

"The origins of religious images or concepts have been sought, on the one hand, in the so-called belief in the soul (pneumatology or animism in the narrow sense), and, on the other hand, in the belief in a general revival (animatism) and enlivening (animatism in a broader sense) of nature and things, as well as of objects created by human hands."

-THE OLD ESTONIAN FOLK RELIGION  
(Paulson 1971:21)

"...the history of cosmic theories may without exaggeration be called a history of collective obsessions and controlled schizophrenias; and the manner in which some of the most important individual discoveries were arrived at reminds one of a sleepwalker's performance..."

-THE SLEEPWALKERS  
(Koestler )

## 6. METATHEORETICAL CONSTRAINTS

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**INTRODUCTION:**

The last major component of our theory, the metatheory, will be elaborated in this chapter beyond the general description provided in the two previous chapters. Recall that the object of a metatheory is another theory. It defines conditions that constrain the form and function of the theory. As you read these constraints, you will see that I am having trouble with them. Sometimes, their object seems to be the theoretical model itself, other times it seems to be the POS, the metamorphosis, and still others seem to be more logical conditions that, while relevant, may not be 'true'. Regardless of what they are, we will keep them lumped together in this chapter until we can figure out what to do with them.<sup>{1}</sup>

We claim, in this model, that the constraints described here, which delimit the theory of the POS, are co-existent with, or inherent in, the infinite priesthood itself<sup>{2}</sup>. The source of these conditions is unknown, as is the source of the priesthood. Indeed, one asks whether there is even a distinction. Is there a prime agent that set up priesthood power and the consanguineous dark force, the dark priesthood<sup>{3}</sup>, in some sort of "beginning"<sup>{4}</sup>? Or have these forces simply existed as manifestations of primordial conditions?<sup>{5}</sup> Whatever the answer, these constraints must have been set up with, or have been coexistent with, or inherent in, the white-

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<sup>1</sup>You, Dear Reader, can objectively sort them out into proper categories.

<sup>2</sup>Obviously, the constraints described here are incorrectly stated. The set is also incomplete. We suspect that part of their inadequacy derives from the fact that separate statements are made. It is likely that a few elegant generalizations will incorporate these separate statements. That, however, is an inadequacy that is inherent in the nature of human language. Its formalism is primitive compared to that of the "language" used by spirits. That language may be a telepathic system, that is highly abbreviated compared to the prolixity of mortal languages. It brevity allows economical generalizations.

We noted comparable problems in transformational grammar. For example, in Tubatulabal phonology, there is a process of vowel epenthesis. That is a simple, elegant generalization. However, different phonological environments influenced the process in different ways. Given the limitation in the formal notation of transformational phonology, it was impossible to formulate a single rule that would encompass all of the different environments. The fact that multiple rules were required to insert vowels in all environments suggested that there were multiple processes. But there was only one. Multiple rules were merely artifacts of the primitive formalism of TG. Given that primitive formalism, the single generalization is totally lost. That is analogous to the language problem noted in the preceding paragraph which is at least part of the reason that there are so many conditions.

<sup>3</sup>Once more, see 9. DARTH VADER DILEMMA.

<sup>4</sup>SMD, and Christianity at large, preaches that there is no beginning and no end to 'eternity', a simply mind-boggling claim. This means that the priesthood has 'always' existed, whatever that means. But this is a mystery. Those of you who disdain dabbling in dark mysteries best desist from deliberations about 'eternity'! (See 55. MYSTERY OF MYSTERIES.)

<sup>5</sup>As one actually looks backwards into the eternity that has "passed" [an incorrect term], and tries to understand something about it, s/he begins to sympathize with the Egyptians and others who conjured up misty, infinite space where nothing existed but unformed substance of some sort, out of which gods came to be and from which this earth was created and peopled. Nothing, that is, except for some sort of power. They start to sound as reasonable as the SMD doctrine does with its mystical, non-beginning and eternal power.

dark power itself.<sup>{6}{7}</sup>

The constraints we have defined so far are the following:

1.	ACCRETION CONDITION
2.	ALGORITHM CONDITION
3.	DOUBLE-BIND CONDITION
4.	EQUAL OPPORTUNITY CONDITION
5.	FULL DOSE COROLLARY
6.	LINEAR SEQUENCING CONDITION
7.	MECHANICS' COROLLARY
8.	NON-EQUILIBRIUM CONDITION
9.	OPPOSITION CONDITION
10.	PARADOX POSTULATE
11.	PARSIMONY PRINCIPLE
12.	PERMUTATION PRINCIPLE
13.	SCOTOMA CONDITION
14.	SYMMETRY CONDITION
15.	TEETER-TOTTER CONDITION
16.	TRUTH-FAITH CONDITION

**TABLE 8. METATHEORETICAL CONSTRAINTS**

These constraints do have an application beyond the theoretical model itself. This is obvious, but requires statement:

**In addition to that function, they obviously define and delimit the conditions that we each are subjected to during our testing.**

In fact, they are doubtless applicable to the conditions we live in during all three testing phases. This is because they are conditions or requirements or limitations<sup>{8}</sup> on the manner in which the priesthood operates, regardless of the phase or state we are in. All laws and ordinances of the Gospel must comply with any of these conditions that are applicable to them. The conditions and corollaries defined here are generalizations about the specific laws of the Gospel that we are familiar with. But they are applicable across the metamorphosis and during the eternities when their

<sup>6</sup> It is apparent from reading these conditions that they refer to both of the priesthoods. The question that remains open for us is whether or not there is an additional set that applies to only the Black Priesthood. It seems likely in the sense that it is so different that the Silver variety, yet the fact that the two are so inter-twined, it doesn't seem likely that a separate set is required. As long as there is a complete set of conditions for the Silver that apply to all situations, that should automatically entail all situations in which the Black priesthood is operative, so the latter should be taken care of.

<sup>7</sup> As I rework this document, I am continually surprised as my response to material I haven't looked at for a year or so. As I re-read it, it has a fresh feeling, and I have impulses that need to be placed into footnotes. The surprise is that the footnote was written a year ago, sometimes in nearly identical language. You may discount this as silliness. But it ain't.

