

Patterns [when applied with energy, adequate social negotiation, critique and sensitivity, represent meta-best practices. They capture the best of the best. An assembly of patterns gives rise to a super language, a high level efficient and very rich discourse. Patterns are part representation , part knowledge artifact (thing), and part compact solutions. Patterns may represent strong reification, they carry meaning and an investment of energy. They make for interesting objects...]

Confucianism: String Theory and the Net LO22626

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(Confucius was descended from warrior lineage and his father became a refugee as a result of military defeat. Confucius' older brother was born a cripple with a skin disease, which meant he could not hold high office, so another son became an imperative. Confucius' father died when he was three. He grew up in poverty. This it is said fitted him to learn from both low and high. He died in the fourth month of his seventieth year. He was, like his grandfather, born in the month immediately after an eclipse. Confucius had one son, he named him Li "Carp" or Bwo-yw "Fish" in response to the gift of a fish sent to him as a mark of caring 'concern' from Jau-gung, to whom he was both a guard and an escort. His son pre-deceased him.)

How long is a piece of string?

Confucius offered this piece of wisdom.

*Sz, you regard me as one who has studied a lot and remembers it, do you not? He replied, Yes. Is that wrong? He said, It is wrong. I have one thing by which I **string** it all together.*



From Picasso - Girl with Flowers Leading Blind Minotaur

Hmmm, I wonder what that 'one' thing was?

Some of us like it made simple. And, when we get it simple do we keep it simple?

Some of us like it complex. And, when we get it complex do we keep it complex?

Perhaps it is all simply too complex?

Consider; aloft you are any-man, any-woman, every-man, every-woman.

Grounded you are trapped in 'you'. Ego. A good place, a bad place, swinging to and fro? Alone you search gradually for others, when with others you gradually search for solitude. You can have both, each and every way.

There are many people who walk in crowds and are alone, there are those I know who are alone when among others.

In my 'reading' Confucian wisdom guides to the understanding that 'virtue'- love, agape, friendship and leadership for that matter, issues from outward from inwardness. It was born out of Confucius' own personal struggles with early disappointment and personal deprivation. This lends it a quality of controlled emotion. It was born out of a warrior ethos in which reciprocity of support between the One to Many and vice versa was the only credible cohering nature. A leader in battle without the support of those he leads is ludicrous; knowing this creates a great 'two way' or 'twin track' coherence. His need and desire as I sense it, was through imparting of classical learning mediated through his experience of the world he provided the basis for a ONE to MANY CARE that would FIT not only his time but all times, such was the breadth and depth of his SPHERIC vision. Seeing the 'point' of Confucius is to 'miss' the 'point' (360 degrees) of Confucianism

A friend and mentor who used sit to 'face to face' disarming huge explosive devices in N Ireland confirms through close attention most Confucian principles for me in practising the art of leading in the round. No room for manoeuvre, you see, you walk up to 'death', you sit next to him and consider his complex nature and his unblinking, patient and unpredictable way and you make the choices you can. This is virtue PRACTICED as an ART. I would like to say it is VIRTUOSITY, could we say he is a VIRTUOSO? Could we say he is an ARTIST? And when his 'pupils' (lower ranks attending) see the 'Master' at work they surround him closely and learn without blinking, so that when they work in the dark they do not fall. The learning like the light is inside them. (St John) And listening is attentive too since, 'listening is vision'

Though virtue (rvn) comes from personal courage it is supposed an "at large" virtue (Brooks and Brooks) it is refined in the 'twin tracks' of *hearts and minds*, ONE to MANY.

It is amorphous in my vision of it, appearing simple and yet being complex, like a mist in a field. It knows when to persist, it knows when to rise and when to fall, and it knows when to evaporate and condense.

It knows to yield to progress. It has many incarnations.

Is this a very difficult concept?

Consider water's qualities. While it has 'fluxus' it has capacity for 'force' also. One very effective way to un-arm a complex bomb is to force at massive pressure a volume of water into the device, this 'fluidity become solidity' via tremendous speed enables the water to destroy and dismember every linking and working part in a microsecond owing to it's dynamical properties.

Master, may I ask how long it takes? Yes, How long have you got?

If we desire the poise of 'stability in change' (order in chaos) then the concept has a certain utility, since through the 'force' of/in 'yielding' we become able to re-gather certain qualities. We also learn about ourselves and the world, even in failing, perhaps most in failing because it is the nature of life that we get to return, renewed and inwardly changed by what one might understand as a form of 'self cultivation'.

As Confucianism teaches, To make a mistake and not to change, ah, now that is what I call making a mistake.

It is human to make mistakes. It is human to want to know the five conditions of those mistakes. They can fascinate us. We seem to innately know the difference between 'right and wrong' even down to the subtlest nuances.

