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An Essay on Thoughts: Where They Come From, and How They Can be Liberating

Compiled by Bob Aldridge
(Dedicated to the pioneer Global Satyagraha Movement)

Can the reader paraphrase the following quotation?

The doctrine of human experience ... for its own purposes preserves a doctrine of distinguishable individualities which are the separate occasions of experience, and a doctrine of continuity expressed by the identity of subjective form inherited conformally from one occasion to the other. The physical flux corresponds to the conformal inheritance at the base of each occasion of experience. This inheritance, in spite of its continuity of subjective form, is nevertheless an inheritance of definite individual occasions. Thus, if the analogy is to hold, in the account of the general system of relations binding the past to the present, we should expect a doctrine of quanta, where the individualities of the occasions are relevant, and a doctrine of continuity where the conformal transference of subjective form is the dominating fact.

The notion of physical energy, which is the base of physics, must then be conceived as an abstraction from the complex energy, emotional and purposeful, inherent in the subjective form of the final synthesis in which each occasion completes itself. It is the total vigor of each activity of experience. The mere phrase that 'physical science is an abstraction' is a confession of philosophic failure. It is the business of rational thought to describe the more concrete fact from which that abstraction is derivable.

-- Alfred North Whitehead, *Adventures in Ideas*, p. 186

The writings of Alfred North Whitehead¹ are difficult to understand. So is the process by which thoughts are composed. The quotation above describes the process of thoughts that occur approximately five times a second. Conscious living is a cinema-like progression of thoughts unfolding at 300 frames per minute. The above quotation also alludes to the challenge facing the Global Satyagraha Movement – the task of influencing cultural thought processing in a way that

¹ Alfred North Whitehead (1861-1947) was an English mathematician, science philosopher, and logician. He pioneered work in the metaphysics now known as process philosophy. Metaphysics is a branch of philosophy exploring the fundamental nature of 'being' and its place in the world. It attempts to answer two questions: (1) What is ultimately there? and (2) What is it like?

speaks to the crowd but is intimately personal to the individual lonely in the crowd; intimate in a way that allows goodness to flourish and benevolent social change to happen.

The purpose of this essay is to examine preconscious thought processing and perhaps explore some ideas on how that knowledge may be used to improve the cultural attitude. If I accomplish that task successively the reader will be able to go back to the Whitehead quotation above and understand every phrase.

Our conscious thoughts are only the tip of the proverbial iceberg. Most of our mental activity takes place in the unconscious and preconscious. The preconscious is the final 200 milliseconds of unconscious mental activity before an actual thought emerges to consciousness. That emergence is called 'actualization'. All of this will be explained. I will start with mind-body duality which opens the discussion to unconscious mental activity.

Early Thinking on Mind-Body Duality.

... about a million years ago the most fateful moment for our planet arrived ... He was suddenly there ... the most mysterious, disrupting being in the cosmos, for whose completely different nature the traditional rules of life could find no place.... The psychic in man was no longer a mere aureole of the physical. The spirit was now an individual, the invisible core and focus of the phenomenon. Man was *somebody*, a *personality*. (Kopp, pp. 38-39)

With the appearance of humanity there also appeared the discussion on mind-body duality which has baffled philosophers for millennia. Socrates (470-399 BCE) discussed the distinction between body and mind. He thought real knowledge came from the mind rather than the easily-deceived senses. He also thought that most mental activity is pre-cognitive – that is, before being consciously aware of it. For instance, when, out of the blue, an idea pops into my head; or, a name I tried to remember yesterday is suddenly recalled. Something was happening behind the scenes to create that sudden enlightenment. [Note: Pre-cognitive mental activity was recognized over 2400 years ago.]

Plato (c. 427-347 BCE) elaborated on things not being what they seem. He thought that considering all existing examples of 'freedom' did not reveal its true essence because opposites weren't considered. To truly understand 'freedom' one had to also consider 'no freedom'. Only by knowing all aspects – both positive and negative – can we tell if we are truly free. Once such knowledge is obtained it becomes part of the 'realm of forms'.

