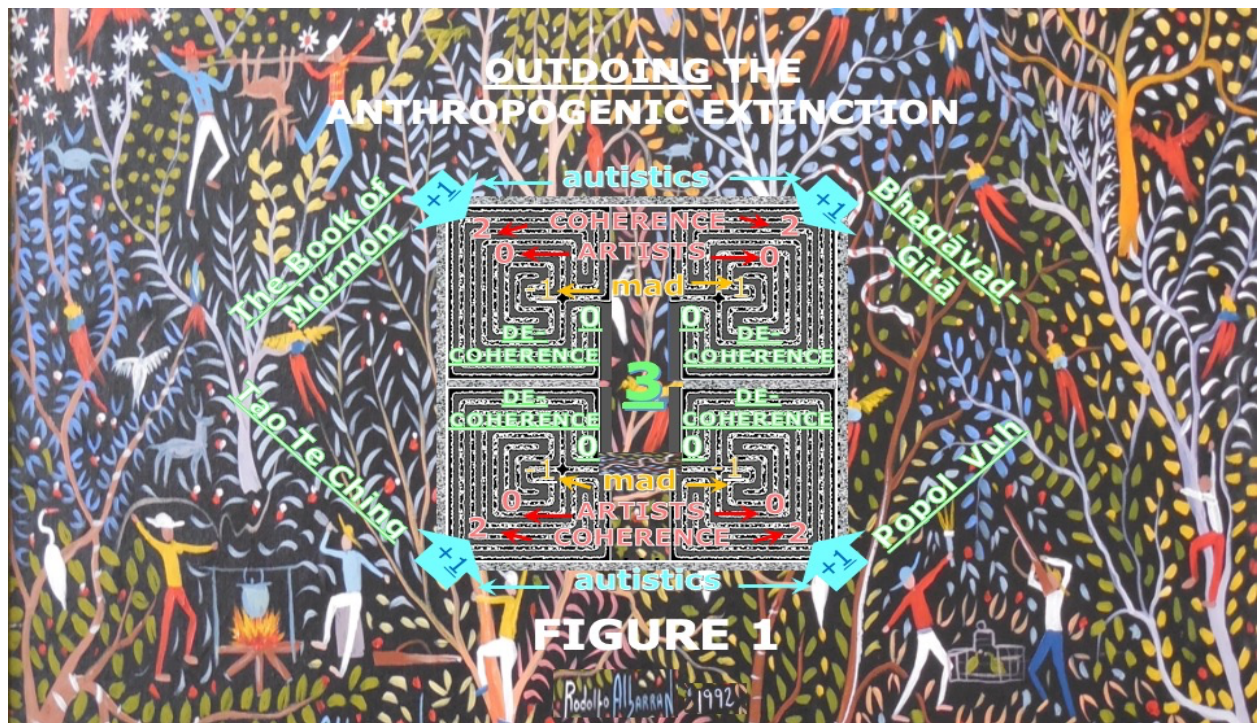




“Reading the Sacred Text of our choice.” By Antonio Cassella

ABSTRACT. Reading the nature of God and nature in *any* Sacred Text will keep the health of the perfect memory (1) of our autistic side, or repetitive finiteness in our first attention.¹ Yet, *the need and perfection of classical computing is insufficient. We do need less-than-perfect uncertainty* (2). Any Sacred Text is a **labyrinth**. By opposing our autistic side (+1), our mad side (-1) will wake up **less-than-perfect problems** in the **coherence** of **quantum computing** (2), our artistic side, or **infinity** in the **second attention** *hurt in autism*. **Crossing** the first with the second attention will **solve** our **problems** in the **decoherence** of the **third attention** (3) and in a *Will to help others* by the **illumination** of our “**third point**.” *The Union of finiteness, infinity, and nothingness*, in the Third Attention of many **readers** and the Third Point of a few **Saints** (e.g., Teresa of Calcutta), will **save** the young in the 21st century.²

