

HAZARD

Hazard: something worthwhile is achieved only by taking risks. JGB's talks published as *Hazard – The Risk of Realization* skates round the issue of *how* it works. The following are just some thoughts.

The dimension most relevant to this principle is hyperaxis, because hyperaxis governs the relationship of time and eternity, actuality and possibility. When skilled gamblers place a bet they are responding to a pattern in eternity and a sequence in time. The outcome is not predetermined. This arena of human activity is addressed by both superstition and calculation.



In science, only two principles are allowed: *causality* and *chance* (cf. Bohm's *Causality and Chance in Modern Physics* and Monod's *Chance and Necessity*). Bohm and others have somewhat also introduced the factor of pattern as in the 'quantum potential' and specifically his 'active information'. What is called 'chance' is both obviously and deeply a matter of our ignorance and relates most closely with hyperaxis.

Value(s) is ascribed to a seventh dimension. As we said before, what a dimension means is hard to understand but the basic rule is that along every dimension there is some variable *independent* of the others. Properties that are the 'same' or equal in quantity along some dimensions may not be so along others. JGB used the expression 'values move the will'. In terms of his dimensions, this means that an influence comes

from the seventh dimension into the sixth, from values into hyperaxis, which then changes the relation between eternity and time.

If some things are going to be worthwhile – have value - in this universe it might seem we have to 'cheat the system'. The system is what we can call existence and it

all must tie together which implies that everything is fundamentally the same as anything else. Worthwhile things are unlikely things that some agency makes happen. They shouldn't happen but – surprise! – they do. Indifferent things just happen and they are all the same for it.

Chaos comes from sensitivity to initial conditions – the finest detail. Intelligence works by sensitivity at critical points in an analogous way, related to Maxwell's demon. Every act of intelligence produces entropy elsewhere; this makes it possible. By 'going along with' increasing entropy some worthwhile things are done. On one scale the general law, while on another a specific deviation on a smaller scale. The act of intelligence actually produces more entropy than otherwise. It accelerates entropy production.



A strong metaphor for the operation of hazard is based on the role of 'holes' in such things as games (spaces to move pieces into) but also semi-conductors (holes or gaps move through a crystal). An interesting extension of this metaphor is in the notion of *sacrifice*. The principle reads: one cannot gain what is truly of value by accumulation, or adding on, but only through letting go and becoming less. This principle is nowhere well-explained because explanation rests on using the framework of causality. In ordinary thinking, this framework exists side by side with a belief in free will, that there is something capable of breaking out of the line of causal

time on the one hand and breaking into it on the other (in other words, cheating the system). Sacrifice of course is like 'non-doing'.

Sacrifice, letting go and giving way are aspects of the working of the triad, where initiative comes from the second or third force. They are connected with 'resist not evil'. Certainly, they are the opposite side to 'claiming one's rights'.



In ordinary perception, eternity does not exist (neither do past or future). When eternity and time are taken to be as existent as each other, one is in another kind of universe (the universe or world one is in depends on one's perception or *ayn* in Sufism). A deep game player has a different perception to ordinary. A creative thinker is a kind of gambler.

The possibility that things can go wrong is intrinsically linked with the possibility they can go right. The issue only arises in the relation of eternity with time, hence the significant role of hyparxis – 'the dimension of choice' one might say. This relation echoes or stems from the relation between values and hyparxis.

[VALUES: HYPARXIS]

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ETERNITY: TIME

