

Muse One.

The Maxims.

These Maxims are not presented in a particular order: their relative position reflects no differing degree of importance. While I arrived at these Maxims without reference to sources elsewhere, ongoing research has shown they have been stated often throughout millennia: more often in the last few Centuries.

Without reference to this later research I had perceived a tenuous progression from Maxim One through to the last: the reader may perceive otherwise. It is more important to recognise their validity in everyday affairs and their parallels in the established faiths.

**Beware the Accepted and the Familiar! Avoid Disharmony and Conflict.
Always be prepared to support Truth and Justice!**

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Maxim One.

Life is a Paradox.

In the simplest terms this suggests, "There are more questions than answers", with each answer invariably proffering more than one supplementary question.

From this it could be concluded there is no point to the process of solving problems and everyone should go to the beach.

Because such a response would create even more problems it is not a practical option.

It is itself a paradox.

A second option might be to ignore the serious problems and concentrate on the easiest.

While this option is probably not always paradoxical it too is hardly practical. Nevertheless it is often that chosen by the Political Establishment.

A third is to target those problems perceived to give a better return for the imputed resource required to achieve results.

Clearly a more rational choice: it can succeed only if the allocated resources and approved time scales are appropriate.

Celtic Philosophy gives guidance: the prime consideration must be to effect an improvement with the least disharmony.

Disharmony manifests itself as Conflict: Conflict creates delay.

The Celtic Faith believes all factors are mirrored at different levels: thus a study of the Microcosm will lead to a better understanding of the Macrocosm.

Such study should not be literal: hypotheses are too often thought of as theories: even more damaging they are perceived to be laws. In both cases they are likely to generate fundamental beliefs that invariably give rise to conflict.

The converse - searching the Macrocosm for solutions to apply in the Microcosm - is practised often by Governments in this and most other Countries.

This fundamental error; now compounded by the usual, political game of confrontation; does not make for Harmony.

Such behaviour, as inappropriate as it is possible to be, is almost certainly futile and facile.

Footnote: Taoism, in common with all the Nature based Faiths, gives a prime value to both Harmony and Unaction. Unaction must not be confused with Inaction: Unaction is the avoidance of any action destined to create or maintain a state of disharmony. An Action which promotes Harmony is to be encouraged.

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Maxim Two.

All Knowledge is Incomplete.

No one can know what they do not know until they know it!

An important conclusion can be drawn from this statement:

"Acceptance of its content leaves no room for Literalism, Bigotry, or Zeal, in thought word or deed."

These are better replaced by the flexibility, of thought and action, that leads to tolerance and compassion, and thus to goodwill and peace.

Most of the established religions; by virtue of their exclusivity, their doctrinal attitudes, and/or their unwarranted discipline; seem to fall short of this Ideal.

The nature-based religions are probably nearer to this ideal: a factor that may explain the apparent resurgence of Celtic Spirituality in Western society.

The link, between "Literalism, Fundamental Thought, and Conflict" concluded above, is particularly applicable to the history of the Christian and Islamic Faiths: both are highly fragmented, rife with internal conflict, and they carry the guilt of many deaths, and much suffering, in the name of their Faith.

In addition many specialists, experts, and pundits develop an Ego Barrier that frequently distorts the content and quality of the knowledge available to them.

Such egotists are not likely to give credence to the saying, "out of the mouths of babe and suckling etc".

Such intransigents should give consideration to Maxim Seven.

It should also be remembered that it is possible to misinterpret any fact, even with the most open of minds.

I am in mind of the parable of the Grasshopper who was trained to jump, on command, in and out of a matchbox. Its Trainer cut off its legs in order to demonstrate that without them it became profoundly deaf!

Such misplaced conclusions are reported daily by the Media, albeit unintentionally, usually when reporting the actions and sayings of politicians.

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Maxim Three.

"The System is more Important than the Purpose".

This refers to any Control System set up to achieve a given purpose. It almost always expands to embrace the whole organisational structure, be it Industrial, Financial, Educational, Religious, or, Governmental.

Industrial. Everyone has had experience of this situation. The most common example is the adherence to Rules, Orders, Standards, Procedures, "Laws", even when it is obvious they are unnecessarily tedious, ineffective, counter-productive or even dangerous.

