

**Handout to Accompany Presentation by Dan Smith at the
Baltimore Green Forum
Sunday, Feb. 24, 2013**

Contact Information for Dan T. Smith:

E-mail: danthroopsmith@gmail.com

Telephone: 443-799-7201

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Outline and Glossary of Names of Key Concepts, Terms & Abbreviations
with Definitions Or Other Commentary Thereon**

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Note: We invite you to ask for an electronic file of this document, and you then can make use of the hyperlinks to Wiki articles that are imbedded in most of the excerpts from Wikipedia below that are used for defining and/or commenting on Key Concepts and Terms. See contact information on first page of **Index**.

CoF = Circle of Friends

This is a group of veteran environmentalists who exchange ideas through the equivalent of a ListServ. That is, in general, an e-mail from any member goes to all other members. Dan Smith has found an enormous interest in his Cosmological thinking within this group as soon as he began to share with them the same sort of thinking that he is sharing with BGF on Feb. 24, 2013.

Nature Bats Last

Guy McPherson had a blog with that name. See this speech by him.
<http://www.resilience.org/stories/2007-08-29/end-civilization-and-extinction-humanity>

Cosmology

It is the study of the origins and eventual fate of the universe. [Physical cosmology](#) is the scholarly and scientific study of the origin, [evolution](#), structure, dynamics, and [ultimate fate of the universe](#), as well as the natural laws that keep it in order.^[1] [Religious cosmology](#) (or mythological cosmology) is a body of beliefs based on the [historical](#), [mythological](#), [religious](#), and [esoteric](#) literature and traditions of [creation](#) and [eschatology](#). (Wiki)

Physical cosmology is studied by [scientists](#), such as [astronomers](#), and [theoretical physicists](#); and academic [philosophers](#), such as [metaphysicians](#), [philosophers of physics](#), and [philosophers of space and time](#). Modern cosmology is dominated by the [Big Bang](#) theory, which attempts to bring together [observational astronomy](#) and [particle physics](#). (Wiki)

Soul

The **soul**, in many mythological, religious, philosophical, and [psychological](#) traditions, is the [incorporeal](#) and, in many conceptions, [immortal](#) essence of a person, living thing, or object.^[1] According to some religions (including the [Abrahamic religions](#) in most of their forms), souls—or at least immortal souls capable of union with the [divine](#)^[2]—belong only to human beings. For example, the Catholic theologian [Thomas Aquinas](#) attributed "soul" (*anima*) to all organisms but taught that only [human souls are](#)

[immortal](#).^[3] Other religions (most notably [Jainism](#)) teach that all biological organisms have souls, and others further still that even non-biological entities (such as rivers and mountains) possess souls. This latter belief is called [animism](#).^[4] [Anima mundi](#) and the Dharmic [Ātman](#) are concepts of a "world soul."

Soul can function as a synonym for [spirit](#), [mind](#), [psyche](#) or [self](#).^[5] (Wiki)

Atomism

Philosophical atomism

Similar to [atomic theory](#) in modern science, philosophical atomism is the [reductive](#) argument that everything is composed of atoms, which in reality are all that exist, interacting with each other [mechanistically](#) as they move through an otherwise empty void. As originally conceived, atoms were thought to exist in an infinite variety of shapes and sizes, each one being immutable, indestructible and eternal. Atomism stands in contrast to a [substance theory](#) wherein a prime material continuum remains qualitatively invariant under division (for example, the ratio of the four [classical elements](#) would be the same in any portion of a homogeneous material).

[Indian Buddhists](#), such as [Dharmakirti](#) and others, also developed distinctive theories of atomism, for example, involving momentary (instantaneous) atoms, that flash in and out of existence ([Kalapas](#)).

Quantum Mechanics

By 1930, quantum mechanics had been further unified and formalized... with greater emphasis placed on [measurement in quantum mechanics](#), the statistical nature of our knowledge of reality, and philosophical speculation about the [role of the observer](#). Quantum mechanics has since branched out into almost every aspect of 20th century physics and other disciplines, such as [quantum chemistry](#), [quantum electronics](#), [quantum optics](#), and [quantum information science](#). Much 19th century physics has been re-evaluated as the "classical limit" of quantum mechanics, and its more advanced developments in terms of [quantum field theory](#), [string theory](#), and speculative [quantum gravity](#) theories. (Wiki)

Participatory Universe Theory

<http://discovermagazine.com/2002/jun/featuniverse>

http://en.wikipedia.org/wiki/John_Archibald_Wheeler

Wheeler has speculated that reality is created by observers in the universe. "How does something arise from nothing?", he asks about the existence of space and time (*Princeton Physics News*, 2006). He also coined the term "Participatory Anthropic Principle" (PAP), a version of a [Strong Anthropic Principle](#). From a transcript of a radio interview on "The anthropic universe".^[11]

Wheeler: We are participators in bringing into being not only the near and here but the far away and long ago. We are in this sense, participators in bringing about something of the universe in the distant past and if we have one explanation for what's happening in the distant past why should we need more?

Martin Redfern: Many don't agree with John Wheeler, but if he's right then we and presumably

other conscious observers throughout the universe, are the creators — or at least the minds that make the universe manifest.

Anthropic Principle

In [astrophysics](#) and [cosmology](#), the **anthropic principle** is the [philosophical consideration](#) that observations of the physical [Universe](#) must be compatible with the [conscious life](#) that observes it. Some proponents of the anthropic principle reason that it explains why the Universe has the [age](#) and the [fundamental physical constants](#) necessary to accommodate conscious life. As a result, they believe it is unremarkable that the universe's fundamental constants happen to fall within the [narrow range thought to be compatible with life](#).^[1]

The strong anthropic principle (SAP) as explained by [Barrow](#) and [Tipler](#) (see [variants](#)) states that this is all the case because the Universe is compelled, in some sense, for conscious life to eventually emerge. Critics of the SAP argue in favor of a weak anthropic principle (WAP) similar to the one defined by [Brandon Carter](#), which states that the [universe's ostensible fine tuning](#) is the result of [selection bias](#): i.e., only in a universe capable of eventually supporting life will there be living beings capable of observing any such fine tuning, while a universe less compatible with life will go unheeded. English writer [Douglas Adams](#), who wrote *The Hitchhiker's Guide to the Galaxy*, used the metaphor of a living puddle examining its own shape, since, to those living creatures, the universe may appear to fit them perfectly (while in fact, *they* simply fit the *universe* perfectly).

