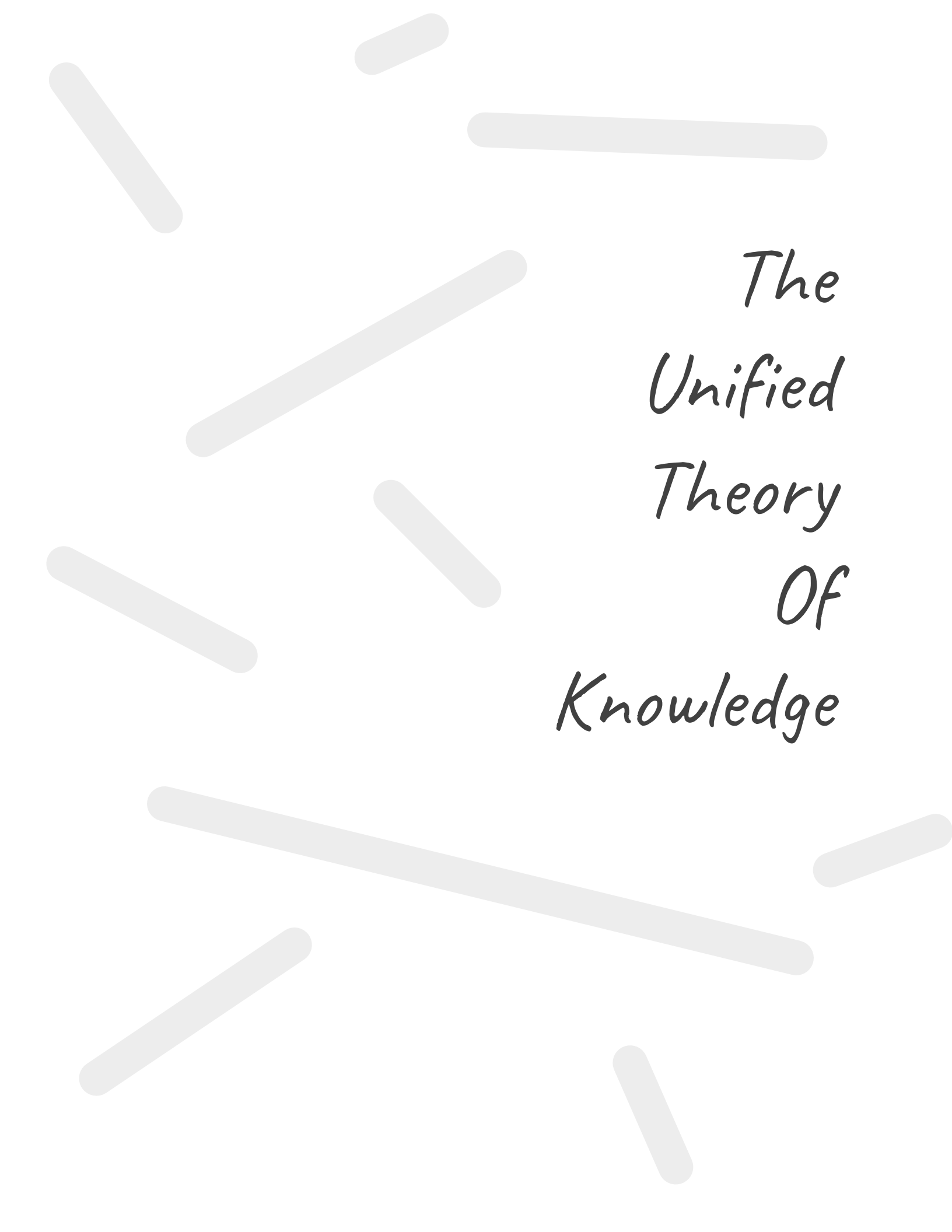


STORY

The Current is knowledge, for everything is derived from it.
Baba Sawan Singh

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The Unified Theory Of Knowledge

Preface

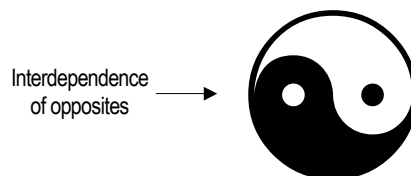
Over the years, philosophers and scientists alike have studied the question of unified knowledge. Various attempts at a unified theory have been passed down, from Kant's *Critique of Pure Reason* to Pirsig's *Lila*. Einstein sought to know 'God's thoughts', not merely content with a description of how the universe operates. Other scientists too numerous to mention have contributed towards painting what is at once a deep issue, yet one of relative simplicity.

At the core of the unified knowledge dilemma - how do we assemble a basic structure for an ever expanding range of inquiry? What steps do we take to devise a framework which represents not only what knowledge is, but how it works? And in doing so, do we finally answer the question:

Can knowledge be unified?

Recently a book entitled *Consilience* by Edward Wilson suggests that we should be in sight of a unified theory of knowledge; that enough work has been done in the various fields and disciplines to facilitate some kind of grand infrastructure. But in a very different sense unifying knowledge is a personal endeavour, a striving to find context in one's own mind, to put a lexicon in place so that a single interpretation of knowledge emerges from the many.

To achieve this goal, we require a very straightforward answer to a very complex question: what is the basis of everything? Because to answer this question is to provide a much needed focus; a focus that can facilitate a unified theory; a focus around which the contextual relevance of knowledge emerges.

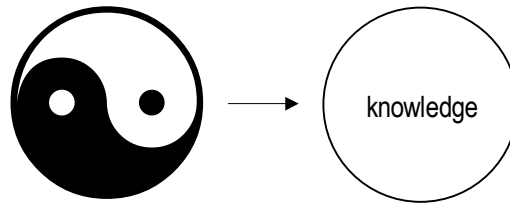


The *interdependence of opposites* is a phrase which describes the fundamental process that governs our existence. This interdependence of opposites creates and sustains everything, including knowledge. For example, take colour. The great poet/scientist Goethe determined that all colour was created via the merging of light and dark.

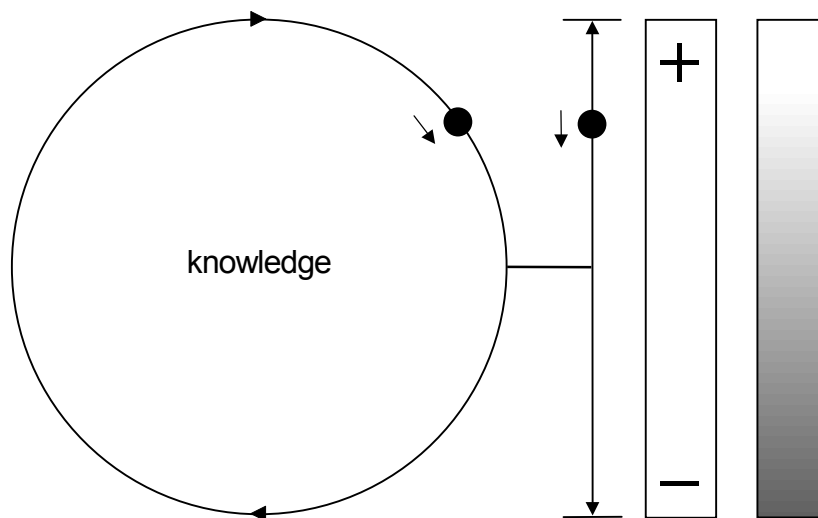
The symbol of Tao illustrates how this process works. One aspect within the other. Pain within pleasure. Light within dark. Cold within heat and so on. Everything constantly in motion, yet together. All known experience can be understood in these terms. Thus the interdependence of opposites provides a basis upon which to develop a unified theory of knowledge.

Building the knowledge framework leads to . . .

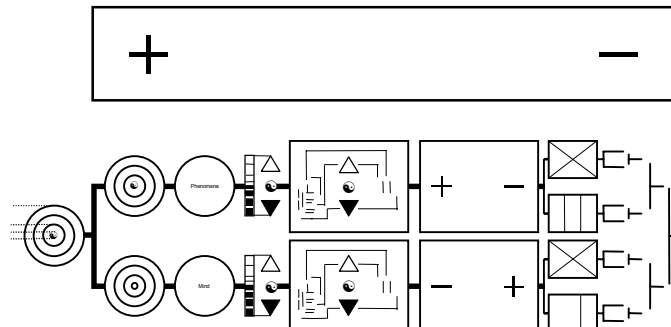
Knowledge in its original state is produced by the interdependence of opposites, as expressed by the eastern symbol Tao:



We can build upon this model to construct a western equivalent:

