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*A Pious Revelation to a Friend:
Philip K. Dick's 1975 Metaphysics*

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Philip K. Dick Papers.

Letter from Philip K. Dick to Claudia Bush,
February 17, 1975, Fullerton, California.

Introduction

The letter edited below is part of the "Philip K. Dick Papers" that are held in CSUF's University Archives and Special Collections. The American science fiction author Philip Kindred Dick (1928-1982) is popularly known for works like "The Minority Report" (a 1956 short story which inspired the 2002 film of the same title), *The Man in the High Castle* (a 1962 novel, adapted for television in 2015), and *Do Androids Dream of Electric Sheep?* (a 1968 novel which inspired the 1982 film *Blade Runner*). In the 1970s, Dick was persuaded by fellow writers Frank Herbert (1920-1986) and Willis E. McNelly (1920-2003) to donate his manuscripts to CSUF's University Archives and Special Collections, where they have been housed permanently since Dick's death in 1982.¹

In 1974-1975, Dick corresponded with Claudia Krenz Bush, a student at Idaho State University, who was writing her master's thesis on Dick at the time, and they subsequently struck up a friendship.² Substantial portions of Dick's letters to Bush have been published in *The Exegesis of Philip K. Dick* (2011), an anthology edited by Pamela Jackson and Jonathan Lethem, that is based on Dick's religious experiences and his overall theory of reality as transmitted to him by a chance encounter with a woman wearing a fish pendant at the front door to his Fullerton apartment.³ Dick seems to have been mesmerized by the light shining off of this woman's pendant, and if we are to believe his account, transported to another world. The date of the encounter, 2-3-74 (i.e., February-March 1974) is cited repeatedly throughout the text, and Dick spent the last years of his life writing about this one experience, and the visions he incurred that day.

¹ Albert R. Vogeler and Arthur A. Hansen, *Very Special Collections: Essays on Library Holdings at California State University, Fullerton* (Fullerton: California State University, Fullerton, 1992), 24.

² Claudia Krenz Bush, "The Splintered Shards: Reality and Illusion in the Novels of Philip K. Dick" (M.A. thesis, Idaho State University, 1975).

³ *The Exegesis of Philip K. Dick*, ed. Pamela Jackson and Jonathan Lethem (New York: Houghton Milton Harcourt, 2011).

The letter is of historical significance, not just because it was written by one of the most prolific science fiction writers of the twentieth century, but because it discusses topics of fundamental importance to historians, such as space, time, perception, perspective, and ontology. In the letter, Dick describes an event or, according to him, a vision which demonstrates the ideas of potentiality and actuality from Aristotle's *Metaphysics*, combined with the static worlds of Parmenides and Plato, and culminates in an intriguing proposition; namely, that reality is unchanging and only appears to change due to its inherent potentiality to appear to change.

The letter edited below is typewritten (Courier) on white, letter-size paper. It is fifteen pages long and in good condition. There are a few handwritten corrections that are indicated in the footnotes. All deletions are indicated as follows: [deletion]. All misspellings and typos have been retained and are not indicated by [sic] or the like. The original letter's pagination has been retained. All italicized portions have previously been published and are footnoted accordingly; however, all non-italicized portions are published here for the first time.

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It is now evident what rôle Jesus played in the history of Greek philosophical-theological thought. The Greek thinkers, also the ~~mystery~~ mystery religions, had sought union with god, and this was in essence encountering and entering somehow the Logos or Plan. Jesus according to first St. John and then St. Paul was the Logos -- the Plan incarnated in human form: the Word. (Hagia Sophia itself.) Jesus was what the Greeks had been searching for, only instead of them finding Him, He had found them (i.e. come here to us, and dwelt among us). The search had ended, if one believed. (Also of course he was Zagreus, etc.) However, Jesus was ~~xy~~ rejected and despised of man; as said in my dream, "not acceptable." But again He will come here; this time He will be acceptable.

Saint Sophia, the Temple (The Temple of God which He will suddenly come to and inhabit, is, according to the Qumran people, mankind). Thus says your God.

Love,
 Phil

Figure (above): Letter from Philip K. Dick to Claudia Bush, February 17, 1975, Fullerton, California, page 15.

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February 17, 1975

Dear Claudia,

The reality of orthogonal time,⁴ cyclic time, would make it possible for the Golden Age (the time before the fall) to return, restoring all which has been lost. There is a direct link between the hope of that return and the idea of orthogonal time; also, there is a similar link between the possibility of that hope being fulfilled and the fact that orthogonal time exists, which it indeed does.

Is not one of our present concepts or visions of that Golden Age, perhaps our most powerful and authentic one, the vision of "The Woods of Arcady" which Yeats wrote of?⁵ And was it not indeed these woods, the Isle of the Blest, which I at last experienced as I moved deeper and deeper into the Being, the heart of, orthogonal time? Did I not at last see the moonlight and the pale water, the arch, the quiet and harmony and beauty, of exactly that which Yeats said is gone and which we dream of still? ("Yet still she turns her restless head.")⁶

Would it be unreasonable to speak of my first orthogonal vision, that of URBS ROMA⁷ as the Age of Iron? And under that I found -- what's next? Silver? That would be my first glimpse of the Hellenistic world which came before (linear time) or beneath (orthogonal), and then, at last, the absolute simplicity of what must be the Golden Age: the forests, which Eurypides spoke of in the BACCHAE.⁸ ("Will they ever come to me ever again. . .") Each age or rotation retrograde was better; iron to silver to gold, whatever metaphor. ROMA certainly was iron; no doubt. And -- the fish sign which I saw: it was made of gold.⁹ (The final visions: the artifacts unearthed at Lemnos,¹⁰ which I now learn must be as old as civilization in that area could have been. Couch, which was black and gold; plus candle and candle-holder, Lemnos where Hefaeustus¹¹ hit bottom and then began painfully to work his way back up to Olympus from; for him, the bottom, the end of his fall (which took an entire day); but, read backward for us, the mirror opposite universe, Lemnos and the Minoan Civilization,¹² that would be the Golden Age, the analog of his Olympus, from which we fell; we fell in mutually parallel opposite directions.

⁴ *Exegesis of Philip K. Dick*, ed. Jackson and Lethem, 929: Dick describes orthogonal time as containing within a simultaneous plane, 'everything which was, just as grooves on an LP contain that part of the music which has already been played; they don't disappear after the stylus tracks them'."

⁵ William Butler Yeats (1865-1939), Irish poet. The above is a reference to his poem, "The Song of the Happy Shepherd."

