

**In a Transdisciplinary  
Exaptation, Humanity has  
Unconcealed the Information  
and the Method for Living  
from the Instinct of  
Natural Religion**

HAROLD TERRY LINDAHL

**THE**

UNIVERSE IS WORKING  
THE GALAXIES AND STARS  
THE BIOSPHERE WORKS  
MAGMA EARTH AND SKY  
WORKING,  
AND HERE IN THE BREACH  
THE ONUS OF EXISTENCE  
THE **ON US** OF  
PRE HOMO SAPIENS

## **THE ONUS**

IN A TIME CHARGED ISSUE

THE ERGODIC DYNAMICS OF PARTICULATE INTERCOURSE  
ORDERED BY THE FIRST LAW OF THE EXPERIENCE-OF-EXISTENCE

AMASSED GALAXIES SUNS AND PLANETS

AND ON PARTICULAR PLANETS THE SECOND LAW OF THE EXPERIENCE-  
OF-EXISTENCE ORDERING THE BIOLOGICAL PROCESSES OF  
FEEDING AND BREEDING ARE REFINING MASS INTO  
THE VIBRATION RATES OF CARE AND THOUGHT

## **THE ON US**

ORDERED BY THE THIRD LAW OF THE EXPERIENCE-OF-EXISTENCE

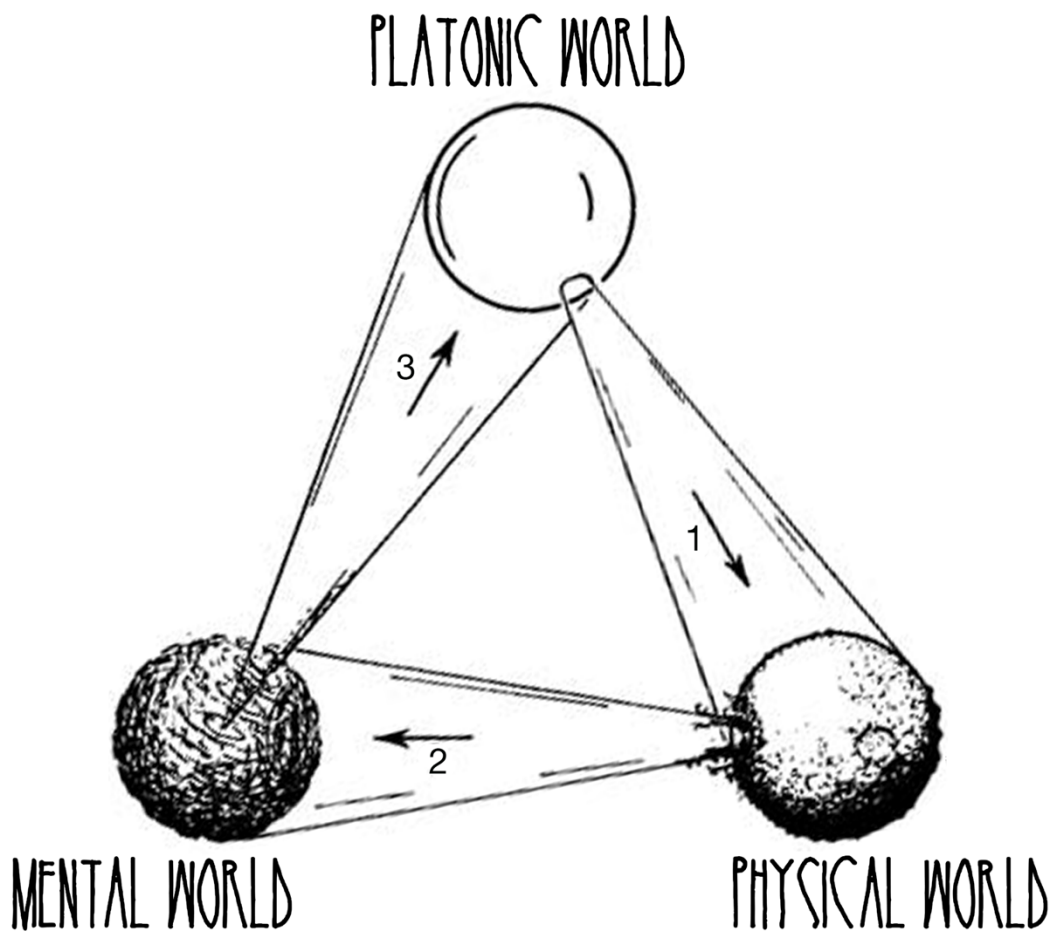
COMPLETION PROCESSES ARE ASYMPTOTICALLY REFINING

CARE AND THOUGHT INTO VIBRATION RATES THAT

MITIGATE THE PRESSURE OF TIME ON CHARGE:

IMPARTIAL CONSCIENCE AND

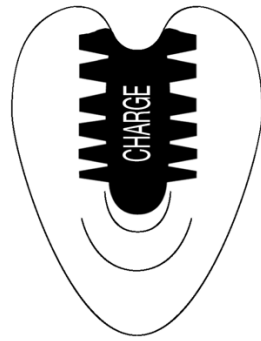
OBJECTIVE REASON



## **A PHILOSOPHICAL PERCEPTION OF THE ERGODIC ARMATURE**

R. PENROSE, K. POPPER, C. PEIRCE

From Roger Penrose, "Three Worlds" diagram in *Shadows of the Mind* (1994) p. 414.

