

DEALING WITH HUMAN MOTIVES, ECONOMICS NEEDS SYMBOLIC ANALOGICAL THINKING

BY P.Q. WALL

1.

We do not in fact experience mind devoid of clashing instincts. Indeed, how could instincts have arisen if not from the cosmos around us, and if they were not present at least latently in the initial seed at the big bang?

In explaining relativity and quantum theory the philosopher/scientist Sir Arthur Eddington said, "We now know that the world more resembles a mind than a machine." Yet mind as we know it within ourselves is motivated mind and that only. Could the world around us, from which we arose, be otherwise?

We have mental pictures of the world and our own motives relate to that as subject to object. We know this object before us relates to an entire sum total of objects, the cosmos or Universal Object. Can the Subject within us be otherwise than related to a Universal Subject?

If not, how did arise, and from what different material sprang, the subject within us?

Since so, a reductive mechanist is not a scientist at all, because he begins by subtracting half the world and forcing it down the basement stairs into a dogmatic dungeon. From within this dungeon its pounding and shouting can be heard throughout the halls of science, while all pretend to hear nothing.

Man was of course intended to use his ingenuity. Yet the essence of the world is not mechanical but inherently wild. And the best man can therefore never be the man who feels the least. And by feeling something we certainly do not mean the so-called tragedy of it all.

To the merely mechanical can certainly be ascribed a geometric meaning. But since the deeper nature of the world is motivated mind we must add to geometry a symbolic dimension, in which there is reference also to motives or emotions, if we wish to descend to a deeper significance.

2.

Unlike the geometrical/analytical/mechanical realm the symbolic realm is from the ground up rooted in time and all its implications. But by time we mean here not just the geometrical time of physics but the full concept and feel of time, living time.

Fundamental to living, symbolic time is a herd activity cycle rising from instincts attuned to the present, the here and now, which we shall call DESIRE. DESIRE then sets off its own reversal by evoking counter instincts born of overview, that is of consciousness expanding to more include a past and future. And these instincts we shall call WILL. But notice that only instincts can oppose instincts.

This DESIRE/WILL cycle which we shall call a cyclic Day is fractal in time, that is to say it repeats within itself on a descending scale of duration like a Chinese nest of boxes. And the scale or ratio of its reappearance turns out to be one to one hundred forty four.

It is precisely because Spengler as historian and Kondratieff with Schumpeter as economists have done the deepest work on this subject that their names must already now be cited. Any further investigation must begin with theirs.

With Spengler one may posit an 8000 year cyclic Day in which Phase One (here called the cyclic Year of Dawn), is the 2000 year rise and fall of Egypt (3500 B.C. to 1500 B.C.). Phase Two (the cyclic Year of Noon) is the Greco/Roman culture (1500 B.C. to 500 A.D.). Phase Three (the cyclic Year of Sunset) is our Western Christian or as Spengler calls it our Faustian culture (500 A.D. to 2500 A.D.?), and after us, or before Egypt, one may envision a Phase Four, a Northern Expansion culture or cyclic Year of Midnight from 2500 A.D. to 4500 A.D.?

	cyclic Day
÷ 4 =	cyclic Year
÷ 4 =	cyclic Season
÷ 3 =	cyclic Month
÷ 3 =	cyclic Day
	etc.

In symbolic thinking earth are just sober or gloomy desire. Water is joyful, drunken, runaway desire. Air is sober or gloomy will. Fire is drunken, runaway will. Since the real cosmos is a living, motivated mind and the real time is living time, these are the true elements just as the ancients tell us. Mendeleev's table of the atomic elements is just the geometrical basis of the Universal Object alone.