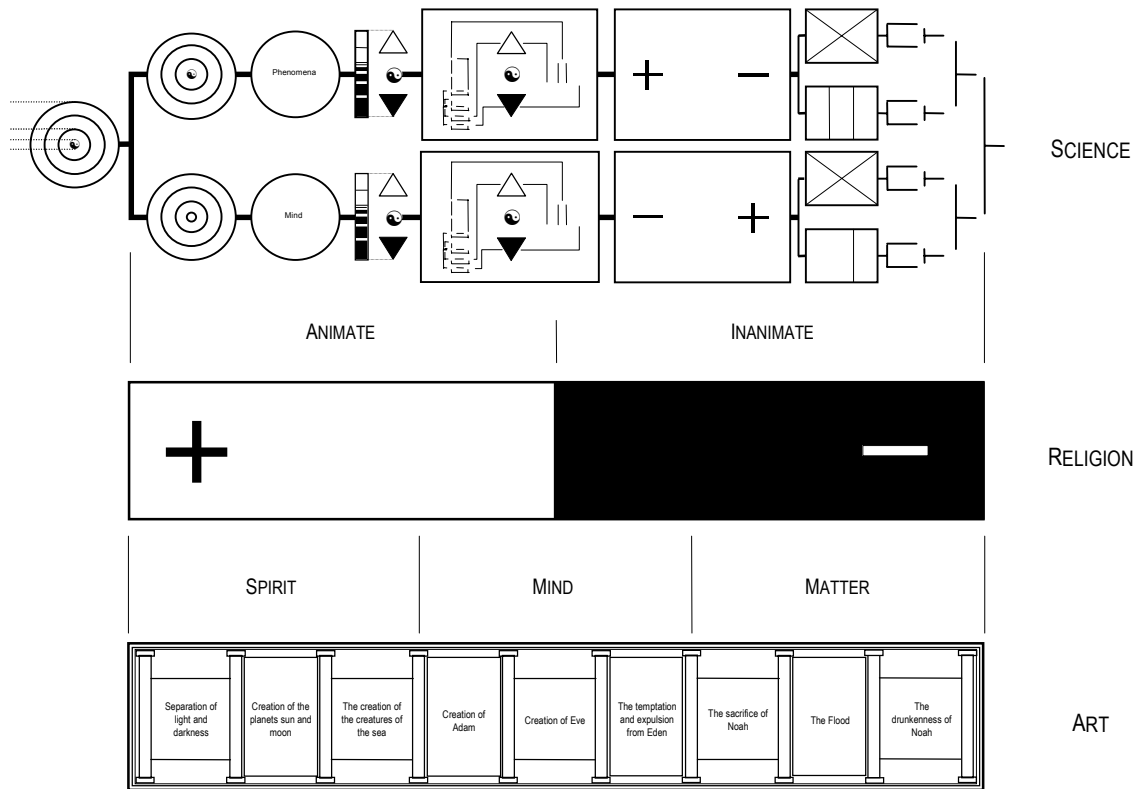


The bar magnet, which can be derived by tracing a point around a circle, forms the basis for a unified definition of knowledge. See enclosed knowledge maps (KM1.doc and KM2.doc).

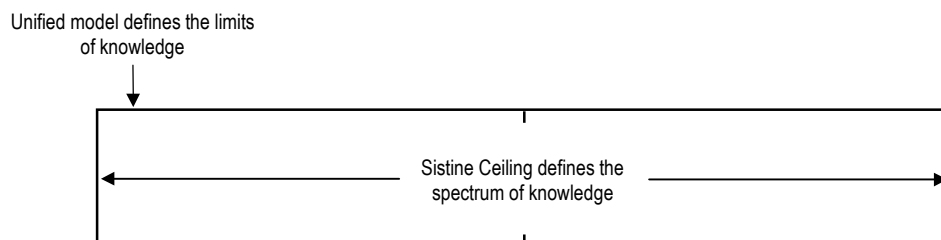


... a unification theory, which explains ...

As we shall see, the interdependence of opposites provides a common ground for the unification of science, art and religion. Science, as described by the knowledge model, religion as described by the law of action and reaction, or *as you sow, so shall ye reap*, and art as illustrated by Michelangelo's Sistine ceiling can be presented as different aspects of the same, underlying principle.

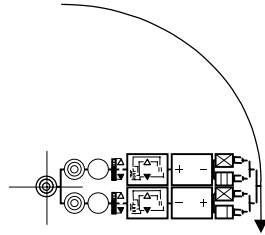


Therefore in total, the outer limits of knowledge are defined by the unified model; the ken or spectrum of knowledge is defined by Michelangelo's Sistine ceiling frescoes; and the dynamic function of knowledge is defined by the rule of religion.

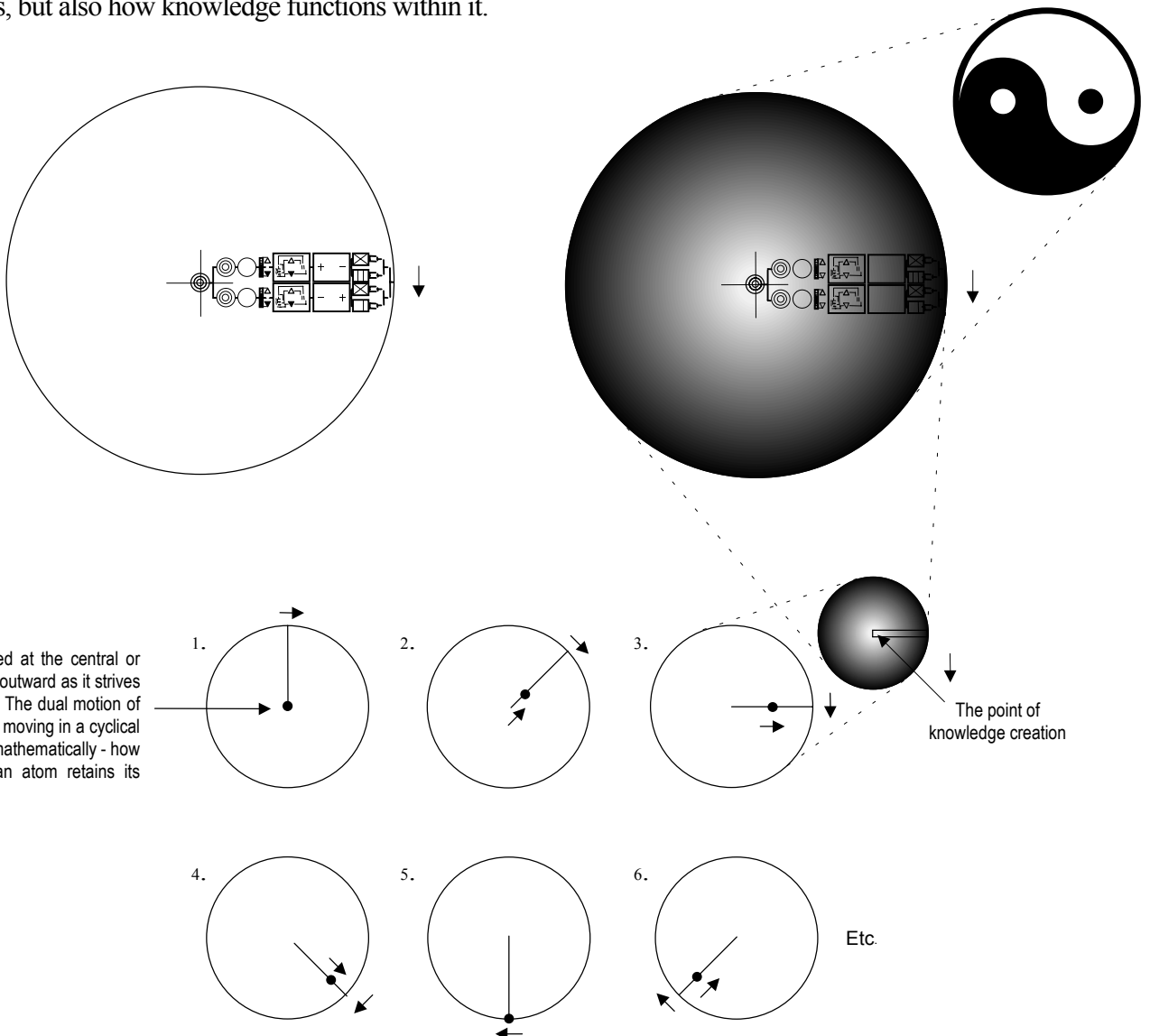


... how the interdependence of opposites works.

To understand how the interdependence of opposites functions, we simply have to rotate the knowledge model on its axis. By doing so, we set knowledge in motion.



As illustrated below, when knowledge moves along its axis a pattern is created. Light emanates from the centre outwards. Now the significant aspect of this pattern is not solely how it looks, but also how knowledge functions within it.



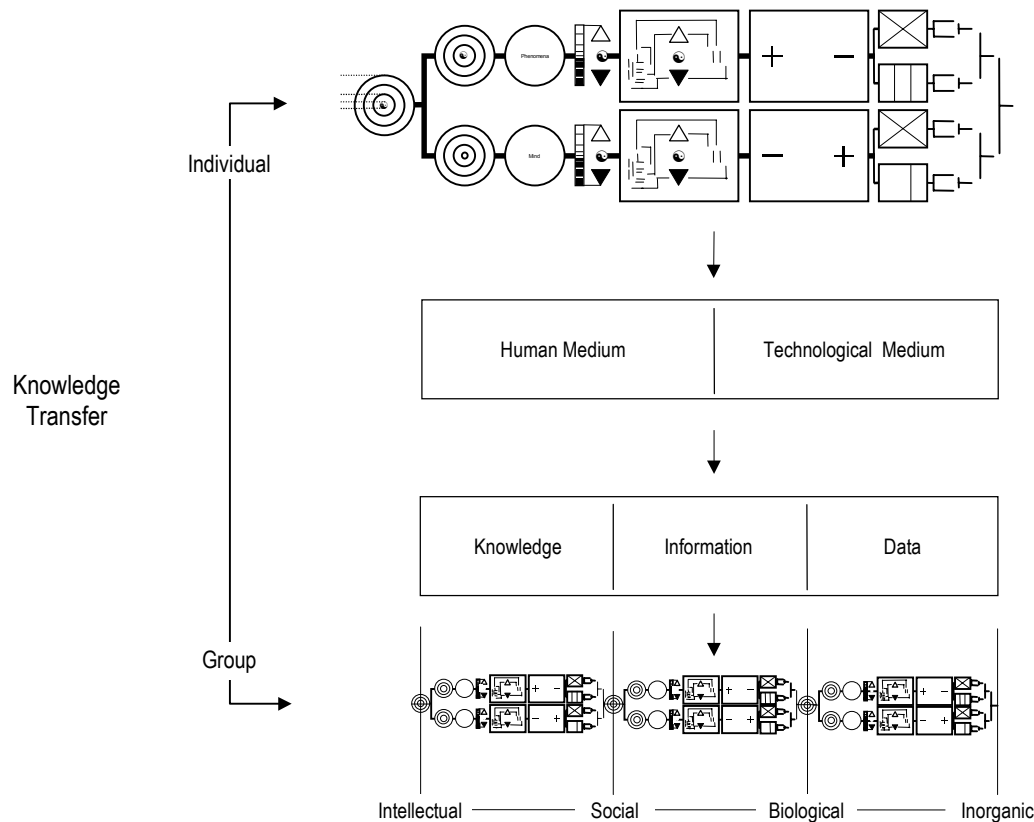
Knowledge is created at the central or tacit point and flows outward as it strives to be made explicit. The dual motion of moving outward and moving in a cyclical pattern describes - mathematically - how the inner form of an atom retains its shape.