Deep Ecology

Deep ecology is a contemporary [ecological philosophy](#) distinguished by its advocacy of the inherent worth of living beings regardless of their instrumental utility to human needs. Deep ecology argues that the natural world is a subtle balance of complex inter-relationships in which the existence of organisms is dependent on the existence of others within [ecosystems](#).^[1] Human interference with or destruction of the natural world poses a threat therefore not only to humans but to all organisms constituting the natural order.

Deep ecology's core principle is the belief that the living environment as a whole should be respected and regarded as having certain legal [rights](#) to live and flourish. It describes itself as "deep" because it regards itself as looking more deeply into the actual reality of humanity's relationship with the natural world arriving at philosophically more profound conclusions than that of the prevailing view of ecology as a branch of [Darwinian](#) biological science. The movement does not subscribe to [anthropocentric](#) environmentalism (which is concerned with conservation of the environment only for exploitation by and for human purposes) since Deep ecology is grounded in a quite different set of philosophical assumptions. Deep ecology takes a more [holistic view](#) of the world human beings live in and seeks to apply to life the understanding that the separate parts of the ecosystem (including humans) function as a whole. This philosophy provides a foundation for the [environmental](#), [ecology](#) and [green movements](#) and has fostered a new system of [environmental ethics](#) advocating [wilderness](#) preservation, [human population control](#) and [simple living](#).^[2]

Sustainability

Sustainability is the capacity to endure. In [ecology](#) the word describes how biological systems remain

[diverse](#) and productive over time. Long-lived and healthy [wetlands](#) and [forests](#) are examples of sustainable biological systems. For humans, sustainability is the potential for long-term maintenance of well being, which has environmental, economic, and social dimensions.

Healthy ecosystems and environments provide vital goods and services to humans and other organisms. There are two major ways of reducing negative human impact and enhancing [ecosystem services](#) and the first of these is [environmental management](#). This approach is based largely on information gained from [earth science](#), [environmental science](#) and [conservation biology](#). The second approach is management of human [consumption](#) of resources, which is based largely on information gained from [economics](#).

Philosophy

Philosophy is the study of general and fundamental problems, such as those connected with [reality](#), [existence](#), [knowledge](#), [values](#), [reason](#), [mind](#), and [language](#).^{[1][2]} Philosophy is distinguished from other ways of addressing such problems by its critical, generally systematic approach and its reliance on [rational argument](#).^[3] In more casual speech the "philosophy" of a particular person can refer to the beliefs held by that person.

Existentialism

Existentialism is a term applied to the work of a number of late 19th- and 20th-century philosophers who, despite profound doctrinal differences,^{[1][2][3]} shared the belief that philosophical thinking begins with the human subject—not merely the thinking subject, but the acting, feeling, living human individual.^[4] In existentialism, the individual's starting point is characterized by what has been called "the existential attitude", or a sense of disorientation and confusion in the face of an apparently meaningless or absurd world.^[5] Many existentialists have also regarded traditional systematic or academic philosophies, in both style and content, as too abstract and remote from concrete human experience.^{[6][7]} (Wiki)

Existential Crisis

An existential crisis is a moment at which an individual questions the very foundations of his or her life: whether his or her life has any meaning, purpose or value.^[1] This issue of the meaning and purpose of existence is the topic of the philosophical school of [existentialism](#).

Theory of Everything (Philosophy)

In philosophy, a **theory of everything** or **TOE** is an ultimate, all-encompassing explanation of [nature](#) or [reality](#).^{[1][2][3]} Adopting the term from physics, where the search for a [theory of everything](#) is ongoing, philosophers have discussed the viability of the concept and analyzed its properties and implications.^{[1][2][3]} Among the questions to be addressed by a philosophical theory of everything are: "Why is reality understandable?" "Why are the laws of nature as they are?" "Why is there anything at all?"^[1]

The "[system building](#)" style of [metaphysics](#) attempts to answer *all* the important questions in a coherent way, providing a complete picture of the world. [Plato](#) and [Aristotle](#) could be said to be early examples of comprehensive systems. In the early modern period (17th and 18th centuries), the system-building *scope* of philosophy is often linked to the rationalist *method* of philosophy, that is the technique of deducing

the nature of the world by pure [apriori](#) reason. Examples from the early modern period include the [Leibniz's Monadology](#), [Descarte's Dualism](#), [Spinoza's Monism](#). [Hegel's Absolute idealism](#) and [Whitehead's Process philosophy](#) were later systems.