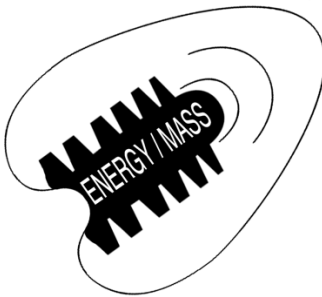


## VIBRATIONAL WORLD

CONSERVATION  
TRANSPARATION

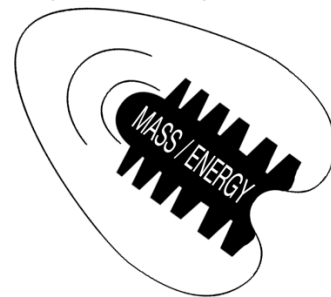
CONSERVATION  
TRANSFORMATION

### FINE PHENOMENA



CONSERVATION  
TRANSMUTATION

### FIRM PHENOMENA

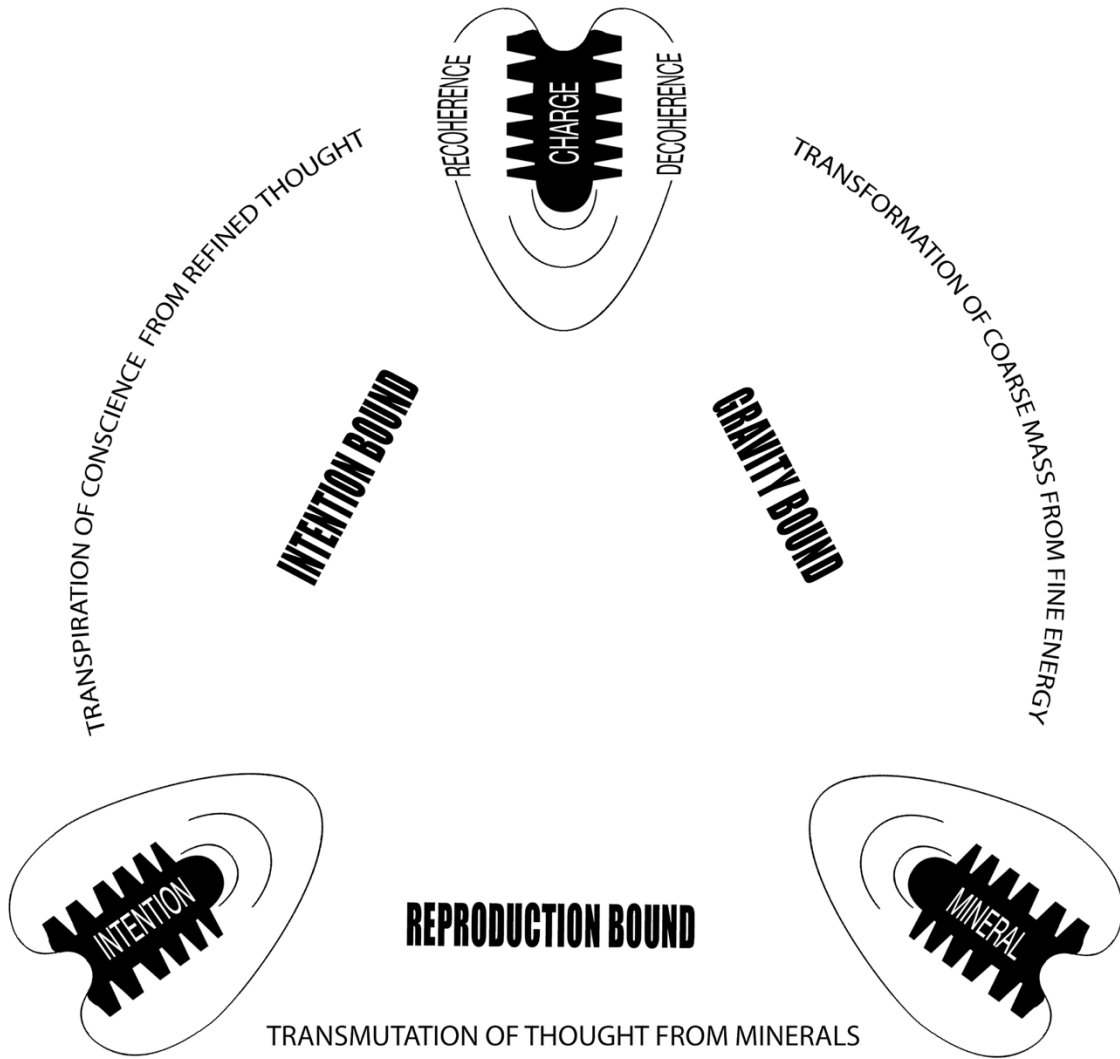


# THE THERMODYNAMIC PROPERTIES OF THE ERGODIC ARMATURE

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PLATE 1

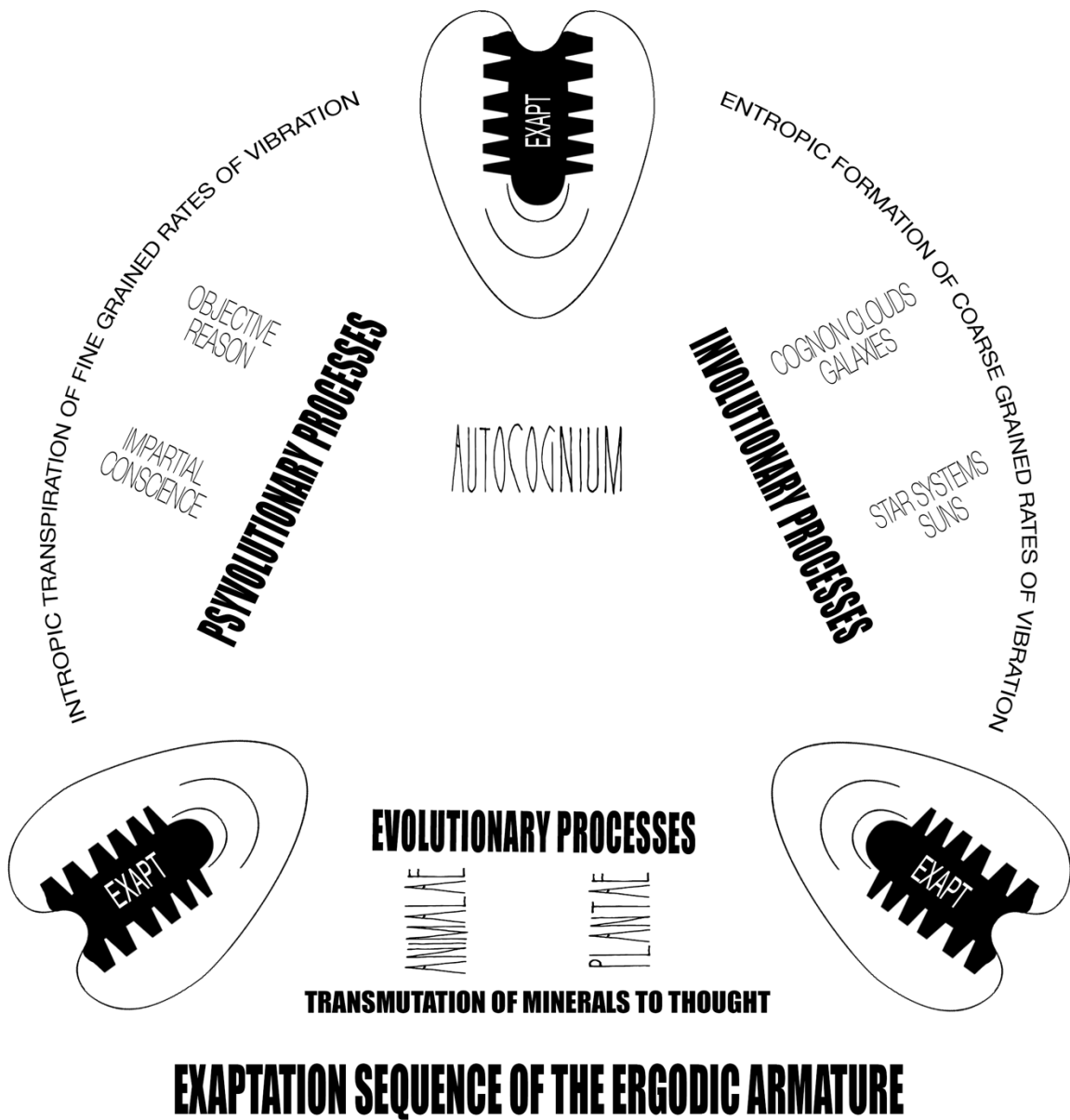
The energy of charge is conserved in the mass of biospheres;  
the experience of energy being released from mass is transpired  
asymptotically, to the sustenance of charge.