⁶ A line from Yeats's "The Song of the Happy Shepherd."

⁷ Urbs Roma, Latin for "Rome, the city."

⁸ *The Bacchae*, tragedy by the Greek author Euripides (fifth century BCE).

⁹ Italicized portion first published in *Exegesis of Philip K. Dick*, ed. Jackson and Lethem, 115.

¹⁰ Lemnos, a Greek island in the Aegean Sea.

¹¹ Hefhaestus, a Greek god (and blacksmith).

¹² Minoan civilization, and ancient Greek culture.

His down is our up. His rise then back to Olympus was his return, but as he returned, we at each increment fell. These are the [deletion] symmetries of time, these reciprocal balancing motions in opposite directions.

If our age is an extension of URBS ROMA (TEARS being a paradigm, a map, of a territory which is ROMA, WASHINGTON, MOSCOW, BERLIN: one map for all) then that view of Roma was a [deletion] rollback, and insight into the heart --not of an age prior to ours-- but to ours itself. But then the previous age emerged beneath...while I was in the hospital, just as Nixon resigned,¹³ the same day I went into surgery and was repaired. Yet already I had glimpsed the archway leading to the quiet places of sea and moonlight (one does not build buildings out of gold; there are none, it is too soft. It would be jewelry, etc. Objects of beauty and adornment; there are no gold prisons.¹⁴

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The Brit 3¹⁵ makes it clear (v. "Salvation") that there are two distinct concepts of salvation:

1 Restoration of the world as it was.

2 Being freed --the soul now imprisoned-- to rise to another non physical level of Being.

I believe in (1), not (2).

How achieved? 3 possibilities; I believe in (3): divine aid by the Redeemer, who achieves what man cannot do for himself." Brit #.3. We speak here of divine intervention (adventitious to ourselves).

"The menace of death is thus bound up inexorably with man's consciousness of time." "He sees in his subjugation to time the true cause of the evil which besets him.

Look what's achieved in terms of breaking out of artificial archaic molds of thinking of the Cartesian mind-body dualism¹⁶ is obliterated by regarding it as a unity of several field; matter is the phenomenal appearance to our sense-receptors of energy, and also, each of us has not one mind, a mind, but two minds, i.e. two separate different ones; perhaps one survives (the one which is related Magdeburg¹⁷ [deletion]rhemisphere-wise to cyclic orthogonal time), and the one related to lineal time is temporal, as much transient flux as the style of time it perceives. Here we have inner-outer symmetry related to the left-right symmetry; we have both-and rather than either-or. The body is not really body (i.e. matter); the mind isn't really mind; it is two minds operating in tandem. (Mirror opposites, these brains?)

¹³ August 9, 1974, day of the resignation of U.S. President Richard M. Nixon.

¹⁴ Italicized portion first published in *Exegesis of Philip K. Dick*, ed. Jackson and Lethem, 115.

¹⁵ Brit 3, presumably a reference to the 15th edition of the *Encyclopaedia Britannica*.

¹⁶ "Cartesian," a reference to René Descartes (1596-1650), a French philosopher.

¹⁷ Magdeburg, city in Germany.

Also, this total minds-body entity shouldn't be particularized in space-time in a discrete fashion, but rather regarded as part of a (vaster) field of fields. It's a locus in the field. Not a thing, a what, reified; but a where. Where not in time and space but where in terms of pattern-arrangement. Best [deletion] defined as a function within a vast organism...all of which is alive but not equally alive, nous rather than psyche, which is Plotinus¹⁸ once more: concentric rings of more sentientness of Being-ness. Reality then is related to Being, to ontology, not to extensiveness in space and/or time; degrees of Being suggest [deletion] hierarchy or rings "more real" in Platonistic¹⁹ sense. Possible correlation with nous; awareness. If time is indeed that which holds man in subjugation, then Avicenna's²⁰ view of God's sense of time would be the solution for us, to rise toward that view: what would rise would not be some entity postulated as "soul" but a rise in awareness, in sophia.²¹ To have the *hagia sophia*²² that, etc. This is like the Hindu idea that it is an intellectual failure which holds us subjugated, not a moral one. We take empirical (phenomenal) reality as a real (cf Parmenides);²³ this dokos,²⁴ our acceptance of it, locks us fast, binds us to its lineal-time flux purmeations, and transitoriness.

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An ethical element can be added in terms of the Egyptian idea of man being judged according to whether he speaks with "true voice," that is, if he possesses integrity (a form of unity, also a willingness to see reality, to face it, to be in accord --harmony-- with it (Tao).²⁵ Deceit, which is viewed as a moral fault, can be also viewed psychologically as an illness or defect in cognition-perception; health, then, is the equation which removes the problem of intellectual versus ethical. Most of our problems stem from false dichotomizations arising [deletion] from inaccurate or partial or downright false (self-deceiving) perception and cognition. Like Zoroaster²⁶ said, like Jesus²⁷ said: the Adversary is a Liar. Within and without. Lie would equal error in a purely computing (thinking) system. I'll bet a desire for justice can be equated with balance, in the sense of being impartial, not ego-centric, the latter in a cybernetics model being a form of error

¹⁸ Plotinus, a Greek philosopher (third century CE).

¹⁹ Platon[is]tic, a reference to Plato, a Greek philosopher (fifth/fourth century BCE).

²⁰ Avicenna/Ibn Sina (ca. 980-1037), a Persian scholar.

²¹ "Sophia," Greek for "wisdom."

²² "Hagia sophia," Greek for "holy wisdom," a synonym for Jesus Christ in Christian thought.

²³ Parmenides, a Greek philosopher (sixth/fifth century BCE).

²⁴ Dick appears to use "dokos" in the sense of "veil."

²⁵ "Tao," Chinese for "way."

²⁶ Zoroaster, ancient Persian prophet.

²⁷ Jesus (of Nazareth), held to be the Son of God/Messiah in Christianity.

im mapping, in the projection from territory to map; these are all malfunctions and failures, and moral error and intellectual error combine at a higher level of view. Like, it is not a true fact that "I am the center of the world," or, "I'm the most important person."