Other philosophers do not believe its techniques can aim so high. Some scientists think a more mathematical approach than philosophy is needed for a TOE, for instance [Stephen Hawking](#) wrote in [A Brief History of Time](#) that even if we had a TOE, it wouldn't necessarily be a set of equations. He wrote, "What is it that breathes fire into the equations and makes a universe for them to describe?"^[4] (Wiki)

Utilitarianism

Utilitarianism is a theory in [normative ethics](#) holding that the proper course of action is the one that maximizes utility, specifically defined as maximizing happiness and reducing suffering. Classic utilitarianism, as advocated by [Jeremy Bentham](#) and [John Stuart Mill](#), is [hedonistic](#).^[1] It is now generally taken to be a form of [consequentialism](#), although when [Anscombe](#) first introduced that term it was to distinguish between "old-fashioned Utilitarianism" and consequentialism.^[2] According to utilitarianism the moral worth of an action is determined only by its resulting outcome, although there is debate over how much consideration should be given to actual consequences, foreseen consequences and intended consequences. Two influential contributors to this theory are Jeremy Bentham and John Stuart Mill. In *A Fragment on Government*, Bentham says, "it is the greatest happiness of the greatest number that is the measure of right and wrong"^[3] and describes this as a fundamental [axiom](#). In *An Introduction to the Principles of Morals and Legislation*, he talks of "the principle of utility" but later prefers "the greatest happiness principle."^{[4][5]}

Utilitarianism can be characterized as a quantitative and [reductionist](#) approach to ethics. It is a type of [naturalism](#).¹

Philosophy and the Mirror of Nature

Philosophy and the Mirror of Nature (published in 1979) is a book by [American philosopher Richard Rorty](#). It attempts to dissolve so-called philosophical problems instead of solving them by exposing them as pseudo-problems that only exist in the [language-game](#) of [Analytic philosophy](#). In a [pragmatist](#) gesture, Rorty claims that philosophy must get past these pseudo-problems if it is to be productive. (Wiki)

Ontology

Ontology ... is the [philosophical](#) study of the nature of [being](#), [existence](#), or [reality](#), as well as the basic [categories of being](#) and their relations. Traditionally listed as a part of the major branch of philosophy known as [metaphysics](#), ontology deals with questions concerning what [entities](#) exist or can be said to exist, and how such entities can be grouped, related within a [hierarchy](#), and subdivided according to similarities and differences.¹

Metaphysics

Metaphysics is a traditional branch of [philosophy](#) concerned with explaining the fundamental nature of

[being](#) and the [world](#),^[1] although the term is not easily defined.^[2] Traditionally, metaphysics attempts to answer two basic questions in the broadest possible terms:^[3]

1. What *is there*?
2. What is it *like*?

A person who studies metaphysics is called a *metaphysicist*^[4] or a *metaphysician*.^[5] The metaphysician attempts to clarify the fundamental notions by which people understand the world, e.g., [existence](#), [objects](#) and their [properties](#), [space](#) and [time](#), [cause and effect](#), and [possibility](#). A central branch of metaphysics is [ontology](#), the investigation into the basic [categories of being](#) and how they relate to each other. Another central branch of metaphysics is [cosmology](#), the study of the totality of all phenomena within the [universe](#).

Best Possible World Hypothesis - BPWH

The claim that the actual world is the best of all possible worlds is the central argument in Leibniz's [theodicy](#), or his attempt to solve the [problem of evil](#). (Wiki article on Best of All Possible Worlds)

Dan Smith has developed his own version of this hypothesis.

Sentience

Sentience is the ability to [feel](#), [perceive](#), or be [conscious](#), or to have subjective experiences. Eighteenth century philosophers used the concept to distinguish the ability to think ("[reason](#)") from the ability to feel ("sentience"). In modern western philosophy, sentience is the ability to have [sensations](#) or experiences (described by some [thinkers](#) as "[qualia](#)"). For Eastern philosophy, sentience is a metaphysical quality of all things that requires respect and care. (Wiki)

Consciousness

Consciousness is the quality or state of being aware of an external object or something within oneself.^{[1][2]} It has been defined as: [subjectivity](#), [awareness](#), [sentience](#), the ability to [experience](#) or to [feel](#), wakefulness, having a sense of [selfhood](#), and the executive control system of the mind.^[3] Despite the difficulty in definition, many philosophers believe that there is a broadly shared underlying intuition about what consciousness is.^[4] As [Max Velmans](#) and Susan Schneider wrote in *The Blackwell Companion to Consciousness*: "Anything that we are aware of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives."^[5]

[Philosophers](#) since the time of [Descartes](#) and [Locke](#) have struggled to comprehend the nature of consciousness and pin down its essential properties. Issues of concern in the philosophy of consciousness include whether the concept is fundamentally [valid](#); whether consciousness can ever be explained [mechanistically](#); whether non-human consciousness exists and if so how it can be recognized; how consciousness relates to [language](#); whether consciousness can be understood in a way that does not require a [dualistic](#) distinction between mental and physical states or properties; and whether it may ever be possible for [computers](#) or [robots](#) to be conscious. (Wiki)

Sapience

Sapience is often defined as wisdom, or the ability of an organism or entity to act with appropriate [judgment](#), a mental faculty which is a component of [intelligence](#) or alternatively may be considered an additional faculty, apart from intelligence, with its own properties. [Robert Sternberg](#)^[29] has segregated the capacity for judgment from the general qualifiers for intelligence, which is closer to cognizant aptitude than to wisdom. Displaying sound judgment in a complex, dynamic environment is a hallmark of wisdom. (Wiki)

Nature

Nature, in the broadest sense, is equivalent to the **natural world**, **physical world**, or **material world**. "Nature" refers to the [phenomena](#) of the physical world, and also to [life](#) in general. It ranges in scale from the [subatomic](#) to the [cosmic](#).

The word *nature* ...in ancient times, literally meant "birth".^[1] ... [It] originally related to the intrinsic characteristics that plants, animals, and other features of the world develop of their own accord.^{[2][3]} The concept of nature as a whole, the physical [universe](#), is one of several expansions of the original notion; ... This usage was confirmed during the advent of modern [scientific method](#) (Wiki)

Materialism

In [philosophy](#), the theory of **materialism** holds that the only thing that [exists](#) is [matter](#) or [energy](#); that all things are composed of *material* and all phenomena (including [consciousness](#)) are the result of material interactions. In other words, matter is the only [substance](#), and [reality](#) is identical with the actually occurring states of energy and matter.

...

