

## **Systematics and Cosmology**

Systematics is a discipline involving the identification of wholes within the world of experience and knowledge and the subsequent division of such quanta of wholeness into characteristic number based divisions of the whole. The *raison d'être* was articulated as:

“The systematic principle is based upon the hypothesis that there is a structure in the real world that transcends the distinctions of subjective and objective experience. In one form, this asserts that there is a homology of thought and things, a similarity of structure in the way things are, and in the way we know them. Another form of the principle asserts an homology of events in themselves, so that we should expect to find similar structures in events that differ in scale, content and environment.”

J G Bennett, *Systematics* Volume 1 Number 2, September 1963

From this Systematic hypothesis it can be seen that this is a theory of cosmology that applies throughout the levels of scale in the universe, though in a manner that remains to be seen. Of course, a theory that sets out to find structure will almost certainly find structures, perhaps in the shape sought, by the process of selection or filtering and this has lead J G Bennett in particular to be accused of unscientific folly.

However, the problem of knowledge and consciousness will probably remain a task beyond the remit of a physical science. It is also true that all past knowledge and modes of knowing tend to be eliminated by modern science as being only of historical interest with the exception of logic. At least Bennett has declared here an hypothesis rather than “the truth” and at the end of the day, could it be true?

Being a cosmological hypothesis, it has the characteristic of those cosmological ideas inherited from and inherent to the great schools of religious thought that appeared from 600 B C onwards, with the spread of writing. The

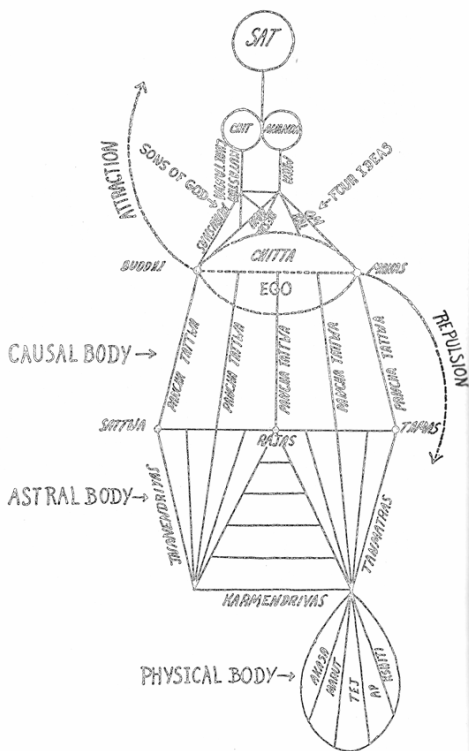
## Systematics and Cosmology

problem with a religious cosmology is that it tends to share the fate of the religious system to which it was originally attached. Other commentators have asserted that these systems are now beyond their “best by” date, since the human mind has moved on since then. But Bennett’s techniques included the suspension of such

judgement as part of the objective assimilation of such material.

The old cosmologies generally divide something into numerical categories. Sometimes these may be further divided or another level is divided into other numbers, with reasons given. This is very like the Systematics as practiced by Bennett and some of his associates.

Bennett had his own ladder of creation model involving Twelve levels that could be essence classes or energies. He used ideas such as Tetrads and Pentad to provide presentations within his Dramatic Universe.



But his focus as regards the practice of Systematics was that it was a practical skill in which the generation of new Systematics was the skill leading to a faculty. Unfortunately, the denial of indulgence in past systems of thought seems to have put a dampener on the development of the school of thought itself for there is a desperate shortage of fresh and compelling examples of Systematics at work, *unless you make them yourself*.

The reason why the sequence of number systems from 1 to, potentially, 12 is used is that there is a creation order, a cosmological reason for starting with one and evolving higher term systems within the whole. This is a further hypothesis then and in it we find the emergence of the Creation Story because almost always

everything emerges into existence from some kind of monad, or undifferentiated state prior to the Creation and prior to Systematics, in a homology of parallel scenarios. Creation has the ultimate seal of necessity and of function in that all that is created must be based upon rule and sequence, even though subject to hazard and local conditions within the worlds thereby created.

The three principles of Systematics are possibly

1. “The homology of thought and things”, because the whole is intelligible – **The Intelligibility Principle**
2. The arising of qualitative numerical divisions to express this homology, as numbers are the fundamental archetypes of creation – **The Numerological Principle**
3. “The similar structures in events that differ in scale, content and environment” implying recapitulation of creation – **The Cosmological Principle.**

The Cosmological Principle is less obvious than it seems because it states that there is a process of creation and that this fundamental pattern exists as a functional template on all levels of experience. The problem with religious cosmology is that it emerges as *the output of a culture* that had developed its religious ideas and such a culture could *no longer see the need* for generating further different systems or articulating principles such as these, through ongoing Systematics.