To explain why we have concepts of all possible forms, we must have a mind that subconsciously connects us to the 'realm of forms'. Plato didn't trust the material world seen through the five senses. He viewed the 'realm of forms' as an eternal world at a higher level, accessed with the mind. Plato used the analogy of people who spend their lives in caves – they sense the world in the form of shadows. When told there is a world of light they do not believe it because they have only sensed shadows. The senses only reveal what they sense, and that leads to 'opinions' instead of 'knowledge'. Plato thought rational analytic thinking with the mind was required to get out of the cave. [Note: The people-raised-in-caves analogy can be applied to people raised in the Culture of Entertainment.]

Renè Descartes (1596-1650 CE) was a strict mind-body dualist and, like Plato, distrusted the five bodily senses. Descartes realized that his doubting was coming from somewhere more profound than body senses. He had a mind that was thinking so he must be real. Thus he coined the famous Cartesian Ego: *Cogito, ergo sum* – “I think, therefore I am.” He reasoned that the mere fact that he was thinking, either correctly or erroneously, indicated that he does exist to do that thinking.

A dense layer of several billion human minds hovers chaotically over Earth, bucking and pulling against one another to achieve personal desires and resist interference. Unifying this planet full of disorganized and competing minds is the challenge faced by Global Satyagraha. Harold Moriwitz writes that “while the mind seems like an individual concept, it is a social one, the collective minds of those seeking to understand the universe.” (Moriwicz, p. 173) This leads deeper into the discussion on unconsciousness.

Unconscious Mental Activity as Explained by Psychology.

German ethnologist² Adolph Bastian (1826-1905); pioneered the idea that all humanity shared a common psychic relationship to what he called ‘primordial thoughts’. He maintained that all minds work in the same manner regardless of culture or race. Demographics and geography do, over time, tailor ‘primordial thoughts’ to regional ‘folk ideas’ and those should be the focus of ethnic studies rather than the people themselves. Nevertheless, these ‘folk ideas’ are of lesser importance than ‘primordial thoughts’ which are common to all humanity. This concept influenced Carl Jung’s theory of the ‘collective unconscious’.

Austrian neurologist and psychoanalyst Sigmund Freud (1856-1939) theorized that the brain holds a ‘personal unconscious’ consisting of repressed thoughts forced out of consciousness. This concept is more dynamic than just forgetting something. It is dynamic in the sense that the repressed thought can be simultaneously unconscious and active. They can cause powerful drives seeking satisfaction. Freud calls them wishful impulses that require constant effort to keep under control. Unconscious contradictory ideas can co-exist randomly and more vaguely than conscious ideas.

Nevertheless, Freud’s ‘personal unconscious’ is complex and highly organized. It is a place where the impulsive drive energy of personal unconscious ideas can be shifted about and shared among one another. Freud considered unconscious activity the primary process for distorting unconscious impulses and finding satisfaction in ways seemingly unconnected to what is repressed. The more familiar conscious activity is where those impulses are acted out.

Swiss psychologist Carl Jung (1875-1961) added to Freud’s ‘personal unconscious’ and expanded Bastian’s ‘primordial thoughts’ as well as Plato’s ‘realm of forms’ to the concept of a ‘collective unconscious’ which is common to all humanity. Jung explains: “In addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche (even if we tack on the personal unconscious as an appendix), there exists a second psychic system of a collective, universal, and impersonal nature which is

² One who conducts systematic studies of peoples and cultures.

identical in all individuals. This collective unconscious does not develop individually but is inherited. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily [as an actualized thought] and which give definite form to certain psychic contents.” (Jung)

Although the ‘personal unconscious’ is acquired, the ‘collective unconscious’ is inherited at birth and not dependent on personal experience. Whereas we were once conscious of the contents of the ‘personal unconscious’ we have never had conscious knowledge of the contents of the ‘collective unconscious’. Whereas the contents of the ‘personal unconscious’ are mostly a complex mixture of interrelated data, the contents of the ‘collective unconscious’ is pre-existing data – primordial thoughts.

Unconsciousness in All Matter as Explained by Physical Science.