# FORCES BINDING THE ERGODIC ARMATURE

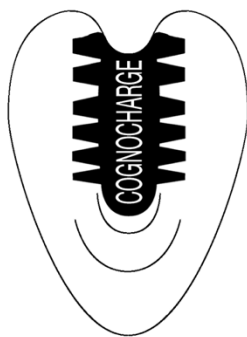
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PLATE 2



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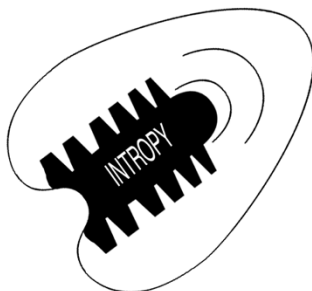
PLATE 3



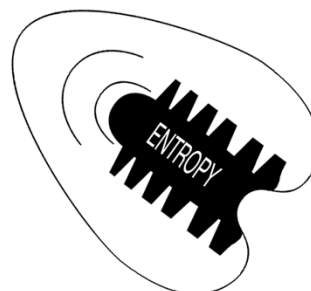
**WHY**  
REFINE CHARGE FROM INFORMATION  
**INTROPY**

AUTOCOGNIUM

**HOW**  
CONSERVE CHARGE IN MASS  
**ENTROPY**



**WHAT**  
REFINE INFORMATION FROM PHENOMENA

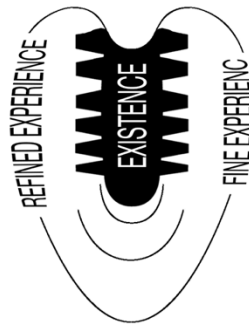


## METHODOLOGY OF THE ERGODIC ARMATURE

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PLATE 4

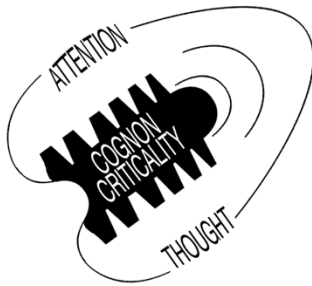




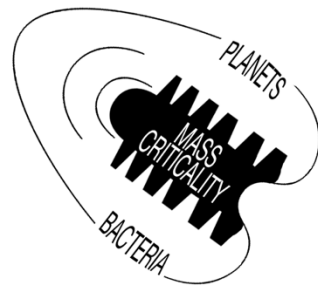
RELIGION

AUTOCOGNIUM

PHYSICS



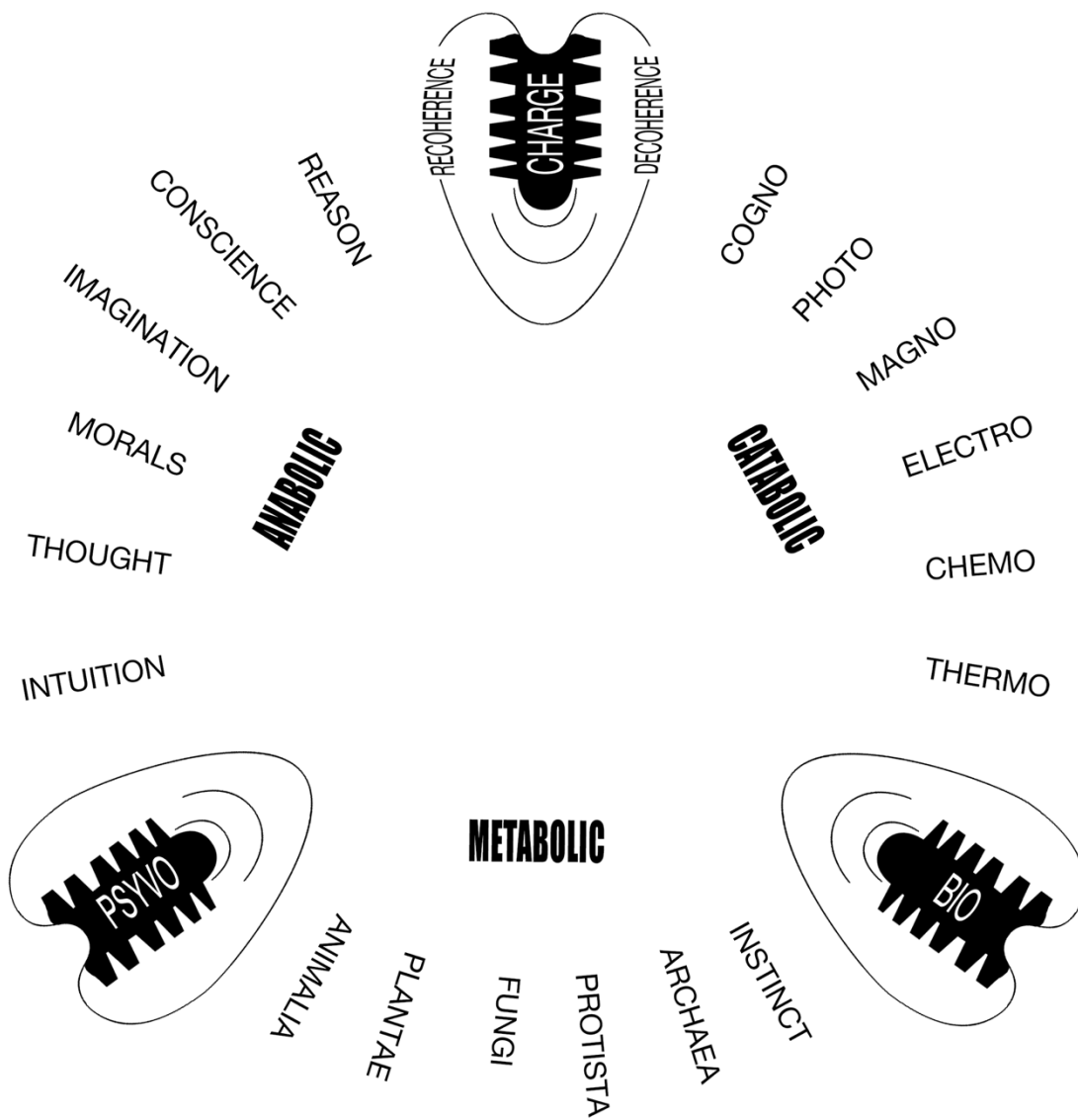
BIOLOGY



