

"It was at first thought that the power which made the typewriter run was a ghost instead of a rat. It seems likely to us that it was both a ghost and a rat."

-archy and mehitabel  
(Marquis 1973:13)

## 1. INTRODUCTION

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## INTRODUCTION:

The material covered in this work has gone through many permutations over the years<sup>{1}</sup>. Initially, it was organized alphabetically by the title of the chapter/article, but that failed to show critical relationships in some cases. Experimentation suggests that the most appropriate organizational structure for this information is the continuum<sup>{2}</sup> of "time" that comprises the various stages of a human spirit's existence. By this, we refer to the stages a spirit goes through, from the point of its formation,<sup>{3}</sup> through succeeding stages of its development, concluding with the resurrection when and where it enters a terminal domain. Dividing this material into the states and phases of spirit existence and development captures essential relationships that are otherwise difficult to illuminate, and which are obscured generally in LDS gospel discussions, and basically unknown to most other Christians.<sup>{4}</sup>

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<sup>1</sup> Dear Reader:

Following JD Salinger's lead, I feel an urgent need to introduce myself. No need to go so far as to offer up an early bouquet of parentheses, but some names should be exchanged so we each feel freer with the other. Allow me to introduce myself. You will encounter me as "I" below, though occasionally you will find the "royal we" or "indefinite" one. Whichever appears, it's still me. Such disguises probably only confuse me.

Second let me warn you about the swarm of footnotes appended below. Footnotes usually are created to house data pertinent to the text, but which are of secondary importance, or too tangential to be included in the body of the work. The footnotes here satisfy those criteria, which means that you, Dear Reader, can read only the text, if you wish, and you will not miss the story. Indeed, dropping down to the footnotes will definitely distract you from the argument in the text. So, please<sup>do</sup> ignore them the first time through. Then, if you have the stomach to go again, try these notes which frequently take right turns and head into the blue hills.

Third, we note that these footnotes are essentially a "running commentary" on the text, which is referred to in the Introduction to the Mishnah:

"Yet the mishnah has preserved abundant traces of *Midrash*, that earlier method of teaching the traditional laws by means of a running commentary on the Biblical text." (Danby 1983:xxiv)

These footnotes do constitute such a commentary, and they may even illuminate something in the text.

One generous person told me the footnotes were actually more interesting than the text. That is not surprising. They constitute a separate text, created impressionistically and without discipline. Reflections from comments in the text end up in these notes. They are sort of intellectual grab bags.

Later: it turns out that every person who has reviewed portions of this mss. have unanimously stated that they "really liked" the footnotes. Perhaps you ought to just read them and skip the text.

<sup>2</sup> The concept of this particular 'continuum' we invoke is dealt with at length in chapter 51. NESTED OR CRISS-CROSSED DEPENDENCIES. The continuum may not be flat. Or straight.

<sup>3</sup> Note that I making an assumption -not shared by everyone- that spirits are formed in some manner, at some "point (in time?)", that they have not always existed in the shape or configuration they exist in now inside of you. The material from which we believe they were created -intelligence, whatever that might be- has co-existed with eternity, whatever that is, so in that sense spirits have existed eternally. Much more on this below.

<sup>4</sup> That is not to say that SMD lacks insight, nor that it unnecessarily obfuscates things. On the contrary, it does offer many valuable insights. However, there are second and third level insights or observations below the exterior layer usually discussed, which observations we will attempt to illuminate, with varying degrees of success, in this text.

## ORGANIZATION OF MANUSCRIPT:

This work consists of fifty-seven chapters. They are divided into seven Sections<sup>{5}</sup>, which are then assigned to one of three fascicles.<sup>{6}</sup> You are presently reading the first chapter, entitled INTRODUCTION, of the first section of the first Fascicle.<sup>{7}</sup> This Section is entitled the Bootstrap Routine, borrowing from computerese, because it gets the thing off the ground. Included in this first section are five chapters, in addition to the present one, that deal with the theoretical and theological material that is the basis of the entire work. Fascicle I also contains two other sections, the Intelligence State and the Pre-Existent (PE) Phase. The Intelligence State starts way back at a point in 'time'<sup>{8}</sup> before our spirits even 'existed', while the PE Phase deals with the conditions of our existence as spirits somewhere before we were born into mortality.

Fascicle II is devoted entirely to the fourth of the seven sections of this text, the Mortal Phase. It contains twenty chapters that deal with a wide range of topics.

Fascicle III starts with Section Five, The Post-Mortal (PM) Phase, the 'location' we go to after we die from mortality. That section is followed by the Post-Resurrection (PR) State, the condition we will exist in after the great and final judgement and resurrection. Finally, the seventh Section, Conclusions/Summary, brings the text to a close. However, there is a variety of miscellanea appended at the end of the entire work.

A graph, given on the next page, will explain this information better for some readers. The miscellaneous collection of things, that are herded together under the rubric Appendices, are collected in Section VIII and are listed in Table 2.

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<sup>5</sup> Note that the only sections of this work that do not pertain directly to a particular aspect of spirit evolution are: SECTION I. BOOTSTRAP ROUTINE and SECTION VII. CONCLUSIONS/SUMMARY.