During the early 1920s, theoretical physicists^{3,4} conceptualized the Quantum Mechanics Theory (also called quantum physics or particle physics). A quantum particle (pl. quanta) is the smallest particle to which matter can be broken down. Quantum Mechanics theorizes three types of quanta. They are bosons, quarks, and leptons. Figure-1 is an abbreviated Standard Model of Quantum Mechanics. There are more quarks and leptons that exist at high energy levels but quickly degenerate to that shown in Figure-1

The bosons carry the fundamental forces of nature:

- Gluons carry the strong nuclear force (fusion) which binds quarks together to form neutrons or protons – the nucleus of an atom.
- Photons carry the electromagnetic force which holds electrons in orbit about the nucleus of an atom.
- W and Z bosons carry the weak nuclear force (fission) for radioactive decay. Varying conditions determine which one carries the force.
- The graviton would carry the gravitational force if it could be found. Currently gravity has not been quantified and is not included in the Quantum Theory.

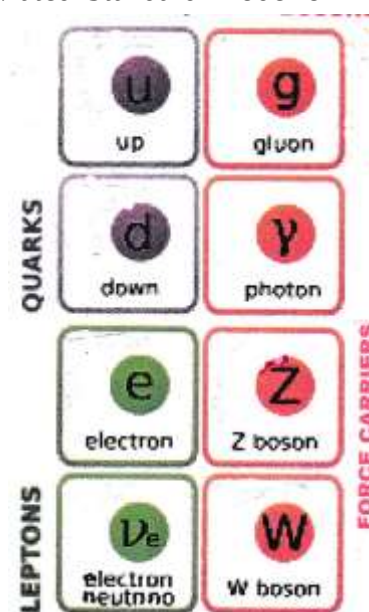


Figure-1
Abbreviated Standard Model
for Quantum Mechanics.

The Quantum Theory has many problems but one very unsettling and unexplainable phenomenon is ‘wave-particle duality’. Quantum particles are not always particles, or matter. For the scope of this essay it is only necessary to explain that at arbitrary and unpredictable

³ Theoretical physicists explain nature as best it can be understood at the time. All of physical science and cosmology is theory – Big Bang Theory, Theory of Relativity, Quantum Theory, and more. Albert Einstein was a theoretical physicist.

⁴ These first quantum physicists included Niels Bohr, Louis de Broglie, Max Born, Paul Dirac, Werner Heisenberg, Wolfgang Pauli, Erwin Schrödinger, and Richard Feynman.

times any and all quantum particle can change from solid matter to a weightless energy wave, and vice versa. Each switch is an *atomic event*.

Dubbed *quantum jitters*, wave-particle duality takes place all the time, in all matter, all over the Universe because all matter is made from these quantum particles. Each jitter takes a very miniscule but finite period of time. We may think of a granite boulder as being very solid. But according to the Quantum Theory there is much energetic activity taking place within that seemingly unmoving mass.

Science philosopher Alfred North Whitehead saw the implication of wave-particle duality. During the 1920s he deduced that *time* is in all matter. Energy waves are defined by frequency and frequency is a function of time. Whitehead first called his theory ‘organism’ because the jitters of atomic events indicate the activity of organs functioning in time. This upset the scientific claim that everything can be explained by inanimate material falling together by chance. Organism was later developed into ‘process philosophy’ which postulates that evolution is still in process.

Wave-particle duality puzzled physicists for decades, prompting Quantum Theory co-founder Richard Feynman to write in 1967: “I think that I can safely say that nobody understands quantum mechanics.” (Feynman) Science philosopher Michael Epperson noted that quantum mechanics entertains two competing and incompatible fundamental descriptions of nature (particle and wave). That leaves scientists with only three viewpoints:

1. nature is fundamentally composed of particles with waves being an abstraction,
2. nature is fundamentally wave-like and particles are an abstraction, or
3. nature is incapable of characterization at all. (See Epperson, p. ix)

These descriptions of nature reflect the belief that what results from a scientific experiment represents nature, or reality. It can be expressed by the equation:

$$\textbf{Actuality} = \textbf{Reality}$$

(Where *actuality* is what actualizes from an experiment).

During the 1960s, physicists noted that *actuality=reality* is true only if the experiment is conducted in an entirely closed system; one that cannot be influenced from outside. They also noted that the only truly closed system is the Universe itself.

Scientific experiments, no matter how carefully they are insulated, are always influenced by outside phenomena: a stray cosmic wave, reliability of the instrumentation, flaws in the mechanism, prejudice of the experimenter – the list goes on.