Shared knowledge creates . . .

When knowledge is shared, it undergoes a transformation. It moves from an individual state to a group state. An individual's knowledge enters the slipstream of human and technological mediums, bouncing between employees, computers, forums and databases etc. In the process it assumes new forms of meaning and expression. This process is known as *knowledge transfer*.

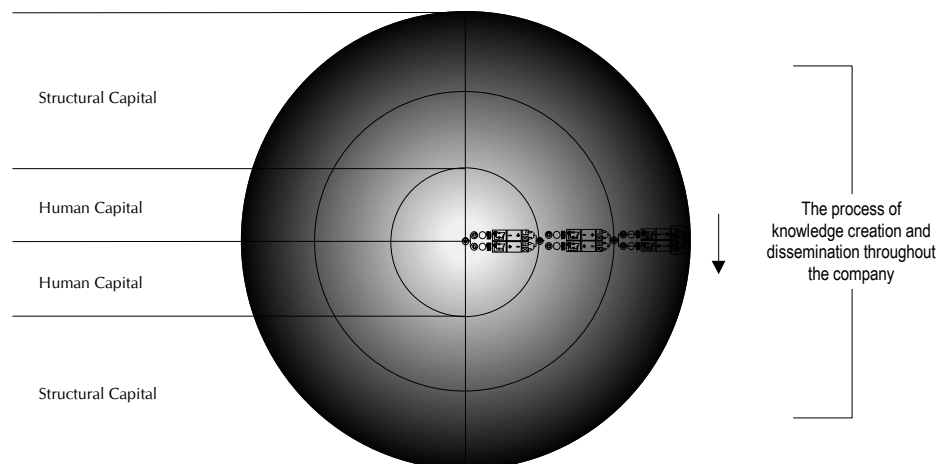
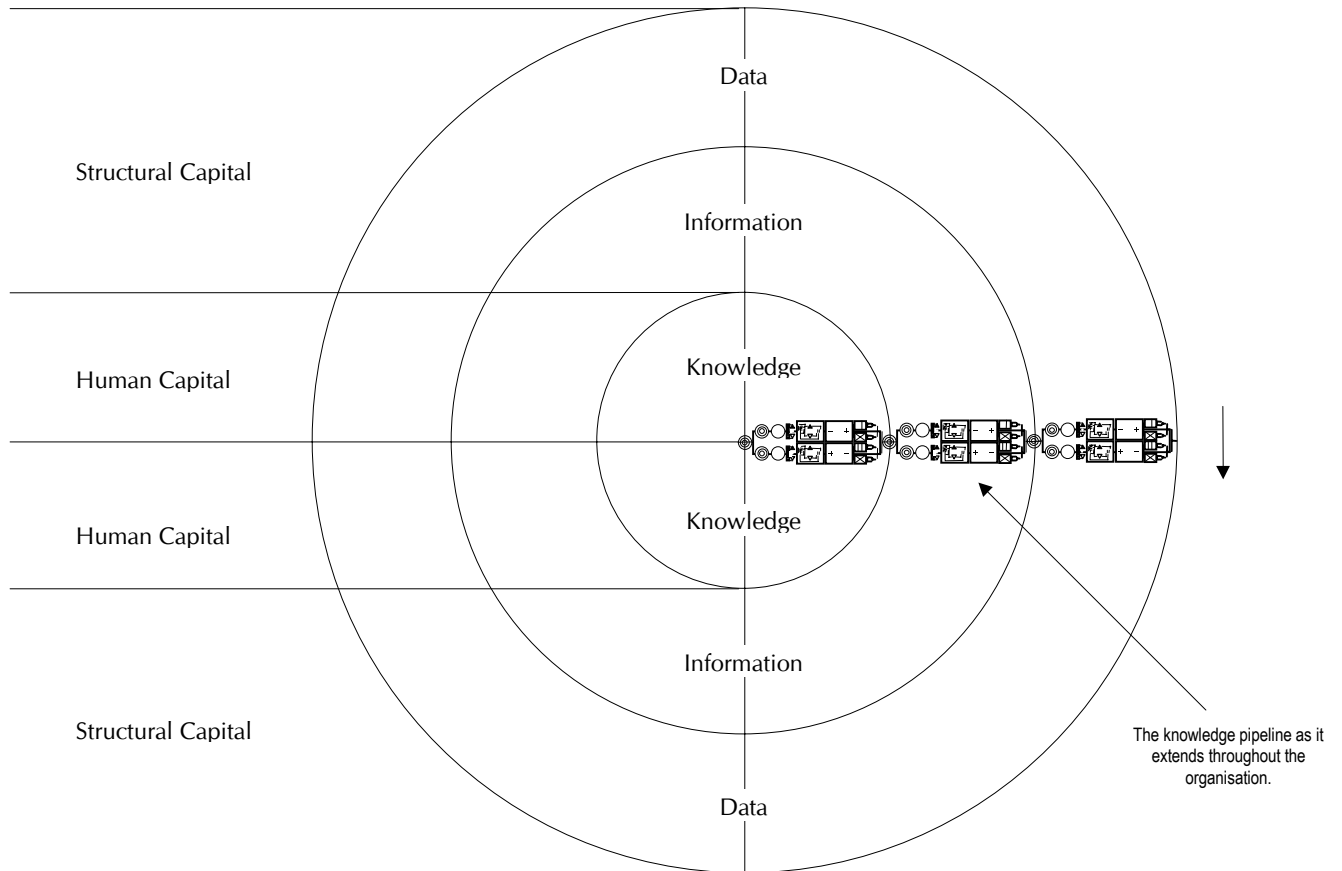
In short, knowledge changes context. As knowledge is used to explain or interpret a widening spectrum of experience, the terms information and data become necessary. Information serves as the bridge between the human/technological media of an organization.

Further, as encapsulated by Robert Pirsig in *Lila*, experience can be divided into four main patterns: intellectual, social, biological and inorganic. For example, between the worlds of biological and social patterns, information becomes the medium of exchange.



... the Built to Last organisation, which constructs ...

When knowledge, information and data are shared across the organisation, they develop into intellectual capital. Hence the creation of intellectual capital, or the human and structural capital that adds to the bottom-line value of a company's net worth.



... a knowledge pipeline.

As indicated in the previous page, an organisation works towards developing a knowledge pipeline to facilitate the creation & sharing of knowledge, information and data. Overall, this pipeline is really an internal architecture that uses machines, people, rules, intuition, and anything else required to develop the pipeline and keep it flowing. The term for this approach is called *knowledge management* (KM).

KM begins as a set of guidelines which establish knowledge-creating and knowledge-sharing practices. Once established, the practice of KM allows the rest of the pipeline to evolve naturally, taking into account the needs and requirements of the organisation.

So what does knowledge management look like in reality?

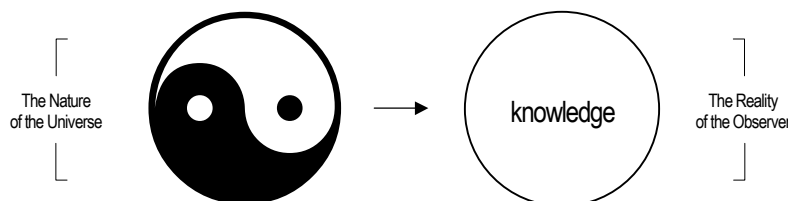
- The knowledge creating room - a room is set aside for debate and the sharing of opposing views within the organisation.
- The information exchange - similar to the idea of a forum, an information exchange is a message board that allows employees to post pertinent information, seek input, etc. The emphasis, once again, is simply having an opportunity to exchange ideas.
- The data archive - data is like the long term memory of a company. Data needs to be highly search-able. Therefore a lot of thought has to go into channelling all that knowledge and information into a worthwhile network of bits and bytes.