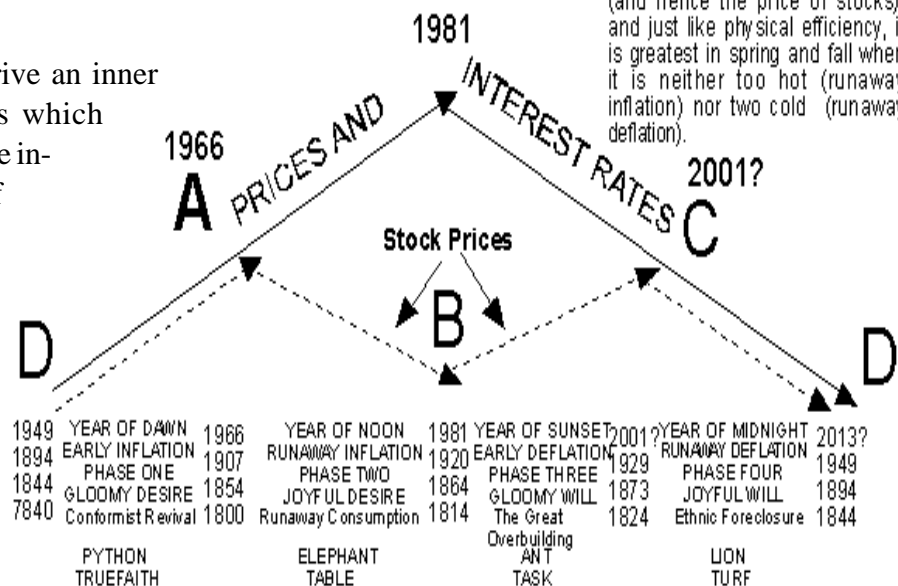
What is the sequence of mighty world cultures

The solid line is essentially price, the true price of everything including interest rates (the price of renting money) and real wages (the true price of labor). The dashed line is corporate efficiency (and hence the price of stocks), and just like physical efficiency, it is greatest in spring and fall when it is neither too hot (runaway inflation) nor too cold (runaway deflation).

listed above but a mere process of earth, water, air and fire, imposed in turn as spells or trances on humanity world wide?

Dividing by 144 we derive an inner cyclic Day of 55 5/9 years which would appear as the world wide inflation/deflation Kondratieff Wave, give or take eight years or so. Of course here DESIRE manifests as inflation and WILL as deflation but with identical world feeling in all four phases.

Dividing by 144 again we get the twenty week Wall Cycle which David Knox Barker, Clif Droke and others have been nice enough to name after me because I wrote about it.



And again dividing by 144 we get a still more inward cyclic Day which roughly equates with a real day but slightly shorter at something like 23 1/2 hours. So we call it the Ancient Day because millions of years ago the real day on earth actually was that long.

3.

It is of supreme importance to World Mind that cycles work, and they can only work if practically no one even dreams of their existence. “The highest problems,” said Nietzsche, “ruthlessly repel anyone not predestined for their solution by the loftiness and power of his spirituality.”

All unsuspected at the root of the cycle mystery is an imaginary or symbolic landscape in the mind. All those united under a given spell or trance of the zeitgeist share for that time an unconscious mental landscape.

Just as we never question what we see while dreaming, the masses never question this unconscious landscape for the time that it endures, but accept it as the only reality. Nor do they even bring it to the level of consciousness.

Spengler says on page 188, volume I of the *Decline of the West*,

“The Faustian soul looks for an immortality to follow the bodily end, a sort of marriage with endless space, and it disembodies the stone in its Gothic thrust-system till at last nothing remained visible but the indwelling depth-and-height-energy of this self-extension. The Apollonian (Greco-Roman) soul would have its dead burned, would see them annihilated, and so it remained averse from stone building throughout the early period of its Culture. The Egyptian soul saw itself as moving down a narrow and inexorably-prescribed life-path to come at the end before the judges of the dead.

“But whereas the Egyptian treads to the end a way that is prescribed for him with an inexorable necessity, the Chinaman wanders through his world; consequently, he is conducted to his god or his ancestral tomb not by ravines of stone, between faultless smooth walls, but by friendly Nature herself. Nowhere else has the landscape become so genuinely the material of the architecture.”

In short, nature insures the masses will be cycle fodder by restricting genius to a rigid rarity. For the nature of genius is not so much elaborately analytical as deeply intuitive. Schopenhauer says that the genius is like a living man strung up with the puppets in the life-sized puppet show of Milan, Italy. His wrists and ankles are pulled by the same wires but he is laughing uproariously because he at least sees the joke.

4.

The unconscious mental landscape at the root of all this moves from a narrowing focus to a widening field and back in rhythmic manner, and it alters totally with each of the four phases of the cyclic Day. We can therefore call this landscape a focus field or phase turf.