I did not remember my previous state (anamnesis);²⁸ I was restored to that state; which means Someone restored me. That is God and God's grace. He brought it back to me or me back to it, rejoined or gave back. The Christian (Eucharist)²⁹ anamnesis deals Specifically with "Do this in recollection of me," i.e. Jesus Christ.³⁰ The event is [deletion] anamnesis; the agency which causes it is adventitious and is the savior. No man has [deletion] intrinsically the capacity, by [deletion] knowledge or magic, to accomplish this restoration. In my case I detect evident pre-destination; first, it was impressed on me, this anticipation of the dark-haired stranger girl at the door; I used to expect the Paraclete³¹ coming to the door any time, to render aid. From the beginning of my life, He laid down the necessary efficient causes to bring the transformation/restoration about. There was always evident intent, and on His part, not mind. It took an entire life time to bring me to that point in 3-74. Step after step; led me, directed me. Not the girl at the door but that as the climax, the moment, and at the moment of extremity of peril for me, or the "very desperate" where no hope existed for me of being saved in any fashion unless all these steps had already been laid down. Her appearance at the door had that effect only as mere triggering release and because of manifold almost infinite preparatory steps. This was a life time process, not a single event. As an infant I was given dreams and experiences (e.g. with fish, the "tunny," the shark dreams, later on the Tiberius³² fish teeth necklace dream), without which her appearance and that fish necklace would have done nothing; it wasn't a magic amulet, as if the power resided in its intrinsic shape or properties. I could as easily have been engrammed on a -- well, whatever He chose. It's like answering the question, "How does your car obtain the capacity it has to perform all that it does?" with the answer, "By putting in this particular key, the one with the square end, and turned it to the right for a second." The carkey unlocks a gigantically intricate mechanism but that is all it does; it causes so-to-speak the potential vehicle (carstatic) to become actual car (car in motion). Whoever built the car probably also had the key in mind -- anticipated its existence and use.

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The analogy is a good one, because by holding back the key the car can be kept in a state of mere potentium³³ throughout a theoretically unlimited period of lineal time. A person seeing it only in this potential mode might never guess what would happen when

²⁸ "Anamnesis," Greek word, used by Dick in the sense of "remembrance."

²⁹ "Eucharist," Greek for "thanksgiving," a reference to the Last Supper of Jesus and the Christian sacrament of Communion.

³⁰ "Christ," Greek for "the anointed one."

³¹ "Paraclete," Greek for "helper," a reference to the Holy Spirit in Christianity.

³² A reference to the pendant that triggered Dick's vision of 2-3-74.

³³ "Potentium," derived from the Latin term "potens," indicating power/potential.

activated; better yet, there is really no way just by looking at a radio to tell what it does when turned on. The simple switching from off to on is no more than bringing into existence the true function of what was only an object; what it is has been revealed to be what it does. Teleology³⁴ is all-important in this: its end-purpose. The metasystems perhaps can best be understood by this cybernetics³⁵ model, by asking, "What are they for?" The answer is obtained by observing the process as it unfolds. We are back to the concept of the entelechy,³⁶ of growth. All these are the unfoldings of living organisms which themselves are portions of an over-all organism, no doubt. A Greek might proudly say that He causes his own heart to beat and his own brain or mind to think, but it seems more likely that both are in the deepest and final sense caused by designer of that heart and brain, who holds all in the palm of His hand; we can't see him, but we can't see gravity either; we measure it by its effects. This is that sad, sad Greek error of man over nature, man above the cosmos, controlling it; this is his hubris.³⁷ He will guard, in the esoteric rites and gnosis³⁸ of his mystery cult, the secret fact that God lies within every one and everything equally, and steers all. Greeks and foreigners alike.

The really carefully guarded secret of the priests of all the religions, which they will never voluntarily relinquish to the world, is that priests are not needed, nor what priests know or what initiates do or what the devout believe --- practices and sacraments, anything. The truth is that God inhabits without limit; wherever the real is or the actual does, He is it. Special knowledge of how to get in touch with him is that same knowledge which carries the bee home to its hive each night; who sells that knowledge to the bee? If we have no money, if we can't read or be wise, are we abandoned? Does He abandon the lowly insects because they are virtually no more than reflex machines? Just as truth cannot really be suppressed, at least not forever, it neither can be hoarded. We are taught day and night, as all living entities are: ceaselessly. God did not begin to govern and inform the cosmos when writing and money were invented.

* *

The deeper and deeper penetration into ontological realms, experienced as dokos fading to reveal URBS ROMA -- those were into a region prior in lineal time to Jesus, to Christianity, but not to Greek mystery religions as such. But finally I saw the building Santa Sophia,³⁹ the palm trees, which was the Levant⁴⁰ (that word came to me, an archaic term). That last was as real as the first. What linked them? The last was not fundamentally a Greek area, but acquired by Alexander⁴¹ in conquest. Each however was seen in holy terms, viewed as if sanctified, viewed through its religion. It was as if God ranged through an axis neither of time nor space as we know it but built out of both.

³⁴ "Teleology," the study of purpose.

³⁵ "Cybernetics," the study of control systems/communication in animals and robots.

³⁶ "Entelechy," Greek for "full potential"

³⁷ "Hubris," Greek for over-confidence.

³⁸ "Gnosis," Greek for "knowledge" (of hidden things).

³⁹ Santa Sophia/Hagia Sophia, a sixth-century church in Constantinople/Istanbul.

⁴⁰ Levant, a reference to the regions surrounding the Eastern Mediterranean Sea.

⁴¹ Alexander the Great (fourth century BCE), a Macedonian/Greek leader and conqueror.

Orthogonal space, too? A space-time axis of Being, in which resemblances linked each frame, rather than being together in

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either time or in space, but because they rose toward God Himself and all He represents. It was an axis of holy solemnity, maybe; that worship and relatedness to God is the final axis, in which one when entering that realm moves from religion to religion as if they are all one. It is as if the state of grace generates, or anyhow generates the perception of and the participation in, the Region of the Sacred. But not just the sacred parts of each culture were retrieved; with them came the rest, everything, as in the taco-stand which served as a doorway to all Mexico. When dokos, the veil, lifts away from our external world we see the Absolute, but it is whatever God wills it to be, causes it to be; most likely, thinks it into being. We think along with him of first this and then that, so we are here, then there. Worlds are made and unmade. The Absolute is absolutely plastic and manifold and real only as He forms and reforms it; He expresses himself directly through it and in it.⁴² Absolute reality does not exist. Absolute Being does, but He is here, too, in the flux of lineal time-field {which}⁴³ Kozyrev⁴⁴ posits as a force to weaken as the space, the universe which it fills, expands uniquely. Causing that to happen, He fills in other realities, so that we see orthogonal time surfacing, becoming more and more clear. This, too, is a return, a fulfillment, a cycle, since our ancestors saw time this way; when we come full swing we will experience cyclic time as they did. A sign that we have re-entered an earlier time epoch would be the emergence of cyclic time and a dimming of lineal time.