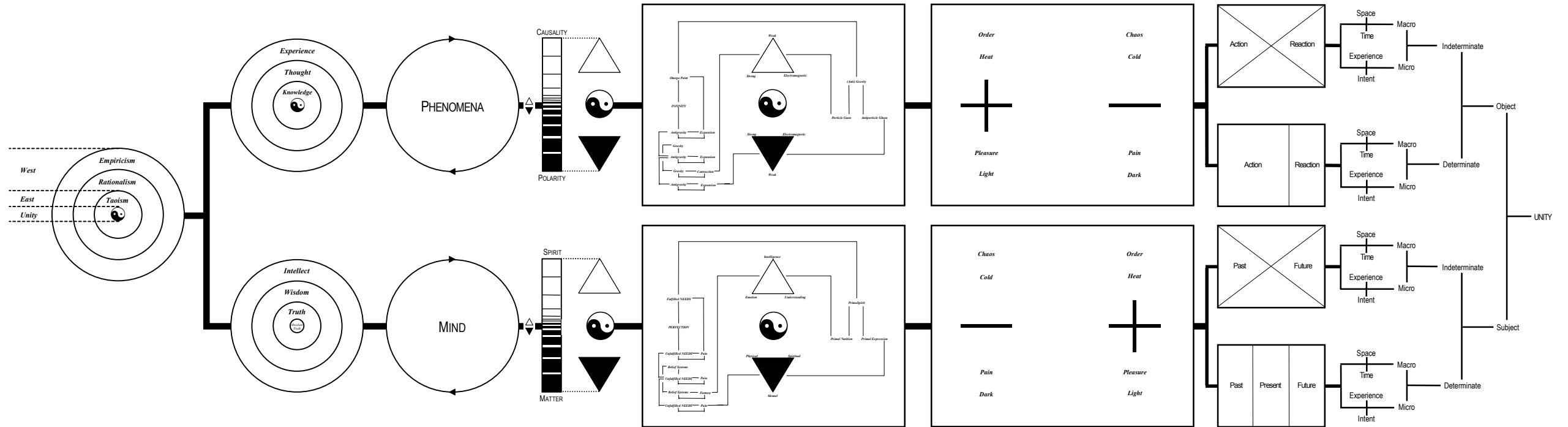
The important point in outlining these examples of KM (which is really a very basic pipeline) is that these elements function *together*. A meeting room, message board and archive act as one entity. They ensure that everyone in the organisation works together, yet has the opportunity to create or present new and interesting ideas.

It comes down to striving to develop a holistic philosophy, while driving individual expression. This is the basis of organisational quality, and guarantees that both corporate and personal goals are not only met, but surpassed.

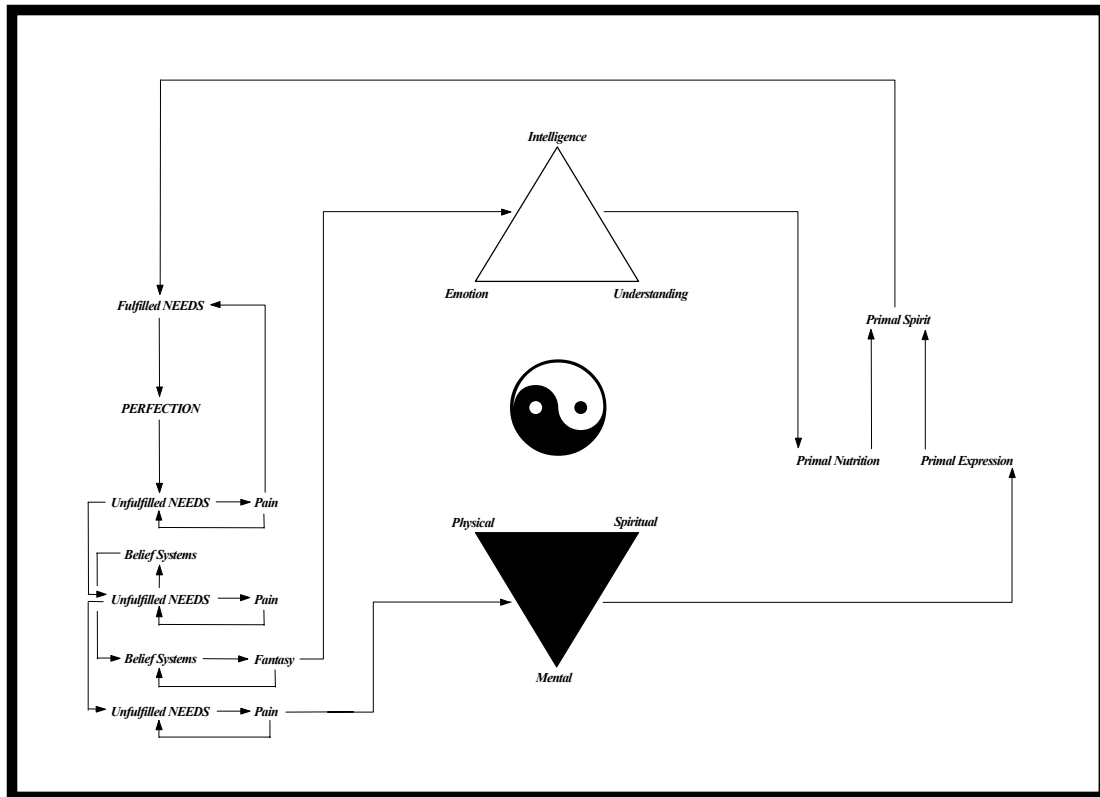
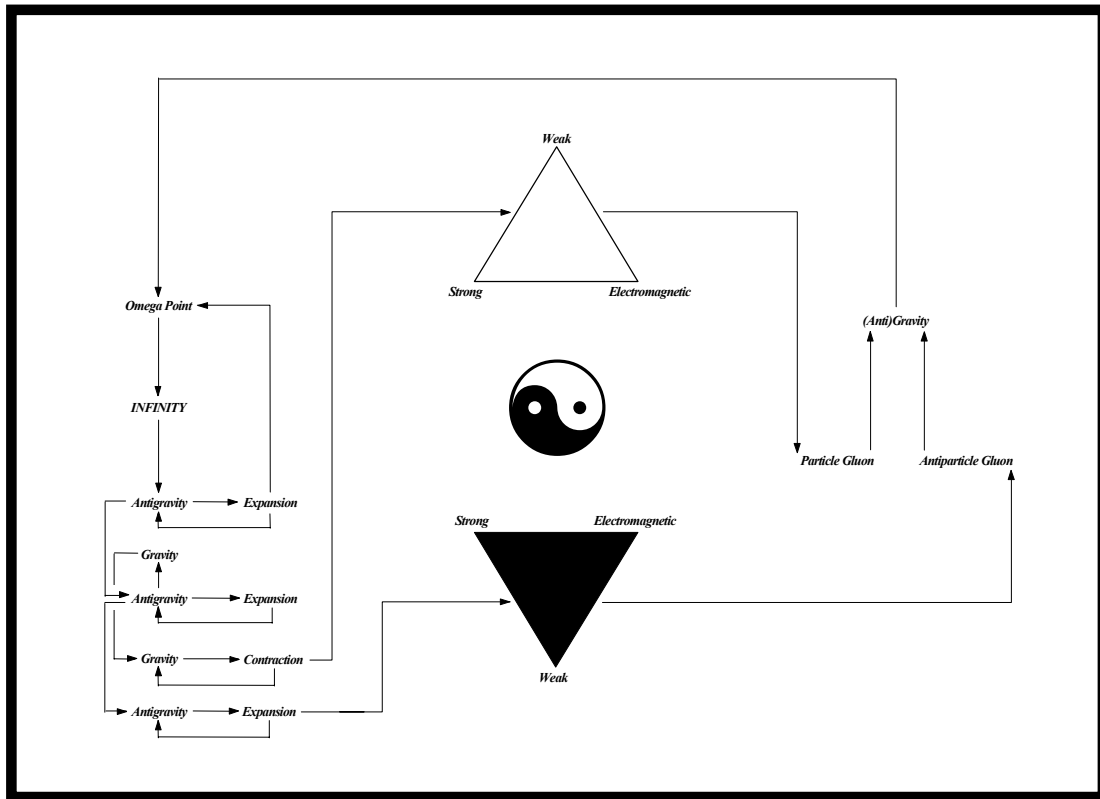
Conclusion

That which we deem knowledge is the *reality of the observer*, whose fundamental purpose is to understand how the *nature of the universe* operates. A unified theory of knowledge creates an exact correspondence between these two states.





*The Nature of the Universe is such as to
appear in exact correspondence with the Reality of the Observer*



*The Reality of the Observer is such as to appear in exact correspondence
with the Nature of the Universe*

**THE
ONE
MINUTE
KNOWLEDGE
MANAGER**

MANAGER
KNOWLEDGE
MINUTE
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THE

Although I haven't run across this particular line of thinking on the web or amongst KM periodicals etc., I'm a bit surprised that more attention hasn't been focused on the meaning of the phrase 'knowledge management' itself, on solving the puzzle.

Brint.com

1997

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PREFACE

The concept of knowledge management is not a new one; instinctively we manage knowledge every day. It's the basis for how we run our companies, our organisations, and ultimately our lives. What is new, however, is the recent interest in what exactly knowledge management is. Because if we're already practicing KM, then undoubtedly we can practice it better.

The One Minute Knowledge Manager takes an in depth approach to the subject. The author has sought to identify what the KM process is from ground zero. While there are many after-the-fact requirements for knowledge management, i.e. how to deal with realms of data or stacks of papers or streams of bytes, the only way to effectively manage knowledge is to understand how KM starts, and build from there.

*Knowledge management is any
process which transforms the intellect
into intellectual capital.*

Thus, the steps outlined in this book provide companies with the means for starting KM on the right footing. . .



Once upon a time, there was an entrepreneur who ran a successful company. He had started out small, but with hard work he now had over fifty employees on board and a slate of products and services worldwide.

The entrepreneur was always interested in new ideas and trends, so as was his habit he was leafing through a business publication. One of the first entries that caught his eye was a piece entitled *An Introduction to Knowledge Management*. Curious, he read further.