The narrowing/widening rhythm of the focus field is no doubt behind the particle/wave duality at the center of things in quantum physics but we dare not digress here, even into this fascinating path.

What man sees himself doing to this unconscious inner landscape we will call Settling, as if a group of men were settling into or conquering an unfamiliar territory in the real world.

What we call Settling has two stages. First is the narrowing focus of the Claim, which pours and concentrates effort into a claim-staking center under impetus of the organizational/territorial imperative which we have called WILL. Then the return of this pendulum is the Harvest of this newly won phase turf by DESIRE, widening outward from the established city to embrace and cultivate the coun-

tryside.

Now it is simply the nature of the universe that this pendulum we call Settling, this narrowing or focus of Claim then the widening back to the full field of Harvest, always occurs twice, first on a Joyful Settling and then in a Gloomy/Vengeful Settling. How can we represent this to ourselves?

We know that every effort of man or other living things is at first joyful, fresh, and spontaneous but later more serious, tired and laborious. So here there is first a fresh and joyous Pioneer Settling of the happy few, but then a gloomier Wholesale Settling by everyone.

So within each cyclic Phase Year of Dawn, Year of Noon, Year of Sunset, Year of Midnight, there are four cyclic Seasons. The Pioneer or Joyous Settling covers the narrowing Claim of Spring and then the widening Harvest of Summer. Joyous Will (symbolic element fire, symbolic animal lion) is the territorial Claim of Spring. Joyous Desire (symbolic element water, symbolic animal elephant) is the Harvest of Summer. The Wholesale or Gloomy Settling is another claim/harvest pendulum. Gloomy Will (symbolic element air, symbolic animal ant) is the Claim of Autumn. Gloomy Desire (symbolic element earth, symbolic animal python) is the Harvest of Winter.

If we use the symbolic animals we could remember the four cyclic Phase Years within the cyclic Day as the PEAL sequence, and the four cyclic Seasons within each cyclic Phase Year as the LEAP sequence.

On the Spenglerian scale of a 2000 year cyclic Phase Year, in which an entire culture rises and falls, one can clearly see that each Phase Year brings a complete shift to a new and fresh mental landscape without humanity even noticing. The cyclic Seasons within last 500 years each. The climax of the centering Spring claim is marked with a new architecture profoundly symbolic of that particular Phase Year. So we have the early pyramids of 3000 B.C., the earliest Greek groves or temples of 1000 B.C., the earliest Gothic cathedrals of 1000 A.D. staking their Claim with the Holy City. Throughout the Harvest of Summer this architecture is expanded in size and detail and adornment to the artistic climax of a Golden Feast 500 years later.

Spengler calls our Joyful Pioneer Settling by the happy few in cyclic Spring and Summer the culture period. Cyclic Fall and Winter he calls the civilization period.

The Autumnal Claim becomes the Worldly City, and the Winter Harvest becomes the return to the countryside, to rigid dogma and ethnic roots, that we call the Scattered Feast in the coming Dark Age of the next 500 years.

5.

But the big bang was like the winding up of a watch, and ever since then the cosmos has been slowly losing energy. The stars are actually fires and the time must come when they eventually burn out. (To a cycle philosopher matter will then no doubt contract into another big bang but that is another story.)

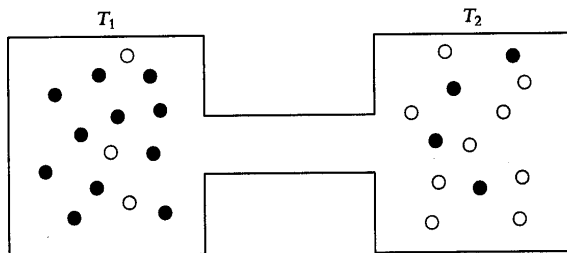
But how then can the Universal Subject continue through time to manifest these cyclic forms rising and falling in evolution against the backdrop of a dying universe? How can the living time of the Universal Subject project itself ever more complexly into matter when the Universal Object through entropy, the winding down process, increasingly contradicts its every move?