As a curiosity -as if there weren't already enough of them hovering around your head- the Mishnah is also divided into six sections an 63 tractates. Not very different from this structure, though what that means, if any thing which is doubtful, is hard to say.

<sup>6</sup> There are two reasons for dividing the larger work into three parts. First, there is the sheer volume of material. Handling so much material, across such expanses of thought and time is difficult. When I look at it all, I can't even remember writing some of it. Handling it in parts makes it easier to remember some significant connections.

Second, the three sections in Fascicle I have actually received a disproportionate amount of energy and time, so are the only ones ready to show.

I must also enter a self-conscious foot note here. I wonder whether it is proper -whatever that means- to let some of this stuff out. Granted, much of it is the result of that "oaty urge" (to quote from one of my all time favorites, JD Salinger) to do something wholesome, though boring, pedantic and silly. There are, however, occasional elements that seem to be true -in spite of what the author has done to them. Those items deserve being let out. Don't they? Except that there does seem to be some sort of sequencing requirement within the context of the gospel that suggests that each person should learn certain truths for her/himself. So letting the cat out of the bag too soon may be too bad? Does that get me in trouble? The problem is the difficulty in differentiating between pure brain fumes and possible, confidential inspiration. Perhaps there is none of the latter.

<sup>7</sup> See the Table of Contents, page i for overview of entire work.

<sup>8</sup> Time is a major issue that pops up repeatedly everywhere. It will, in fact, be given a sketchy discussion in an appendix. The topic is so immense -no pun intended- that it is presumptuous to even attempt to comment on it. But its central position in the POS mandates some sort of discussion. My apologies that it isn't more detailed. However, I will refer you to several works that deal extensively with time, to which you may go for the details and further insights.

FASCICLE

<b>I.</b>	<b>Section I. BOOTSTRAP ROUTINE</b>
	<b>Section II. INTELLIGENCE STATE</b>
	<b>Section III. PRE-EXISTENCE PHASE</b>
<b>II.</b>	<b>Section IV. MORTAL PHASE</b>
	<b>Section V. POST-MORTAL PHASE</b>
<b>III.</b>	<b>Section VI. POST-RESURRECTION STATE</b>
	<b>Section VII. CONCLUSIONS/SUMMARY</b>

**TABLE 1. BOOK SECTIONS**

<b>Glossary</b>
<b>Bibliography</b>
<b>Summary of Quotations</b>
<b>Appendix: Brigham Young's Adam/God Theory</b>
<b>Appendix: Time</b>
<b>Apologia pro vita mea</b>
<b>Afterword</b>

**TABLE 2. APPENDICES**

Each of the seven sections contains articles that pertain most directly to it. However, there are so many cross-linkages between the various phases, the principles of the Gospel and the applications of the laws of heaven, which we believe are operational across all phases and states<sup>{9}</sup>, that the assignment of some articles to one or another section is arbitrary. Copious references are made, usually in footnotes, to some of the more pertinent cross-linkages between different chapters.

TOPICAL OUTLINE OF SECTION I:

The next chapter in this section is 2. THEOLOGICAL FOUNDATIONS, which presents basic information about the theological framework on which the entire text is predicated<sup>{10}</sup>. It must be emphasized that this work derives entirely

<sup>9</sup> At least we are making the claim below that this is the case.

<sup>10</sup> Obviously, something as revolutionary as this approach will doubtless precipitate at the least severe agitation in some who aren't particularly well-acquainted with the extended implications of their beliefs, and at the worst will engender hostility in those who predictably will state, "I just believe what the prophet says! That's all I need to know." "Many regrets, effendi." (sez Lawrence Durrell)

from the LDS theology<sup>{11}</sup>. The concept of a spirit metamorphosis, which is definitely not part of the canon, is outlined in Chapter 3. METAMORPHOSIS METAPHOR. It is the basic "physiological" process to which spirit evolution is compared in this model. It is actually the closest analogy from mortality to the theoretical model of spirit evolution that is elaborated below, though metallurgy also provides an additional illuminating analogy.

Then, in Chapter 4. THEORY AND METATHEORY, an introduction is provided to the arcane world of theory construction. Granted, this is only an elementary discussion, but it provides the conceptual framework for what is being done in this work. The critical distinction between theory and metatheory is made in this chapter, after which each topic is discussed in separate chapters.

The chapter on theory, 5. UNIFIED THEORY OF THE POS, provides a succinct summary of the theory and its objective. There is also a discussion of Initial Conditions and Boundary Conditions<sup>{12}</sup>. The last chapter of this section, 6. METATHEORETICAL CONSTRAINTS, defines sixteen principles<sup>{13}</sup> that constrain the actual form of the theory.