1. INTRODUCTION



The **labyrinth** of any Sacred Text, created by adding the **ambiguous reading** (2) of **quantum computing** to the certain reading (1) of classical computing hides scary monsters (-1) (Figure 1). Should we quit obsolete repetition and sin but not faith nor hope, then **infinity** in **quantum coherence** will help us **outdo** madness (-1) before **meeting quantum decoherence** (0 to 3). **Decoherence** will bring a Vision of the Dharma in the Third Attention (3) and the disposition to **mature**, through **charity**, a personal taste for Sainly **altruism** (the “Third Point”). Knowledge of how to **read** may teach us how to change from a **devil** into a **Saint**.

¹ In Antonio Cassella’s printed writings and in any “Logos Heuristics Newsletter” published every two months by Research Autism LLC:

- The first attention (1), perfect memory, finiteness, or the classical computing (1 or 0) spared in autistics and in computers that remember only the notions and rigid logic they store, *is underlined*;
- the **second attention** (2), the **quantum neural computing** (1 and 0) *wronged in autism*, or our **ability to go** with **hope**—while **facing doubts, sins, problems, infinity, nothingness, and paradoxes**—*goes in bold*; and
- the **third attention** (3), the **philosopher’s stone**, **common sense**, or our **ability to transcend** our **hopes** by **solving a problem** and **returning** through **nothingness** to the **best future for all** (*wronged in schizophrenics who perceive and remember the lies they imagine*), **combines underlining and bold** or is *Capitalized*.

² The newsletters about altruistic applications of the Third Attention are donated at researchautism.com, a website protected by GoDaddy.com. This issue is included in the Creative Commons License as (example of APA-styled citation): Cassella, A. (2021). Reading the Sacred Text of our choice. *Logos Heuristics Newsletter*, 4(1), 1-10.



We will never reach Sainthood unless we **cross** two principles of classical computing,

- Locality, “an object cannot exist in separate places simultaneously” and
- Impenetrability, “separate objects cannot share the same space at the same time”

with two principles of quantum computing,

- **Ubiquity-Entanglement**, “an object can exist in separate places at once” and
- **Coincidence-Superposition**, “separate objects can share the same space at the same time”.

The “*logos heuristics*” thus formed might explain the Third Attention of all, on our way to the Third Point that helps us help others.

If my falsifiable logos heuristics (Cassella, 1997, 2000, 2001, 2002, 2021g) were credible, we could **outdo** the ongoing anthropogenetic extinction. Until 10,000 years ago, *the low per-capita energy use by fewer individuals and knowledge of **fraternal values** allowed us to outdo blunt climate changes* (Cassella, 2021a). Now, our high number and high per-capita energy use are impeding natural global cooling. Still, *consuming less and proliferating less would not suffice!*

We need to **ally** our know-how with the *Values* (Cassella, 2021d) that “Homo neanderthalensis” gave “Homo sapiens” before vanishing about 35,000 years ago. But we abandoned **them** in 8,000 BCE (Before the Common Era) when a few hunter-gatherers buried their temples of Göbekli Tepe in the Fertile Crescent (Cassella, 2021d). However, we could **read** that:

- In the Hindu *Bhagavad Gita*, the **caution** of **Arjuna (2)**, in choosing his friends (+1) and **using** his **Gandiva bow (2)** to **kill his enemies (-1)**, allows **him** to **see** the universal **meaning** of the **words** of Lord **Krishna (3)**;
- the *Book of Mormon* prizes the **union** of **Moses’s** crystals **Thummim (1)** and **Urim (2)** in sustaining **learning** and **growth (3)**;
- in the *Tao Te Ching*, **Laozi reunites** **rigidity** and **flexibility** in the ineffable **Tao**; and
- in the *Popol Vuh*, the twins Hunahpú and Xbalanqué show that **rebirth** shuns the **despotic Lords of the Xibalbá** (Mayan hell), who **cook (2)** **rules (1)** to their exclusive gain.