## THE ACADEMIC EXPLICATION OF THE ERGODIC ARMATURE

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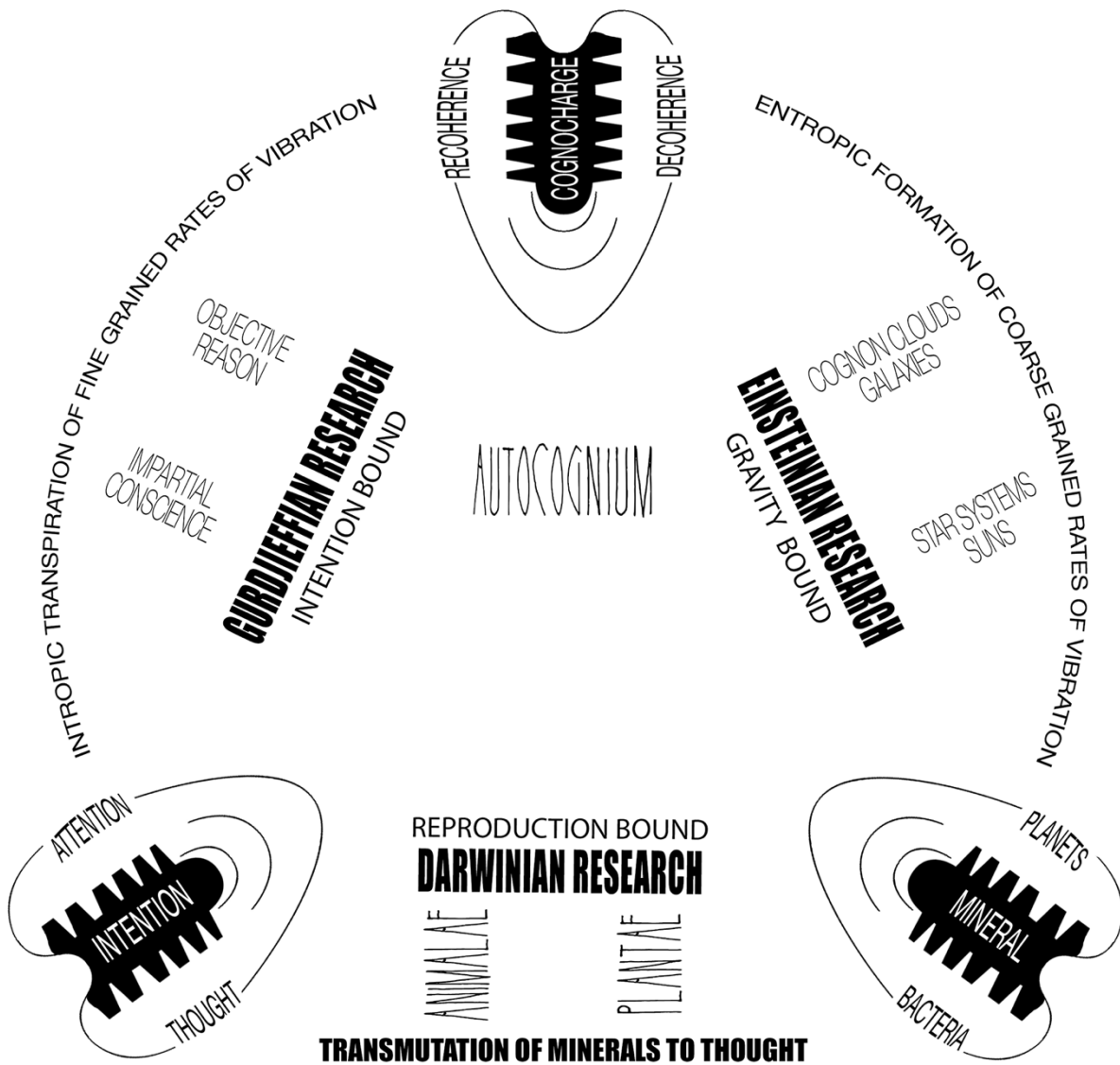
PLATE 5



## VIBRATIONAL ELEMENTS OF THE ERGODIC ARMATURE

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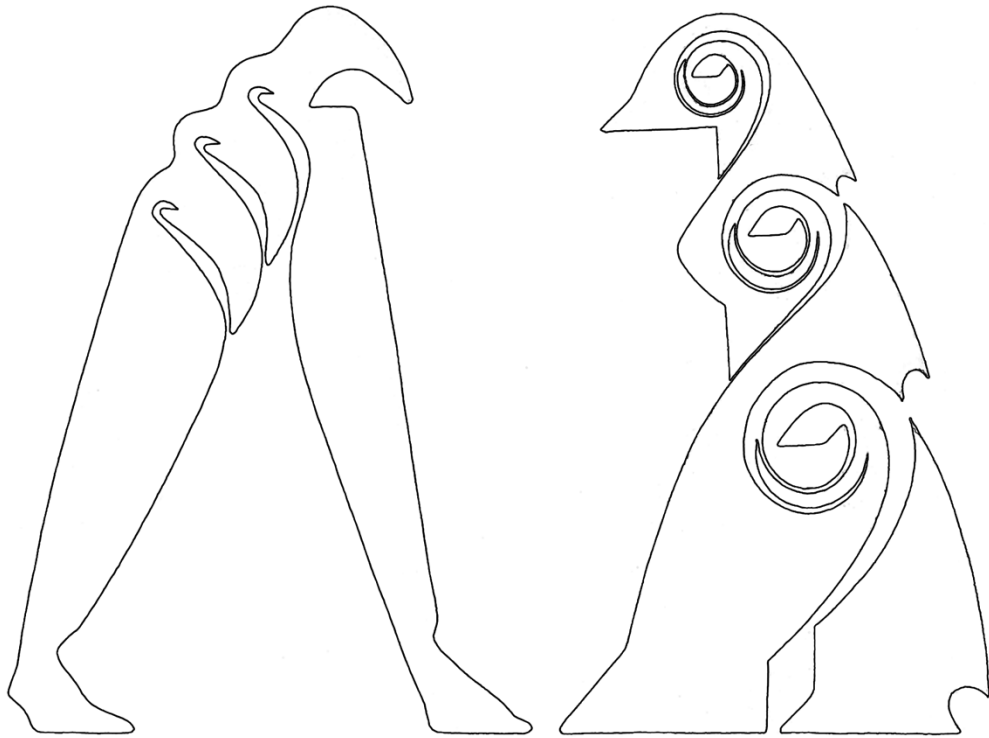
PLATE 6



# THE EMBLEMATIC REVELATIONS OF THE ERGODIC ARMATURE

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PLATE 7



## **THE POST-SIMIAN PRE-HOMO SAPIENS CONUNDRUM**

### **THE PLACE AND PURPOSE OF HUMANITY**

In 600 BC, the Milesian philosophers noted that intuitions arising from the human instinct of religion were incorrectly expressed. Against the experience of the baleful awe of existence itself, human information processing has endeavored to reconcile our intuitions with our instinct.