The article explained how knowledge management was being adopted across various industries and applied to different job positions. It went on in some detail describing different KM approaches, and concluded that knowledge management was helping businesses compete in the global economy.

Putting the publication down, the entrepreneur leaned back in his chair and thought about what he had just read. There was no doubt that KM was adding value to a lot of organisations. But what exactly was KM? And how was he going to implement it?

...

Over the next while, the entrepreneur studied knowledge management even more closely by reading books, reviewing business magazines and following the subject on message boards over the Internet.

One book he found interesting was *The Knowledge Creating Company* by Nonaka-Takeuchi. It touched on the history of philosophy in some detail, and the nature of knowledge in general. He also checked in regularly with brint.com, reviewing the latest job headings, questions, and postings that he hoped might reveal some KM secrets.

Soon six months had come and gone, and he admitted that he was no closer to having a solid grasp of KM than when he first started. It seemed there were far more questions than answers, and a large divergence of opinions. There were different camps, some eschewing KM as part of the technology of the company, the software and hardware required to better communicate and share ideas. Others saw KM as people driven, that knowledge was created and shared on a personal level, by individuals. Some shared both points of view.

So there was no clear path to follow. He thought part of it had to do with KM being a relatively new subject. He discovered that universities and colleges had only recently introduced KM as a course of study. But part of it was also the breadth and scope of the subject. Knowledge was all encompassing, and attempting to

understand it ~ let alone manage it ~ was a challenge at best. Then one day, everything he thought about KM changed.

...

Returning to Brint.com, the entrepreneur noticed a message referring to one-minute knowledge management. “Hmmm,” he thought, “now that’s something I haven’t heard before.” He followed up his search and discovered that the author was in fact a knowledge manager at one of the world’s largest companies. Curious, he emailed and arranged to meet with her later that week.

A few days passed and the entrepreneur set out for his appointment. He brought some paper for notes he thought he might take, but most of all he was interested in hearing about KM in action.

Upon arrival, the entrepreneur was greeted by the knowledge manager and shown to her office. “I’m glad you came by,” she said, “because I always like to talk shop.”

“Thanks, I’m really interested in your approach to KM. If you don’t mind, I have a lot of questions.”

“Sure.”

The entrepreneur settled into his chair. “To start, why is this process called one-minute knowledge management?”

“Well, basically we’ve divided the KM process into three increments, and they each take one minute to complete.”

“I see. What are the three increments?”

“Step one,” she replied, “is called *Identify the issue*. Step two is, *Divide the issue into its tacit and explicit components*. And step three is, *Now concentrate on these two components simultaneously*.”

1. *Identify the issue.*
2. *Divide the issue into its tacit and explicit components.*
3. *Now concentrate on these two components simultaneously.*

“So this is KM in action?”

“That’s the start of the process, in all its simplicity.”

“Before you explain how and why these increments work, why exactly do you call it KM?”

“In other words,” the knowledge manager smiled, “where did the process come from, and what’s it based on?”

“Yep,” chuckled the entrepreneur.

“Well, the short answer is:

*The breadth of our ability to manage
is in direct proportion to our depth
of understanding.*

So our understanding of knowledge,” she continued, “is the foundation of one-minute KM.”

“And what exactly do you consider knowledge to be?”

“At its most fundamental level, knowledge is the interdependence of opposites.”

“The interdependence of opposites?”

“Right. From the biggest picture down to the smallest details, knowledge describes the universe in action. But knowledge just isn’t a description of this process, knowledge is this process. Do you follow?”

“So in a way,” mused the entrepreneur, “knowledge holds everything together.”

“Yes. Without knowledge all the conflicting forces that occupy, say, a company would pull it apart. The same holds true in Nature. The underlying intelligence found in ecosystems or atomic particles keeps the world humming along.”

“Your description of knowledge reminds me of the Chinese symbol of Tao, with the dual aspects of *yin* and *yang*.”

“All cultures,” replied the knowledge manager, “have a name or description of it.”

“So this is the basis of 1MKM?”

“To answer your question, one-minute knowledge management replicates this intrinsic interdependence, which in turn fuels our creativity and organisational drive. So,

all we are doing is recreating what is already taking place, and simply becoming more cognizant of it.”

“Sort of like tuning our attention to a subtle vibe.”

“*Attuning* would be more like it. If you stop and think, what’s more efficient or creative than Nature? Here’s a perfect example of the interdependence of opposites playing out; where Nature is continually evolving, seeking synthesis and symbiosis, but without any visible waste. Some individuals and societies have followed suit, of course. Look at the high Renaissance period in Italy.”

“So,” concluded the entrepreneur, “one-minute knowledge management recreates this at every level of the organisation. But yet, it seems to me that knowledge doesn’t necessarily lead to positive solutions, or to greater results. Sometimes it’s quite the opposite.”

“It’s a good point,” replied the knowledge manager. “and that’s where the notion of quality comes into play.”

“Quality?” The entrepreneur took more notes.

“Yes, because one of the axioms of one-minute knowledge management is:

The higher the quality of X, the closer it mirrors the interdependence of opposites.

So yes, you can have diametrically opposed ideas or forces that simply don’t work together...”

“...but then you have low quality.”

“Right. It’s like a continuum. At one end, poor quality equals duality or separateness, while at the other end, high quality equals interdependence. It’s very much like the book *Built to Last* by Collins-Porras. The best run companies ‘preserve the core and stimulate progress’ simultaneously. Those kinds of organisations consistently produce quality, both in terms of products and services and culture.”

“So the question becomes, how do we achieve this kind of interdependence in the workplace?”

“You’re about to find out,” said the knowledge manager.

...

IDENTIFY THE ISSUE

“OK, so let’s examine the KM process.” the knowledge manager continued.

“Identifying the issue is the first step because it brings the concern or problem or obstacle to the forefront. It states: this is the issue, and this is what needs to be resolved in order for us to proceed.”

“So the issue can be anything?”

“Anything at all. Whatever is standing between you, your company and progress. But it needs to be identified first, and it needs to be placed into a concise statement. So we allocate employees one minute to do this.”

...

TACIT AND EXPLICIT

She continued. “So once we identify the issue, we then apply our analytical skills: we determine what the issue is comprised of.”

“Now, how exactly can we do this?”

“Fortunately we have a model to work from, which is the interdependence of opposites. Each issue, no matter how large or small, contains both an interdependent tacit and explicit element.”

“How do these elements differ?”

The knowledge manager sketched out a little diagram.

“Tacit represents a hidden or subtle aspect, while explicit is concrete or tangible. But they don’t merely exist side by side. They coexist like dance partners.”

“So they affect one another.”

“Precisely. They are the descriptions, for example, of a twenty-four hour period. Half the period is described as night (tacit), while the other half is described as day (explicit).”

“I see. But one period of time couldn’t exist without the other, because we wouldn’t have a comparable frame of reference.”

“Right, we only become aware of the dark because of our exposure to the light. That is, in one sense, what is meant by the interdependence of opposites.



NOW CONCENTRATE

“One of my favorite quotes,” continued the knowledge manager, “involves step three:

The sign of a superior intellect is the ability to hold opposing views in mind at the same time, yet still retain the ability to function.”

“Interesting, who said that?”

“F. Scott Fitzgerald. He captured an important, yet subtle truth:

When we recognize that everything is made up of opposites, we become free to develop new ways of thinking, rather than simply taking sides.”

“Which is what step three is all about?” replied the entrepreneur.

“Yes, once we identify the tacit and explicit components within an issue, we concentrate on both simultaneously, for one minute.”

“What does this act of concentration do exactly?”

“This is the secret ingredient, so to speak. The act of concentration synthesizes the two aspects, allowing our inherent intelligence to create something new or travel in a new direction. It provides us with a means for finding a solution that exists within every problem, or put another way, creating an opportunity that exists within every obstacle.”

“Reminds me of the saying: every cloud has a silver lining.”

“It’s true. Provided we know how to look for it.”

“A final question,” said the entrepreneur. “Why one minute? Why not three or five minutes?”

“By keeping the exercises to sixty seconds,” replied the knowledge manager, “we encourage employees to use their full powers of concentration. Any longer, and the mind may start to wander.”

...

STEP ONE

The entrepreneur thought about what he had just heard. “OK, can you give me a practical example of step one in action?”

The knowledge manager picked up her phone. “Tom, please drop by my office. Thanks.”

She turned back to the entrepreneur. “Tom is our head of marketing. He’s a big advocate of one-minute knowledge management.”

Just then the door opened. “Hi Tom, we’re discussing 1MKM.”

Tom laughed. “I see the words getting out.”

“I was wondering, we’d like a hands-on example of step one. Anything you can share with us?”

“Sure,” he paused, “just this morning I was faced with a not so typical dilemma. One of our outsourcing partners, someone we’ve worked with for years was having second thoughts about a joint venture. Didn’t really want to share the duties or responsibilities. So after a few discussions with them, I applied 1MKM.”

“And how did you do step one exactly?” Asked the entrepreneur.

“Well, first I grabbed a piece of paper and wrote down ~~what~~ *is the issue?* I do that every time to visualize the step, since it only takes a few seconds. Then I reviewed the different conversations we had had, quickly turning them over in my mind. In the final analysis, I summed up the issue as being ‘long term priorities’. Bottom line, our companies had different goals; goals that were mutually exclusive.”

“So by identifying the issue, you were able to set about solving it with 1MKM.”

“Exactly. Once the first step was complete, I was able to move to step two.”

“Great,” said the one-minute manager, “thanks Tom.”