The re-emergence of cyclic time would be the method of restoration. It is not logically evident that hyper or orthogonal time would of necessity be cyclic; at first I thought it was retrograde.⁴⁵ However, it does differ from lineal time in that lineal time is only unidirectional⁴⁶ (by definition). OT is two-way or {(many)}⁴⁷ omnidirectional.⁴⁸ Maybe you can hop on or into it wherever you choose. I am starting from the most extraordinary premise of all: that ROMA c. 100 had just been here an instant ago, here in Fullerton 1974. Both, really, were present, one removed of the other superimposed. Or, one seen by my left brain, the other by the other. Two totally separate channels of empirical space-time information. a double exposure. Yes, very much like an accidental double exposure. I do feel that the antique images regress --Rome to Hellenistic Greece to Attic Greece to Crete-- which implies retrograde time. Maybe "cyclic" is the wrong word; maybe orthogonal time, a specific sector, is summoned through penetrating via the print-out

⁴² Italicized portion first published in *Exegesis of Philip K. Dick*, ed. Jackson and Lethem, 115-118.

⁴³ "which" is a handwritten insertion.

⁴⁴ Nikolai Aleksandrovich Kozyrev (1908-1983), a Soviet scientist.

⁴⁵ "Retrograde" indicates a backward movement.

⁴⁶ "Unidirectional" indicates something moving in one direction.

⁴⁷ The parentheses are a handwritten insertion.

⁴⁸ "Omnidirectional" indicated something moving into many/all directions.

back to the Form which incises: from cluster of phenomena to archetype. That is not from lineal time to any other time; it is from time to -- departure and reentry? Again, Plotinus seems to grasp it best. That and the Christian "do this in anamnesis of me --" do this and recollect; once more we are back there again at that timeless and eternal moment c. 46 A.D. We are really there now. Real time, genuine time, ceased after He left; after that it's been only process time: true "spinning your wheels" time. Only layer after layer of meaningless dust have accrued, which is to say, the substance, the essence, has not changed since Christ left our world. Not a day will have passed between when he left and when he returns. Perhaps He simply took me where He was going, where He is. I was -- where? With Him. Q.E.D.⁴⁹

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But if the subjugation of us, the Fall, is through the power of time, which means decay and death, then this abolishment of time, or lineal time, whatever, accomplishes what we yearn to see accomplished: time or [deletion] lineal time was overcome, and all the accumulations of the centuries, the flux, the accidents, the phenomenal world, all faded out and it, that place and those events, faded into sight and I was totally caught up into them, both inside me and outside me: it was not a mere external spectacle, like a 3-D movie. I changed, too; to my deepest essence. I became a person appropriate to and commensurate with my reality. And it was not because I wished it; the first intimations were of the City of Cruel Iron, and I felt the fear natural to a society based on force and on a slave population -- it was harsh and cruel beyond anything I've ever seen. No Arcady,⁵⁰ that. Maybe the fruit with the seed inside is the best model; seed equals the unchanging reality of the last days when He was here. Is our changing world actually a sort of electron revolving in totally repetitious cycles around a nucleus, and that nucleus is the Crucifixion⁵¹ and the Resurrection?⁵² The mass of a body creates a warpage in space, so that a straight line is curved, thus planets' paths are warped into near-circles (ellipses) around and around; they if they could think would imagine (as Spinoza⁵³ would say) that they are traveling always in straight lines -- but we can see otherwise; an invisible force keeps that straight line -- makes that straight line into an endless repeating circle. Ah! Our linear time is exactly an analog of the straight line of a small body near a dense star; we, as part of Earth, moving through time as the axis, do not realize that our time is being warped perpetually back onto itself in a great circle, a vast cycle which will one day to our surprise, like an early sailor who sailed west across our oceans and eventually, incredibly, found himself back where he began -- circumnavigated our round world which he did not understand was round...it looked and felt flat; the universe looks and feels as if

⁴⁹ Q.E.D., Latin abbreviation ("quod erat demonstrandum") for "that which was to be proven."

⁵⁰ "Arcady," a region in ancient Greece considered a rural paradise.

⁵¹ "Crucifixion," the execution of Jesus Christ.

⁵² "Resurrection," the rising from the dead of Jesus Christ.

⁵³ Baruch Spinoza (1632-1677) a Jewish-Dutch philosopher.

it extends analogously; Einstein⁵⁴ showed us that space is curved through the force we call gravity; so time, unrealized by us, undetected by any of our earth-bound instruments, carries us inexorably in a sweep which we will not recognize (anamnesis!) until we actually see a familiar landmark. Suddenly there it will be: ahead of us in time will be something which we know from our historic records we left behind us in time. And this follows logically, since time and space are a nexus-continuum, cannot be separated. Thus orthogonal time is: lineal in the sense that all objects move in a straight line through space, too; cyclic, if there is enough of what equals gravity in respect to time, whatever that force would be; analog of mass. As mass affects space, warps it, curves it, bends it -- what would warp, curve, bend, time, to bring it back? Equal to our sun, our nucleus: that moment URBS ROMA c. 45 A.D. We will call it the Second Coming;⁵⁵ i.e. the Second Time around for us: and suddenly, in the twinkling of an eye, like a thief in the night,⁵⁶ when we least anticipate it. We will be back. For me, in 3-74 I was back. But I'm always pre-cog, a little. Do you think soon? And then the Perfect Kingdom, beyond that: as our old myths from every culture recall with such yearning: to go home again. To be back once more: the Day of Restoration of all things, through God.⁵⁷

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The Brit 3 article on "Time" mentions that if there is a region, realm or world outside time, then such as the Platonic Forms would be found there; Plato's Idea Archetypes are equated with the belief in a timeless universe of unchanged beyond the flux we see (the One of Parmenides versus the Many). How can there be more than one Form, then, if it/they are so located -- i.e. in the eternal and unchanging? The Forms would be singular; the Form, which would be close to Logos⁵⁸ or Plan, the blueprint drawing-map-exemplar of the entire space-time process universe without any sort of division into parts such as we could conceive; although, as a pattern has sections, it could be arranged in some way, as any pattern is, a Gestalt.⁵⁹ So the Platonic Forms are really a unitary template which must print out without reference to time. It can't move, it can't revolve, it can't change; no new sections can emerge, nothing can be altered or discarded; it is all there (v. Parmenides). Nothing happens. Growth has reached completion and perfection; it is static. So to speak of "archetypal forms or real ideas," anything plural makes no sense. Even more important, there can be no sequence. A pattern can be "read" in any direction if it isn't gestalted throughout

⁵⁴ Albert Einstein (1879-1955), a theoretical physicist.