As in hot hell, the destiny of the *kangaroo-tiger* was cooked before European exploitation in the last 2.5 centuries swelled the burning (-1) of forests in inner Australia (Bradshaw, 2012). Scientists guarded the genome of that *top hunter*, together with the genomes of the *Tasmanian devil* and the *tiger quoll*. Still, the salvation of the latter two species relies on **answering** a seemingly hollow question: “*How many angels can dance on the point of a needle?*”

Duns Scotus may have answered that question after reading Peter Lombard’s *Sentences* and the works of Albert the Great, Thomas Aquinas, and Bonaventure. One cannot criticize the 19th-century teachers who placed a “dunce cap” on a student that confronted rash issues. The modern attribution of silliness to Scholastic philosophy, however, demonstrates that *we have forgotten the **values** that animated Homo sapiens during the Upper Paleolithic.*

Duns Scotus may have crossed the ubiquity and immateriality of **angels (2)** in Peter Lombard with **finiteness** (1, a visible needle, the 1st attention, or the autistic radius in any circle). The result of **crossing finiteness** with the **shut door** of **infinity** is the **open door** of **nothingness (0 to 3)**. An example is the **center** of the circle that welcomes an **infinite number** of **radii at once**.

Finiteness, **infinity**, and **nothingness**—the three attentions (1, 2, 3) hidden in **answering a question on angels** and **needles**—allow us to **read** again the **nature** praised by **Saint Francis of Assisi**. Putting out the fire behind the ongoing anthropogenetic extinction (Figure 1) (Kump, Pavlov, & Arthur, 2005; Cassella, 2021a) and **saving** the young before the turn of the 21st century rest on our re-learning how to **read** nature—e.g., by **reading** our preferred Sacred Text.

2.1 BACKGROUND: WHEN SWESTER KATREI MET INFINITY

There are no written records of the question, “*How many **angels (2)** can **dance on the point (3) of a needle (+1)***?” (Adams, 1988). A related question, though, animated “Schwester Katrei” (Sister Katherine) (Simon, 1906) in an anonymous 13th-century book, originally ascribed to the German



mystic Meister Eckhart (McGinn & Tobin, 1987). In that book, sister Katherine, a free nun in the “beguines” orders of the Holy Roman Empire, tells her confessor that she intends to feel *on earth* the belief that *in heaven* “**infinite souls** (2) can **seat on the head** (3) of a **pin** (1).”

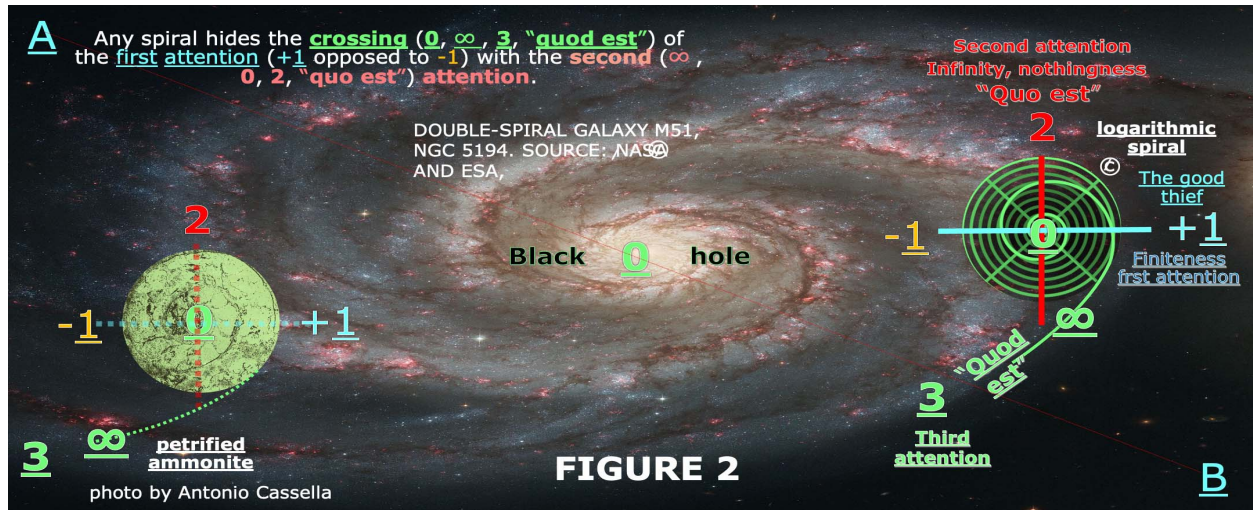
Sister Katherine does not give details on how she would **join nonlocal infinity-nothingness** (2) to the **local finiteness of her body** (+1), except that the **story** (3) of Mary of Magdala (the only recipient of Jesus’s esoteric teachings) convinced her of the worth of her Vision.