As Tom left, she turned to the entrepreneur. “As you can see, the first step is fairly straightforward. What it does is encourage employees to apply themselves objectively, to stand back a bit and say, ‘OK, what is going on here, and what’s the issue for all involved?’ We have a little saying for step one:

*Step one creates a short-term focus that
leads to long-term results.”*

. . .

STEP TWO

“Once we understand what the issue is ~ in Tom’s case, different long-term priorities than our partners ~ we dissect it. We analyze the issue, and determine the tacit and explicit elements.”

“So, as you said, every issue can be broken into these elements.”

“Yes. To find out more about how this is done, let’s visit our financial department and talk to someone there.”

The knowledge manager and entrepreneur left the office, walked down a flight of stairs and into a larger office space.

“Janet, do you have a minute? We’re discussing 1MKM, and I’d like to find out how you’ve handled a step two recently.”

“Ahh, the secret’s out!” She quipped. “Sure. Let’s go into this meeting room.”

They sat down around the conference table. “Let’s see, recently we’ve been looking at some cost overruns. So once we identified the issue, I put step two to work.”

“And what was the specific issue?” Asked the entrepreneur.

“To reduce fleet costs. Now granted, that’s a pretty straightforward issue to identify. It wasn’t hidden. The numbers don’t lie. But finding a cost effective way to maintain our fleet is important, because it’s integral to our business.”

“So for step two, you had to break the cost overruns down into two elements?”

“Right, tacit and explicit.”

“How, if I might ask?”

“I spend about thirty seconds on each one. The first thirty seconds is spent looking at the tacit aspect.”

“Interesting.” The entrepreneur scribbled a few more notes. “Now what’s tacit about fleet cost overruns?”

“Well, the first thought that came to mind was non-ownership. In other words, when the fleet is idle, it’s still costing the company money. So I defined the tacit or hidden component as ‘non use of fleet vehicles’.”

“OK.”

“Then on the explicit side, I looked at fuel mileage. This represents a very tangible element - how much money we spend on fuel for almost seven thousand cars and trucks.”

Tacit: Non-use of fleet vehicles

Explicit: Fuel mileage

“So essentially, I’ve come up with two aspects that I can use to delve further into how to reduce fleet costs.”

“And with these at hand, it’s on to step three?”

“Exactly.” Said the knowledge manager. “Thanks Janet.”

...

STEP THREE

“Now we come to step three: concentrating on the tacit and explicit components simultaneously. For this, I can give you my own example, because it’s one from that took place today. But before I do, I’d like to outline how I approach a step three analysis.”

“Great.” Replied the entrepreneur.

“Tacit and explicit also have different expressions, like...

<i>Tacit</i>	<i>Explicit</i>
<i>dark</i>	<i>light</i>
<i>cold</i>	<i>heat</i>
<i>passive</i>	<i>active</i>

...to list a few. Keeping these alternative descriptions in mind can sometimes assist us when we analyze the issue at hand. Now, speaking of issues, I was faced with the question of whether or not to hire more staff for our KM department. With over thirty thousand employees, we have to continually assess our training.”

The knowledge manager got up and opened up a white board. “So I identified the issue as ‘increased KM training needs’. My next step determined that the tacit element was the KM curriculum and the explicit element was the growing number of employees we had to train.”

Tacit: KM curriculum

Explicit: Growing number of employees

“Could you illustrate how the KM curriculum is tacit in nature?”

“Sure. A curriculum is a tacit reservoir of knowledge, until such time as it is accessed by employees.”

“So the growing number of employees are the active or explicit component?”

“Right.” Replied the knowledge manager. “The two aspects, employees and curriculum, engage to create - hopefully - a learning experience. And as long as the experience is taking place, they’re mutually dependent upon one another.”

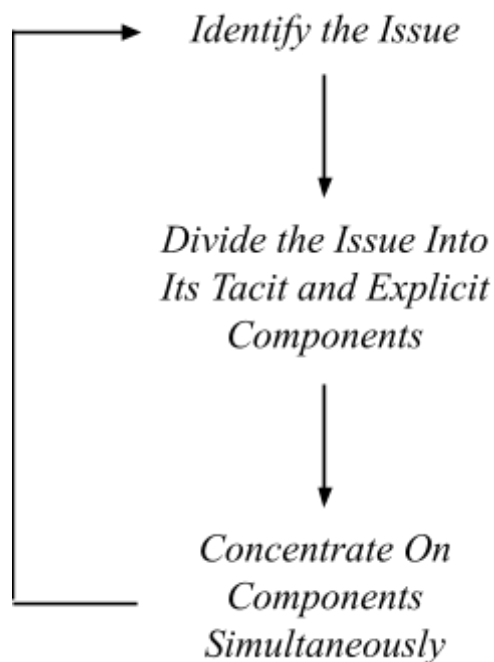
“With this in mind then, you then moved to step three?”

“Yes, I concentrated simultaneously on ‘KM curriculum’ and ‘growing number of employees’ for one minute.

What I saw first was chaos, a lot of movement, motion, discussion. And then, a solution. Out of the commotion arose employees that would become trainers themselves. So the training program would seed new trainers, and not require additional staff to come on board.”

“Interesting. Does the 1MKM process end there?”

“Actually, it’s just the beginning. What we ascribe to is a feedback loop, a process similar to kaizen or continuous improvement. It looks like this:



The 1MKM feedback loop works this way. Once we’ve completed the three steps and developed a new insight,

we then reinsert this insight back into the loop and repeat the process. This effectively refines our ideas, to the point where we feel they're ready to be actioned."

"Wow." The entrepreneur stood up.

"Well, I think I'm ready to start the 1MKM process in my company. And once we have the system in place, I'll let you know how it's going. Maybe you can drop by the office one day, and I'll show you around this time."

The knowledge manager held out her hand. "Sounds great. And remember:

Practice makes perfect!"

REVIEWS

An enjoyable (I like the storytelling approach) quick read from which I retained the 3 steps. It's a concise and useful tool to think about lots of things. I tried out the approach this morning with two colleagues - it got us talking and we enjoyed it.

- L. Lowe, Knowledge & Information Services Unit Manager, Intermediate Technology Development Group, Schumacher Centre for Technology Development

I like the idea of your One Minute Knowledge Manager very much, and think you are onto something with your three steps.

- Verna Allee, Author of The Future of Knowledge: Increasing Prosperity through Value Networks

It was a delight reading the 1MKM. Often, it is said a picture is worth a thousand words, but 1MKM shows that words can often go much farther than any picture if they can effectively make tacit explicit.

- Dr. Yogesh Malhotra Ph.D, Founder @ Brint.com

I read the 1MKM and I like it a lot...In terms of the unified view of knowledge, we are in complete agreement.

- Dr. Debra Amidon, Ph.D, Author of The Ken Awakening

It is very well written, very readable, and is highly engaging.

- Dr. Reilly Atkinson Ph.D, Professor University of Phoenix, Visiting Scholar @ The Harvard Business School

You have superbly outlined the steps needed to implement the 1MKM process. I think many will find this book one they return to when introducing KM to others.

- Greg Cherry, Vice Principal

A great step towards making KM more accessible. It really reminded me of *The Goal: A Process of Ongoing Improvement* by Eliyahu M. Goldratt.

- Joachim Stroh

Knowledge and Wave/Particle Duality

Hi Reilly -- It's a good point. Causality is half the knowledge equation. I liken the duality as follows - causality vs polarity. Causal elements are determinate, while polar elements are indeterminate.

What this means is that from the level of a polar world, we see duality or the yin/yang, dark/light, hot/cold etc manifestations around us. While from a causal perspective, there is no duality. Rather there is a single source which in time reveals dualistic elements. But at the moment of causation, it's a singularity. This explains the problems Einstein dealt with concerning light - namely how could light be both a wave and a particle? The wave is causal, the particles are polar.

Don

Hi Don -- Interesting indeed. Your singular source is pretty much like the Big Bang. The duality it creates, then, is composed of energy and matter, which of course can be transformed into each other. Another thought about causality vs polarity. One of the peculiar aspects of chaos theory and/or nonlinear dynamics is that there are causal systems that for all intensive purposes behave in a random fashion. They would be observed as random systems. Is it live, or is it Memorex?

Except when teaching undergraduates, physicists don't typically worry about the wave-particle duality that is observed in Nature. You are quite right - the wave is causal, described by the deterministic Schrödinger equation. The solutions of this equation determine the probabilities governing the electron's or photon's behavior.

Bohr's point was that phenomena at the microscopic, atomic level need not and do not operate the same way as macroscopic phenomena - macroscopic concepts do not necessarily apply at the atomic level. Sort of: accept what's there, and don't worry about it. That's what professional physicists do, for the most part - duality is a given - period. To some degree, the wave or particle is an artifact of the measuring process. Wave particle duality: we accept, but somewhat under duress.

Great posting.

Thanks,
Dr. Reilly Atkinson (DART)

Knowledge, Information and Data

We can understand the paradigm of knowledge, information and data in the following ways:

1. An everyday sentence

A rose by any other name would smell as sweet.

Knowledge

(A rose by any other name would smell as sweet).

Information

(A) (rose) (by) (any) (other) (name) (would) (smell) (as) (sweet).

Data

(A) (r)(o)(s)(e) (b)(y) (a)(n)(y) (o)(t)(h)(e)(r) (n)(a)(m)(e)
(w)(o)(u)(l)(d) (s)(m)(e)(l)(l) (a)(s) (s)(w)(e)(e)(t).