A special note for scripture scholars: if any venture to test these murky waters, they will quickly note that scriptures, ancient or latter-day, are rarely cited. The reasons for this are three:

**(1) we don't want appeals to authority to be the sole basis for the arguments. Let them stand on a principle, which is usually so well known that scriptural citations are unnecessary, and then develop with the presentation;<sup>{14}</sup>**

**(2) we want the reading of the text to be streamlined; and finally and perhaps more honestly,**

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<sup>11</sup> At least, WE believe it is. If any non-LDS should venture into this morass, and finds that 2. THEOLOGICAL FOUNDATIONS is an inadequate introduction to the LDS theology, s/he can dig up a practicing LDS who will most likely be able to discuss most of the doctrinal basis for these flights of fancy, though some LDS may be offended or shocked, or both.

<sup>12</sup> The difference between metatheoretical conditions and boundary conditions is difficult to make. We will attempt to elucidate that difference below. If we can figure it out.

<sup>13</sup> There are doubtless more than 16, but they have not been discovered so far. Actually, it is more than likely that however many we discover can ultimately be collapsed into one or two ultra-high level generalizations, but we have been unable to do that.

<sup>14</sup> The reader may have noted in other texts that scriptural citations can actually detract from the point being made. This is heretical, but I believe that a reader may become distracted because s/he wishes to verify the citation, or may wish to counter it with other references. Here, the emphasis will be on taking a few principles and extending them in what appear to be logical directions to see where they lead. The results are often surprising.

We have observed otherwise valuable discussion come to a screeching halt when one participant cites an authority, and concludes that the discussion has ended because "that" citation was "the answer". Hogwash. Hardly anything in the POS is so cut and dried that discussion about it can morally be terminated by the citation of scriptures. (Remember that scriptures are rather obscure things, sort of like the Oracle of Delphi who had great success, just like the astrologers of today who hit the mark so often because their generic observations can strike us each in the heart as referring to a specific aspect of our goings on that day.) We want the rough and tumble grass stains to show through here, so no hermetically sealed arguments from the good books will be proffered to close off discussion.

### (3) we just aren't very familiar with the scriptures.<sup>{15}</sup>

The fact that few scriptures are cited is not due to disbelief or lack of faith.<sup>{16}</sup> In fact, the entire text rests squarely on Christian scriptures<sup>{17}</sup>, and a deep belief in them, though many doctrines are extended so dramatically from their primitive scriptural bases, that a mainstream LDS may find this assertion suspect.<sup>{18}</sup> It is, nonetheless, true.<sup>{19}</sup>

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<sup>15</sup> What this theory really needs is a solid scriptorian who has the stomach and time to go through it line by line, citing the relevant scriptures. That would clear up the mis-understandings I have throughout this text. However, it is highly unlikely in 1994 that anyone who digs deeply into scriptures to really understand them and remember them would take the time to do what I just described - a labor of Hercules.

So, you ask, why bother with something you know has flaws? To which I respond, my time has been expended in many other areas, and my energy has been invested in this monstrous project. I don't have what is required to do all things.

<sup>16</sup> This approach, leaving out scritural references, has a venerable history. Danby notes in THE MISHNAH:

"As for Scriptural basis, it is characteristic of the *Mishnah* method of teaching *Halakoth* that these should be repeated independently of such Scriptural sanction as may be claimed for them; and this rule prevails in the present *Mishnah*." (1983:xxiv)

The reasons for omitting such sanctions are proably comparable to those we adduce here.

<sup>17</sup> And scriptures or belief systems of many other faiths and religions of the world.

<sup>18</sup> My apologies. Another disclaimer is in order right now. While there are ample references here to religious texts, both ancient and modern, from a wide range of regions and religions, this is not intended to be a work of comparative religion. Those inclusions illuminate in some manner the topics to which they are appended. This work is a description of a highly personal voyage of discovery, in which are crystallized my current, though not final, beliefs and conjectures. As the Arabic-influenced Wolof speakers say, "Salaam aleikum!" Peace to you on this journey.

<sup>19</sup> Hyde described something that of the motivation and process involved in this work:

"He had that gift - talent or luck or genius; call it what you will. His mind could leap. He could think thoughts no one had ever thought before...had he truly thought it up all on his own? Or was it chance...For his own part, Tannis had already known where he stood. He'd already had thoughts no one else had ever thought, and he knew they had nothing to do with luck. But they had a lot to do with fear. Fear was the key. You always thought *against* fear, and all true thoughts had fear in them...Great thoughts frightened even the men who thought them. Sometimes the fear of their own thoughts drove them mad. Why? He thought he knew. Because all true thoughts, by definition, began as secrets; you were the only one who knew them. Yes, all great thoughts, in the instant that you thought them, as the tune went whistling through your mind, were secret. Which raised a question. Why reveal that secret? Why tell anyone about it? Why not keep that tune all for yourself? Well, he knew the answer: the fear was just too great. By telling, by confessing their secret, even great men tried to escape that dread. Their secret power, the power of their secret, was just too much.

(1992:75)

That captures some of my feelings here, although it is presumptuous to even consider that the term 'great' is applicable. At least the concept of thinking new thoughts is applicable, as you will discover below. Many of these thoughts may have been thought by others in other times and places, but I have never encountered them myself. So these thoughts are true thoughts that I have been able to have as a result of this talent for leaping. And yes, fear does enter into this exercise.