⁵⁵ "Second Coming," a reference to the expected return of Jesus Christ to the earth.

⁵⁶ Holy Bible, New Testament, 1 Corinthians 15:52 (twinkling of an eye); 1 Thessalonians 5:2 ("thief in the night").

⁵⁷ Italicized portion first published in *Exegesis of Philip K. Dick*, ed. Jackson and Lethem, 118-120.

⁵⁸ "Logos," Greek for "word," in Christianity a synonym for Jesus Christ, the Word of God that has taken on human form/flesh.

⁵⁹ "Gestalt," German for "shape," "form," or "appearance."

simultaneously; there is no before-now-after. I say, something is wrong here in somebody's thinking. *I believe I saw the Platonic Idea Forms, and there were many of them, and he was right; what we see here are copies, not the real actual source-thing. But they are active and alive. They are not static; they pulse with energy and life (cf Bergson).*⁶⁰ *It seemed to me, as I look back, that if anything what I saw was more change, more motion, faster, that flash-cutting rate -- but without the fast rate, recurrence. Recurrence, the eternal verities, the Forms, are within, an aspect of, the flux, and the more flux the more the Forms come into view. Both motion and stasis are illusion and real; both. If we think of entelechy or a bunch of them, there would be change, growth, until completion; then -- frozen, forever. These terms just don't stand for anything; they're just words. What I saw was not the static or unchanging versus change, but an incredibly live and potent total organism linked together everywhere, with nothing excluded from it, controlling through an intricate system everything which was is and will be simultaneously, as Avicenna said.*⁶¹ God sees from above time because it is convenient for Him to do so, not because it "is" that way. I say, nothing is, except what He causes to be, and in the way He wishes. The most startling thing I think the Brit 3 says about time is the rather odd idea or revelation prophecy time; that time is what God reveals to his chosen prophets in a sequence of unfolding; this in itself would be an entelechy, an entelechy of time. And this time is not so much seen by the prophets in a pre-cog⁶² form (that is, glimpsed ahead of time, as if they peaked to see how a mystery novel comes out); what they see happens as and when they see it. It came into existence, obtained Being at that space-time the prophet himself was in. The revelation did not exist before (obviously), but much less obviously, it will not exist afterward: it is now and only now, his now, that prophet's now, when he glimpsed it. He became/was there,

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actually; he didn't see a vision of it, like a TV picture which is of something: he was at it, within it, like I am now within this bedroom here in Fullerton 1975. The space-time he had been in changed and became [deletion] the matrix⁶³ of whatever the revelation consisted of. But -- he didn't become a time traveler, as in sf stories. He didn't cross over. It came to him. It was created around him. God changed reality. God took the space-time matrix which had been there and [deletion] placed in its place another. And what did people other than the prophet notice? Nothing? How come? Why didn't they notice a change? He had something to write about; "God revealed to me" and then describes it all, of

⁶⁰ Henri-Louis Bergson (1859-1941), a Jewish philosopher from France.

⁶¹ Italicized portion first published in *Exegesis of Philip K. Dick*, ed. Jackson and Lethem, 120.

⁶² "Pre-cog," short for "precognition." Pre-cog comes from Dick's 1956 short story, "The Minority Report," in which crime is solved by mutants called "Precogs" who can foresee crime before it occurs.

⁶³ "Matrix," from the Latin word "mater," designating something that serves as the origin of something else.

which they saw nothing. He is considered to be describing the future, but obviously he is not; he is describing the present. I think God switched stage scenery in a single blink of an eye and nobody noticed but the prophet, in which case he writes not about what was put in the former set's place (the others see this) but of what had been there; which for him is a memory and a memory the others lack. He differs by remembered back, but what we call "back" is really "ahead," so his writing describes what had been there and whisked away, but after he's written his memory down it appears to be about the future; and the reason for this is that we are moving up the manifold in the opposite direction from the way God is creating the universe. So say when [deletion] the Prophet Malachai⁶⁴ describes what we take to be --and call-- the future, it is not, in [deletion] no way, the future; we suppose it to be, because where else can we imagine it to be? We take as a postulate that the past cannot be changed, only the future; we don't remember these things this space-time matrix which he's writing about, so we say, "He sees things to come," and he's confused, too, and probably agrees. *In truth, in very truth, the prophet, the authentic one, did not see events coming ahead in time; he saw into the heart, the true Being of the reality, saw into depth, not time. He writes about a memory of things which in fact all living men experienced, but none but he remember; {!!}*⁶⁵ *that space-time matrix, when replaced with the new one, was accompanied by an analog change in their memories. They all had just lived through the events he described. The prophecies in the Bible describe the far past, the various prophets' pasts. Those events will never come; those prophets for some reason, God knows why, remembered how it was before the scenery got whisked away and new scenery whisked in its place, and as fast as possible described their visions. God moves through time in retrograde from us; from completion back. We are not moving toward what the prophets (e.g. "Book of Revelation"⁶⁶) contains; if anything, that was erased and recorded over and left behind. Still, those written documents of "prophetic visions" are priceless because they give us a fantastically valuable clue to the nature of reality, which is that no space-time matrix is real; it is an idea which God tries out and then abandons if necessary. The visions are the "also-rans," not predictions of the eventual winners. God decided against them, after trying them out. And synchronized our memories to go with the alterations.*

I think God trusted these special men, these prophets; He let them remember or see, whatever -- there was purpose in this, socially speaking, because they could with great sincerity forever tell their peoples of the power of God. Also, it was a sort of mercy to those

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particular men, a gentle kindness to leave these memory traces, because those men knew, as no other men could or would ever know, that the apparent substantiality of their world

⁶⁴ Malachai, a prophet (and book) in the Old Testament (Holy Bible).

⁶⁵ The two exclamation marks are a handwritten insertion in the page's left margins.