2. A worldview

In Robert M. Pirsig's *LILA*, the world can be divided into four static values: inorganic, biological, social, and intellectual. These four values or levels are both discrete and interdependent:

inorganic - biological - social - intellectual

inorganic <data> biological <information> social <knowledge> intellectual

Therefore:

Knowledge is that set of values which exists between social and intellectual states/realms.

Information is that set of values which exists between biological and social states/realms.

Data is that set of values which exists between inorganic and biological states/realms.

3. A recipe

The ingredients used in a recipe represent the data; the instructions represent the information; and the cook's past experience or ability represents the knowledge.

Data

- 1 (18.25 ounce) package yellow cake mix
- 2 (3.5 ounce) packages instant vanilla pudding mix
- 1/2 cup vegetable oil
- 2 teaspoons orange extract
- 1 (11 ounce) can mandarin orange segments
- 1 (12 ounce) container frozen whipped topping, thawed
- 1 (8 ounce) can crushed pineapple, drained

Information

- Combine cake mix, 1 package of pudding, vegetable oil, orange extract, and mandarin oranges and beat well for about 3 minutes.
- Bake in 3 - 9 inch greased and floured round cake pans for 20-25 minutes in a pre-heated 350 degree F (175 degrees C) oven.
- To Make Frosting: Fold pudding and pineapple into whipped topping and frost cake. Keep refrigerated.

Knowledge

The experience of a chef, a scratch baker, etc.

SURAT SHABD YOGA

BAR BAR BABA JI



*The Guru is the Boat, and the Guru is the Boatman. Without the
Guru, no one can cross over. Bard Gayand*

Teachings

The Path

The message of the saints remains the same - exchange the remembrance of the world with the remembrance of God. Repeat the Names, but do so with conscious attention.

They should not repeat the Names dumb-like, parrot-like. Kirpal Singh

My Submission

The repetition of the Five charged words requires careful and conscious attention.

We people don't pay much attention to Simran. That's why we spend our whole life in doing it and still remain far away from perfection. We people do Simran for ten minutes and then give up for many minutes, and again we do, and again we give up. Sometimes we forget Simran for many hours, and sometimes we don't remember Simran even for many days. It is only because of this that we are not able to perfect our Simran. Sant Ji

Again Simran must be done slowly and the Words are to be repeated or thought out with clarity. Kirpal Singh

Conclusion

If we have completed Simran correctly even once, we begin to grasp the task at hand, and the way ahead.

If you remember the Lord in meditation for a moment, even for an instant, then your life will become fruitful and prosperous. Guru Arjan

The Way of the Satsangi

How do we fulfill Master's exhortation that this is indeed a precious human birth; that we should not waste even a moment in idle thought, talk or deed.

Saints do not waste even a single minute but keep their attention fixed either in Simran or in Dhyan or in Dhun. Baba Sawan Singh

My Submission

Our journey begins at the eye center.

For this one hour we should keep our attention concentrated at the Eye Center because this is where our journey begins. Sant Ji

It is at the eye center that we must endeavour, for the Simran of the Lord does not fall beneath the third eye.

And these names reside at the Eye Center, as God does not enter beneath the Third Eye. Kirpal Singh

Thus, some effort or determination is required on behalf of the satsangi, we who are not accustomed to placing our attention at the third eye.

You see that it is very difficult to concentrate and contemplate on the Form of the Master because He does not go below the Eye Center. Sant Ji

Conclusion

Masters say, develop concentration at the eye center, for this is where the journey or process begins.

The long process begins with concentration at the seat of the soul in the body, situated just between and behind the two eyebrows, where mental Simran is done in full earnest. Kirpal Singh

Remembrance

Love is remembrance; and greater than love is discipline, or continued remembrance.

So greater than love is obedience, mind that: greater than love is obedience. Kirpal Singh

My Submission

Love remembers Shabd, and discipline continues to remember Shabd.

The need of the hour is discipline and love. Sant Ji

The act of remembrance begins as love and continues as self-surrender, or discipline.

*Absolute love and self-surrender are only other aspects of complete and flawless concentration.
Kirpal Singh*

*Baba Jaimal Singh was extremely pleased and replied that such self-surrender was indeed the
highest karni, or discipline. Kirpal Singh*

Thus, we are enjoined to concentrate the attention.

*That method is the same as all Saints use, which is simply the concentrated attention, held firmly
at the given center. Baba Sawan Singh*

Conclusion

Remember God, and greater still, continue to remember God.

*But if we paid attention to Simran, and if we did Simran constantly, then we could perfect it in no
time. Sant Ji*

Simran and Dhyan

We observe the Dhyan of the Master only by repeating the Simran of the Master.

We can concentrate on the Form of the Master only by contemplating on the Form of the Master.
Guru Arjan

My Submission

Dhyan is concentration; Simran develops concentration.

Simran and Dhyan; constant remembrance and concentration. Kirpal Singh

Conclusion

The Dhyan of the Lord is built up by the Simran of the Lord.

When you do Simran of your Guru, then you are doing Dhyan of your Guru. Sant Ji

If we do Simran lovingly and affectionately, then without visualizing the form of the Master, the Form itself will come there and start dwelling within us. Sant Ji

Surat

Saints and Mahatmas tell us, the attention is our most precious faculty.

Surat is the most precious of man's inherited faculties - the priceless jewel of immense virtue.
Kirpal Singh

My Submission

As long as the attention remains at the eye center, it continues to gain in strength.

So long as the attention is at the eye focus, it is filling. *Baba Sawan Singh*

However, when the attention or surat falls below the eye center, it begins to diminish in strength.

But when the attention is running below the eye focus, it is leaking. And the lower the attention below the focus, the faster it is leaking. *Baba Sawan Singh*

With the Simran of the Five charged names, the surat remains affixed at the third eye.

Even when you are not meditating you should try to keep your attention at the eye centre and you should try to do Simran, because when we allow our attention to drop down from the eye centre we lose a lot of our spiritual energy. *Sant Ji*

Conclusion

To gather the wealth of Naam, repeat the Simran of the perfect Master.

The Simran of five Names with concentration of Surat continuously and without a break or pause, grants all powers. *Kirpal Singh*

The Will of God

The will of God is difficult to accept.

It is easy to speak and talk, but it is difficult to accept Your Will. Guru Arjan

My Submission

In remembrance, we abide by the will of the Lord.

Twenty-four hours a day, they are lovingly absorbed in the One Lord; they surrender and accept the Will of the Infinite Lord. Guru Arjan

Conclusion

Saints and Mahatmas tell us, remember the Lord God; do not forget Him even for a moment.

The self-willed manmukhs do not remember the Naam. Guru Amar Das

The purpose of advising the dear ones to do the Simran all the time, whether they are sleeping or awake, whether they are walking, talking, or doing anything - such strong advice for doing non-stop Simran - the purpose is that the dear ones should do so much Simran that in every single breath the remembrance of the Master dwells. Sant Ji

Quotes

To know thyself is discernment.

Simran is the least we can do.

Hope is just another word for despair.

God is love, but He is also discipline.

Yoga means union.

The soul naturally gravitates towards the eye center.

If you keep my commandments, you will love me is also true.

It is upon a foundation of pure living that we build our house called meditation; go within that house and chant the Name of the Lord.

Seva means service before self.

Too much grace, and not enough effort, does not a satsangi make.

There is only one play; there is no other play.

Love is immediacy.

Bar Bar means repeatedly; Simarana means prayer.

Chance and the fate of thrown die,
render a heart's strings
ill-tuned, as a lyre
whose pitch strains to sing.

Even cattle jump the queue, from time to time.

The Lord gives whatever is asked of Him.

No learning, no learning curve.

Make ego the head, and humility the platter.

Love is upheld by devotion.

Judith Perkins, Nina Gitana and Louise Rivard have all paid obeisance to Simarana, and for
good reason, I would say.

The vegetarian diet abstains from meat, fish and eggs.

Karma prolongs the agony, not the ecstasy.

The universe means the entirety of Creation, as personified by the Shabd Guru.

If you talk on a cell, use the speakerphone.

The Master is the mission.

Everything is predicated upon knowledge.

We are meant to endure those tests God gives to us, all the way through, and until they reach their conclusion.

Kal controls what he can, through the minds of the many.

Saints seek seekers.

The job, let alone job description, of True Guru is not for the faint of heart.

Sometimes intelligence carries the day.

The body is a memory of this lifetime.

Love Never Grows Old
(Elamor Nuen Vejece)

by

Bar Bar Baba Ji and Simarana



Lyrics & Music
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FADE IN

EXT. SMALL TOWN - DAY

The town is multicultural, comprised of local residents, newcomers and passers-by. There is both an old world sentiment and a new-age vibe, but something else. A restlessness that goes deeper, into the very psyche of the soul.

The search for meaning is ongoing. Thus the attraction - from all walks and facets of life - of seekers seeking.

CUT TO:

A group of young people are walking and skipping as they travel down the town's road.

They're dressed like they materialized out of a scene from Jesus Christ Superstar, wearing casual and colorful clothing, hats, shoes etc, sauntering to a beat all their own.

One of the group starts to clap his hands, and a few of the others join in, until he spontaneously starts chanting Na Na Na Naaaa, Na Na Na Naaaaaaa.

Soon, they're all singing this Na Na Na chorus.

The camera begins to pull back away from the group, until we're in a studio loft apartment with a girl noodling on her guitar.

Cue A Living Moment:

We hear the first plucked notes of A Living Moment, which corresponds with the melody of Na Na Na Naaaa being sung by the group.

An interplay of camera scenes takes place between the group skipping and running through the streets, and the girl playing her guitar, until both the singing and guitar merge together.