Finally, her confessor (perhaps Meister Eckhart himself) agrees that she did reach her aim. In 1992, Cardinal Ratzinger (the future Pope Benedict XVI) found no fault in Eckhart’s mysticism, although death, more than Catholic orthodoxy, may have freed Meister Eckhart from the condemnation by the Inquisition in the 13th century. A possibility is that St. Mary of Magdala, Sister Katherine, and Meister Eckhart **understood** the role of **finiteness**, **infinity** and **nothingness** in God, nature, and human minds. If we could **read** any Sacred Text, we too would **understand**.

Luke wrote (24:13-35), for example, that a disciple of Christ called Cleopas, who was going to Emmaus in the company of another disciple, met a traveler who later proved to them that He was the resurrected Jesus. That testimony suggests that Jesus had acquired *after death* the **power** of virtual photons to **go anywhere** in the universe (Feynman, 1985); but another testimony specifies that **Jesus met infinity in life**—as did Mary of Magdala, Schwester Katrei, and Meister Eckhart.

A reliable clue rests on Jesus’s words (John 10:14-16, KJV), “I am the good shepherd, and know my sheep, and am known of mine . . . And other sheep I have, which are not of this fold: Them also I must bring, and they shall hear my voice . . .” The reflection about the **nonlocal quantum-entanglement power** that would allow *the same shepherd* to protect from wolves distinct flocks **simultaneously** could renew the Christian theology frozen in the 17th century by the same Father Suárez who condemned the **paradoxical propositions** of Martin Luther.

2.2. MAN SHALL NOT LIVE BY BREAD ALONE



Luther **highlighted** the **infinite omnipresence** of Christ, in an implicit accord with Mary of Magdala, Albertus Magnus, Bonaventure, Duns Scotus, Meister Eckhart, Schwester Katrei, and Thomas Aquinas. The latter Doctor “Angelicus” **thought** in his *Summa Theologica* that **angels would skip the midpoint** in **moving** from **A** to **B** (Figure 2). This affirmation is equivalent to saying that **infinity in quantum coherence** (2) is the mother of **nothingness (0, 3)** in quantum **decoherence**.

For example, Saint Pio from Pietrelcina visited (“**quo est**”) people he wanted to help (“**quo est**”) *without leaving* his home in San Giovanni Rotondo. Padre Pio’s Sainly “**moves**” justify motherly **infinity** in the **hyperspace** (Caramazza, 1994) hosted by our cerebellar Purkinje cells. Moreover, the **implicit self** lodged in the brainstem portion of a central cerebellar micro-complex (Ito, 2011) may join the **explicit self** in pairing the **black hole** of a galaxy (Figure 2) to the **center** of a petrified ammonite, a circle, a cross, and a logarithmic spiral.