Most often these standards etc. are set dictatorially; with due regard given to internal and external politics, as well as to the egos of the Principals involved; with too little regard given to the long term consequences.

Financial. Under this heading the truth of this Maxim is, perhaps, even more clearly illustrated.

In the Service offered by Financial Institutions: The long-term requirements of clients - be they Companies or Individuals - are given no importance. Their own short-term profitability is clearly given a higher priority, even when this may prejudice not only, their own future well-being, but also the general requirements of Industry and Society whatever the time scale. Individuals are seen worthy of even less consideration. The current Credit Crunch and deflation are but the most recent and critical example.

Established Religions. It seems as if most, of the Established Churches and Religions, give greater priority to the elements concerned with Ceremony, Symbolism, Vestments, Doctrines, and politics, than they give to the nurturing of the bodies, minds, and spirits of the faithful.

The unfaithful and non-believers are of little concern.

Education. The prime purpose of any Educational System must be to provide the facilities and encouragement needed for each individual to reach his/her potential.

Instead, the priority is given to statistical criteria and to budgetary control: these 'tools' should be used to achieve the prime purpose: they should not be considered to be an end unto themselves.

Government: At all levels this should exist to Plan, Achieve, and Control the reasonable aspirations and basic needs of the Populace; subject to the restraints imposed by Resource and International Harmony.

While this outlook is clearly reasonable; those to whom we delegate our democratic existence seem to consider it to be naive.

In reality it is possible to set out to become a professional politician from the schoolroom: The correct choice of examination subjects, the astute choice of party, can lead to the possibility of becoming a MP without undertaking any chore of Public Service: previously this was considered essential to the requirements of the position: their ambitions and professional future will be of greater importance than the requests of their constituents. The current furore of the misuse of the MPs second home expenses is a current example with the licit unethical considered acceptable.

The same will apply equally to their support staff, the Civil Service, Political Pundits, and City Economists.

All consider the Electorate to be an unwarranted intrusion to the smooth passage of their planned Careers.

The basis for the present traditions of Parliament was established towards the end of the 13th Century, when Power was transferred from the Barons to the Shires.

It has returned to the `Barons': now in the form of Media barons, Finance Barons, Industrial Barons, Union Barons, and Political Barons.

Clearly changes are again necessary if Democracy is to be seen to have a place in Modern Society.

The first significant step would be to illegalise The Party Whip.

Regretfully, this is unlikely to correct all the ills: more fundamental and radical changes are inevitable if that Democratic Harmony is to be achieved.

It is equally regretful that the Media report examples of this Maxim on almost a daily basis; with Government Departments and Quangos to the fore: Social Services, The Benefits Agency, Child Support Agency, The Criminal Prosecution Service, The Health Service, are all the subjects of a daily diet of media output: almost always for the wrong reasons. Sadly the examples concerning the Social Services have failed to protect several known children and possibly many more.

It is possible The Hayflick Effect applies equally to the development of Organisation - as it does to cell development.

If this is so, there will be a limiting number of changes that can be effected before the organisation mutates into chaos.

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Maxim Four.

There is a State of Natural Balance.

In all Human Activity there is such a balance. I call it "The Adiabatic Balance".

In its original meaning this refers to the Heat Balance - in a chemical reaction, or an Industrial Process - when the heat, generated in one part of the process, balances the heat required elsewhere in the process.

I perceive that this applies equally to all forms of energy; including Human Activity.

This may be illustrated in the form of a graph.

The Vertical Scale represents Improvement or Benefit, while the Horizontal Scale represents Cost or Effort. This is a typical `Transistor' Curve - which will be seen to be appropriate to many other situations: the first part is relatively flat, the middle section steep, the final portion is again relatively flat. This shape is significant.

If the Effort or Expenditure is restricted to the first part of the curve it will be wasted; giving little, if any, return.

This is a situation found all too often in both Industry and Government.

This same situation repeats itself in the third portion, giving rise to, "The Law of Decreasing Return". This is found also to be common when efforts are made to upgrade outmoded Plant, Processes, and Policies.