⁶⁶ "Book of Revelation," last book of the New Testament (Holy Bible).

was an illusion, that God and only God existed, and He could dissolve their world and them at any moment. He allowed these prophets (and probably the ones we know of are only a tiny fraction of the total) to actually perceive in all respects that this is an interval period for us, probably a time of trial or probation, of testing, that the goals and awards and pains and strivings and goods and gains of this world are not merely temporary ("You can't take it with you") but that reality lies beyond, that the grave is indeed the furrow in which grains of wheat are sown to grow and blossom into new collective life again later of another kind entirely -- God showed them that indeed this is a play, a stage, a theater, that He lives and loves and is always with us.⁶⁷ For these prophets he brought their time of imagining, of being in a waking dream, to an early end, before biological life ceased; he released them from the burden of the fall or whatever you want to call it. He did not tell them they were no longer in peril; he showed them. He did not promise help or salvation or release or relief; He gave it to them during their lifetimes -- His great mercy, his love, his gentleness, made evident to them before the end of their lifespan, before transition. They could know what is always said we can't know: "A road from which no one has ever returned to tell us" -- "Die noch Keiner kam züruck."⁶⁸ Literally, he lifted the dokos, the veil, the illusion, the maya which is deforming the landscape and ourselves; he brought these men freedom, restored them to truth, to justice, to being able to let go [deletion] what they never had in the first place: the empty mists of earthly striving. "All men can be fooled," He always might be saying, "and are fooled, but I love you and now I have shown you love beyond the power of any imagining or dreaming, because it is no dream, at least not your dream; it is Myself that loves; the separation between us is abolished, the longing to return lies behind you because you have already returned. And now even if this replaced reality has become as solid and substantial for you as for everyone else, you remember -- you remember the other reality which had been here up until a bit ago; and after it went away, before the new one took its place, and the change was complete from one stage-set to another, you had a moment to view Me as I am and as I was and will be; you saw the universe of life that never ceases, the sound of easter bells, the slow growth of little things which I continually hide, for their sake."

Somewhere in the libretto⁶⁹ of {"}Parsifal{"},⁷⁰ Wagner⁷¹ suggests that the great holy magic which God casts onto the world is a protective veil of enchantment to shield humble, frail and timid very [deletion] mild lives, so that we, being unable to discern them, won't hurt them; He creates the dokos, the veil, [deletion] as an extending of His

⁶⁷ Italicized portion first published in *Exegesis of Philip K. Dick*, ed. Jackson and Lethem, 120-121.

⁶⁸ Should be "von der noch keiner zurückkam," German for "from which nobody has yet returned."

⁶⁹ "Libretto," the lyrics for an opera.

⁷⁰ *Parsifal*, opera by Richard Wagner. The quotation marks are handwritten insertions.

⁷¹ Richard Wagner (1813-1883), a German composer, conductor, and writer.

*protection over them, for they have no other. Only we, the big crude cruel powerful strong hurtful creatures are visible. The veil is not to deceive us per se, but we must be deceived so that the little ones may live unseen, "untroubled by men, amidst the shadowy green/ The little things of the forest live unseen." (The BACCHAE.)*⁷²

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Let me [deletion]now consider a point which the Brit 3 makes in its macro article on Time. Does time move, or do we somehow move through it? The article drops this point and seems to conclude that the difference is not such as to alter the outcome of any time theories, hence needn't be taken into account. However, it then goes on throughout the very lengthy article to speak of time as moving (e.g. "time[deletion] flows forward as some think, or some feel that time flows in a cyclic motion, and there is hypertime which advances up the manifold," etc.). But if it is we who move through it, like a swimmer swimming across a static pool of water, then these propositions should read, "Does man move forward in time in a lineal fashion, or does he move in a cyclic way, does he move in only one time or also in orthogonal time," and all these notions become properties of man, not of man's universe in contrast to him; or anyhow what he is or what he does. How then do we go on from there to speak of the space-time matrix or continuum,⁷³ which present day physicists consider a unitary thing or extension which is extensive along space and along time lines? The space-time continuum, then, is a thing man does; he moves through time as he moves through space. I guess we never think of space as an active force pushing us relentlessly along, so why should time be so considered, especially if space and time are aspects of a continuum? "The relentless pressure of space" appears meaningless as a statement. What is it that presses? Where does it press? What is its motive force derived from? I would gather then that it is more likely that rather than Dr. Kozyrev being correct about time as some sort of force, that in fact there is in a sense no time, anyhow no time-force or time-pressure, and that time, like space, does not move along any axis or any axes. Neither time nor space, nor space-time, exists in a dynamic sense. But something is in motion. There is change. There is growth. Well, perhaps what we see is the press of unfolding entelechies, and the universe or cosmos is a total entelechy, a living one, growing; the pressure lies within it, forcing it to grow and change, and this we experience as the passage of time: this is the process which Bergson and other "process time" philosophers speak of, in contrast to "manifold time" philosophers who hold time to be an illusion. They --the latter-- are also correct, if they view the universe as having become finished, as continual creation having

⁷² Italicized portion first published in *Exegesis of Philip K. Dick*, ed. Jackson and Lethem, 121.

⁷³ "Continuum," a reference to something that moves in a trajectory of beginning, middle, and end.

ended; at that point it is static. Time ceases when growth stops. Does the universe then die?

Each living thing feels impelled to move (to develop or change or grow) but can't locate the source of that urge. From what I saw and understood from 3-74 on, there is a total Plan (the Logos) which superimposes as a vast static --complete-- blueprint pattern over a space-time continuum universe, the one we experience empirically: the one our senses tell us about. The superimposition of the Logos-Plan pattern causes all material reality, this entire space-time universe, to experience a certain stress to be other than it is, a certain urging to become. This abolishes any static quality within the space-time universe it is compelled to grow by a necessity of its own nature (v. Spinoza), which is the will of God or the thinking of God as He conceives the plan (for Him to conceive it is for this stress to be placed on everything in space-time without lapse; it follows that all

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energies or forces or dynamic fields are manifestations to us of His mind at work, and we are becoming aware that rather than a universe of matter in this is a universe of interacting far-ranging unified fields; that totality of fields is probably His Mind, since I think Him to be immanent in the universe, underlying it rather than above or outside it). God is not Time; God generates or urges all things into development that the Plan complete itself in continual creation. All we know is that things happen. More accurately, God is the urging-forward force within all things, and all things (if "things" can be spoken of at all) are alive. The ontological matrix is a way in which His urging or thinking is manifested; so in that respect I think it's not time which moves forward, carrying us with it like a great tide, but that we are driven forward all of us together, animate and inanimate.⁷⁴ This is the process time view; but to God the Plan is/was/will be complete, so the manifold time people are correct, too; this is a static universe seen under that aspect. As with most apparently conflicting views, these do not exclude each other; both views are equally genuine and valid. And what I really do want to get at is my point that if it is not time which moves relentlessly forward, but rather ourselves which move through it, then imagining that something can move backward, or retrograde in time (as I was formerly speaking of retrograde time) -- that[deletion]'s no theoretical problem. If we are urged to move through time in this direction, why can't God or something set in motion by [deletion] God (the Holy Spirit, for instance) move opposite to us, rather than merely at right angles to us? We are not required to posit orthogonal time or retrograde time, but elements in the universe or cosmos moving in those time-directions. Likewise cyclic motion through time, rather than speaking of cyclic time.