One morning the prophet Muhammad told his daughter Fatima that during the previous night he had **reached the Farthest Mosque (quantum infinity)** within his **Isra'** journey). Later commentators added that he mounted the same winged equid, "Buraq," that allowed Abraham at dawn to visit his wife Agar and son Ishmael in Mecca, although he slept in the faraway Beersheba. Can Buraq **bear** both a **reality** and a **metaphor**? Whence the cognition (2) behind autistics' failure to grasp **metaphors**? **Who** or **what** stirred the **black hole** in a galaxy?

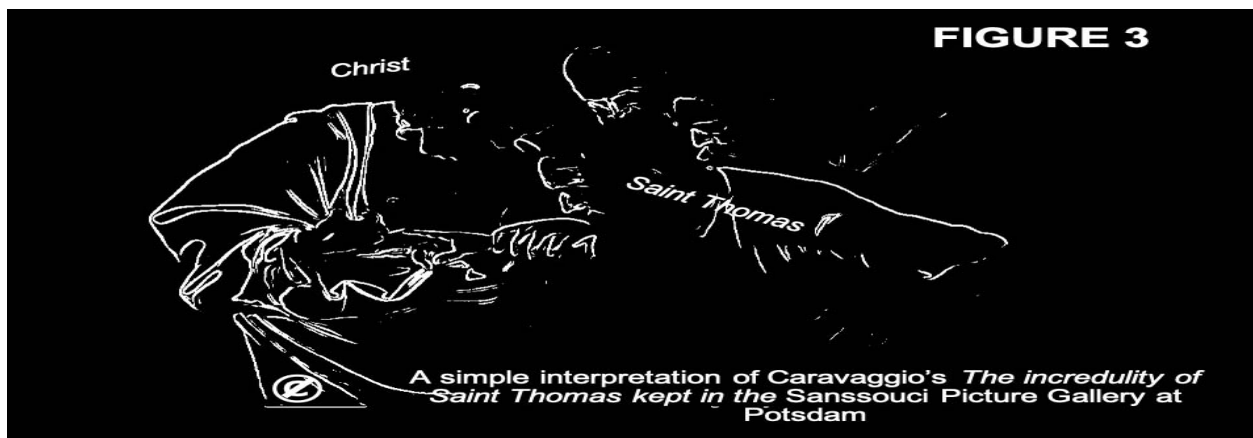
Muslims continue clashing with Christians and Jews over the possibility that God requested Abraham to sacrifice **Ishmael (+1)**, not **Isaac (-1)**, since the former was Abraham's only son for a time. That diatribe hides the fact that Mullahs, Jesuits, and Rabbis do not grasp yet the **meaning** by which, in Abraham's behavior, **perfect obedience went hand in hand** with **imperfect disobedience**; and the **second attention** joined Abraham's **first attention** when he **understood** the warning given by the **Archangel Gabriel**. Disobedience may **illuminate** the nonautistic mind.

After 40 days of fasting, a hungry Jesus told the devil who pressed Him to **change stones** into **bread** (Matthew 4:1-11, KJV), "Man shall not live by **bread** alone but by every **word** that proceeded out of the mouth of God." After refusing a devilish invitation to **fly** with the help of God's **angels**, **Jesus** told the **devil**, "Get thee hence, **Satan**: for it is written, thou shalt worship the Lord thy **God**." Still, when his **mother** asked him to **change water** into **wine** in Cana's nuptials (John 2:3-11, KJV), Jesus **obeyed**. Did Cana's miracle come from the **infinite-nothingness** of coherence or from **nothingness-infinity** in decoherence? (No **water**, no **wine**; and no **water**, no **wine**!)

2.3 WHEN THE APOSTOLE THOMAS MET NOTHINGNESS-INFINITY

Figure 2 suggests that **nonlocal infinity plays with local finiteness** in the center (**0**) of a **cross**, a logarithmic spiral, a petrified ammonite, and a galaxy. As in the miracle of Cana, the *devil cannot reach the **nothingness** (3) that may follow **infinity** (2)*. Yet, **faith**, **hope**, and **charity** in His **mother** led Jesus to **change water** into **wine**.