Barely balanced, with one foot on bacteria and the other in the Library of Congress, we reference the turn of the 20th Century convergence of Gnostic and Empirical information processing. Stemming from the initial experience of the intercourse of energy and mass, century upon century, the interplay between more-heart-than-head Gnosticism and more-head-than-heart Empiricism reached an equilibrium criticality as these states of information-processing instinctively converged to unconceal the reciprocal concordance of Einsteinian Relativity, Darwinian Evolution and Gurdjieffian Psyvolution. The Biosphere and Humanity are not spiritual or material but vibrational.

**Solar energy mortgaged to planetary batteries charge a global biological membrane, enzymatically refining minerals, atmosphere and light to the vibratory vivification of sentience, care, and unique to humans, thought**

## PRE-HOMO SAPIENS CORRECTION OF POST-SIMIAN THOUGHT

From the revelations of a vibrationally interactive triune perspective we address the Post-Simian Pre-Homo Sapiens Conundrum: **Ludwig Boltzmann:** *The biosphere normalizes the temperature differential between the sun and outer space.* **Lynn Margulis:** *as Prokaryote offset Photo energy (uv) waves by the uptake of oxygen, and the cannibalization of prokaryote, the indigestible 'infomass' coalesced to form the nucleus of the species Eukaryote.*

Such speciation processes brought fungi, plants, and animals to the present process of the Pre-Homo sapiens' cannibalization of Post-Simian indigestible 'infomass,' the coalescence of the indigestible truths of the disciplines, which forms the nucleus for the evolution of Homo sapiens from Pre-Homo sapiens. **G.I. Gurdjieff:** *The human organism is a three-storied chemical factory with the potential for a large output.* **I=E Institute:** *Output for the 'counter-evolutionary' process of Psyvolution, or the expression of the instinct of religion.*

These generalizations have the specificity of identifying the place and purpose of humanity as the on-point information coalescence process in the fulfillment of Nature's ergodic armature. Through our beleaguered endeavors, the process of information coalescence, which produced the Library of Congress, brought us the Renaissance, the Enlightenment and the completion dynamics of the modern era. Emblematically, the essence of the 'infomass' of Thales, Socrates, Lucretius, Jesus, Galileo, Newton, Kant, Curie, Meitner, Darwin, Einstein, Gurdjieff, Schrödinger, Whitehead, et. al has unconcealed the nature of our innate religious intuitions.

### **The biosphere is the religious organ of the solar system and humanity is the religious organ of the biosphere**

'Neath the systemic violence of the garden of civilization, (i.e. transformation of trees into homes, ore into machines, and brains into computers) flows the biological violence of the enzymatic release of energy from minerals and atmosphere. For those who ask, "How shall I live?" a psyvolutionary education indicates a path for processing the experience of the-enzymatic-refinement-of-energy-from-mass through the biological organ, which transpires to the normalization dynamics of solar realms.

**Post Simians**, processing the information conserved in the phenomena of minerals, atmosphere and light, refine energy to the vibration rates of care and thought. **Pre-Homo Sapiens**, augmented by educational programs, refine the information conserved in the phenomena of care and thought to innervate the evolution of Homo sapiens. **Homo Sapiens**, through the psyvolutionary education of their triune tier of moving-motive-mental brains, will, in agreement with natural processes, yield the highly refined properties of *impartial conscience* from care, and *objective reason* from thought.

From a pagan circle-dance to a pagan cyclotron, the processes of Relativity (know the world), Evolution (know thyself), and Psyvolution (self-evolve) are modern iterations reifying the common-intuitions of pre-Common-Era information processing.

### **Know Thyself—The Kingdom is Within— Separate the subtle from the gross**

## KNOW THYSELF

This obscure summons stemming from the intrinsic function of the biosphere is specific to the instinct of human aspiration. An endogenous force of evolution, it has little to do with knowing your likes and dislikes. The Post-Simian tendency is to know about ourselves as objects with a name, rather than to know from the processes of our reptilian-mammalian-human selves. The religious instinct to learn more, be better and refine information involves the evolution of the disparate complexity of our *moving-motive-mental information processors*, relative to the properties of our appetites, ambitions and aspirations, which we experience through sensation, emotion and thought. The Pre-Homo sapiens' summons to self-knowledge involves, through the process of self-examination, the intentional conservation through the intentional refinement of the energy spent on the "tilt-a-wheel" deliberations of emotional associations, relative to rational associations, relative to natural aspirations.

Children of the intercourse of the particularization of energy and mass, we range between delight and despair as we pass through the quotidian trials and occasional celebrations of our planetary rounds. But further, if aspects of your chemistry and education agree with your aspiration instinct and the aim to know yourself, ponder the potential. As you feel your way to what your nature thinks and think your way to what your nature feels recognize the experience is neither mystical nor spiritual, but vibrational. Pursuing your search for natural information, be wary of emotion alone or intellect alone. While the history of human aspiration is compelling, it's probable that its fantasies and its institutionalism have done as much harm as good compared to the natural processes they have displaced.

## THE KINGDOM IS WITHIN

A solemn augur indicating that for humans, no matter the exigencies of their 'without' lives, parasympathetic-pineal information-digestion processes "within" conduct the life of the "Kingdom." The sympathetic 'without' occasionally experiences the ineffable potential of the kingdom "within." These self-recognition 'moments' largely go by unremarked or merely prompt curiosity. However, when understood and intentionally engaged, these 'moments' are the sine qua non to the psvolutionary reconciliation of our disparately internecine information processors. Just as the biological species of Plantae and Animalia normalized their ecologies in their own time, the latent potential of the Pre-Homo sapiens psychic organs of *Intention* and *Attention* are in the breach of our time. But naive, having evolved without right information, the energy of the 'without's' ambition cannot catalyze the aspirations of the psyvolutionary "within." Only by the intentional engagement of 'moments' is the "Kingdom" prepared.