<sup>8</sup> The concept of 'limitation' on the priesthood seems perhaps strange. The priesthood is omnipotent - remember? So if it is this, how can it be limited? Our belief -and that is all it is- is that all powers operate within definite limits. If it were to go outside the limits, it would cease to be purely whatever it is, rather would take on attributes of whatever the new domain is. So in this particular sense, we claim that the priesthood is limited. In the sense that the white priesthood cannot be used to do evil, it is also limited. (That is another assumption we make. But note the possibility that trying to exercise it that way may actually convert the white to the black priesthood, an observation that has curious implications, as will be noted below in Chapter 9. DARTH VADER DILEMMA.)

conditions are met.

These generalizations, if they appear at all, are translated in the canon into the simple statements of Do's and Don'ts of mortality. Ten commandments, Golden Rule, tithing, baptism, and such. The rules that are provided tell us specifically what is (not) allowed during our test. But they are merely low level manifestations of these higher level constraints.<sup>9</sup> The Lord apparently felt that we must be given these generalizations in simple statements of Do's and Don'ts so that we would know specifically what to do. And because He knew that some of us wouldn't be able to figure this stuff out for ourselves.<sup>10</sup> We anticipate that as this model evolves, additional constraints will be identified. Each of the above set is discussed below in some detail, and appropriate references will be made back to them throughout the text. Actually, we must admit that the large number of constraints is evidence of incompetence on our part. It means we are missing generalizations that are present, but which we cannot see. We believe, perhaps incorrectly but nonetheless firmly, that the priesthood is an elegantly simple machine that is intrinsically streamlined. All of these constraints are probably variations on a simple theme that elaborates itself variously depending on the environment in which things are unfolding.

<sup>9</sup> There is actually a great diversity between some of the specific do's and don't's that derive from some high-level generalizations. In fact, the diversity is so great that it appears even contradictory at times. This certainly makes it difficult to derive the generalization in some cases. As a case in point, take the notion of sexual morality which is one of the hot topics of Christianity - most religions, in fact. Behaviors that were allowed in one era were later disallowed. That may sound impossible to those of you who have not pondered these startling contradictions. You have doubtless run across them, but glib answers from adults and leaders short-circuited further questions. (That's not all bad.)

The example *par excellence* is none other than good ol' Abraham, the same who was called up and set apart in the PE for great things down here. Remember, first, that on earth he was worthy enough to be the father of Israel, and was given various promises. His worthiness is esteemed to be a model for us to follow. But, here's the peculiar part: He was allowed by the Lord to have more than one wife, in fact he was allowed several more than one. In fact, he had many more than one. They were called "concubines". [I am not certain just what a concubine was: was it one of many lawfully wedded wives, or was it a mistress? If it were only one, particularly the wife of a deceased brother, we could consider the second woman to be a levirate since that was a semitic custom which was also allowed in the OT. However, we are talking of many concubines. Neither reading- levirate or concubine- harmonizes with New Testament Christianity. That's interesting because it derived from Judaism which allowed this profusion of marital provender. But it's no more surprising that the change in the law of sacrifice, eyes and teeth, etc.] The shocker regarding Father Abraham and his scores of wives comes from the latter-day D&C in 132:37. It says that Abraham's many wives/concubines "were accounted to him for righteousness." That ought to blow your socks off.

Today, if you even look cross-eyed at a person other than your own spouse, you are in deep trouble according to the Christ. He eschewed even thinking evil, claiming that thinking was the same as doing. So. What happened to morality between Abraham and Christ? Why the difference? Given these two extremes, it's hard to derive the ultimate concept of what constitutes acceptable sexual morality within the context of the priesthood. I don't take sides here. I just point out the remarkable contradiction as an example of how a fundamental dimension of morality does vary over time.

Section 132 elaborates at some length on this matter. It points out that not only was Abraham given a set of wives, but so were David, and Solomon and Moses and Isaac and Jacob. The speaker in this section, points out that these men were justified in taking those wives because "they were commanded". It points out that, "they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but gods." These men have already gone beyond the post-mortal testing phase to their reward. That occurred in spite of their having multiple wives. So how do we reconcile Christ's stricture on even thinking of another woman with this God-given set of wives? Apparently it is OK if the Lord says to do it, otherwise it isn't. But doesn't that make it difficult to derive the generalization about what the abstract principle of marital relations and fidelity should be? Yes, it does.

It is significant that in verse 36, the comparison is made between multiple wives and murder. Abraham was commanded to kill Isaac. And as long as he was commanded by the Lord to do that, it was OK. The parallel is a good one. But it doesn't really clarify things for us. We simply have two conundrums, of one genus.

This example is doubtless anathema to mainstream LDS who hold to a rigid, unbending concept of morality. But their D&C includes this scripture so they must accommodate it into their belief system some how. Unfortunately for them, to accommodate it in any way is to open the door to the ogre of 'situational ethics', but the alternative is to deny the truthfulness of the scriptures. Neither is acceptable to them. Personally, I find situational ethics to be as reasonable a way as any other to accommodate some otherwise problematical behaviors. For example, brusque honesty in social situations can be devastating to insecure people, etc. So if a response is required, are we to wound them with our old testament candor and honesty, or is it more Christ-like to make a compassionate -and dishonest- compliment that reaffirms the person, and enables him/her to cope with the setting?

<sup>10</sup> Which is a fascinating point: if Christians need such legalistic, technical, detailed instructions about how to get along with each other and what to and not do, while the other two thirds of humanity don't, they must be pretty impaired. You don't like to look at it that way? But I'm afraid that it's as valid as looking at it the other way.



statement of the consequence of that conditions applying to the object in this environment. (1) will probably be a fairly simple statement of facts. (2) could be fairly complicated with different sets of circumstances in which the condition may apply. (3), the result, will have little or no ordering of this type. It will be most likely a prosaic rendering of a consequence of the involved law.