Contrasting philosophies include [idealism](#), other forms of [monism](#), [dualism](#), and [pluralism](#). (Wiki)

Scientific Materialism (aka Metaphysical Naturalism)

Metaphysical naturalism, also called **ontological naturalism**, **philosophical naturalism** and **scientific materialism** is a strong belief in [naturalism](#), a worldview with a philosophical aspect which holds that there is nothing but natural elements, principles, and relations of the kind studied by the [natural sciences](#), i.e., those required to understand our physical environment by [mathematical modeling](#). In contrast, [methodological naturalism](#) is an assumption of naturalism as a methodology of science, for which metaphysical naturalism provides only one possible ontological foundation.

Metaphysical naturalism holds that all properties related to [consciousness](#) and the [mind](#) are reducible to, or [supervene](#) upon, nature. Broadly, the corresponding theological perspective is [religious naturalism](#) or spiritual naturalism. More specifically, it rejects the [supernatural](#) concepts and explanations that are part of many [religions](#).

Reductionism

Reductionism can mean either (a) an approach to understanding the nature of complex things by reducing them to the interactions of their parts, or to simpler or more fundamental things or (b) a

philosophical position that a complex system is nothing but the sum of its parts, and that an account of it can be reduced to accounts of individual constituents.^[1] This can be said of [objects](#), [phenomena](#), [explanation](#), [theories](#), and meanings.^[2]

Reductionism strongly reflects a certain perspective on [causality](#). In a reductionist framework, phenomena that can be explained completely in terms of relations between other more fundamental phenomena, are called [epiphenomena](#). Often there is an implication that the epiphenomenon exerts no causal agency on the fundamental phenomena that explain it.

Idealism (also called Immaterialism)

In [philosophy](#), idealism is the group of philosophies which assert that reality, or reality as we can know it, is fundamentally mental, mentally constructed, or otherwise immaterial. [Epistemologically](#), idealism manifests as a [skepticism](#) about the possibility of knowing any mind-independent thing. In a sociological sense, idealism emphasizes how human ideas — especially beliefs and values — shape society.^[1] As an [ontological](#) doctrine, idealism goes further, asserting that all entities are composed of mind or spirit.^[2] Idealism thus rejects [physicalist](#) and [dualist](#) theories that fail to ascribe priority to the mind. The corresponding idea in [metaphysics](#) is [monism](#).

(Wiki)

Monism

Monism is a philosophical position which argues that the variety of existing things can be explained in terms of a single reality.^[1] It is sometimes used simply to mean that all existing things go back to a source which is distinct from them,^[2] but it is commonly understood to imply not only unity of origin but also of [substance](#) and [essence](#).^[2] Therefore, the fundamental character of the universe is unity.^[citation needed]

Contrasting with this point of view are [metaphysical dualism](#), which asserts that there are two ultimately irreconcilable substances or realities such as Good and Evil, for example, [Manichaeism](#)^[2], and [metaphysical pluralism](#), which asserts three or more fundamental substances or realities.^[2] (Wiki)

Monad (in philosophy)

According to [Hippolytus](#), this view was inspired by the [Pythagoreans](#), who called the first thing that came into existence the "monad", which begat the [dyad](#), which begat the [numbers](#), which begat the [point](#), begetting [lines](#) or [finiteness](#), etc.^[5] [Pythagorean](#) and [Platonic](#) philosophers like [Plotinus](#) and [Porphyry](#) condemned Gnosticism (see [Neoplatonism and Gnosticism](#)) for their treatment of the monad or one. (Wiki)

Dualism

Dualism (from the [Latin](#) word *duo* meaning "two") denotes a state of two parts. The term 'dualism' was originally coined to denote co-eternal [binary opposition](#), a meaning that is preserved in [metaphysical](#) and [philosophical duality](#) discourse but has been diluted in general or common usages. Dualism can refer to moral dualism, (e.g. the conflict between [good and evil](#)), mind-body or mind-matter dualism (e.g. [Cartesian Dualism](#)) or physical dualism (e.g. the Chinese [Yin and Yang](#)). Dualism holds to the belief that there are two elements of existence: Physical and Spiritual. (Wiki)

Cartesian Dualism or Philosophy of the Mind

In [philosophy of mind](#), **dualism** is the assumption that [mental](#) phenomena are, in some respects, [non-physical](#),^[1] or that the [mind](#) and [body](#) are not identical.^[2] Thus, it encompasses a set of views about the relationship between mind and matter, and is contrasted with other positions, such as [physicalism](#), in the [mind–body problem](#).^{[1][2]} (Wiki)

Cartesian Materialist Paradigm

In [philosophy of mind](#), **Cartesian materialism** is the idea that at some place (or places) in the brain, there is some set of information that directly corresponds to our conscious experience. Contrary to its name, Cartesian materialism is not a view that was held by or formulated by [René Descartes](#), who subscribed rather to a form of substance [dualism](#).

In its simplest version, Cartesian materialism might predict, for example, that there is a specific place in the brain which would store a coherent representation of everything we are consciously experiencing in a given moment: what we're seeing, what we're hearing, what we're smelling, and indeed, everything that we are consciously aware of. In essence, Cartesian materialism claims that, somewhere in our brain, there is a place (or set of places) where a hypothetical outside observer could 'look in' and essentially 'see' the content of conscious experience moment by moment. In contrast, anything occurring outside of this "privileged neural media" is nonconscious. (Wiki article on Cartesian Materialism)

Mind-Body Problem

The **mind–body problem** in philosophy examines the relationship between [mind](#) and matter, and in particular the relationship between [consciousness](#) and the brain.

The problem was famously addressed by [René Descartes](#) in the 17th century, resulting in [Cartesian dualism](#), and by pre-[Aristotelian](#) philosophers,^{[2][3]} in [Avicennian philosophy](#),^[4] and in earlier Asian traditions. A variety of approaches have been proposed. Most are either [dualist](#) or [monist](#). Dualism maintains a rigid distinction between the realms of mind and matter. Monism maintains that there is only one kind of stuff, and that mind and matter are both aspects of it. (Wiki)...