In 1963, Dutch physicist Jan M. Burgers, applied Whitehead’s theory of ‘organism’ to modern physics. He theorized that all relevant data from the antecedent Universe will *potentially* affect the outcome of an experiment. This ‘Fourth Viewpoint’, as I call it, is represented by the equation:

$$\textbf{Actuality} + \textbf{Potentiality} = \textbf{Reality}$$

Potentiality entails a process:

1. Collect from the beginning of time, all the *atomic events* that ever happened in the Universe..

2. From these events, sort out all that are relevant to the current experiment (positive selection) and discard the rest. Then discard all duplicates.
3. Assemble the positively selected events into *every possible combination of all those events*, to make up a *matrix of potentialities*. That means every possible combination from the entire Universe, through every possible mixture or multiplicity of the events, down to absolutely nothing.
4. From this vast *matrix of potentialities* there will emerge one and only one actuality.

Quantum mechanics cannot predict which *potentiality* will actualize; and the physicist will see only what does actualize. The *matrix of potentialities* is beyond observation and unavailable to study.

When a potential is actualized it then becomes another past fact in the history of facts to be integrated into the next evolutionary *atomic event*. Everything in the cosmos is in a constant state of interdependent jitters. Consider one single atom of carbon in your body. It was formed by nucleosynthesis in some star billions of years ago and millions of light years away. That far-away and long-ago *event* is one of the past facts that were integrated into the massive *matrix of potentialities* during some *atomic events* in your lifetime.

Everything described so far is essentially the same as the Fourth Viewpoint of quantum mechanics; but Whitehead outlined it much earlier in his 1927-28 Edinberg lectures. But there is more to his process thinking.

Preconscious Thought Processing as Explained by Science Philosophy.

I will now apply Whitehead's 'organism' theory to preconscious thought processing with the *matrix of potentialities* being equated to Jung's 'collective unconscious'.

Whitehead called the source of this historical data from the antecedent Universe so far discussed the *physical pole*. But once it is all sorted and arranged in the *matrix of potentialities*, Whitehead theorized a second input from a primordial source called the *mental pole*.

Whitehead saw more in each *atomic event* than materialism and probability. For living creatures, especially humans, to process a thought from the potentialities integrated into the present *event*, some guidance must come from elsewhere than the historical sequence of *events* so far discussed. Novel – that is, new and not historical – data must be integrated into the becoming *event* from some other source which singles out the best-choice *potentiality* for novel growth.

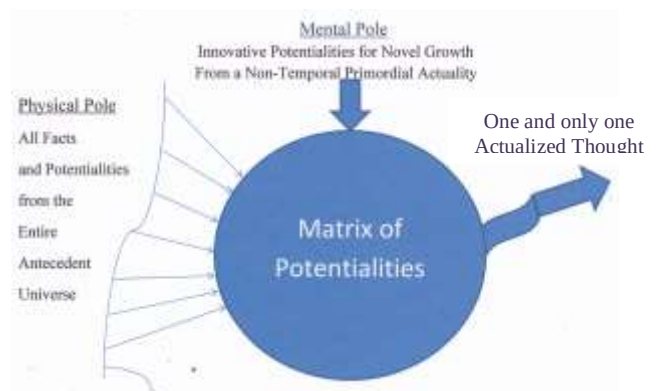


Figure-2
Schematic of a single thought event
in finite time

In low-grade organisms such as rocks, water, and stars; the *mental pole* merely processes what is received from the *physical pole*. In higher-grade organisms such as humans, the *mental pole* takes on complex, life-giving activities like thoughts, ideas, dreams, etc.

Epperson describes these best-choice *potentialities* as coming “from a spatiotemporally generic, and therefore primordial, actuality. ... and this reasoning requires the concept of a supremely fundamental, primordial actuality.” (Epperson, p. 108)

In earlier centuries this primordial actuality was called the ‘First Cause’ or ‘Prime Mover’ – terms derived from axioms of logic that every effect must have a cause. For Whitehead, this same reasoning is central to his reasoning that a Prime Mover is necessary for the way nature works. I like to call this primordial actuality the *goodness force*.

We view the world through our physical senses but we also acknowledge nonphysical perception. We pay attention to emotions, gut feelings, coincidences, serendipity, déjà vu, and other phenomena that jolt our consciousness. I call them ‘urges’.