If there is a universe of anti-matter there may be a universe of anti-time; which would be retrograde time, or rather, elements moving retrograde to the matter --ourselves-- which move forward in time. Thus time symmetry would be achieved this way. I saw this

⁷⁴ Italicized portion first published in *Exegesis of Philip K. Dick*, ed. Jackson and Lethem, 121-122.

retrograde entity in late 3-74. Normally we see it blended with forward moving elements such as ourselves. At the height on my "mystic" experience, which is to say, my extremely heightened perception of reality, I saw my environment decline in intensity; whereas at the same time I felt an inner self, my entelechy I suppose (I didn't have the concept then) grow dynamically; the balance shifted more and more from outer to inner, which could be regarded psychologically as withdrawing my projections from external reality and regaining them and their energy within my own total self. At the peak of this I experienced myself as very real and moving through virtually nonexistent things which had become so vitiated and dim that I supposed --and maybe accurately, although it was so astonishing that I drew back from this implication-- that all non-living objects around me literally drew their lives, their existences, from me and from other living entities. We animated them, yes, but animated what? What is meant by "them" when this animating energy is withdrawn? Mere signalling systems to inform me of sequential whens: a series of signals, in specific order, arranged in order to release changes in me. Time, properly understood, in merely an awareness of the procession of these

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little, weak cueing signs, their advance as we encounter them; but they do not move; they are pattern-arranged and we advance forward, up the manifold, from one to the next and the next. There is really nothing in them but minimal --economic-- transfer of information that one particular now has replaced the now (or prior signal) before it. We advance from signal to signal. The signals are unmoving, totally inert. We are driven inexorably; none of us can halt himself in that motion from signal to signal, since each one of the signals carries with it transfer-information to last until the next: each hands us over, as it were, when its "now" has expired. There is no way you or I can refuse to receive the next signal, to keep from encountering it, and it is this inexorable but invisible, metaphysical but real momentum which we call Time. It's the same as destiny; it is the end or completion of our entelechy reaching back retrogradewise, through the system of signals and dragging each of us bodily forward to meet that end, that [deletion] completion.⁷⁵ How does one escape or avoid what has already happened? because of all stages or degrees or grades of reality or Being, that final completion, that perfection of our entelechy in harmony with other entelechies and the entire universe, that is the most real hence the most compelling or powerful, the most actualized; it is the total arrangement of all parts and is probably God with ourselves as we are urged relentless to join that Gestalt in proper place in the proper Form we become that, too, at least.

This unitary organism [deletion] which we call reality or the universe is most itself, most there, most alive, at completion, and since there is no time or time-force then it's there now drawing us toward it; we move, it stands still. Being more than the sum of all its parts, how can any one or even all of its parts resist it? How can the totality, the absolute pattern, be weaker or smaller than anything else? It would be like saying that

⁷⁵ Italicized portion first published in *Exegesis of Philip K. Dick*, ed. Jackson and Lethem, 122-123.

before being assembled, the parts which go to make up a kit are somehow more effective that way, scattered about the living room rug, unconnected and unrelated to each other, not functioning at all, except in terms of the template or diagram which the workman is pondering, which accompanied them. "The whole is greater than the sum of its parts," and surely the whole exerts a greater influence on those parts than they do mutually on one another or on it, or each on itself. This must be why Parmenides understood that no matter how many "parts" he saw, how much diversity and change his senses reported, reality had to consist of a One, which was Unchanging. His senses saw those parts coming together to form that One, but the One, he knew a priori and by the most rigorous reasoning, must already be. It did not lie ahead along a time-line somewhere in the future; it ontologically lay beyond or behind or deeper within the many, now and forever. The pressure of time driving all the pieces to come together into the complete pattern is a sort of voice calling to them, a summoning to return; everything had already been there, since this lay outside time; anamnesis was a memory not of the past, of former time, but of ontology outside of time, of already-complete-then-now-later. A memory of all time unified; this memory stretched in all directions in time, and finally into none: into Being itself: into the heart which is alive. Empedocles supposed it to have been in the past because he remembered it; but if time is cyclic he remembered the future just as well, logically speaking.

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Empedocles didn't actually remember having once been divine; he remembered that he was divine. Here, verb forms mislead us; this is mere semantics. To remember immortality is to remember outside of time. "Long ago I lived forever. I knew everything and could not die, and I was perfection itself. But somehow something went wrong, I forgot, I'm down here." Anamnesis could be said to be [deletion] memory of the future restored – even [deletion] memory of the present.

He remembered what he was; he remembers what he is; he remembers what he will be. This recollection has nothing to do⁷⁶ with the continuum of space-time. Memory is not a function of time, but of comprehension. Memory is to know; forgetfulness is to fail to know. (cf Plato)

"I remember" equals "I realize" or "I understand."

Also, "I remember (anamnesis) equals: "I become" (Being). Which equals: "I am changed." (V. Paul:⁷⁷ "Look! I tell you a [deletion] sacred secret, we shall not all fall sleep (i.e. lie fallow in the idios kosmos, in ignorance); but we shall all be changed, in an instant,"⁷⁸ etc.

Metamorphosis.⁷⁹

(cf Hericlitus:⁸⁰ "Most men are as if asleep, in a private world, unaware of the Logos (i.e. the Plan). To see the Plan equals for them to wake up.")

⁷⁶ The slash is a handwritten insertion.

⁷⁷ Paul (Saul) of Tarsus, the Apostle to the Gentiles in the New Testament (Holy Bible).

⁷⁸ Reference to Holy Bible, New Testament, 1 Corinthians 15:52.

⁷⁹ Italicized portion first published in *Exegesis of Philip K. Dick*, ed. Jackson and Lethem, 124.

The role of the Logos in Christianity: within a given man, to bring him to God. Within the world, to bring it to perfection. Within mankind, to bring it perfection qua salvation; to raise it from its dire situation and restore it (to God). The Logos draws man upward (cf Plotinus) and links downward from the next concentric ring toward man, a two-way action.

koimeitheimetha:⁸¹ koimeisis: sleep. theiso; put, place, set, kneel, make up one's mind, lay down or give up one's life, lay aside or store up, appoint. Also possibly metha: drunkenness.