Mind-body interaction has a central place in our pretheoretic conception of agency... Indeed, mental causation often figures explicitly in formulations of the mind-body problem.... Some philosophers... insist that the very notion of psychological explanation turns on the intelligibility of mental causation. If your mind and its states, such as your beliefs and desires, were causally isolated from your bodily behavior, then what goes on in your mind could not explain what you do... If psychological explanation goes, so do the closely related notions of agency and moral responsibility... Clearly, a good deal rides on a satisfactory solution to the problem of mental causation [and] there is more than one way in which puzzles about the mind's "causal relevance" to behavior (and to the physical world more generally) can arise. (Wiki)

Quantum Problem

The **quantum mind–body problem** refers to the philosophical discussions of the [mind–body problem](#)

in the context of [quantum mechanics](#). Some [interpretations of quantum mechanics](#) posit a special role for [consciousness](#) in the process of [quantum measurement](#). (Wiki)

Panpsychism

In [philosophy](#), **panpsychism** is the view that all matter has a mental aspect, or, alternatively, all objects have a unified center of experience or point of view. [Baruch Spinoza](#), [Gottfried Leibniz](#), [Gustav Theodor Fechner](#), [Friedrich Paulsen](#), [Ernst Haeckel](#), [Charles Strong](#), and partially [William James](#) are considered panpsychists. (Wiki)

Pantheism

Pantheism is the belief that everything composes an all-encompassing, [immanent](#) God,^[1] or that the [universe](#) (or [nature](#)) is identical with [divinity](#).^[2] Pantheists thus do not believe in a [personal](#) or [anthropomorphic](#) god.

Pantheism was popularized in the modern era as both a theology and philosophy based on the work of the 17th century philosopher [Baruch Spinoza](#),^{[3]:p.7} whose *Ethics* was an answer to [Descartes](#)' famous [dualist](#) theory that the body and spirit are separate.^[4] Spinoza held the [monist](#) view that the two are the same, and monism is a fundamental part of his philosophy. He was described as a "God-intoxicated man," and used the word God to describe the unity of all substance.^[4] Although the term pantheism was not coined until after his death, Spinoza is regarded as its most celebrated advocate.^[5] (Wiki)

Vitalism

Vitalism is the doctrine, often advocated in the past but now rejected by mainstream science,^[1] that "living organisms are fundamentally different from non-living entities because they contain some non-physical element or are governed by different principles than are inanimate things".^[2] Where vitalism explicitly invokes a vital principle, that element is often referred to as the "vital spark", "energy" or "[élan vital](#)", which some equate with the "[soul](#)".

Vitalism has a long history in [medical](#) philosophies: most [traditional healing](#) practices posited that disease results from some imbalance in vital forces. In the Western tradition founded by [Hippocrates](#), these vital forces were associated with the [four temperaments](#) and [humours](#); Eastern traditions posited an imbalance or blocking of [qi](#) (or [prana](#)). (Wiki)

Ying and Yang

In [Chinese philosophy](#), the concept of **yin-yang**... which is often called "yin *and* yang", is used to describe how seemingly opposite or contrary forces are [interconnected](#) and interdependent in the natural world; and, how they give rise to each other as they interrelate to one another. Many natural dualities (such as female and male, dark and light, low and high, cold and hot, water and fire, life and death and so on) are thought of as physical manifestations of the yin-yang concept. The concept lies at the origins of many branches of classical Chinese science and philosophy, as well as being a primary guideline of [traditional Chinese medicine](#),^[1] ...

Yin and yang are actually complementary, not opposing, forces, interacting to form a whole greater than either separate part; in effect, a dynamic system. Everything has both yin and yang aspects, (for instance shadow cannot exist without light). Either of the two major aspects may manifest more strongly in a particular object, depending on the criterion of the observation. ...

There is a perception (especially in the [Western world](#)) that yin and yang correspond to evil and good. However, in [Taoist](#) metaphysics, good-bad distinctions and other dichotomous moral judgments are perceptual, not real; so, yin-yang is an indivisible whole. In the ethics of [Confucianism](#) on the other hand, ...a moral dimension is attached to the yin-yang idea.^[2] (Wiki)

Paranormal Phenomena

Paranormal is a general term (coined ca. 1915–1920^{[1][2]}) that designates experiences that lie outside "the range of normal [experience](#) or [scientific explanation](#)"^[3] or that indicates phenomena understood to be outside of science's current ability to explain or measure.^{[1][4]} Paranormal phenomena are distinct from certain hypothetical entities, such as [dark matter](#) and [dark energy](#), only insofar as paranormal phenomena are inconsistent with the world as already understood through [empirical](#) observation coupled with [scientific methodology](#).^[5]

Thousands of stories relating to paranormal phenomena are found in [popular culture](#), [folklore](#), and the recollections of individual [subjects](#).^[6] In contrast, the [scientific community](#), as referenced in statements made by organizations such as the [United States National Science Foundation](#), maintains that scientific evidence does not support a variety of beliefs that have been characterized as paranormal.^[7] (Wiki article on Paranormal)

Psychokinesis

Psychokinesis (from the [Greek](#) ψυχή, "psyche", meaning *mind, soul, spirit, heart, or breath*; and κίνησις, "kinesis", meaning *motion, movement*; literally "mind-movement"),^{[1][2]} also referred to as **telekinesis**^[3] ([Greek](#) τῆλε + κίνησις, literally "distant-movement") with respect to strictly describing mental movement or motion of solid matter, abbreviated as PK and TK respectively, is a term coined by publisher [Henry Holt](#)^[4] to refer to the direct influence of mind on a [physical system](#) that cannot be entirely accounted for by the mediation of any known [physical energy](#).^[5] Examples of psychokinesis could include distorting or moving an object,^[6] and influencing the output of a [random number generator](#).^{[5][7][8]}