By generating these three principles the gap between the theory of homology and of the practice of the numerological systems is reconciled and returned to the process of cosmogenesis that was prehistoric speculation if not obsession. As such it is a “liberal art” alongside those of language (grammar, rhetoric and discourse) and those of number (“arithmetic”, geometry and harmony) and joins most naturally Astronomy as the articulation of the world through cosmology, number and language.

## Systematics and Cosmology

The “absent parent of the world” is the primary driver in the search for meaning and the finding of meaning in the world like the reconstruction of Osiris who was mercilessly cut up into pieces. The way up is the way down in that the division of whole situations according to number has ancient roots as a royal science.

The separation of Systematics from its predecessors was similarly to make it parentless and wanting of meaning. Worse, without the authority of its initiator, where could authorisation and energy be found to give it life by those interested in it? It’s application to management situations now only speaks of a period of optimism in human affairs where computers would help humanity.

The gap to be bridged is one of self-initiation because *the creation is always exhausted*. This is the entry of a new principle acting at “the turn” or turning point in which the mind is drawn towards wholeness as a solution to palpable meaninglessness. This principle is being manifested by Systematics as it had been by the cosmologies of the past and it is therefore per se a cosmic archetype.

Operating in the realm of exhaustion the new principle *can operate without influence*. However, there needs to be awareness of the **Principle of Regeneration** as the material cause of the *necessarily exhausted setting or milieu*. The Terms of systems are then efficient causes and the systems themselves a final cause within the framework of the Tetrad, *that is it an engine that can do work*. Energy can be raised in terms of its quality and intensity.

The energy must be latent within the situations themselves and in this respect there is a latent animism in this drive to find meaning. The animistic systems of the past, so seamless with their eventual cosmologies, probably represent the early attempts to divide up the world using large scale systematic categories or terms. The idea of magic, furthermore, is entirely congruent with the idea of Terms as efficient causes. Thus a magical culture could indeed be one that has inherited

systematic knowledge from its own past, as is seen with the Kaballah – a cosmological/ operational system of magical correspondences.

But the drive to control the world is part of the creation of the world and as such is a departure from the principle of Regeneration that fuels the essential rediscovery of lost knowledge. The churning of the oceans and the spontaneous production of fire from a fire stick are metaphors for creating something new from nothing, nothing except a certain latency within the creation. In the technologies, of which fire stick or meal mill are progenitors, the action upon the world is the immediate re-exhaustion of the new principle of discovery. The problem of technology is that it does not come from a profound lack of meaning but rather from the absence of something that could transform the world. In this there is a parallel with magic in that *technology is essentially magical* but seeks to operate on the world and not on the world of meaning.

The essence of Systematics is therefore not focussed on making the world better which seems contradictory since all forms of understanding are taken to have an altruistic source, wise people, sweetness and light and a saintly character. In its lower nature systematics might seek to organise people but its higher nature, within the framework of the Pentad, is to speak with the angels or archetypes. It eats the cultural debris of which there is no shortage today and is a recycling system, as another manifestation of its self-similar positioning within the whole at the latching point of return.

The Hexad might be the mystery of co-operation which contains the contradiction to its own principle: of regeneration from materials that have lost their vivifyingness. To create a culture of Systematics must require some kind of internal discipline that can reconcile the fact that cultural ideas are food but not the reason to eat them. Despite the outer disdain towards it and misunderstanding of it, the world needs new forms of understanding and in this some form of reciprocal

## Systematics and Cosmology

maintenance exists but only on the level of those needed energies that are essentially cosmic rather than personal.

These energies have their own value and hence are not specifically directed towards the world or towards the individual, though neither is denied. It is in the nature of cosmic individuality that pure pattern can be both destined and emergent as a type of mind which can integrate meaning. The miracle is present from the birth of the mind, the manas called the fire stolen from heaven, which is a singularity for which no mirror exists but that of the world itself.

What emerges is a need to see Systematics as the natural response to a predicament. To deny the predicament is to deny the need for Systematics. The predicament is the monad, prior to the hypothesis above, and it is cosmological and a manifestation of cosmos and creation. Like the universe, it is based upon number and as an homology it is a recapitulation of creation on its own level of scale. Of necessity it cannot be subject to proof but relies on being a transitional methodology. However, it can do work with the creation of adequate frameworks that re-cycle cultural information and re-enter a participative relationship with the world, which counters the perception that the world is dead or exhausted with a new approach and energy.