The aim must always be to remain in or on the middle, steep, part of the curve

To do so is not without its difficulty, the natural state is to follow the curve: efforts designed to speed up, or slow down, the growth, benefit, or improvement will cause a deflection from the curve: this will give rise to a reaction to return to the state of balance, to a position of stability, to return to the curve.

This reaction may be considered analogous with the compression and extension of a spring, the retractive force is proportional to the extension or compression: if reality is ignored the consequence is inevitably dire.

It is also equally inevitable, that like the spring, there will always be an overshoot, followed by further overshoots of diminishing amplitude, until stability is restored after a period of instability.

Attempts to randomly regulate this process, lengthens the period of instability.

Like the spring there is a point of deflection beyond which there can be no return. Such over deflection results in an even greater adverse effect: the process will be out of control: It will be non-functional.

Political Tinkering is a prime example of the unwarranted, and inappropriate, adjustments that result in adverse effects.

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Maxim Five.

Pareto's Law.

“Alternatively known as the 80:20 Rule or the 70:30 Rule”.

In general this suggests a minority of events, incidents, individuals, organisations etc., are responsible for the majority of happenings, benefits, effects etc.

For example: 20/30% of the population will be responsible for 70/80% of the crime: 20/30% of the customers will be responsible for 70/80% of the profit etc.

This rule is certainly not of my making - Pareto was an Italian Economist - neither can its application be said to be universal: to be so it would require random conditions not common in an ordered society.

Nevertheless it has strong elements of truth whenever society becomes disordered. Arguably the rule will apply less whenever society is subject to the greatest restrictions.

An extreme example would be Nuns in a Convent; clearly, 20/30% of them would not perform 70/80% of the prayers: arguably they would be responsible for 70/80% of any benefits arising from the prayers.

Thus while the Rule should always be applied, the results must never be taken literally.

The correct procedure is to treat the results as if they are hypothetical; then test them before either, inputting them into further analysis, or, into any decision-making.

Most Dictates, Laws, Instructions etc. are targeted at 100% of the participants: historically this may have been inevitable: with current technology it is, not only unnecessary and undesirable, but also, frequently counter productive.

It is not unusual for current technology to be used disadvantageously. In such situations any predilection to base policies upon averages and medians must automatically be suspect.

Formula Banking is a prime example: all the majors operate this Policy: the consequence is that customers are denied any form of personal service; and Branch Staff are stripped of any authority.

The words common sense, intuition, and local-knowledge, become subservient to the word 'points'.

In any subject about the policing of crime, e.g. zero tolerance, and personality targeting, etc. there is an immediate outcry, that human rights are being violated: instead should this not be considered as a welcome sign of an improving policy that does not target everyone - guilty and innocent - equally.

Unfortunately this better policy is not yet widely accepted by either the Police Authorities, or, the so-called Activists for Democracy. Surely it would be better for the Law Abiding majority to be free of General Police Activity, while they, in turn, are engaged on using their resources - that will always be relatively limited - to target the Criminal Minority. In a more general sense Freewill of the individual and Democracy in general can only ever be available a compromised context of the general public.

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Maxim Six.

“The Letter of the Law should not be Superior to It's Spirit”.

The Spirit of the Law should prevail.

In this Country the Jurisprudence is not in accord with this Maxim. As it stands this contradiction is, itself, an example of Maxim Three: Conceivably this is the reason why it has taken the form it has.

There are, however, many historical precedences of the same situation.

In Judaism the Spirit of the Law is represented by The Torah: which can be contained in a single, slim volume: in contrast The Talmud, the Letter of the Law, runs to hundreds of volumes; compiled and revised over millennia and is still being added to. Arguably any confusion associated with interpretation of the Law is directly proportional to the volume of Law.

Likewise the Shinto Kojiki, representing the Spirit of the Law of Shintoism, was contained on a few pages. This was later revised to the 44 Volumes - for the purpose of clarification - now considered the Letter of the Law for the Shinto Faith.

I accept these two examples are not comparable to each other.

Shintoism is a Faith seemingly sparse of Moral and Ethical Teaching.

Its foundation was Purity: regrettably this has manifested itself as, "The Practice of Disciplined Hygiene", rather than the more laudable Purity of the Soul.