The study of phenomena said to be psychokinetic is part of [parapsychology](#). Some psychokinesis researchers claim psychokinesis exists and deserves further study, although the focus of research has shifted away from large-scale phenomena to attempts to influence dice and then to random number generators.^{[9][10][11][12]}

Most scientists believe that the existence of psychokinesis has not been convincingly demonstrated.^[13] A [meta-analysis](#) of 380 studies in 2006 found a "very small" effect which could possibly be explained by [publication bias](#).^[11] PK experiments have historically been criticised for lack of proper controls and [repeatability](#).^{[14][15][16]} However, some experiments have created illusions of PK where none exists, and these illusions depend to an extent on the subject's prior belief in PK.^{[17][18]}

MJ-12 or Majestic 12

Majestic 12 (or **MJ-12**) is the supposed [code name](#) of an alleged secret committee of scientists, military leaders, and government officials, formed in 1947 by an [executive order](#) by [U.S. President Harry S. Truman](#). The purpose of the committee would be to investigate the [recovery of a UFO](#) north of [Roswell, New Mexico](#) during July 1947.

Initial indications of such a group's existence appeared in 1978 in declassified Canadian documents. Another reference to a classified group called "MJ-12" was discovered in 1980, but was later claimed to be a hoax. In 1984 a set of documents were discovered in United States archives, which closely resemble real declassified documents, but which the [FBI](#) have declared to be "completely bogus".^[1]

[UFO conspiracy theories](#) sometimes incorporate Majestic 12.

UTH, aka Ultraterrestrials

<http://conspiracy.wikia.com/wiki/Ultraterrestrials>

Ultraterrestrials are like [extraterrestrials](#), a very technologically and scientifically advanced civilization (much more so than ours), except they don't come from space but rather, from our own Earth. In fact, they have been living among us since the dawn of time. They may be either a different branch of biological evolution, or a certain human culture that, for some reason, evolved much faster than others.

The term was coined by [John Keel](#) in the 1970s to explain, for example, the [mystery airships](#).

ETH, aka Extraterrestrials

http://en.wikipedia.org/wiki/List_of_alleged_extraterrestrial_beings

Bandwidth of the Mandelbrot

http://en.wikipedia.org/wiki/Mandelbrot_set

Modernism

Modernism, in its broadest definition, is modern thought, character, or practice. More specifically, the term describes the modernist movement in the arts, its set of cultural tendencies and associated cultural movements, originally arising from wide-scale and far-reaching changes to [Western society](#) in the late 19th and early 20th centuries. In particular the development of modern industrial societies and the rapid growth of cities, followed then by the horror of [World War I](#), were among the factors that shaped Modernism. Related terms are *modern*, *modernist*, *contemporary*, and *postmodern*. (Wiki)

Anthropocentrism (also called Human Exceptionalism)

Anthropocentrism is the position that [human beings](#) are the central or most significant species (more so than [animal species](#)), or the assessment of reality through an exclusively human perspective.^[2] The term

can be used interchangeably with **humanocentrism**, while the first concept can also be referred to as **human supremacy**. Anthropocentrism is a major concept in the field of [environmental ethics](#) and [environmental philosophy](#), where it is often considered to be the root cause of problems created by human interaction with the environment; however, it is profoundly embedded in many modern human cultures and conscious acts.

Meat Machines

Do we think we are on “meat machines?” That is, do we think there is nothing special about humans compared to any other species?

Chrysalis

A **chrysalis** or **nympha** is the pupal stage of [butterflies](#). The term is derived from the metallic gold-coloration found in the pupae of many butterflies, referred to by the [Greek](#) term ...for gold.

When the caterpillar is fully grown, it makes a button of silk which it uses to fasten its body to a leaf or a twig. Then the caterpillar's skin comes off for the final time. Under this old skin is a hard skin called a chrysalis.^[4] (Wiki article on Pupa)

Prophet

In [religion](#), a **prophet** is an individual who is claimed to have been contacted by the [supernatural](#) or the [divine](#), and to speak for them, serving as an intermediary with humanity, delivering this newfound knowledge from the supernatural entity to other people.^{[1][2]} The message that the prophet conveys is called a [prophecy](#).

Claims of prophets have existed in many cultures through history, including [Judaism](#), [Christianity](#), [Islam](#), in [Ancient Greece](#), [Zoroaster](#), and many others. Traditionally, prophets are regarded as having a role in society that promotes change due to their messages and actions. (Wiki)

Rational Mysticism

Rational mysticism, which encompasses both [rationalism](#) and [mysticism](#), is a term used by [scholars](#), [researchers](#), and other [intellectuals](#), some of whom engage in studies of how [altered states of consciousness](#) or [transcendence](#) such as [trance](#), [visions](#), and [prayer](#) occur. Lines of investigation include [historical](#) and [philosophical inquiry](#) as well as [scientific inquiry](#) within such fields as [neurophysiology](#) and [psychology](#).

Pythagoreanism

Pythagoreanism was the system of [esoteric](#) and [metaphysical](#) beliefs held by [Pythagoras](#) and his followers, the Pythagorean cult, who were considerably influenced by [mathematics](#). Pythagoreanism originated in the 5th century BCE and greatly influenced [Platonism](#). Later revivals of Pythagorean doctrines led to what is now called [Neopythagoreanism](#).