As with Cana, the Apostle Thomas *needed more than* the doubt hidden in **infinity** to understand the miracle of **nothingness** that allowed the revived **Jesus** to **enter** the house of his Apostles *with its door closed* (John 20: 26-28, KJV) (Figure 3) and **stay among them**: ". . . his disciples were **within**, and Thomas with them: then **came** Jesus, *the doors being shut*, and **stood in their midst**, and said, Peace be into you. Then saith he to Thomas, 'reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and **be not faithless**, but **believing**.' And Thomas answered and said unto him, **My Lord and my God**." What did he **mean** by saying **that**?



Some preachers say today that the *extraordinary body of the resurrected Jesus* had reached the **power to cross** objects. Yet Jesus **behaved in the same manner** when he visited *in life* Nazareth, his hometown. In fact, Luke (4: 28-30, KJV) wrote that the followers to the temple in which Jesus had read into the book of the prophet Isaiah **became very angry** with Him. They ". . . rose up, thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might **cast Him down headlong** (-1). But He, **passing through the midst of them**, **went his way**" (3).



Unity becomes nothingness when divided by **infinity** ($1/\infty = 0$); also, **nothingness** returns to **autistic unity** when multiplied by **infinity** (as in the equation $0 \times \infty = 1$.) Thus, the closed door of **infinity-nothingness (0**, or “**quo est**” in Albertus Magnus) may become the open door of **nothingness-infinity (0**, or “**quod est**” in Albertus Magnus) at the upper conjunction of Venus; and the harbinger of a new unity in the return of Quetzalcoatl or the **philosopher’s stone** at the inferior conjunction (3) (Cassella, 2018a, 2018b, 2018c). That return also serves the Quranic verse (86:1), “Wā As-Samā’i Wa at-Tāriq,” or “Allah governs by the Heaven (the Morning Star) and by the Evening Star.”

The return of Quetzalcoatl into common sense (3) concludes our **stepping on the dragon-devil** with the help of Coatlicue, Coatloxopeuh, or Tonantzin in the superior conjunction (0-0). Our elegant escape from madness fosters the sense of the hailing to the Virgin (Luke 1:42, KJV): “Blessed art thou **among women**” (2) and “**blessed is the fruit of thy womb, Jesus!**” (3). Also muse the verse in the Lord’s Prayer, “and **forgive** us our debts (3) as we **forgive** our debtors! (2)” (Matthew 6: 9-13, KJV). Without **Manitou-Orenda** (2) (amid the Iroquois), no debts or debtors (-1) can be **relieved** (3).

Unlike angels, autistic children cannot seize the infinite speed of quantum computing that allows us to **value opposite tenets** at the same time. And schizophrenic adults lack the capacity to embrace a new shared reality in returning (3). We may posit also that autistics lack the **freedom** to eat the **apple** of the **tree of knowledge**, in joining the coherence entangled with the Morning Star. And unmedicated schizophrenics cannot match the returning Quetzalcoatl in facing the Cherubim that guard the **Tree of Life**, under the light of the decoherence disentangled by the Evening Star.

Did Augustine, Lombard, Albertus Magnus, Bonaventure, Aquinas, Scotus, Ockham, and Luther **understand** the **freedom** of pronouns in **infinity-nothingness** *when staying in another person’s shoes without moving from one’s own shoes?* Although Aquinas was too big a man to enter the sandals of any friar, *his mind* chose that freedom. Duns Scotus might have understood that feat. Stating that Eve saved Adam from a prison (autism), though, would have released the **Inquisition**.