It is humane to know that right is better than wrong, not just different.

The bomb maker builds believing the vision that he serves is the 'right cause of others'. The bomb dismantler believes the vision that he serves is the 'right cause of others'.

God loves the sinner and hates the sin.

The bomb dismantler concentrates not on right and wrong, not on the vision but on the work at hand. To fail there, now, is an outcome of rvn; to succeed here, now is an outcome of rvn. It is like the water, it takes many forms. Rvn, like virtue in my understanding is any mans servant, not his master. It facilitates beyond the maxims and rules that can enslave us. It is something to be found every day if you can.

It is not like a shortcut; it is like a long road.

"The road is life." Anon

Up and down.

Watch a farmer plough a field, up and down, up and down, the sower and the reaper, up and down the furrows making the field FIT for the harvest. The writing of ages, up and down. The reading of ages, up and down, the waking and sleeping of ages, up and down, the suns and moons of ages, up and down, up and down. The invisible loops of the life of the river, up and down, up and down. The course of one's very life is ups and downs. We all want 'up' but we cannot have it without 'down' and pretty much in relative 'equal' measure.

Confucianism presided in part over the initial transitions of the Chinese transformation from a military code to a civic code of behaviour. Rvn is apparently homophonous with the Chinese word (^) "man". Recent scholarship suggests that the term 'manliness' from idealised qualities like strength; courage; steadfastness in crisis; consideration for others; and a capacity for self sacrifice and hence linkage to terms in the west like 'honour' all give clues to the original meaning that became adapted through the vicissitudes of 'creative time', during which, rather like my understanding of 'entropy production' on the 'twin track' of 'force-flux' 'becoming' through 'chaos' and 'deep creativity' to 'emergent learning' evolving and involving utilities or 'beings' of and on the 'central string' of a threaded theme for our collective 'digestive' consideration; like a proto-string form of the content, 'seven essentialities'?

A funny thing, is string? You may make/take it into just about anything.

It is perhaps intimidating to think and speak at loud about virtue as we find it in our lives. It takes courage because it reveals not only strength but also weakness, it means to admit one is human, all too human (Nietzsche).

But really, for now what else is there to become?

Creation Myths

The most ancient creation myths I am aware of from my own European culture, are about the 'creation of the world', they speak of an old man who is torn apart, whose reconstituted parts are re-made to fashion the world, the analysis of the word would support the same mythology, The old English word weorold: wer -"man" and ald (old) - "full grown" or "big".

While we may at any time enter into ourselves to discover there what we may find there, (Dante's Dark Wood) we are always attended by our ancient myths, whether conscious of them or not. Inward reflection recalls the transformation of entering the world of the labyrinth, the way in and the way out are not clear and it is a place fraught with confusion, complexity and danger. The inward-bound journey tends us toward possible fragmentation. The outward-bound journey is one of possible reintegration.

It is the journey that changes us, not so much what we find there.

-It is the man that broadens the way, not the way that broadens the man.
(Confucian)

Mythology teaches us to enter a maze or labyrinth with a ball of string.

Maybe it has something to do with knots and tangles that, when so disordered, become nets with which to fish in rivers and oceans. Oh, and so like being born, issued in waters from a dark cave on the end of a bit of string sustaining of life in one mode that, once knotted must make me and you proceed on an entirely different journey, the 'door' being closed behind to open a different world, for a while.

How long will I be here? How long is a bit of string?

Have I departed an old labyrinth or entered a new one?

What is this 'string' quality that is so prized? Where is the 'quality' of string? Surely, it is an illusion that string as 'stuff' has quality (content) when it has only quantity (form). But sit down with it, play with it, and create what you will, what you can, what you desire, what is even beyond conscious desire and need and let others judge the virtue you bring out from the string into the world. Illusion played 'right' becomes vision and while 'vision is what vision does', vision does what vision is.

Some anthropologists think that the ancient creative technologies associated with spinning and weaving were developed by, specifically, women. Women, story tellers, educators, midwives among each other, giving birth, tying knots, knitting, spinning yarns. SPINNING YARNS? That means telling a story. I've already said that. (I must go talk more with women)

CLOSE LOOP. (;-))

Best wishes,
Andrew Campbell

PS
If you desire one useful cross cultural 'golden rule' from Confucianism there is this,

Dz-gung asked, is there one saying that one can put into practice in all circumstances? The Master said, That would be empathy would it not? What he himself does not want, let him not do it to others.

This is given the name 'Shu' also rendered 'reciprocity'.
(Empathy-"projecting and so fully /comprehending the object of contemplation". OED).

Not so very different from "Do as you would be done unto."

Same (like) difference runs river (like) through all things ALIKE.

Fields that yield yield more fields.

Let's plough?