I believe the *mental pole* influences our choice through these urges. Gandhi said he always listened to that small inner voice. These urges are our inner goodness trying to show us which *potentiality* would be best to actualize. When I feel an urge, I know it is time to pay attention.

The *mental pole* influences, but does not coerce, actualization of the best *potentiality*. When one of those *potentialities* actualizes to a conscious thought, it corresponds to an *atomic event*. In human mental activity I prefer to call it a *thought event*.

Each actualized thought feeds back, through the *physical pole*, into the *matrix of potentialities* of the next *thought event* – and so on as the chain of thoughts progress. Most of our thinking seems to take place in the pre-conscious state. That is why it is important to pay attention to ‘urges.’

In summary, each *thought event* (present moment) is influenced from two sources: (1) the *physical pole* – the history of past experiences, events, and potentialities which are distilled down to what is relevant and mixed in every possible combination; and (2) the *mental pole* which comes from a primordial source – the *goodness force* – that offers innovative best-choice *potentialities* for *actualizing* one and only one thought. (This process is illustrated in Figure-2)

Concrescence and Global Unity.

Whitehead’s organism theory dares people to focus outside the spacetime box – to probe the quantum world that resists characterization. It departs markedly from what we experience through our physical senses in the conscious environment. Process thinking is surreal yet logical; bizarre yet novel. So prepare to visualize.

Concrescence is Whitehead’s term to denote the dynamics of one *thought event*, as depicted in Figure-2. In the *matrix of potentialities* of these *events*, the total universe is in unity with each individual. The global assembly of these Universe-individual unions solidifies (concretizes) the many billion personalities into what constitutes “the novel ‘one’.” (Whitehead, 1978, p. 211) When these billions of human beings allow goodness potentialities to actuate as good thoughts, when their minds are totally influenced by their inner goodness, the ideology of global unity will become a goal achieved.

Whitehead considered three stages for Universal *concrecence* and they all take place in each individual's pre-conscious.

Stage 1 is the *physical pole* which collects all data from the beginning of time, including *actualizations* and *potentialities* from both poles of all past *thought events*. This stage is “pure reception of the actual world ... as a multiplicity of private centers of feeling, implicated in a nexus of mutual presupposition.” (Whitehead, 1978, p. 212) These billions of matrices of presupposed potentialities, generated from what can be called Jung's *collective unconscious*, is the stage that produces muscle to create process

The integration of every historical *fact* and past *potentiality* into the *matrix of potentialities* of the current *thought event* is not simply a collection of past events. It is every possible combination of all the events that have ever occurred – what mathematicians would call the power set of all past events. Each element of the power set is “a drop of experience that comes into existence through the creative process of *concrecence*. ... the building blocks that ... make up the composite world of rocks, trees, and people.” (Suchoki, p. 175)

Stage 2 is the *mental pole* which adds purpose to the process of *concrecence*. In this stage urges from a primordial source – the *Goodness Force* – reorganizes the initial mixed matrix into a matrix of novel *potentialities*.

Urges from the *Goodness Force* are purely potential, not coercive. They are a vision of how the universe will evolve. They bring novelty to the *matrix of potentialities*, and thus to the world.

Process philosophy envisions the world as striving to achieve the greatest possible intensity. The ultimate intensity is the vision of Goodness in all creation. That vision affects every finite *event* in the process of creation but the vision itself does not actuate during that finite moment. It is continuing and permanent (by our concept of time) and reappears in one form or another in every *thought event* that follows.

The vision of goodness in all creation enters the matrix of potentialities as an urge from the *Goodness Force* – an urge to actualize the best potentiality to achieve the vision. Neither the urge nor the vision actualizes but the potentiality it directs us to can.

Likewise, urges from the *Goodness Force* through the mental pole are ever-lasting. They enter all following *thought events* through the *physical pole* as novel *potentialities*. All data that enters the physical pole is history and no longer real except for previous Goodness urges. They remain eternally real.

Stage 3 is where one and only one *potentiality* from the matrix of novel *potentialities* is *actualized*. Which *potentiality* does *actualize* cannot be predicted by previous causes or *events*.