After reading Lombard, Albertus Magnus, Bonaventure, and Aquinas, Martin Luther may have realized that the **body** of Christ (the host) precedes His **omnipresence** (∞ , or entanglement in quantum physics) and **consubstantiation** (0, or superposition in quantum physics) in the “**quo est**” of wine-blood. Besides, the “**quo est**” of infinity (∞)-nothingness (0) precedes the “**quod est**” of transubstantiation (0 to 3 in Figures 2 and 4). Yet he was unable to convey to Rome Judas’s **betrayal** before the **union** of **bread** and **wine** (seen by **Leonardo da Vinci** in his *Last Supper*).

Luther’s thought seemed weak to Father Suárez. That Jesuit wrote (Redondi, 1987), “since two substances **cannot share the same space at once** (Impenetrability in the logos heuristics), the Lutheran concept of **consubstantiation** would seem bad to any person gifted with a modicum of reason.” *Father Suárez never grasped that, as multiple power in a metaphor* (2, “**quo est**”—e.g., a glass of wine-blood), *infinity-nothingness precedes the new reality of an act* (3, “**quod est**”). *Only autistics show the essentiality of metaphor in the opportunity to be **blessed** by the Holy Ghost.*

Father Suárez primed the anonymous denunciation of **Galileo Galilei** for praising the reality of atoms in his work *Il Saggiatore* (Redondi, 1987). Pope Urban VIII and the Jesuit Cardinal Roberto Bellarmino—both friends of Galileo—could take in Copernicus’s heliocentric theory but not Galileo’s indirect claim that the taste of a wafer soaked in wine meant that *one ate first and discarded later a blessed substance*. The Cathar “bon hommes, bonnes femmes, et bon enfants” stressed that heresy, without adopting the exegesis of **creation from nothingness**. Indeed, they had no idea of the roots of creation!

3.2 THE ROOTS OF CREATION

Classical computing in Adam *cannot* be labeled of betrayal (2) or disobedience (-1). The lack of mental **infinity-nothingness** prevents autistics from bridging **good and evil**, opposite lights, or divergent beliefs (Landry & Bryson, 2004; Baron-Cohen, Leslie, & Frith, 1987) through quantum neural computing (Cassella, 1997, 2000, 2002, 2001g). *That is why they cannot handle sins, lies, pronouns, humor, and metaphor*. By contrast, **tyrants and devils can**. Hence, **Adam was not free to disobey** God. Once he ate the **apple-infinity** produced by the **tree of the knowledge** of **good and**



evil, however, he became free to join Eve in pretending that a fig leaf would hide the shame (0) one must acquire before approaching the Tree of Life (3).

The original Adam denotes the usual mode of intelligence (Piaget, 1983), the needle, the visible unity of classical computing, or the 1st attention that survives in autism. As to Eve, she conjures up infinite dancing angels on the tip of a needle. In Heaven's start up, then, nothingness would rise from setting unity-Adam as the numerator, and Eve-infinity as the denominator, in the equation $1/\infty = 0$. After coherence, however, an infinite charity in the Tree of Life would bear decoherence in the selfless love of the explorer of any Sacred Text under the equation $0 \times \infty = 1$ (right of Figure 4).