Let's look at the ordering relationships inherent in this scheme, in particular in regards to (2). For example, it may be that a condition applies whenever at least two circumstances occur at the same time. These would be conjunctive so would be shown within pairs of parentheses as in:

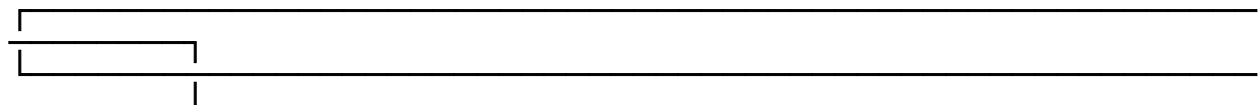
(mmmmmmmm)  
(cccccccc)  
(dddddddd)

At least two of the set M, C and D would have to occur at the same time, i.e. be present, in order for the condition to be able to apply. If only one was present, the environment for the condition wouldn't be met, so it couldn't apply. However, there are other sets of conditions where the environment is defined as a set of possibilities which can NOT occur at the same time. This is termed disjunctive, and would be displayed in curly braces as in:

{nnnnnnnn}  
{wwwwwww}  
{88888888}

In this case only one of N, W or 8 can be present for the condition to apply. If two or three co-occur, the condition is not met, so the rule doesn't apply.<sup>14</sup>

This is a crude representation that will not accommodate all of these conditions at present. However, we will push it around to see if we can come up with a shorthand that will help. In the process, it is predictable that not only the formal conventions will change, but the statements of the conditions will also undergo changes as disharmonies are brought into focus.



**1. ACCRETION CONDITION:**

| Human spirits expand their power and goodness |  
 | incrementally over the three metamorphic phases, in a |  
 | controlled sequence. |

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<sup>14</sup>We will not go any further into ordering relationships in this work. The most detail about this matter is found in chapter 51. NESTED OR CRISS-CROSSED DEPENDENCIES.

Inherent in the POS is the intention that a spirit who conforms his/her behavior to its principles will be evolving in a direction. That direction could be called forward or upward or whatever term one wishes to use to denote refinement and increasing power. Backsliding is not intended, though it obviously occurs. This accretion of spirit skills and powers is somehow inherent in the metamorphosis and priesthood power. It will always be characteristic of the development sequence of any 'obedient' spirit.<sup>15</sup> Any metamorphosis on any 'earth' in any universe will exemplify this characteristic.

## 2. ALGORITHM CONDITION:

All testing phases are characterized by networks of related aspects of the priesthood which detect and respond to appropriate individual actions.

The point of this condition is that the vast majority of "spiritual" transactions that occur during the metamorphosis are the result of pre-programmed circuits that are in active mode at all times. They are analogous to motion detectors. Noting appears to be happening until a certain condition is met, i.e. something moves within the range of the sensor, and at that point, a decision is made by the detector's circuitry to sound an alarm. That is how we perceive these networks' actions. They detect good actions that are willfully done, and respond appropriately.

This perception of how the priesthood interacts with mortals takes the need for a personal god basically away from the picture. True, S/He can intervene at any point, but that is generally not necessary. The algorithms exist, are active, detect appropriate behaviors and respond to them. Noone really needs to hang around looking into our respective minds and intentions to detect good or bad. They could, I don't doubt, but I doubt they will waste time doing that when there are such efficient mechanisms as these algorithms that are auto-controlled and which handle things well.

## 3. DOUBLE-BIND CONDITION:

Optimal testing of free agency derives from forced, mutually exclusive, or contradictory, choices.

This condition is named for the psychological games we occasionally play on each

<sup>15</sup> This condition is closely related to the LINEAR SEQUENCING CONDITION below.

other: if our spouse doesn't notice that we have lost weight, we pout because they ignored us. But if our spouse compliments us on our weight-loss, we pout because we consider that to be an implied criticism that we were 'fat' before. Wonderful way to maintain control in a power-struggle.

Also called Dilemma Decisions, the most famous example of this condition is the MULTIPLY BUT DON'T PARTAKE commandments given to Adam and Eve in the Garden. They were instructed to keep two commandments, of which they could only obey one. Multiply and replenish the earth, but don't partake of the forbidden fruit. If they didn't partake of the fruit, they wouldn't be thrown out, and if they weren't thrown out, they couldn't multiply.<sup>{16}</sup> If they partook of the fruit, they would be violating a commandment, and thereby would be thrown out of the Garden. But unless they were ejected, they would not be able to keep the other commandment to multiply. The mundane varieties of dilemma decisions confronting most mortals arise from a wide variety of situations. The most common ones stem from the exhortations to excel and to develop oneself in an all-inclusive manner, meaning in all areas of our lives. The contradiction shows up when we have to deal with the reality of only having 24 hours to do it in. We are challenged to excel in our physical fitness, in our profession, in our spousal duties, in our parental duties, in our filial duties, in our civic duties, etc. etc. All adults eventually realize that they cannot excel in all areas simultaneously, so must make decisions that prioritize these areas, sacrificing some to mediocrity.

This realization suggests that excellence really is not expected in all areas. The impossible task is set before us for an entirely different reason. The objective of the test is to force us to evaluate the areas and to allocate our energy and resources in the way we deem appropriate. Then, that decision is the critical behavior that is evaluated. It is the choice-making, rather than the achievement of excellence in all areas that is important<sup>{17}</sup>.

However, we believe that the double-bind we experience during our metamorphosis is not one between us and other parties. It is a conflict induced by the OPPOSITION CONDITION wherein two competing powers, i.e. the white priesthood and the black priesthood, make demands on us at all times. And there is a cost associated with all choices. In the case of 'good choices', that cost may be an immediate one, a sense of pain perhaps at having to forego the other option. Or the pain may derive from the energy or sacrifice entailed by the choice. In the case of 'bad choices', the pain may not be immediate, because it may be simply an alteration in our spirit matter that will only be paid for during the final judgment<sup>{18}</sup>. We are required to pay for both 'good' and 'bad' in some manner. The point during the metamorphosis at which this condition may diminish in impact on us is when we succeed in bringing our fundamental nature into general harmony with the laws of heaven. In this situation, correct choices are made easily, even unconsciously, so the price is either unobserved, or non-existent.