Ilya Prigogine in *The End of Certainty* sees into this question more deeply and clearly than anyone. On page 26 he says,

"Our own point of view is that the laws of physics, as formulated in the traditional way, describe an idealized, stable world that is quite different from the unstable, evolving world in which we live. The main reason to discard the banalization of irreversibility is that we can no longer associate the arrow of time only with an increase in disorder. Recent developments in non-equilibrium physics and chemistry point in the opposite direction. They show unambiguously that the arrow of time is a source of *order*. This is already clear in simple

Figure 1.1
Thermal Diffusion

As a result of the difference in temperature between the two containers, the black molecules have a higher concentration in the left compartment. This corresponds to thermal diffusion.



experiments such as thermal diffusion, which has been known since the nineteenth century. Let us consider a box containing two components (such as hydrogen and nitrogen) where we heat one boundary and cool the other (see diagram, next page). The system evolves to a steady state in which one component is enriched in the hot part and the other in the cold part. The entropy produced by the irreversible heat flow leads to an ordering process, which would be impossible if taken independently from the heat flow. Irreversibility leads to both order and disorder.

"The constructive role of irreversibility is even more striking in far-from-equilibrium situations where non-equilibrium leads to new forms of coherence. We have now learned that it is precisely through irreversible processes associated with the arrow of time that nature achieves its most delicate and complex structures. Life is possible only in a nonequilibrium universe. Nonequilibrium leads to concepts such as self-organization and dissipative structures.

- Irreversible processes (associated with the arrow of time) are as real as reversible processes described by the fundamental laws of physics; they do not correspond to approximations added to the basic laws.
- Irreversible processes play a fundamental constructive role in nature.

In a nutshell evolution can and does proceed over billions of years inside of closed in systems into which energy is continually fed.

What we may call the fueling or energy function is a threefold process combining in one cyclic Month three cyclic Days, the Trigger Day, the Clashing Peak Day, and the Recoil Inertia Day. The sequence is reminiscent of a piston engine. During the Gloomy Settling for the cyclic Seasons, the Recoil Inertia Days within are longer and stronger.

But at all times this energy flow must be used to animate either a narrowing, focussing cyclic Season (Spring, Fall) or a widening-back-to-field cyclic Season (Summer, Winter). How does the incoming energy flow know whether to narrow or widen the focus field?

Just as the piston engine in the lower part of the automobile supplies the energy function, so in the upper part one finds the steering, that is a direction or purpose function supplied. This arises from the three cyclic Months within each cyclic Season: the Resolve Month, the Countertrend Month, and the Climax Month. Thus the cyclic Months of March, April, May would end with Spring at a climax of narrowing focus on the Holy City.

This threefold purpose function is what Hegel found everywhere: thesis, antithesis, synthesis in

which synthesis is a concluding triumph of purpose. But the three cyclic Days within each cyclic Month, the bedrock energy function, appear as thesis, synthesis, antithesis. This is because they end with the Recoil Inertia Day.

6.

But the central question here for most people, and the reason they can never take this sort of theory seriously, boils down to “Why must there be a Dark Age?”

Notice it is not the force of destiny over one man that disturbs, but over mankind. If one man be atomized by lightning it offends no one to say that his number was up or that God took him from us. Why is this?

To answer we must try to visualize how the world looks to the bloodless, non-intuitive, goody two-shoes sort of man whose whole life quest is simply for herd credentials. Full well he knows that lemming doom would be his doom. We leave it to you whether this type outnumbers its opposites.

To suggest to this type that human societies have natural life spans like all organisms, or to point to a repetitive sequence in public moods, is to be banished by him forever from civilized discourse.

Why must the (48 to 64 year) Kondratieff Wave reach a midpoint crest of rampaging DESIRE (runaway inflation) as it did in 1814, 1865, 1921 and 1981? And why must it always end in rampaging WILL (runaway debt-collapse deflation)?

Why must the widening Harvest of the 500 year cyclic Winter impel flight from the colossal disintegrating Worldly City into that Scattered Feast we call a dark age, as it began in 2000 B.C. for Egypt, zero A.D. for Rome, and is beginning now for us?

Spengler’s answer is a masterpiece. “Because politics destroys the money world.”

We ourselves once noted that at this juncture the specialization of labor collides with the diseconomy of size.

One might likewise evoke the four horsemen of the urban doom: overpopulation, depletion, pollution, and impossible maintenance of runaway complexity.

But the deepest answer is simply because—it is time.