Coherence Theory of Truth

Coherence theory of truth regards truth as [coherence](#) within some specified set of sentences, propositions or beliefs.^[1] There is no single set of such "logical universes", but rather an assortment of perspectives that are commonly discussed under this title.^[citation needed] A positive tenet is the idea that truth is a property of whole systems of propositions and can be ascribed to individual propositions only derivatively according to their coherence with the whole. While modern coherence theorists hold that there are many possible systems to which the determination of truth may be based upon coherence, others, particularly those with strong religious beliefs hold that the such truth only applies to a single absolute system. In general, then, truth requires a proper fit of elements within the whole system. Very often, though, coherence is taken to imply something more than simple formal coherence. For example, the coherence of the underlying set of concepts is considered to be critical factor in judging its coherence and validity. In other words, the set of base concepts in a universe of discourse must form an intelligible paradigm before many theorists consider that the coherence theory of truth is applicable^[e] (Wiki)

The Great Awakenings

The term Great Awakening is used to refer to several periods of [religious revival](#) in [American religious history](#). Historians and theologians identify three or four waves of increased religious enthusiasm occurring between the early 18th century and the late 19th century. Each of these "Great Awakenings" was characterized by widespread revivals led by evangelical Protestant ministers, a sharp increase of interest in religion, a profound sense of conviction and redemption on the part of those affected, an increase in evangelical church membership, and the formation of new religious movements and denominations. (Wiki)

Global Awakening

<http://www.disinfo.com/2012/11/the-global-awakening/>

The Global Awakening:

Posted by [Nick Margerrison](#) on November 13, 2012

Currently a huge change in human consciousness is undeniably underway. In terms of the number of people effected its scale is unprecedented. Its most obvious cause is the internet, or more accurately the "communications revolution" which also includes mobile phones and other technologies. Some think it is connected to ancient prophecies relating to "the great year," an astrological concept describing the passage of time recorded by a phenomena called the procession of the equinox [*1]. Most people from that background refer to this change as "The Awakening".

However, even without recourse to mysticism, it is obvious people are dramatically changing the way in which they think. Humans are shaped by their technologies and, just as the invention of fire helped evolve our digestive systems [*2], new methods of communication are altering the way your brain processes information. According to a recent study it is possible parts of your mind have already been subcontracted out to the online world [*3]. Furthermore, it is likely you are viewed with suspicion in the minds of others if your existence is not validated by the internet and an online profile of some sort [*4]. These are just a couple of many possible examples where the internet has fundamentally, and possibly

permanently, effected human consciousness. Staggering progress for a relatively new technology, the developments caused by fire took significantly longer.

Transhumanism

Transhumanism, ...is an international [intellectual](#) and [cultural movement](#) that affirms the possibility and desirability of fundamentally transforming the [human condition](#) by developing and making widely available technologies to [eliminate aging](#) and to greatly [enhance human](#) intellectual, physical, and psychological capacities.^[1] Transhumanist thinkers study the potential benefits and dangers of [emerging technologies](#) that could overcome fundamental human limitations, as well as study the [ethical matters](#) involved in developing and using such technologies. They predict that human beings may eventually be able to transform themselves into beings with such greatly expanded abilities as to merit the label "[posthuman](#)".^[1] (Wiki)

Paradigm Shift

A paradigm shift (or revolutionary science) is, according to [Thomas Kuhn](#), in his influential book *The Structure of Scientific Revolutions* (1962), a change in the basic assumptions, or [paradigms](#), within the ruling [theory](#) of [science](#). ...According to Kuhn, "A [paradigm](#) is what members of a scientific community, and they alone, share" (*The Essential Tension*, 1977). Unlike a normal scientist, Kuhn held, "a student in the [humanities](#) has constantly before him a number of competing and incommensurable solutions to these problems, solutions that he must ultimately examine for himself"

... Since the 1960s, the term has also been used in numerous non-scientific contexts to describe a profound change in a fundamental model or perception of events, even though Kuhn himself restricted the use of the term to the hard sciences. Compare as a structured form of [Zeitgeist](#). (Wiki)

End of Evolution

Peter Ward, *The End of Evolution: A Journey in Search of Clues to the Third Mass Extinction Facing Planet Earth*, 1995.

Ward focuses on two episodes of major extinctions in Earth's past, contending that humanity is now causing a third "mass extinction." (Amazon editorial review)

End of Science

Horgan's 1996 book *The End of Science* begins where "The Death of Proof" leaves off: in it, Horgan argues that pure science, defined as "the primordial human quest to understand the universe and our place in it," may be coming to an end. Horgan claims that science will not achieve insights into nature as profound as [evolution](#) by [natural selection](#), the [double helix](#), the [big bang](#), [relativity theory](#) or [quantum theory](#). In the future, he suggests, scientists will refine, extend and apply this pre-existing knowledge but will not achieve any more great "revolutions or revelations." (Wiki article on John Horgan)

Hope vs. Despair

Hope is the state which promotes the belief in an outcome related to events and circumstances in one's life. [Despair](#) is often regarded as the opposite of hope.^[1] Hope is the "feeling that what is wanted can be had or that events will turn out for the best" or the act of "look[ing] forward to something with desire and reasonable confidence" or "feel[ing] that something desired may happen". (Wiki)

Cosmic Plan

<http://www.aetherius.org/index.cfm?app=content&SectionID=74&PageID=125>

A brilliant lecture by Dr. George King in which the Cosmic Plan for the enlightenment of humanity is described in detail. Such a unique and clearly understood statement of facts can only be given by a teacher after years of metaphysical and occult study and by one who has been regularly contacted by those Intelligences who are actually directing the Cosmic Plan for the dawning of the New Age upon this Earth.

Global Healing

<http://www.aetherius.org/index.cfm?app=content&SectionID=36>

“Man dwelleth in a world of selfishness – God dwelleth in a world of selfless expansion. Bridge this gap – and be a GOD.” – The Master Jesus

Based on help and knowledge given by the [Cosmic Masters](#), we offer powerful ways to help others, both locally and globally. We have thousands of people spread all over the globe who come together in prayer and healing for the world every week. They want nothing more than to help heal the world in a proven and effective way. They know there is little that can compare to the feeling of peace, which comes from such selfless action.

End of Progress

Graeme Maxton, The End of Progress

Richard Heinberg, The End of Growth, 2011

Richard Norgaard, Development Betrayed: The End of Progress and a Co-Evolutionary Revisioning of the Future, 1994

4M/K/SoT/X2.