This continues until A Living Moment is complete, and the final chord morphs into the intro of Let Me Tell You My Story.

Here we meet one of the central characters, MAIN, who has walked into view. A guru-type figure, he apprises the group, and as his wont, starts to share his message.

Cue: Let Me Tell You My Story

MAIN

Let me tell you my story. It goes
like this, I know not to worry.

(Main looks off in the
distance at a large
mural)

Another day goes by, and I just
have to smile.

The group joins in.

GROUP

So if he says to you.

MAIN

If I say to you.

GROUP

He is not in a hurry.

MAIN

I am not in a hurry. Someone once
said to take this bread, and go
jolly.

The MAIN character points to a basket of fruit being sold by
a local store. The group buys some, and MAIN begins to pass
the fruit around, tossing it to some of the members.

MAIN (CONT'D)

Cause another day goes by, and I
just have to smile.

The group are also smiling now and dancing around. They
spontaneously break out in a chorus, singing to MAIN.

GROUP

Ooooooh, I need your love. Yes,
oooooooooh, I need, I need your love.

The chorus repeats a few times, then the group continues
singing 'yes I need your love' until the song fades out and
the music stops, the MAIN character walking off into the
distance.

This is our introduction to the GROUP as a whole, and we
begin to see the interrelationships between its members.

Another guitar begins playing, as a Guy and Girl within the
group are focused on, and their 'guardian angels' i.e. older
and wiser friends begin giving them advice.

They first turn to the Guy.

Cue: You Oughta Know

GUARDIAN ANGEL #1
She's got a hold on you.

GUARDIAN ANGEL #2
You know it's true.

GUARDIAN ANGEL #1
But she's wondering what you're
thinking of.

GUY
So what do I do?

GUARDIAN ANGEL #2
You oughta know oh oh, by now.

GUARDIAN ANGEL #1 AND #2
Yes you oughta know oh oh, by now.

The Guy seems perturbed, and though he appreciates the advice, he's appears to be caught up in the throes of platonic and unrequited love.

Next the guardian angels turn their attention towards the Girl.

GUARDIAN ANGEL #2
And he says he loves you.

GUARDIAN ANGEL #1
And you know for sure.

GUARDIAN ANGEL #1 AND #2 (CONT'D)
But he's wondering what you're
thinking of.

GIRL
So what do I do?

GUARDIAN ANGEL #1
You oughta know oh oh by now. Yes
you oughta know oh oh, by now.

Different members of the group join in, as the Girl and Guy are 'passed' between them, individual members saying/singing 'who do you love?'.

Suddenly the music jolts into high gear, with a more electric and horns sound kicking things up a notch. The Guy and Girl stand apart, and each one receives a visit from their Guardian Angel.

GUARDIAN ANGEL #1 TO THE GIRL
I say, somebody's waiting for you.

GUARDIAN ANGEL #2 TO THE GUY
And I say, that somebody's waiting
for you.

The guardian angels bring the Guy and Girl together, all the while singing.

GUARDIAN ANGEL #1
So who do you, yes who do you love,
uh uv? Yes who do you, who do you
love uh uv? It's time.

The music continues pulsating forward, towards a crescendo, when it finally stops, with the Guy and Girl looking at each other, on the precipice of becoming one.

The mood and the camera shift away, and focus on a different girl that appears to be on the outside looking in. She may want to belong, but part of her remains the steadfast and independent type, always somewhat trepidatious of joining in.

Some members of the group invite INDY GIRL to participate more, with good-natured cajoling, but she holds back.

Cue: Day After Day

GROUP MEMBER #1 (SINGING TO HER)
So how does it feel, to be alone?
Finding your way, day after day?

Another group member intercedes, playing the devil's advocate-ish part.

GROUP MEMBER #2
She's happy and free, she's on her
own. She's finding her way, day
after day.

As the girl continues walking, different members of the group sing to her.

GROUP MEMBER #3
I can see it in your eyes.

GROUP MEMBER #4
I can feel in your heart.

GROUP MEMBER #5
So it comes as no surprise, that
you're finding a way, day after
day.

One of the members of the group looks off in the distance, as though searching for something.

GROUP MEMBER #4

Sometimes we get what we need, so
far from home. It's finding a way,
day after day.

Then the group as a whole sings the closing chorus.

GROUP

Day after day aaayyyyy...

Again, the music stop and the group resumes its journey.

We gain a deeper insight into this girl, 'the trepidatious' figure, as she continues to maintain her independence.

A more serious note is struck - no pun intended - and she turns to the group as a whole.

Cue: Heaven's On My Mind

INDY GIRL

Whatever I may say, whatever I may
do.

She pauses, as if collecting her thoughts.

INDY GIRL (CONT'D)

Whatever I may think, I leave it up
you.

She looks up to the sky, then all around her.

INDY GIRL (CONT'D)

In your Name, in your Name. I will
remain, in your Name...

A deep, low C note sounds, as though from the depths, signifying the meaning of her words. The low, rumbling orchestration continues.

INDY GIRL (CONT'D)

The only thing I ask, is that you
never leave. This is my sole
request,
(pause)
please forgive me.

Then quite spontaneously, picking up on her tune, the group joins in.

GROUP AND INDY GIRL (CONT'D)

In your name, in your Name. I will
remain, in your Name.

A guitar begins strumming as the final 'Name' is sung, extending the song. As this takes place, the group again have assembled in front of the large mural. We can now see that it depicts a man and woman swimming in an ocean, and is entitled Elamor Nuen Vejece.

The music continues, the mural now serving as a backdrop.

GROUP MEMBER #2

What happens when he's gone?

GROUP MEMBER #4

What will become of us?

GROUP MEMBERS #3 AND #1

How are we to know?

GROUP MEMBER #5

Have faith.

GROUP MEMBER #2

In God we trust.

The music pauses, as the time signature shifts from 4/4 to 3/4. One of the members of the group steps forward, taking center stage. She appears full of angst, and she isn't afraid to show it.

GROUP MEMBER #6

It isn't easy, to feel this way. So
please believe me when I say. This
is a church,
 (indicating the group)
and we are a people,
 (looking up)
to stand the test of time. Please
open the gates, so that we may
know,
 (pause)
Heaven, on my mind.

The camera shifts to another member of the group, as he begins to sing in a gospel-revival manner and tone.

GROUP MEMBER #3

So if there is only, yes, if there
is just one way...I'm down on my
knees, and I'm ready to pray.

The whole group now joins in as a chorus.

GROUP

This is your church, and we are
your people. To stand the test of
time. Please open the gates, so
that we may know,

The focus shifts to the gospel revival singer again, but the
group continues to sing along.

GROUP MEMBER #3

Heaven...
(slowly)
Always on my mind.

There is a pause, then silence, as if to allow the words to
sink in.

But by way of contrast, a couple of young men walk by. They
have heard the singing, and they want to offer their
counterpoint-of-view.

Cue: Does The World As It Is Today Excite You

GUY #1

There's something out there.

GUY #2 (TO A GROUP MEMBER)

Can you receive it?

GUY #1

They don't believe it.

GUY #2 (A BIT EXSASPERATED)

What can I do?

GROUP MEMBER #3 (RESPONDING)

So much to consider.

GROUP MEMBER #4

So many decisions, so many choices.

GROUP

What are we here for?

MAIN

That's all up to you.

The MAIN character has returned, walking back into the
picture. The group turns its attention towards him, as they
wrestle with these two choices - the MAIN character's
message, and the world.

The MAIN addresses them, knowing how they feel.

MAIN (CONT'D)
Excite you? Excite you? Does it
excite you?

The group look amongst themselves.

MAIN (CONT'D)
Does the world as it is today,
excite you, excite you, excite you?

The group circles the MAIN character, intrigued. MAIN looks far off in the distance, as a woman, his partner, starts walking towards them.

One member of the group seems to have a realization - that MAIN knows more than he's letting on - and he wants to ask for it, for this knowledge.

GUY #2
What can you tell us?

The group pick up on this line of questioning.

GROUP MEMBER #3
Is there a secret?

GROUP MEMBER #4 (PUSHING FORWARD)
How can I help you?

GROUP
What can we do?

MAIN has his back to the group, but he now turns and faces them. He is ready to share what he knows. The group leans in, expectantly.

MAIN
It happens so quickly!
(snapping his fingers)
In just an instant. It will change
your point of view.

As if to drive the point home, MAIN repeats himself.

MAIN (CONT'D)
Excite you, excite you?
(looking at different
members of the group)
Does it excite you? Does the world
as it is today, excite you, excite
you, excite you?

A horn section plays a new refrain, until the song returns back to the chorus, and fades out to stop.

While this is going on, MAIN's partner, once off in the distance, has walked closer to the group. She continues to approach MAIN, and the group parts. A hush has fallen. Who is she? They wait, with baited breath.

Cue: Love Never Grows Old

PARTNER

Love, never grows old. Sometimes it's
once in your life, to have and to hold.

She places her hand on his shoulder.

PARTNER (CONT'D)

A love, always remains, ever-fresh,
ever-young, just as we too become
one.

Then she takes a few steps back, addressing the group.

PARTNER (CONT'D)

Love, love is a wonderful thing.
(pointing up into the
trees)

We're so happy you're here, the
birds often sing.

(pause)

Love in the summer, fall, winter
and spring. To have and to hold,
love never, ever grows old.

Then as mysteriously as she appeared, his PARTNER walks quietly away, and in a moment, MAIN joins her, the two heading off into the proverbial sunset.

The group is happy, and they disperse, quietly talking amongst themselves.

Cue: One and All

THE END