## MOMENTS:

### SYNCRETIC AGREEMENT OF TRIUNE INFORMATION PROCESSORS

Our animal nature does not self-examine. *Self-signal-energy-states* that occur randomly are processed by endogenous neocortical properties, whereby our triune brain adventitiously phases into neutral agreement—opening our religious instinct. This vibrational state of self-experience, when correctly understood and intentionally assisted through attentive listening, is capable of conducting the self-examination process. Self-examination, leading to self-digestion, refines the energy from the waste of our reptilian-mammalian instincts, transducing refined energy to the innervation of the psyvolutionary properties of self-conscience and self-reason.

Psyvolution then, is a natural matter: intentionally extending the alimentary digestion of infomass from the waste of food and air to the digestion of infomass from the waste matter of daydreams. This

natural process requires the development of a *cogent intention* and a *coherent attention*. A modicum of examination of the state of your intention relative to the state of your attention reveals, however, that you might be in a madhouse of survival strategies. The learned intention to experience the digested infomass from the 'madhouse' initiates the "within" system capable of recognizing and processing the vibrational frequencies of our religious instinct.

The psyvolution of a coherent attention-field relative to the point-intention to experience natural breathing, as breath, intentionally permeated by the vibrations of intention, naturally blends with blood to psyvolve every cell in the body. This dynamic, initiated by the correctly processed engagement with 'moments,' is the natural distribution system conducting the experience of psyvolution.

**Your disparate triune mind can wish for but not conjure 'moments'**

## **SEPARATE THE SUBTLE FROM THE GROSS**

**Gently, with unremitting care**

A solar mandate: *enzymatically separate psychology from ethology*. That is, psyvolve your three-brained survival response of conscientious reason from your one-brained reptilian and two brained mammalian survival reactions.

The biological digestion of infomass from phenomenon reached criticality through the evolution of the human properties of empathy and logic. Under evolutionary pressure, these properties stemming from our natural religious instinct, charge psyvolutionary separation and refinement processes through self-examination. The natural potential for the actualization of psyvolutionary processes lies in the intentional engagement to increase the vibratory frequency of our *gross* intention and attention. To engage the separation of the *subtle* from the gross entails the psyvolution of the inner-Kingdom subtleties of cogent intention and coherent attention. This religious transition is fulfilled from the experience of the energy of 'moments' that, through correct information, alert the frontal cortex and signal the cerebellum-spinal-sacrum circuitry. These signals increase the field-vivification and transducing energy from the Sympathetic to the Parasympathetic Nerves. Vagal innervation processes diminish fear and allow the limbic-solar-plexus-dynamo to energize the experience of cogent-coherent information processing.

Cogent-coherent vibration rates then, are the stem substances through which psyvolutionary religarence reifies the civilization amenities of comity, of impartial conscience, and the polity of objective reason.

## **EPILOGUE**

### **THE BIOSPHERE WITH HUMANITY IN THE VAN IS THE RELIGIOUS ORGAN OF THE SOLAR SYSTEM**

Modern thought dawned in Miletus with the revelation that traditional religious instincts were not wrong, but the intuitions derived from these instincts were expressed incorrectly. Humanity, from the discovery of fire to splitting the atom has been at work refining its' intuitions to agree with its instinct. As the universe decoheres and recoheres, the organic nature of the Biosphere decomposes and recombines through the experiences of eating, breathing, assimilating information and recombining;

the endemic nature of the biosphere transpires its vibrations of experience to assist the normalization of solar dynamics.

The history of correcting our expression is, to this day, still in process. From initial neocortical infomass the history of insights, culminating with Darwin, Einstein and Gurdjieff, has brought the revelation that early elaborations of our religious intuitions—the struggle between “researchers” and “believers”—are asymptotically corrected, as our intuitions come to agreement with the thermodynamic properties of nature.

The universe works. Its laws, established as generated, are immutable. Its phenomena are the source of information. The ontogenetic sequence of moving-motive-mental brains, similar to the conduction of electricity, develop as they access and processes information and produce experience.

Distinguished by its violent interactions, nature does not hope or love, nor does it acknowledge requests, but the unique properties of empathy and logic, understood as the precursors of conscience and reason that manifest the highly refined processes of imagination and decision-making is necessary for Homo sapiens re-coherence of the ergodic armature.

The I=E Institute, through population-based studies and falsifiable experiments, postulates that the state of our random intention and desultory attention, when recognized and vivified by the information-gain of intentional self-examination is the field-potential for psyvolutionary processes.

The increased density of information-gain or brain capacity and plasticity naturally continues as neocortical processes evolve to the pitch of our cybernetic civilization.

## **I=E INSTITUTE'S PROGRAM INITIATIVE**

### **AN ANALOG EDUCATION FOR THE CYBERNETIC AGE**

Unaccounted for to date, the sine qua non for a psyvolutionary education results from the recognition and intentional engagement of the common, though rare, brief and inscrutable experience of moments-of-self-awareness. Endogenously emergent from Vagal-Pineal dynamics, these moments of parasympathetic psychic intensity stimulate our ‘religious’ potential but are instantly replaced by the conventions of our personal survival attitudes.

A natural occurrence of the vibration of self-awareness, of insights or inspirations, these moments cannot be thought up or generated by desire or will—but are cultivatable. When recognized and lawfully—not sentimentally—cultivated, these semiotic initiators of our innate potential to intentionally refine vital energy (intropy) from the profligate content (entropy) of our instinctive-emotional fight-or-flight reactions, innervate the neocortical organs of cogent intention and coherent attention.

Taken as a whole, the heuristics of a living inclusion of the experience of one’s being, of the vivified sense, feeling and percipience vibrationally

occupying space in the solar system, innervates the essence longing, the existential ennui, the poetics of information processing through the psychic organs that constitute religious completion dynamics—are what motivate I=E Institute to partner with the philanthropic community in accomplishing a transition from the independent research of an art that informs science of religion and religion of science, to an accredited COLLEGE OF HUMANOLGY.



## PROPOSING A COLLEGE OF HUMANOLOGY

I=E Institute's program initiative addresses the volatile condition humankind finds itself: the imperative to process cogent information from coherent attention. Sundered between religion's lack of agreement with nature and science's lack of comprehension of nature, the fulfillment of the human onus, in biospheric processes, suffers from an absence of information commensurate with our potential. An educational program that addresses the vibrational discordance of our behavior-inculcated synaptic chemistries through the psyvolution of a coherent moral power is at stake.

In the 20th Century, two universal principles that agree with natural processes—Evolution (biology) and Relativity (physics)—transformed medieval, mechanistic thought. In the 21st Century, the universal principle of psyvolution, which agrees with thermodynamics, carries the potential to transform medieval religious thought from worship to self-engagement. With Darwin and Einstein's revelations, Gurdjieff's philosophy of religion: *the thermodynamic principle of information-gain through the release of energy from the mass of phenomena* is coming to fruition.

After 120 years of population-based studies, an educational system that advances curricula in the Humanities seems an imminent next step toward the return-dynamics of religious practice whose substance is directed toward engaging natural processes.