The prophets and messiahs in four major religions

Eschatology

- first used in English around 1550^[1] is a part of [theology](#), [physics](#), [philosophy](#), and [futurology](#) concerned with what are believed to be the final events of [history](#), the [ultimate destiny](#) of humanity — commonly referred to as the "end of the world" or "[end time](#)". (Wiki)

Christian Eschatology

The major issues and events in Christian eschatology are death and the [afterlife](#), [Heaven](#) and [Hell](#), the [Second Coming of Jesus](#), the [Resurrection of the Dead](#), the [Rapture](#), the [Tribulation](#), [Millennialism](#), the end of the world, the [Last Judgment](#), and the New Heaven and [New Earth](#) of the [World to Come](#). Eschatological passages are found in many places in the Bible, both in the [Old](#) and the [New Testaments](#). There are also many extrabiblical examples of eschatological prophecy, as well as church traditions. (Wiki)

End Time(s)

End time (also called **end times**, **end of time**, **end of days**, **last days**, **final days**, or **eschaton**) is a time period described in the [eschatologies](#) of the dominant world religions, both [Abrahamic](#) and non-Abrahamic.

The [Abrahamic faiths](#) maintain a linear [cosmology](#), with end time scenarios containing themes of transformation and [redemption](#). In [Judaism](#), the term "end of days" is a reference to the [Messianic Age](#), and includes an in-gathering of the exiled [diaspora](#), the coming of the [mashiach](#), [olam haba](#), and [resurrection of the Tsadikim](#). In [Christianity](#), end time is depicted as a time of [tribulation](#) that precedes the [second coming](#) of [Christ](#), who will face the emergence of the [Antichrist](#) and usher in the [Kingdom of God](#). In Islam, the [Yawm al-Qiyāmah](#) or *Yawm ad-Din*, the Day of Judgement, is preceded by the appearance of [al-Mahdi](#) atop a white stallion. With the help of [Isa](#), Mahdi will then triumph over [Masih ad-Dajjal](#).

The non-Abrahamic faiths have more cyclical eschatologies regarding end time, characterized by [decay](#), redemption and rebirth. In [Hinduism](#), end time is foretold as when [Kalki](#), the final incarnation of [Vishnu](#), descends atop a white horse and bring an end to the current [Kali Yuga](#). In [Buddhism](#), the [Buddha](#) predicted that his teachings would be forgotten after 5,000 years, followed by turmoil. A [bodhisattva](#) named [Maitreya](#) will appear and rediscover the teaching of [dharma](#). The ultimate destruction of the world will then come through seven suns.

Since the discovery of [deep time](#) and the [age of the Earth](#), scientific discourse about end time has centered around the [ultimate fate of the universe](#). Theories have included the [Big Rip](#), [Big Crunch](#), [Big Bounce](#), and [Big Freeze](#). (Wiki)

Dan's blog on Dec. 28, 2012: Jesus' most direct admonition concerning the Endtimes, <http://www.kingjamesbibleonline.org/Matthew-24-19/> And woe unto them that are with child, and to them that give suck in those days!

Alpha and Omega

Meaning in Christianity (from Wiki)

Its meaning is found in the fact that [alpha](#) (Α) and [omega](#) (Ω) are respectively the first and last letters of the Classical (Ionic) [Greek alphabet](#). This would be similar to referring to someone in English as the "A and Z". Thus, twice when the title appears it is further clarified with the additional title "the beginning and the end" (Revelation 21:6, 22:13).

Though many commentators and dictionaries apply this title both to God and to Christ,^[4] some secular sources argue otherwise. *Barnes' Notes on the New Testament* (1974) claims: "It cannot be absolutely certain that the writer meant to refer to the Lord Jesus specifically here ... There is no real incongruity in supposing, also, that the writer here meant to refer to God as such."^[5] Most Christian denominations also teach that the title applies to both Jesus and God.

The letters Alpha and Omega in juxtaposition are often used as a Christian visual symbol (see examples). The letters were shown hanging from the arms of the cross in [Early Christian art](#), and some [crux gemmata](#), jeweled crosses in precious metal, have formed letters hanging in this way, called [pendilia](#). In fact, despite always being in Greek, the letters became more common in Western than [Eastern Orthodox](#) Christian art. They are often shown to the left and right of Christ's head, sometimes within his [halo](#), where they take the place of the [christogram](#) used in Orthodox art.

This symbol was suggested by the Apocalypse, where many believe that Christ, as well as the Father, is "the First and the Last" (ii, 8); "the Alpha and Omega, the first and the last, the beginning and the end" (cf., xxii, 13; i, 8). [Clement of Alexandria](#) (2nd century, philosopher and commentator on pagan and Christian information) speaks of the Word as "the Alpha and the Omega of Whom alone the end becomes beginning, and ends again at the original beginning without any break" (*Stromata*, IV, 25). Tertullian (lawyer, theologian) also alludes to Christ as the Alpha and Omega (*De Monogamiâ*, v), and from Prudentius (*Cathemer.*, ix, 10) we learn that in the fourth century the interpretation of the apocalyptic letters was still the same: "Alpha et Omega cognominatus, ipse fons et clausula, Omnium quae sunt, fuerunt, quaeque post futura sunt." It was, however, in the monuments of early Christianity that the symbolic Alpha and Omega had their greatest vogue.

This phrase is interpreted by many Christians to mean that [Jesus](#) has existed for all eternity. The phrase "alpha and omega" may signify that God is eternal. The symbols were used in [early Christianity](#) and appear in the Roman [catacombs](#).

Theism* and Personal God*

Communal God

<http://gatheringinlight.com/2007/02/14/faqs-why-is-god-communal/>

Deism*

Spirit of Truth

<http://bible.cc/john/16-13.htm>

Time*

* Please see the full articles in Wikipedia