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<sup>16</sup> One wonders what actually transpired to those bodies. They were 'created' by God, but somehow not yet ready for mortality. So what was the deal?

<sup>17</sup> Yes, we know that excellence, too, will be rewarded.

<sup>18</sup> We note, however, that this is a simplification of the two sides. Sometimes immediate joy may result from a correct decision, and sometimes immediate pain may result from a bad one. We choose to keep this condition, however, because it captures an important aspect of the metamorphic testing.

#### 4. EQUAL OPPORTUNITY CONDITION

Each spirit will be provided with, at some point during the phases of its testing, all opportunities requisite for achieving celestial glory.

The term "Equal Opportunity" (EOC), in late 20th Century USA, implies comparison between opportunities of spirits. But it is believed here that there is an abstract metric known by the Lord, or else inherent in the relationships between spirit matter, laws of heaven and behaviors, that measures "opportunities" to determine whether each spirit has experienced the full range of opportunities. We do not believe that spirits will be compared to each other to determine dis/equality of opportunity.

One of the issues that arises here is the intrinsic inequality of spirits themselves. Inequality exists, in some absolute sense, in the natural endowments of spirits in terms of what they are capable of doing. Each spirit seems to have a fairly unique combination of gifts and disabilities. This EO Condition does not require that those innate differences will be leveled out. We will not all be homogenized and turned into carbon copies of each other or of some abstract model. The condition simply requires that all spirits be provided access to all the basic principles and ordinances and opportunities that are necessary to demonstrate how much we wish to comply with the requirements for exaltation.<sup>{19}</sup> Note the suggestion here that this condition, while real and fully operational during mortality, must apply in a broader context than just during mortality. That is, this requirement can be satisfied if a spirit has ample opportunities -whatever that means- somewhere during the metamorphosis, across all phases. If the opportunity isn't provided in mortality, then it can be provided in the PE or during post-mortality, just as long as the necessary opportunity is offered in a manner that allows the spirit to exercise agency in regards to the topic in question.

#### 5. FULL DOSE COROLLARY

Individuals will be exposed at all times to the full extent of evil influences that can be exerted on them.

It is stated in the D&C that spirits will not be tested (by exposure to evil influences) beyond their capacity or ability to endure that level of influence, a most

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<sup>19</sup> The SMD distinction between 'salvation' and 'exaltation' will be maintained here. Salvation is the release from the effect of Adam's sin. Nothing is required of us. Christ paid the price for us. We all get back into heaven in spite of Adam's error. Exaltation, however, is another matter. It signifies attainment of the highest degree of glory, and can only be obtained through the effect of grace coupled with our high-level obedience through all three testing phases.

fortunate condition for us all.<sup>{20}</sup> But please note that the statement provides no guarantee that one will not be tested up to his/her limit. In fact, we believe that this corollary, which constitutes a type of condition on the scriptural doctrine that we will not be tested beyond our capacity to endure, means that we will be tested up to that limit, and at all times. We will never be free from the legal amount of bad influence that can be exerted on us.

It is also believed here that there is actually not any decision-making on the part of the Lord and/or Satan about what constitutes a "legal" amount of influence. This is determined by the relationship of the two forces (black and silver) to each other, and their effect on spirit matter. There is an increase or decrease in the degree of influence of each force that can be exerted on an individual as s/he progresses or regresses.

The manner in which the degree of "energy" exerted by this conjoined set of forces on an individual is altered is simple: the spirit itself, through the exercise of agency either in doing good or bad, somehow alters the degree of "protection"<sup>{21}</sup> it is surrounded by. This conjoined relationship of the two forces is invisible. But these forces are interdigitated in such a manner that no one, including the Gods themselves, can undo that relationship, although they might over-ride it in specific cases for specific periods of time.

The paradoxical thing here is that SMD probably would lead one to believe that an increase in one's worthiness or righteousness is accompanied by an inverse change in the degree of evil force that it will be subject to. Increase goodness, and there will be a decrease in the influence of evil. However, we do not believe that that is how this relationship works. We claim it is just the opposite, that they can both increase in equal increments<sup>{22}</sup>. The concept here that harmonizes with SMD, though it is stated differently, is that the more righteous a person is, the less likely s/he is going to be susceptible, i.e. willing to commit error, to the greater amount of evil force. It is emphasized, however, that there will nonetheless be a constant and (nearly?) equal amount of evil influence exerted on the subject, even though it is insensitive to it<sup>{23}</sup>.

There is a peculiar one-way characteristic to this corollary. As person A. increases in goodness, the amount of evil influence s/he is subjected to also increases (though s/he may not perceive the increase). But as person B. increases in evil, the amount of good influence does not. So good influence is always earned, never automatically increased, while evil influence can be automatically increased concurrently with an increase in good. Further, if person A loses the high level of

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<sup>20</sup> We have paraphrased the statement a bit. The scripture don't explain this, but we suggest that 'capacity' is an admixture of two elements. First, is ego strength, will power, or whatever one wishes to call the forceful exercise of agency. Second, may be intrinsic qualities of the spirit which we were born with, or which were influenced by environmental factors.

<sup>21</sup> What this is isn't at all clear. It has to do with the relationship of the intrinsic nature of our spirits to the priesthood forces in which we are immersed.

<sup>22</sup> This correlation is believed to be a direct one in some straightforward manner. We don't understand how the 'resistance' of spirits increases or decreases, but that resistance is a property of the spirit matter in precisely the same way that the resistance of a piece of metal wire is an inherent characteristic of the wire, its thickness, metal composition and temperature to which it is subjected.

<sup>23</sup> This concept taken to its extreme states, then, that the Father Himself is exposed to the greatest amount of evil influence. At first, that sounds ludicrous, but further thought suggests that this idea is true. There is another concept to add here to explain why the EOC and FDC work the way they do. If a weak mortal were exposed to a larger dose of evil than his spirit matter is capable of enduring, he would be destroyed by it. So we are blessed, indeed, to have this shielding built into the molecular structure of our spirits.

good that s/he has earned, the high level of evil that developed to keep the level of the two influences in equilibrium, does not also decrease. It remains at the same level. The reason for this peculiar, contrasting behavior has to do with the way the testing conditions have been set up.