Neocortical information processing has conducted the evolution of human brain development from nomadic tribalism to agrarianism, steam power and electric power. Now, as the temptations of cyber power hypnotically reduce our development to screen-time, infotainment, our psychic potential is absorbed in the ennui of a surfeit of information convenience.

Technology exists at all because, from the vibrations of absolute fineness to absolute coarseness, the entropy/intropy regulation of  $E \approx M$  reciprocities is invariantly lawfully compelled: inexorably system-entropy results in subsequent versions of phenomena that concomitantly are normalized by the intropy required to keep the interactions within Brownian limits. On the brink of an analog-digital divide, technology's increase of neocortical entropy is precipitously exacerbated by its concomitantly greater separation from the information substrate of our analog ethological being.

As previously stated, the potential innate to and conducted through the evolutionary survival dynamics of Plantae, Animalia and Post Simian—Pre-Homo Sapiens, is the source-matter from which intentionally refined energy for further evolutionary processes is being produced: *impartial conscience from care and objective reason from thought*.

We are animals and our animal survival chemistries can only metabolize through the highly refined vibrations of cogent intention and coherent attention. I=E Institute suggests these chemistries are natural and that the process of human learning has produced and is still producing, but the psyvolutionary condition, which requires an extension of our education program, e.g., a College of Humanology has been met.

The laws of psyvolution are more incisive than the probabilities of evolution. The chemical persistence of our animal survival chemistries will deceptively resist and demoniacally insist, that their voice is the voice of one's earnest efforts. Falsifiable and repeatable experiments with intention and attention, classified through population statistics, are therefore compulsory.

The Science of Humanology begins with becoming familiar with the anatomical fact that the reference taking up space in the universe consists of a vertical core of three ontologically overlain hegemonic information experiencers generating a field of survival dynamics. A three-field complex of sensation, emotion and intellect, each processing information according to the ecology of their chronological fitness requires the development of extraordinary percipience.

From pagan circle-dances to pagan cyclotrons, the historical normalization of our speculative endeavors was focused by Renaissance humanism and the Enlightenment until, with information that agrees with nature, we stand as biological cannibals refining energy from light, atmosphere and minerals. We have exposed what there is to expose and are completing the descent from our Post-Simian anthropocentricity. Civilization will carry on: libraries, churches, schools, the built hardware, the rule of law, educational refinement, morals and the arts—only our software, will adapt.

## THE PRESENT POTENTIAL

Citing HAROLD MOROWITZ (2004): *I think there is a feeling ranging from theists to existentialists that we have not fully evolved or worked our way to what we may become. There will be a new emergence, and we will play a part in what that emergence is.*

**THE UNIVERSE IS SUCCESSFUL.** A unique ‘closed-system’ sustained by a hierarchical gradient of reciprocating ‘open-systems’—just as galaxies normalize the universe, solar systems normalize galaxies, planets normalize star systems and biospheres normalize planets, the human endowment of neocortical organs of intention and attention is the on-point normalizer of our biosphere.

**THE BIOSPHERE IS SUCCESSFUL.** A complement of reciprocating survival dynamics: Physics informs our psychic faculties of the formation reciprocities conserved in ur-organic phenomena, Biology informs our psychic faculties of the alimentary-pulmonary refinement of the minerals and air conserved in organic phenomena, and, though nascent, Humanology is informing our somatic mental faculties of the potential to refine and ergodically transpire the sur-organic psychic phenomena conserved in our neocortical faculties.

**HUMANITY IS SUCCESSFUL.** Human phylogenetic complexity is processing the information-coalescence innervating our emergence from the somatic predominance of our Paleo-Meso-Cenozoic survival instincts to the predominance of Psyzoic instincts. The experiential dynamics of the membrane of organic life enveloping our planet assists the resolution of the temperature differential between the sun and outer space through the normalization of the mass of existence by the energy of experience. Emergent from biospheric properties, humans transmute minerals, air and impressions into the experience of sensation, care and thought—that is, at the leading edge of the biological experience-of-existence, our complex of neocortical intropy conductors transpires these vibration rates to solar realms to assist in the normalization of the entropy of our Goldilocks existence. Humans are phenomena. Humans refine the information conserved in phenomena (trees into homes, ore into machines, brains into computers). Humans are refining the energy conserved in their evolved primitive instincts to psyvolve their psychic potential (care into conscience, thought into objective reason, awareness into self-awareness, feckless to cogent intention, desultory to coherent attention) and, hewing to the biological vector of our natural potential, the states of impartial-conscience and objective-reason.

Citing ROGER PENROSE (2009): *It is quite likely that the 21st century will reveal even more wonderful insights than those that blessed the 20th. But for this to happen we will need powerful new ideas that will take us in directions significantly different from those currently being pursued.*

Conducting evolutionary dynamics through the Intropy of Pagan rites, Hindu, Zoroaster, Hermetic, Grecian thought and, through the era of ecclesiastics, the clarifications of the Renaissance, self-limited Empiricism, Complex Adaptive Systems, Cybernetics, AI, Nano-robotics—for thousands of millennia the saga of our neocortical métier has religiously kept pace with the entropy of extant information processing. Recognizing the transition from survival instincts conserved in the history of our evolved somatic moving-motive-mental information processes, to the natural psyvolution of the survival instincts of our psychic organs, is the current onus of our neocortical potential.

Citing YUVAL NOAH HARARI (2018): *For thousands of years, philosophers and prophets have urged people to know themselves. But this advice was never more urgent than in the 21st century.*

## **The enhancement of the Humanities in the cybernetic age cannot not be in deep agreement with the natural process of our being.**

*Harold Terry Lindahl's address © 2021 was prepared for the Third World Congress of Transdisciplinarity held virtually from Mexico City, on February 5, 2021. The Future of Education session, moderated by Dr. Susannah Hays, included Maria F. de Mello of CETRANS Brazil as the Invited Respondent.*

## **GLOSSARY**

**Cogno:** the semiotic medium communicatively binding phenomena.

**Cybernetic:** the order of classical phenomena governed by quantum dynamics.

**Post Simian—Pre-Homo sapiens:** present stage of biological speciation.

**Psyvolution:** the evolution of the psychic properties of the neocortex.

**Natural religion:** refinement and transpiration of the energy conserved in phenomena.

**Intropy:** evolutionary force of experience normalizing the entropy of existence.

**Infomass:** material consisting of the vibrational interactions of energy and mass.

**Normalization:** restraining mass/energy phenomena within entropy/intropy bounds.

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**HAROLD TERRY LINDAHL** *President* of the Intropy=Entropy Institute in San Francisco is a noted Bay Area artist and architect influenced by the Cosmology of G. I. Gurdjieff. A student of Bruce Goff in the 1950's, Lindahl initially studied the geometric base of Art and Architecture at the University of Oklahoma. Following twelve years of apprenticeships, he became *Chief of Design* for Haines & Tartarian in San Francisco and Charles Luckman in New York. Establishing *Lindahl & Associates* in 1980, his firm oversaw large-scale projects such as the Daly City Civic Center, Los Banos High School, Loren Eden Elementary School, International Airlines Boarding Lounge, as well as numerous high-rise buildings, multifamily—commercial projects until 2008.