According to theologian and philosopher Philip Clayton, “nothing exists as an island unto itself, but all things in the moment of their coming into existence are linked to all pervious events, and each in turn becomes objective data for future events.” (Eastman and Keeton, p. 8)

This entire process of *concrecence* can be demonstrated mathematically as Whitehead, an accomplished mathematician, has done. It is classed as metaphysics because it can be neither proven nor falsified by experiment, as required by the Scientific Method to validate a scientific

theory. Nevertheless, *concrecence* is logical and explains nature much better than current scientific theories.

Societies of Cooperating Organisms

Philosopher/mathematician/molecular biologist David Berlinski asked why “should a limited and finite organ such as the human brain have the power to see into the heart of matter or mathematics? These are subjects that have nothing to do with the Darwinian business of scrabbling up the greasy pole of life. It is as if the liver, in addition to producing bile, were to demonstrate an unexpected ability to play the violin.” (Berlinski, pp. 16-17)

Whitehead and Berlinski don’t discard Darwin’s theory. Rather, they supplement and enliven it. Whitehead recognized that quantum mechanics and wave-particle duality reflect “the metaphysical source of pure *potentiality* and true novelty in the Universe. This novelty is continually manifested in the creative advance of the world ...” (Epperson, p. 112)

What Whitehead calls *creativity* is organisms creating their own environment, but they can’t do it individually. A lone electron dancing the quantum jitters has no effect. But when myriads of those electrons and other quantum particles join together in ever more complex structured societies they become an actual object, such as a tree. That tree can convert a carbon-dioxide-laden atmosphere into oxygenated air so other organisms can survive. A society of trees has even greater effect. And when those societies cooperate with other types of structured societies the consequences are felt throughout the Universe. Those consequences can be benevolent or malevolent, depending on the degree and type of cooperation among societies of organisms.

One person can do something to help free one or two others. Organizations can help free a greater number. Coalitions, networks, and alliances can have a momentary global effect. But there is currently no sustaining global movement with a clear and unifying constructive program that embraces a planet-saving ‘society of cooperating organisms’. The higher unity for a Global Satyagraha Movement is still lacking.

Whitehead emphasized that *creativity* requires “societies of cooperating organisms. But with such cooperation and in proportion to the effort put forward, the environment has a plasticity which alters the whole ethical aspect of evolution.” (Whitehead, 1925, pp. 111-112)

Global Satyagraha and Proactive Nonviolence

There are only two societies in the whole world. One is the society of the people, the other is the society of money. In the society of the people – and that is the society that we have and live in – the land, the water, the ocean, and the people are the source of life. In that society human life is valued more than military equipment and other tools of destruction and death. In the money society the people are no longer human but are another form of computer where they are programmed to do things. Thus in all the work they do they must put economic interests above human life, and weapons of destruction and death are considered more important than people. In the society of the people, life is a simple but happy one. If we do accept the military bases here in this state, or in Belau as a whole, then that means we are giving away a society of people and accepting the society of money, as the two societies

cannot exist together in Belau. We will not survive, for in the society of money only a few and the rich survive.

– Chief Lawrence Ngirturong
Ngaremlengui, Palau (1981)

I heard Chief Lawrence's speech through a translator, but a Palauan activist deemed it so significant that he transcribed it for me. That message, conveyed to me 40 years ago in the remote Palauan state of Ngaremlengui, is known by many but understood by few.

The Palauan Islands (Indigenously, Belau), are the westernmost cluster of the Caroline Group of Micronesia. They had been administered (mismanaged and exploited) by the United States since World War II as part of the UN Strategic Trust Territory of the Pacific Islands. During the 1980s the Pentagon had plans to forward-base Trident submarines in Palau and to use certain pristine beaches to practice amphibious landing operations.

Indigenous people nonviolently but determinedly opposed those plans. Palau became a standoff between the society of people and the society of money. Although Indigenous unity blocked military adventurism,⁵ another cooperating organism in the society of money, the tourist industry, later took its toll.

Palau epitomized the wider global struggle of people vs. money. Today there are 'societies of cooperating ego-driven organisms' harming social structures and nature. The society of money has learned to stimulate human thinking in such a manner that a 'culture of entertainment' pacifies the people while supporting greed and lust for power. The money society is solid, strong, and devastating – and it is global.