*These two examples illustrate an almost **organic need** to proliferate the Written Law. Granted the intention is to obtain clarification for the Majority: in practise the consequent **literalism** generates Destruction.*

At best, any such Literalism manifests itself as undemocratic practise and restriction.

In Legal Practise the absence, or presence, of a word, even a comma, can result in an Injustice: the Guilty are sometimes judged Not Guilty and, more disturbingly, the Not Guilty may be declared Guilty.

Seemingly little concern is shown by the Legal Profession as long as the Letter of the Law has prevailed,.

Surely, even in legal affairs Wisdom, Common sense, Appropriateness, and the establishment of Truth, should reign superior in the affairs of mankind.

It is perhaps inherent in the personality of Man that he wishes to transfer responsibility elsewhere?

" It is nothing to do with me".

" If it were up to me..... "

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Maxim Seven.

“The Ten Thousand Rule”.

This Maxim could be considered my first Muse; originally it stated:

"For each person there are 10,000 Potential Partners with whom they may find romantic bliss."

It should be noted that 30 years ago, when this was first postulated, attitudes were - at face value - more romantically idealistic than they are today. It arose during a party when I was foolish enough to make that statement: I cannot remember the context of why I should have done so.

Whatever the context, the statement was loudly challenged by the ladies present. On reflection it seems strange that they should have done so: the Feminist Movement was just gaining prominence.

I had to think quickly: I forged an argument based upon the probability that there were approximately 10,000 'communities' in the UK; and that most lived within a short distance of each other when they met.

It followed that had any one of them had moved house to another community they would have met someone else: In either case, stay or move, they would have believed they had met their fated partner.

Granted such an argument has no relevance today: Today the prevailing attitude would seem to be, to search for as many of the 10,000, as may be possible, in order to check the validity of The Rule.

Since then I have come to believe "The Rule" applies equally to other Context.

For example for each Job there are 10,000 persons equally as capable as the present incumbent: they may not be available; and, were they to be so, circumstances may prevent their recognition.

It follows that in the UK there are 10,000 persons equal to the task of being The Prime Minister, The Chancellor and so on.

Everyone in a position of Authority would do well to reflect upon this Rule.

There cannot, of course, be any definitive relevance to the figure 10,000: it represents no more than a notional number larger than we perceive when related to any particular context.

There may be significance in the fact that the ancient Chinese cultures used the number 10,000 to represent a concept that nearly equates to our concept of Infinity.

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Maxim Eight.

The Helical Spectrum.

When thinking about opposites most have perceptions of a straight line; with the opposites located at either end, as illustrated in the following figure.

Love _____ Hate

I challenge this perception on the grounds that Opposites are often more Alike than they are Different.

This may be demonstrated by asking the question:

Are the apparent opposites likely to trigger the same or similar reaction, or, can one change easily into the other?

My own perception suggests a single coil of a Helical Spring better illustrates the state. If this were to be the case, Indifference becomes the probable opposite to both.

It is possible this Helical Relationship is more apparent between 'Sentient Opposites': not only because our Senses and Emotions respond readily to stimulation, but also, because they can also suffer from Sensory or Emotional Fatigue. However, it is not limited to Sensory and Emotional opposites: it is often apparent in unexpected context: News Items frequently offer examples where least expected.

In addition it has practical application in Problem Solving; particularly in problems related to Human Resource; e.g. similar problems arise in conditions of both over-manning and under-manning. To be used effectively as a problem-solving tool, it demands that equal weight be given to the alleged problems thought to be associated with both opposites.

By this discipline only is it possible to identify not only, the true problems, but also, the safety zone from which an improved control is attainable and possible progress achievable.

It is essential to exercise an intuitive approach to such an analysis: the recognition of a problem, and its causes, become more expensive the longer the hindsight.

The Classic Example, of both opposites exhibiting problems, is one for which a solution is essential to the long term stability of Mankind:

Free Market Economy, seen as the opposite of Central Planning and Control.

That the latter is perceived to have failed, should be a warning to Capitalism that it, too, is vulnerable.

Regretfully the failure of Communism is, mistakenly, seen as proof of the correctness and infallibility of Capitalism.

*This is probably the One Problem that the 10,000 Rule should not be allowed to address: **the Cost of failure is too high.***