A pupil of the Gurdjieff ideas under the guidance of John Sinclair Pentland (1964 to 1984), Lindahl, on retirement from architecture, prepared for the challenge of expressing through geometric order, metamorphic forms, and color an art that informs science of religion and religion of science. Founding the Intropy=Entropy Institute in 2016, Lindahl has achieved bringing the revelations of Einstein, Darwin, and Gurdjieff into a unified 21st Century vision that moves humanity from Anthropocentrism to a Cosmopomoral worldview. His exhibition, *The Gestation, Inner History, and Potential of Humankind*, which opened to the public in 2019 is a graphic expression explicating the stages of human development and two 9ft tall sculptural expressions, symbolizing the autonomic nervous system. Lindahl is the author of *Logosophy: Theory of Perpetuity* (2004) and *The Harmonics of Unity: Endogenous Semiotics of the Vagus-Pineal Gyre* (2017). [www.haroldterrylindahl.com](http://www.haroldterrylindahl.com)

## **Maria F. de Mello**

### **Invited Respondent CETRANS, Brazil**

**MARIA:** Terry Lindahl, let's see if I will be able to put into words the impressions I received from your talk that are now reverberating in me. There are three points I would like to address:

1. The thinking framework you presented is very complex, dynamic, multidimensional and multi-referential—what makes it genuinely transdisciplinary. You mentioned *Experience of Existence*, the energy of refinement of organs and the dynamics of self-knowledge and care.
2. As it relates to language, your use of words is concise, dense, intricate, even cryptographic in some cases. You coined words such as *Psyvolution* and *Intropy* with notions of Intropy=Entropy encapsulates a lot of meaning that might not reach an inattentive listener or reader. For example, in some diagrams you use the word *Armature*, instead of *structure*, a term that indicates the transformation of the electrical energy into mechanical energy. In your presentation and writings, it is never to be encountered—this emptiness of words—so common in sloppy use of speech or writing nowadays.

3. As it relates to your Art, you bring to science a poetic thinking, not a calculative thinking. You articulate artistic expression, science and ontology in their highest expression. Care and cultivation of Being transpires in each point of your message.

I have three questions in reference to each of the points I just mentioned:

1. In the light of your thinking framework, what are the Cognium Resistances you encounter in the effort of bringing this thinking to practice in individual evolution processes? Also, can it be operative in collective experiences as we face now in the COVID 19 Pandemic?

2. In relation to Language: How do you equate Language and Being, as an emergent shining Experience of all Experiences? What is the role of technology in this respect?

3. Regarding Art: In what extension may creative Art processes and works of Art be an eminent Practice of Moments, experience of transformation or transpoiesis to the artist and to those that have access to it?

**TERRY:** I'm not sure, listening to all three of your points, that I am able to separate them out sufficiently. I don't know where my language exactly comes from, but I sort of take my approach as an architect. I don't follow grammar necessarily. I get beat up plenty for that. I create from the background of art and science because I've really spent at least 40 years with lay studies of physics, thermodynamics, and Penrose's model. I've been in conversations where I've met with Harold Morowitz, Stuart Kauffmann, Lynn Margulis, and Basarab, and others. I've developed what I call, "scientific poetics". It's not poetry, it isn't science. And of course, we have to begin to understand, I believe, Technology has the scientific method. And technology has clarified how the solar system works, what we're doing, and that no matter where we send a spaceship, we find the same laws. So, we have to thank them. But now, this idea of an impartial conscience and objective reason. To begin to regulate technology and regulate capitalism, and regulate socialism, so that there begins to be an agreement, perhaps there can be something that spreads into the global community, because all these religions were invented when there was no global community. So, I hope that addresses some of what you were asking.

**MARIA:** My post-script has to do with religion.

Your talk transpires Religion as RELIGARE. For me, Religion as RELIGARE encompasses the World and Being in the World, taken in its ontic and ontological realm. And in its most sacred experience is the process of unconcealing what is being a Human Being. Being IS to immerse in this experience of beauty, perfection and liberty. As you have already posited, it is an alchemical path, where flux and flow and a continuous refinement of energy takes place. It has nothing to do with the experience of being part of a Religion as an institution. So, my question is very simple: Besides *intention, attention, presence, practice*, do you include in your understanding of Religion in the sense of Religare the effortless openness of having the ultimate experience of Religion by Grace, Blessing, despite of ourselves? Why? How?

**TERRY:** Yes. I believe you're addressing what we call *moments*. You see, the mystery of these moments is that they present us with an ineffable experience of opening to something. And we can process that, but mostly we don't, not much at all. But when we do, it produces something in us that excites our religious instinct. I agree very much in the use of the word religare, and I'm glad to hear it. Religio, the tie back, you see. So, religion is the return of energy to the source of the energy, which is an intropic process, dealing with the entropy of existence. So, that's Religion. Now, we've made a mishmash out of it, in all kinds of ways, but it begins with the cultivation of these moments, of this experience that you're talking about. It's the daily, cultivation, the hourly cultivation. I mean, we have to develop an inner coherent vibrational medium, which we call attention. The

intentional attention is what can process these moments. But we don't have that. We have a feckless intention and desultory attention. We are carrying out nature's intention, but we have the onus of having an attention that agrees with nature's intention. Okay.

**MARIA:** Okay. Wow.

Thank you.

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**MARIA F. de MELLO** is the Co-Founder of INSTITUIÇÃO: CENTRO DE EDUCAÇÃO TRANS-DISCIPLINAR–CETRANS. A community based in São Paulo, Brazil. Since 1998, their work is focused on transdisciplinarity with its trajectory consolidated through multiple educational actions carried out by its Brazilian and foreign members. As an active member and Coordinator of the Training Action Unit of CETRANS since 2003, de Mello is the editor and sometimes translator of a numerous number of publications under the imprint: TRIOM. She is a member of the International Center for Research and Transdisciplinary Studies–CIRET in Paris. At PUC-SP she was head of the Department of Linguistics (1980–82) and professor in the 70s and 80s and at PUC-RJ in the 60s. She developed projects based on Transdisciplinarity at Fundação Getúlio Vargas–SP (2009-2015) and at Escola do Futuro USP (1998–2009); Master in Linguistics (1975) [www.cetrans.com.br](http://www.cetrans.com.br)