

SEEING, HEARING, AND KNOWING

Considering the conversations regarding religion, economics, creation, general culture disputes, and various forms of large scale topics, the most important aspect is keeping your head on straight. To be unburdened and accept the idea that anything can be discarded. "This is more or less true" "This points in the direction of such and such" but never a full swing or an entire solidified state. Never this. To be capable of seeing, to be capable of picking up and putting down. To accurately represent what you saw and what value it has. This is an ability or a sense from which we can gain much insight. But many things we believe for the sake of our own benefit. You need not remove the details or contradictory images. I mean to say, we must see in spirals. We can remember those stones we picked up from beneath the stream of water, but we need not obsess or carry them as if they are the only stones that have ever laid in the stream. A direction. A value. These are most important.

One of the interesting conversations around the idea of extremism is that it appears in the outliers of society. Or rather, due to tolerance, we allow those marginal voices to rise up from the darkness with their black mares and night riders. The truth that I can see is much more simple. The truth is that we all appeal to extremes. In our view, the truth we submit to is not an extreme but a fact. And it is only the most taboo or controversial extremes which are regarded as such. Through the looking glass I can see that most people are crawling and clawing for an absolute truth. Something which they accepted along the way which now bares much weight on their shoulders. This becomes a world beyond values or directions. This becomes a world of purgatory. The end of picking up and putting down and keeping your head straight.

Activation, constant activation is a factor that drives all divine things. An evolution. There must always be space for emptiness. Space for the concept of rejecting a conclusion. For based on the information, so many things seem plausible. It appears that those who have most sense and wisdom are those who can be taken away, those who drift from one state to another, fully capable. It feels like tasting or smelling. Avoidance of attempts limit you to a solid list of acceptable palettes. Acceptable opinions and ways of presenting yourself.

There is a negative result of this method as well, which I am sure we have all realised in our minds. If we allow ourselves to pick up and put down, if we allow a constant activation, we might never attain a set of laws and morals which can be applied as absolutes. We will be confused about the nature of crime and communication, the nature of living and dying, the way of things. And so herein we have a paradox of limited unique dilemmas. We as a people cannot keep our head on straight, nor can we move in perfect curves like all the others. We cannot evolve as we will. We will fight every step. We will curse and march and rally toward the fields and fight our way through the limitations.

Leo Tolstoy and the Quakers in the early Americas saw this same dilemma appear to them in different shades. If pacifism is our true absolute, how do we realise it? If all of the most straight and clear people abstain from the wicked night battles and violent affairs, they will become the first sacrifice. They will protect the appeal, but it will die with them. Possibly reborn in another generation as a retrospective idea. But further, it was a requirement to use violence as a necessity to achieve any difference at all.

Then the image painted is such, we cannot close the gallery to those who have such ideas which we deem extreme. We must contend them with other ideas. We must allow them to perform as they are. An emptying of your absolutes will reveal the true absolutes of divinity. Like men walking through the forest without a compass, finding themselves in exactly the same position in which they started. Better to be blind and suspicious than clear eyed and cloudy headed.

Our paradox is one of great importance and difficulty. We cannot ascertain how much we are correct or incorrect on some of the most valuable matters. But we can ascertain the result of such arguments and ways of being. Then this becomes a tie between morality, religion, symbolism, reality, and everything beyond these realms. To approach a building as a symbol means finding the beauty that is hidden and represented as silent communication. To approach the building as religion is to worship it, to find meaning it and look for answers in it. To base your law around it. To approach it as reality is to take all of the details, all of the angles and arches into your mind and map them out. To create a scale of them, measurements of everything that stands before you. All of these methods may lead to a certain coloring of conclusions. But the building stands independent of them. Some may use their eyes, their mind, their mouth or ears, some their legs or hands. But none can claim that they are capable of keeping their head on entirely straight. We can appeal to it. To the tranquility of skepticism and disbelief. To the rejection of absolutes. And only in this rejection may we find something truly valuable.

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