Note that children -up to the age of 8- are apparently immune to the force of evil in some way, according to SMD. Here it is believed that this age somehow marks a crucial developmental stage for the [mortal body+spirit body] combination we live with down here.<sup>{24}</sup> At that stage, kids then begin to control their own "destiny" in an un-understood manner regarding the degree of good or bad they experience. This change is doubtless a priesthood-mediated process.

This metatheoretical constraint may be a corollary to the OPPOSITION CONDITION.

## 6. LINEAR SEQUENCING CONDITION

**Spirits will mature and develop in a prescribed sequence of stages, each of which is accompanied by specifically defined degrees of evil and good that can be exerted on spirits.**

While a spirit undergoes its metamorphosis, there is a vast array of influences and conditions present in its environment at all times, regardless of the phase it is in. Laws of Heaven and other influences are constantly present. However, the spirit itself cannot respond to, or partake of, those influences or laws until it has developed to an appropriate state of spirit awareness, when these influences can be felt or experienced.<sup>{25}</sup>

An analogy of this condition is the development of spirits on earth. A child can live in a home filled with various influences, but until it reaches puberty, at which time profound changes in intellect and psychology occur, the child is essentially unaware of those influences, even though they are present and impinge on him/her constantly. This is true, regardless of where the child is. His/her sensitivity to those influences is limited by his/her internal state or condition. Sensitivity to those forces, either

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<sup>24</sup> This notion of milestones in development is not unusual. In normal children, the capacity to acquire a second or third foreign language without study or effort somehow ends around age 12. Some may retain the ability a bit longer, and others may lose it a bit earlier, but that is the approximate age when a genetically determined biological clock runs down. Henceforth, language acquisition is the painful intellectual, rather than intuitive, process adults know it to be. So the mortal age of 8 is apparently a comparable sort of developmental milestone for mortal spirits. Baptism then becomes a meaningful exercise and evil influence can get at the spirit in some manner.

Obviously, one could speculate that this age is a purely arbitrary time randomly selected by someone, and we really have little evidence to argue the point, other than to point to the SMD (implied) belief, heartily endorsed here, that all things in the POS are systematic and regular and meaningful. This rules out arbitrary things, e.g. an arbitrary age. True, we may not understand a thing, but it is believed here that there is nonetheless underlying regularity and meaning to all things. This meaning will only be evident to us, in most cases, after we pass forward.

Note, however, that the point at which all things will become evident to us is NOT in the post-mortal world, rather they will be available to us after the resurrection, IF we merit such information. It is possible that spirits in the Paradise might possibly have access to more information than we have down here, but given the belief here that that is also a testing phase, it would be incompatible with testing to have much more information there than we have down here.

<sup>25</sup> Note how this concept meshes with the FULL DOSE COROLLARY and EQUAL OPPORTUNITY CONDITION. There is probably a simple, elegant generalization that we are missing which entails all three.

positive or negative, will not precede the development of the appropriate state of mind and frame of reference that will allow at least equal odds of successfully dealing with those forces.<sup>{26}</sup>

Another name for this condition is LINE-UPON-LINE CONDITION. Various scriptures discuss the sequencing conditions applicable to us all. Paul was a great one for reminding us to not try meat till we could handle milk. That it is a metacondition, is demonstrated by the fact that there are no specific commandments tied to it. There is nothing that we have to do to "obey" or comply with it<sup>{27}</sup>. If we somehow get out of phase with commandments and actions, there will be particular consequences on our spirits. In some cases there may be some sort of automatic feedback right at that point in our development which will curtail whatever the incorrect activity. But in other cases there will be nothing to protect us, outside of our training and exercise of agency. We believe that the latter is more often the case.

## 7. MECHANICS' COROLLARY:

**All traits, aspects and facets of the priesthood have meaning and purpose in all environments.**

The name of this corollary, which is related to the Parsimony Principle, says it well. Each dimension of the POS serves a purpose in every situation, regardless of whether its influence is apparent. A young mechanic doesn't discover the validity of this statement until he tries to start the motor that he reassembled with a few parts left over. After a valve hits the top of a piston because its tiny retainer was left off, he will understand the purpose of that little, funny shaped piece of metal. This corollary applies across all phases and states.

## 8. NON-EQUILIBRIUM CONDITION

**A spirit cannot remain or attain a plateau during any phase of the metamorphosis.**

<sup>26</sup> A mortal analogy has been alluded to above in another footnote: language development. All mortal infants, regardless of race, go through a predictable sequence of developmental steps in language acquisition, and this sequence is in a constant order, eg. an infant doesn't babble after it has started to acquire an inventory of the phonemes of the language it is immersed in. And these developmental phases are tied to biological age, barring some sort of neurological or psychological or emotional impediment. And only human infants are capable of this sequence.

<sup>27</sup> This suggestion, that the absence of specific commandments related to the principle, may not necessarily be proof that the principle is metatheoretical. An alternate explanation for the absence of such commandments in our local POS might be related to the nature of our present testing phase. If our testing phase is one in which no specific commandments are possible for this principle, then we obviously won't see them. So we are not sure which explanation is correct here.

Due to the nature of the relationship of the properties of our spirit to the testing conditions that it finds itself in during each phase of its metamorphosis, a spirit will be "progressing" or "regressing". If a spirit is exerting itself to grow and develop in a positive manner, its condition or state of being will somehow reflect that positive direction. But if it is resting or not exerting itself, or is even actively pursuing badness, then the spirit reflects that condition as well. It is impossible -the point of this condition- for a spirit to find a point of equilibrium between these two states.<sup>{28}</sup> We can't be luke-warm nor can we sit on the fence. Either we are for the Christ or we aren't. If we can't tell which we are, then we are probably not for Him. This condition is a razor which divides us into two groups<sup>{29}</sup>. We are inherently unbalanced.