The Christian anamnesis, recollection of the Lord's Supper, is the cardinal basic miracle of the Eucharist, of the mass itself. Of Communion. This is what I saw/experienced; around this Christianity as a miracle religion of transformation i.e. salvation is based. According to Catholicism, who is it who performs the mass, who appears to be the priest? Christ Himself, both Priest and Sacrifice? (Then Who was here? Who shared the Lord's Supper communion with Christopher?) But no man (no man) can himself see, visibly with his eyes his senses the transubstantiation of the wafer and wine, the articles, into the body and blood. I gave Christopher the sweetened milk and bread etc. The three sacraments as one. Who was I? Or rather, Who had taken over, as Christ is supposed to enter & take over the priest who formerly was only a man, like us; but at that moment only he is the Savior. The mass, i.e. communion, is given only by the Savior, actually.

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The Eucharist is a sacrifice of the god, but it is a self-sacrifice; He offers Himself. "This is my blood; this is my body." He offers Himself to us and for us, and we consume Him that we [deletion] may live on eternally in Him, with Him; we are of Him, and He part of us. In unison. The Eucharist is not a ritualized slaying or killing; He dies that we may live, but in fact He cannot die; if He could, then we would not be saved, we would die, too. We are saved and live because He saved us and because He lives; we are inseparable with Him in these regards, our fate joined. First (historically) He came here and linked His fate with ours, which up until then was mortal ("Your ancestors in the desert ate mana, and they are all dead. I give you food of eternal life.") By linking His fate to ours He drew us to His already-eternal life. He becomes man; we become God. We are raised up -- which is the point of His coming here and the point of communion. Of [deletion] anamnesis: "Do this in remembrance of Me."⁸² It has no meaning without that anamnesis. And as I say, to remember, to recall, is to pierce through to non-time, to Being, and He is Being to which we are through this act

⁸⁰ Heraclitus, a Greek philosopher (sixth/fifth century BCE).

⁸¹ See Philip K. Dick and Roger Zelzany, *Deus Irae* (Boston and New York: Mariner Books and Houghton Mifflin Harcourt, 2013; first published 1976), 36. The word is seen in a dream by the main character Pete, but he cannot not decipher the meaning.

⁸² Holy Bible, New Testament, Luke 22:19.

assimilated. This is precisely the miracle which Paul in 1 Cor. 15 51⁸³ was talking about; this is it.

True, Christianity was a Greek mystery religion, but it differed in this basic respect: the others were "mystery" religions because they hoarded, kept secret, kept esoteric, what they could achieve in transforming man into god; it was for the initiates, the few. Jesus opened up this experience to all men -- any who believed, who came to Him and accepted Him, in which case there was no longer any mystery. Like Prometheus⁸⁴ who stole fire from the gods for all men, and who paid the penalty, Jesus sort of stole the secret in a sense and made it available to us all, and paid the penalty. He turned it into the heritage of all mankind. For the poor, the outcasts, the desperate, the helpless, the victims, the injured, the weak, the ignorant, for slaves [deletion] and sinners, Jews and Gentiles.⁸⁵ He, through Paul, wanted people to know precisely what the cults didn't want people to find out: how to get lifted and changed, and that it would come through God's love and grace, not knowledge or magic power, et al.

"To fall asleep." To sink, the soul descending into for[deletion]getfulness, Lethe, into unconsciousness, lower and lower, never to be raised or roused, lifted up into anamnesis. Dragged down...the orphic⁸⁶ view, the Essene view:⁸⁷ entangled: Yin, its motion sluggish and heavy, slothful. Entropy, nonbeing. How reversed? In an instant! We shall be changed! (Tessa⁸⁸ translates it as: "Whall we not in every way be allowed to fall asleep (in death)? but in every way we shall be changed (transformed). In a moment," etc. Since much of this is Greek thought, it probably has an historic relatedness to Heraclitus' idea of dozing off and falling away from the Plan, hence from the koinos. In Paul's sense of being changed, then, [deletion] a man thus drowsing in his idios kosmos could/would be awakened, changed, by the act of God's intervention through Christ, and suddenly see and be part of the koinos Kosmos, the Plan, the Platonic Real World. It is brought as a gift of love to man, not so much achieved (cf Calvin et al). ("We are not worthy so much as to," etc. in the Mass." God finds us, not we Him.

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It is now evident what role Jesus played in the history of Greek philosophical-theological thought. The Greek thinkers, also the [deletion] mystery religions, had sought union with god, and this was in essence encountering and entering

⁸³ Holy Bible, New Testament, 1 Corinthians 15:51.

⁸⁴ Prometheus, a Titan in Greek mythology.

⁸⁵ "Gentiles," from the Latin "gentilis," here indicating non-Jews.

⁸⁶ Orphic, a reference to Orpheus, a figure from Greek mythology.

⁸⁷ Essenes, Jewish ascetics between the second century BCE and the second century CE.

⁸⁸ Leslie "Tessa" Busby, Philip K. Dick's fifth wife (1973-1977).

somehow the Logos or Plan. Jesus according to first St. John⁸⁹ and then St. Paul⁹⁰ was the Logos -- the Plan incarnated in human form: the Word. (Hagia Sophia itself.) Jesus was what the Greeks had been searching for, only instead of them finding Him, He had found them (i.e. come here to us, and dwelt among us). The search had ended, if one believed. (Also of course he was Zagreus,⁹¹ etc.) However, Jesus was [deletion] rejected and despised of man; as said in my dream, "not acceptable." But again He will come here; this time He will be acceptable.

Saint Sophia, the Temple (The Temple of God which He will suddenly come to and inhabit, is, according to the Qumran people,⁹² mankind). Thus says your God.

Love, Phil⁹³

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⁸⁹ Holy Bible, New Testament, Gospel of St. John 1:14.

⁹⁰ Holy Bible, New Testament, 1 Timothy (a letter written by Paul) 3:16.

⁹¹ Zagreus, a Greek god murdered by some of the Titans, whereupon Zeus struck down those Titans by lightning, and Prometheus—from a mud consisting of the remains of Zagreus, the dust of the Titans struck by Zeus, and rain—formed the first humans.

⁹² Qumran people, Jewish ascetics between the second century BCE and the first century CE.

⁹³ To the left of "Phil," there is a hand drawn arrow piercing a heart.