The society of money is a formidable obstacle to nonviolence organizations that have for over a century been opposing violent issues that devastate humankind and unbalance Mother Earth. Although many important needs have been addressed, focusing on the effects of violence has not improved conditions for the society of people. Conditions have actually worsened to where today we face problems more critical than have ever before surfaced – annihilation of humanity by nuclear weapons and destruction of Mother Earth by global warming..

There is hope if many, many people free the flow of goodness to their mind. Rabbi Aaron Samuel Tamares points out that "according to the Torah-Jewish perspective on freedom, society is a matter of secondary importance; the central matter is the liberation of the individual." And that "depends on the refinement of his [or her] moral-ethical sense. Having a clear conscience, scorning evil utterly, means – being a free person." (Gendler, p. 29)

If Tamares is correct, and I believe he is, to strengthen the society of people the nonviolence movement should focus on freeing individuals rather than seeking numbers on the street or counting how many concurrent actions happened on Hiroshima Day. The focus should be on freeing individuals by stimulating their inner goodness.

It is imperative that nonviolence organizations seriously, honestly, and critically reevaluate their pattern of operation. They should ask themselves bold and probing questions, such as:

⁵ For a fuller description of Palau's resistance to militarism see *Resisting the Serpent: Palau's Struggle for Self-Determination* co-authored by Ched Myers and myself. It is now out of print but I have a few copies and will furnish one to anybody seriously interested in reading it.

- To what degree have the goals of our organization been achieved? (i.e. stopping Trident, reducing the carbon footprint, achieving racial/gender justice, etc.) How satisfied are we with that degree of achievement?
- Does our organization expend a lot of time and energy planning ahead, year after year, for ‘annual’ events? If so, what does that imply regarding hope for achieving our organizational goals?
- When our organization plans an action, is the message to be conveyed productive – is it designed to address each recipient individually in a way that will help that recipient become free; or is it merely expressing what we want or venting our frustrations?

Serious reflection and correction is needed because nonviolence practitioners and organizations have not yet gelled into a society of cooperating organisms to the extent necessary to offset the planet-strangling mix of entertainment and greed.

The message is the key. Whatever type of activity is planned, it needs a loud and clear message. Defining that message is the first step. Then that message will be the central theme around which all activity is planned. And don’t let that message get lost amid the emotions and exuberance that follow. The message is paramount. Nothing must detract from it.

The content of the message is critical. Too often banners, signs, or slogans either command action (Stop Trident!, Tell Congress such and such!, etc.) or express frustrations. A good message is constructive, novel, personal, and possibly emotional. Appeals to a person’s intellect with facts may make that person indignant; but it is stirring up emotions that move people to action.

Nevertheless, we don’t want to merely motivate action to eliminate a problem. We want a message that will help people listen to their inner goodness – to help a person choose goodness over entertainment. It should enter the physical pole as the best-choice potentiality the mental pole will urge to actuate.

Although the message should be broadcast widely it needs to be carefully crafted as very personal to each individual lonely in the crowd. It should be an intimate, one-to-one dialogue with those individuals.

The way ahead for the Global Satyagraha Movement is not clear but it is challenging. Nonviolence is not a pattern to scrupulously follow, laid down by mentors of the past. It is not a fixed formula to be followed action after action. Nonviolence is dynamic and adjustable. Gandhi halted mass mobilizations in 1922 after the Chauri Chaura incident. He saw that Satyagraha according to the South Africa definition of civil disobedience was not working. He contemplated for 8 years before being enlightened that Satyagraha needed a constructive program to make it proactive. What followed was the Salt March Satyagraha which was hugely successful. (See Chapter 6 of *The Goodness Field*)

Global Satyagraha pioneers face the same dilemma today. We need serious contemplation in order to proactively shut off the source of violence rather than mitigate its effects. In *The Goodness Field* I suggested how music, logos, poetry, and a few other things can cut off egothink and contribute to goodness thoughts, but more is needed.

We need to formulate specific activities that will instantly spark at least one goodness thought in many people. We need novel training courses on how to proactively arouse goodness thoughts in others. We need analysts to better describe thought processes and what activities affect thoughts. We need many things. There is much to be determined and defined.

But the fledgling pioneer Global Satyagraha Movement contains much talent. We can meet the challenge. The society of money has learned how to stimulate egothink. The society of people will learn how to catalyze inner-goodness thinking while initiating the process toward higher global unity that motivates us to do so. It is literally up to us to press forward.

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