There is a fascinating possibility which involves this condition and the final judgment and resurrection: this condition will cease to be operative on us after the resurrection. It seems likely that at that time our spirits will be "frozen" in a particular state that reflects where we were headed at the time. Then, there will be no way to alter the nature of our spirit matter. So the condition becomes a non-issue for those who have undergone the J and R<sup>{30}</sup>.

This is actually a hopeful condition for us mortals<sup>{31}</sup>. It means that the judgment will only take into account some general characteristics of our spirits, like the direction we are headed in, or the side of the fence we have selected with our spirits through the exercise of our free agency, or the things we sincerely intend to accomplish<sup>{32}</sup>. It will not be necessary for us to have achieved perfection to be in line for the ultimate blessing. We merely need to keep our trembling souls headed as nearly north into the maelstrom of mortality as we can. And that ain't easy, as you can personally testify. But the price we pay for a chance at the golden ring while we are grossly imperfect is this condition of instability, which prevents us from ever resting.

## 9. OPPOSITION CONDITION

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<sup>28</sup> Evans-Wentz says:

"From this follows the corollary, which the Oriental advocates of the esoteric interpretation give out: Progress or retro-gression-never an unchanging neutral state of inactivity--are the alternatives within the Sangsara..." (1960:43. Emphasis added)

Within Tantric Buddhism, this condition is also held to be true. 'Sangsara' might be defined as mortality.

<sup>29</sup> Of course, those who don't endorse Him -2/3 of the population the world today are non-Christian- are neither for nor against Him. So how do they demonstrate acceptance of His plan? We propose that the answer is love and service of fellow beings. Those behaviors, regardless of the intellectually accepted moral system of the person demonstrating them, are the keys that will allow Him to own those people. But the entity who will 'own' them all is not the Christian Christ: it will be the Father Himself, who transcends petty boundaries of formal religions. By this shall all men know that ye are my disciples, IF YE HAVE LOVE ONE FOR ANOTHER.

<sup>30</sup> Note, however, that it is believed here that this condition continues to "exist" after the resurrection. It is not somehow turned off when we are resurrected. Rather, this condition is an inherent characteristic, a built-in instability, of the testing condition defined for our metamorphosis. This condition will always exist when testing conditions are set up for spirits, regardless of the world they live on. It is an expression of both the priesthood and of unfinished spirit matter.

<sup>31</sup> Or for us in any of the three testing phases.

<sup>32</sup> Obviously, it will take a God to assess our intents and wishes to determine which ones are 'sincere' enough to be accepted as real.

**We are exposed at all times to opposing forces.**

The most famous SMD statement of this condition is that of Nephi<sup>{33}</sup>. But he didn't discover it. Going back to the "times" or "places" that existed prior to the childhood of Elohim Himself<sup>{34}</sup>, there was a basic pairing of positive and negative forces, the fundamental forces of darkness and light<sup>{35}</sup>.

At another level, the condition is a paraphrase of the deeply embedded requirement that applies to all plans of salvation: free agents must be confronted with opposing choices. Those are the only conditions under which a spirit can convincingly exercise its agency, demonstrating whether it will be obedient and faithful, or not.<sup>{36}</sup>

While it is believed that this condition requires there to be opposing conditions or choices for us to choose between, it is not suggested that this entails a requirement that the choices be clearly different or distinct from each other. It may be that overlap of, or ambiguity between, choices is preferred in some cases. Such indeterminacy will require greater discrimination on our part to identify the most highly valued choice from the set. The detection of subtle differences between choices requires deeper understanding of the issues and of the consequences of each.

It also seems that the Full Dose Corollary is intertwined with this condition. The pairing of opposites is the basis for this overlap.

## 10. PARADOX POSTULATE<sup>{37}</sup>

**The sequencing of events and persons in heaven  
is the obverse of the order preferred by  
mortal logic.**

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<sup>33</sup>For non-LDS: Nephi said that there must be opposition in all things. We believe that is a eternal principle that he had understood.

<sup>34</sup>Once more, note the assumption here that the Lord Himself underwent an evolutionary sequence just as we are. On this basis, then, He had some sort of a beginning as a God. This statement doesn't square with the scriptures that say He has been God eternally, but if the LDS dictum, "As man is now, God once was, and as God is now, man may hope to become," is true, then God was NOT God at some point in time, any more than we are gods.

<sup>35</sup>Binary divisions, branching logic and the like are apparently not creations of mortal minds, rather are mortal expressions of a profoundly deeper reality.

<sup>36</sup>Note that the choices presented to free agents are frequently binary ones. This is doubtless the consequence of there being a pairing of opposing forces. Were there three forces, then it is predictable that our choices would tend toward trinary ones, rather than binary ones. This point is made because humanists imply that religions artificially paint moral choices as being simplistic, as being binary, black or white. However, here it is believed that the pairing of oppositely charged forces actually creates binary options. In turn, then, it is the humanist who misrepresents or misunderstands the world and things in it.

<sup>37</sup>Zukav points out that, "Whenever we bump into our self-imposed subjective reality, the result is always paradox." (1979:153) How true here too.

This is one of the most intriguing aspects of the metatheory<sup>{38}</sup>. For reasons that aren't really evident, in spite of the fact that we may intellectually persuade ourselves that we understand them, the pairing of the opposing forces just mentioned creates peculiar results. These results obviously depend on the state of the spirit. The first will be last and the last first. The servant will be the leader and the leader the servant. You must lose yourself to find yourself. Behaviors that are tightly constrained actually create freedom, etc.<sup>{39}</sup>

The operant condition is the state of the spirit: is it willingly or grudgingly complying with a law? Is it motivated by aspirations for power, influence, etc? Is it becoming more consistent in its willing compliance with the laws of heaven?<sup>{40}</sup> Exerting oneself through the exercise of free agency to comply with spirit of the law produces results that contradict the state the spirits finds itself in here on earth while it is complying.<sup>{41}</sup>

## 11. PARSIMONY PRINCIPLE

**Expenditure of energy is the minimum required to accomplish the necessary work<sup>{42}</sup>**

<sup>38</sup> There is a richness of paradox in the POS. It takes on different qualities, depending on the principles under investigation, but they abound. One form of paradox that is typically not perceived as paradox is the impossible-pair choices which confront us -and Adam. But those are paradoxes.

