and flux; on the natural harmony of Nature; exhibiting a disdain for worldly things; exhibiting a minimum of worry, ambition, and avoiding worldly pleasures.

Its proponents were mainly of artistic bent, considered aligned to real Ch'i.

Their numbers declined as men became cleverer, but less wise.

Such individuals are rare indeed in modern society.

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Life, Existence, and the Cosmos are frequently perceived as being in a state of chaos: it is more likely that this chaos is no more than an illusion. It is not a state of chaos; it is a state of constant change initiated by basic natural laws.

In truth, man has no need of magic until he separates himself from Nature: he then requires it to help him to attain an Ideal.

This Ideal can never be other than the one he has abandoned: it all results from a mistaken belief in his own superiority.

Magic has been a part of society, in all cultures, in all parts of the World: in this The Taoists were no different.

In general its importance always declines inversely with the growth of intellectual development.

That pockets of activity remain is true of almost all Countries, including those of the West.

Sitting at this Computer, my actions may be perceived as a form of Magic: where do we draw the line?

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We are bound to the Reality of this Existence.

However, we are inevitably a Microcosm of the ultimate Macrocosm - removed by an unknowable number of steps - and as such are subject to like processes scaled down to a suitable level of appropriateness.

Viewed as such, all processes, within the totality of our existence, are dependent upon the compatibility of the constituents: this gives rise to Patterns of Causality - even in Random conditions - that can be interpreted, analysed, and discussed.

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This is possibly the function of the I Ching: to recognise the Compossibilities: and to present them in such form and manner as to invite an input of Experience from within the subconscious repository of our soul: this to allow us to progress to the next natural stage on our journey through life.

Somewhere in the depths of my awareness is the glimmer of a perception of Living dependent upon a Spiritual DNA - of unknown structure - with the RNA somehow analogous to Leibnitz's Monads, or my Quantum of Experience

If this perception were true; and if we were able to conceive the nature of the nucleotides of Living; perhaps we would approach the Age of Aquarius without trepidation.

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The Booklets will be obtainable in hard copy and download from Lulu.com as and when I update them and reset to the appropriate Lulu templates.