<sup>39</sup> For details about this first/last paradox, see chapter 46. WHO'S ON FIRST.

<sup>40</sup> The term 'heaven' here calls Capra's work to mind. He says:

"Whenever the essential nature of things is analyzed by the intellect, it must seem absurd or paradoxical. This has always been recognized by the mystics, but has become a problem in science only very recently." (1991:50)

Mystics, by which he refers primarily here to the Taoists, Buddhists and Hinduists, are the keepers of understanding of things that appear paradoxical to the scientific mind. That is doubtless true in this system as well, though SMD would probably deny mysticism. However, it is, in fact, a mystery religion of excellence, as is shown in chapter 55. MYSTERY OF MYSTERIES.

<sup>41</sup> The paradoxicality of mystical experiences is described by Grof's patients as well:

"Accounts of mystical experiences are also characterized by striking paradoxicality. Many of the statements about such states appear to contradict each other and violate the basic rules of Aristotelian logic." (1977:150-2)

But in spite of the experiences that appear nearly irrational on level, they are also perceived with such clarity that the individual doesn't doubt the experience:

"One more aspect of these experiences deserves special notice, namely the sense of objectivity and reality. An individual tuned into cosmic consciousness usually has no doubt that he or she is confronted with the ultimate reality, which is in a way more real than the phenomenal world as it is experienced in a more usual state of consciousness." (1977:152)

This reality is perhaps one of the dimensions of these experiences that persuades the individuals of the continuation of souls, spirits, or whatever one wishes to call that part of us.

<sup>42</sup> In this work it will be assumed that energy itself is the specie used to accomplish "work", achieve change, etc. in the spirit worlds. That is how it is for us down here. Obviously, the question is: what is, or constitutes, energy in these environments? No answers.

Many of us don't think of it that way, but the very basis of life on this planet is the expenditure of energy to accomplish work of some kind. (The definition of 'work' is a broad one.) Everything happens because of the expenditure of energy. However, we cannot guess at what the medium of energy will be over there. All we know is that it won't be something we are familiar with, though a sympathetic astrophysicist, a Hawking, may be able to make some shrewd guesses about the nature of such spirit energy.

One of the basic characteristics of the Father -and of all creators and fundamental powers and plans of salvation(s)- is that He will always conserve energy and effort. He is so conservative that He doesn't even engage in recycling because that is actually a primary expression of waste from inadequate planning, etc. However, He will fully accomplish His goals so this principle in no way limits Him.

A practical application of this principle is His conservation of effort in doing anything that is repetitive. Rather than individually handle each iteration of a process, He will develop an algorithm based on the requirements of the cycle. Then He will "create" a corresponding procedure to accomplish the purposes of the algorithm. Finally He will endow it with the requisite power, and will then turn it loose to operate independently of Himself. Descartes' clockmaker in action. Because of the nature of the [algorithm+authority] combination, each occurrence of the involved item will be automatically captured and handled thereby, without the need for His intervention in the process.

## 12. PERMUTATION PRINCIPLE

See PARADOX POSTULATE. This is just another name for the same thing.

## 13. SCOTOMA CONDITION<sup>{43}</sup>

Laws and principles of the priesthood are triggered by the appropriate behaviors, after which blessings are bestowed.

This condition is a cornerpost of the theory. The myriad facets of the priesthood, termed 'Laws of Heaven', each have an associated key, a specific behavior, which can 'turn it on', or activate or trigger it. After it is activated, the Law 'bestows' its blessing, also specifically defined for each Law, on the person who activated it.

There are at least two co-conditions that must also be satisfied, however, in order for a Law to respond to the behavior-key. The first condition is that the act must be voluntarily and willingly done. We do not believe that behavior which is coerced will trigger blessings. However, note that this condition does not require that the doer be aware of the fact that s/he is manipulating a Law. It merely requires that the behavior be performed voluntarily<sup>{44}</sup>.

<sup>43</sup> [SKOTO-S] is the Greek word for 'darkness', hence 'blindness' (as in Koine), so is used here to denote the blindness of the priesthood. It will respond consistently when it is triggered, in the manner of the concept of 'blind justice' with her scale. ('kappa' systematically transliterates into English as 'C'.)

<sup>44</sup> Brigham Young stated that we are immersed in a host of forces at all times. We believe that these forces are "laws of heaven", and that our behaviors trigger them when they match, whether we are aware of it or not.

The second co-condition is that the doer must be honest and sincere in his act. This condition obviously precludes blessings for hypocritical acts, a major issue in human interactions.<sup>{45}</sup> So the correct behavior performed with ulterior motives of secondary gain will not trigger the blessing. The puzzling consequence of this co-condition is the implication that there is some sort of filtering process that sorts and evaluates all human actions. This filter must be in place between us and all of the Laws, a peculiar concept.

Note the other curiosity that not only must there be a filter, but that the filter must be in constant communication with the Laws to approve or disapprove the actions, prior to blessings being released. Instead of postulating some sort of cosmic filter out there, that sorts everything we do into acceptable/unacceptable categories, it is more elegant to postulate something for our individual spirits. This something would be a process in our own spirits which marks our actions as they "leave"<sup>{46}</sup> our environment. Then, when the actions have contacted the priesthood, they would have markers that would either allow them to fit into a receptor, thereby triggering it, or to not fit into the receptor, thereby preventing it from firing.

The last phrase of the condition, the real scotoma element, may represent a problem for some LDS. It states that an act of obedience itself is sufficient to trigger a Law of heaven, as long as the co-conditions are satisfied. This concept probably runs counter to the prevailing wisdom of MMF, though not of SMD which is silent on the matter.<sup>{47}</sup> The willing payment of tithing by a non-LDS will open the "windows of heaven" as promised in Ezekiel<sup>{48}</sup>. We believe this is true for any keys and laws. If one doesn't accept this concept, s/he then must postulate the peculiar concept that only a baptized LDS in good standing will be able to trigger the laws of heaven.<sup>{49}</sup> That seems unlikely, given the enormous number of good people who do good things and seem the benefit therefrom.

#### 14. SYMMETRY CONDITION:

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<sup>45</sup> The Christ spent much energy combating this particular problem which appears to have ranked at the top of His list of evils. When he castigated the scribes and pharisees, it was for hypocrisy.

<sup>46</sup> This word 'leave' raises the interesting issue of just how it is that our actions do impinge on the powers of heaven. What is it about the things we do that causes or allows them to contact the priesthood in some manner?

<sup>47</sup> The issue that isn't addressed here involves involuntary, unwitting compliance with the requirements of Laws of Heaven: if one is unaware of such requirements, but nonetheless satisfies them, will s/he receive the blessing associated with the Law? We believe that the blessing will be bestowed if the two conditions are somehow satisfied.

<sup>48</sup> The real problem with this tithing model, for a scriptural purist, involves the questions of: (1) can the individual choose how he will pay tithing, i.e. can he contribute 10% of his income to whomever he wishes? That isn't allowed within SMD; 2) does the tithing need to be contributed to a purified levite, i.e. a properly ordained bishop? The answer would appear to be yes within SMD, but we suspect that in spite of those technicalities, willing payment of tithing will reap rewards. I know a pediatrician who 'tithes' his practice by donating 10% of his care free. I also know he is blessed for his goodness.

<sup>49</sup> The sheer number of non-LDS make one wonder about the latter concept. It simply cannot be true that a minuscule fraction of a percent of the total population of the world is "loved" by the Father in such a way that He blesses them only and no others. Your own life experience has shown you that non-LDS are in fact blessed for their goodness.

The laws of heaven are active during all phases	and
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conditions.

The priesthods -both the silver and black- are supernal powers which transcend space and time, and exist, unchanged, in all 'places'. These powers, which are simultaneously complex and simple, will apply to all actions and beings who trigger them through the required behaviors, in all segments of the metamorphosis. For example, if one pays tithing in the pre-existence, the blessings which are promised in the Christian canon of mortality will also be applied there. Or the effects of ordinances on spirits, as a result of priesthood application, will be the same in all segments. Therefore, death and birth<sup>{50}</sup> ordinances applied in mortality will have the same effect on a spirit as when they are applied to it in the pre-existence.

The symmetry is of two kinds: (1) the priesthods are active and effective in all conditions and phases, including all applicable facets which are activated therein, and (2) the consequences of the application of these priesthods will be uniform in all conditions and phases.

## 15. TEETER-TOTTER PRINCIPLE

See NON-EQUILIBRIUM CONDITION.

## 16. TRUTH-FAITH CONDITION:

Valid testing of free agency is predicated on faith	rather than knowledge of truth.
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The three phases of the metamorphosis are constructed to test spirits in particular ways. There are commonalities across the three phases, tests that are omnipresent, eg. honesty. But there are also unique tests for each phase, which characterize each and gives each its individual flavor and character. One of the metatheoretical conditions that governs all testing phases is that all testing be done under conditions where the testee does not truly understand or know what is happening.

The purpose of this blindness is to brutally force each spirit to wrestle with the challenges and to exercise agency on the basis of incomplete information. Knowledge obviates the validity of a test. Taking the SAT with foreknowledge of the answers is cheating. So is trying to pass the tests of the metamorphosis - with knowledge.<sup>{51}</sup>

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<sup>50</sup> For a lengthy discussion of this topic, see 51. NESTED OR CRISS-CROSSED DEPENDENCIES?

<sup>51</sup> The SAT example isn't even accurate because students at least have a form of understanding of what the test is, what the subject matter is, how to learn the rules and how to get the desired results, etc. In the Metamorphosis we don't have even those luxuries.

**CONCLUSION:**

As this theory develops, remember that it is governed by these metatheoretical conditions. They must always be satisfied. If there are instances where these conditions appear to be violated, then either (a) the example at hand is improperly described or understood, or (b) the condition is wrong or incorrectly stated. e

To maintain a strong position vis-a-vis these conditions and the theory, the first possibility will be assumed to be the correct one until it is clearly established that a condition that appears to not operate properly, is somehow erroneous. At that point, the condition itself can be revised. With these concepts in mind, let's embark on an expedition into the heart (ha!) of our brains while we look at the evidence that pertains to a theory of the Plan of Salvation.<sup>{52}</sup>

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<sup>52</sup> Forgive my digression here, but I've got to get this polemic out after all these years for purely juvenile, emotional reasons:

The guru of the Transformational Grammar movement that I was involved in at Indiana University, was Noam Chomsky of MIT-fame. At various times both He and His disciples had difficulty discriminating between sincere scientific efforts on one hand, and self-serving propagandizing on the other. My department chairman at the time, himself an MIT product, admitted with a certain amount of smugness, that they were not above using dishonest arguments to win their point. Consequently they unjustifiably, albeit rather successfully, ridiculed the "out-of-it" structuralists (from whose work their own work derived), and other non-Believers. (See Eric Hoffer THE TRUE BELIEVER for a fine discussion of what constitutes a True Believer. That text illustrates how minor the differences actually are between True Believers of what superficially appear to be radically opposed dogma. In his mind, the extremes of what is typically portrayed as a long flat spectrum are in fact adjacent neighbors on a circular spectrum).

If I told you I was in graduate school in the "Big Ten" between 1969 and 1973, you will doubtless understand what I refer to as the "politicalism" of many universities at that time. Mr. Chomsky spent as much time in anti-war activities as in academia. Nonetheless, this ephemeral movement, which has since taken its own place on the shelf of academic history, did produce some significant insights, and it allowed those of us who put up with the emotionalism to develop rudimentary skills in theory construction. And over the years, I was intrigued with the idea that the POS could probably be fitted into a theoretical model.

So, given my irritation with that bunch of fanatics, it is ironic that in the conception and execution of this work, I am, indeed, indebted to Mr. Chomsky.