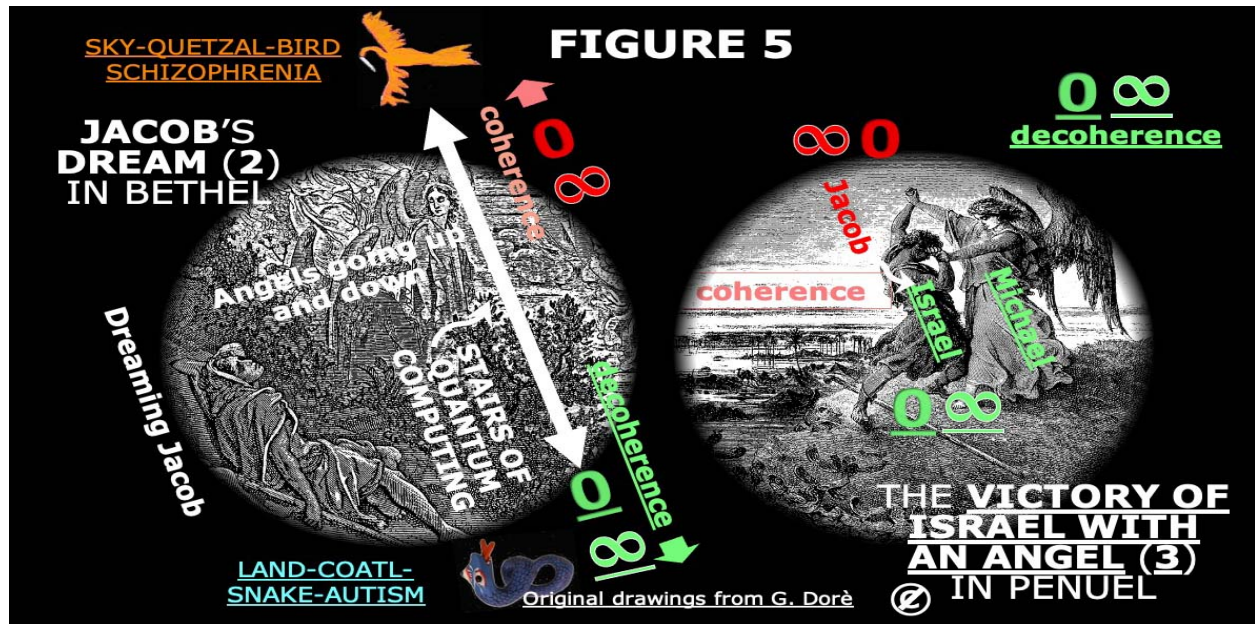
Selfless love led Rafael Bolívar Coronado to write in 1914 these verses of Alma Llanera, "Y por eso tengo el alma, como el alma primorosa, del cristal, del cristal" ("My soul shines in the light, in the light of a crystal, I will shine, I will shine"). Crossing the crystals Thummim and Urim let Joseph Smith translate the Book of Mormon; and Domenico Modugno, to write and sing "Volare."

God's call to Abraham to forgo "his only son" means that by suspending the attachment to what we love most (e.g., Ishmael, Isaac, Adam, or the memories of our self) (Povinelli, Landau, & Perilloux, 1996) we can bridge the abysm between the sanity (+1) kept in our cerebral cortex and the insanity (-1) stored in our cerebellar cortex (Ito, 2001).

The going infinity (2) hurt in autism (+1) heralds the returning nothingness and rebirth of the familiar interpretations bust in schizophrenia (-1). Who could return (the Tree of Life, [3]) without first going (the tree of knowledge [2])? Did not Muhammad, St. Thomas the Apostle, St. Thomas Aquinas, and St. Pio return from infinity-nothingness?

The fact that God created the first human mind from dust, albeit in His-Her Image, suggests that the union of maleness (or classical computing) and femininity (the Grace of the Virgin of Guadalupe), rigidity and flexibility, Hovalim and No'am, Tonal and Nagual, and Thummim and Urim pervades the Song of Songs, mathematics, natural species (the ammonite in Figure 2), and even billion stars raised from dust (e.g., the galaxy in Figure 2). In Figure 4, the return of Quetzalcoatl can be taken as a panentheistic avowal by our Will to meet God in life, as in reading a Sacred Text.

Paraphrasing John F. Kennedy, the 35th President of the USA, "panentheism" ("God exists beyond his creation") would make us say, "ask not what God can do for you, but what you can do for God!"



The Vision he had in Bethel (Figure 5, left) led Jacob to place his ability to deceive others (the ramp between autism on land and madness in the sky) in helping himself and his patron, uncle, and future father-in-law: Laban. He became very rich and enriched Laban simultaneously. Yet God sent the Archangel Michael to Penuel (Figure 5, right) to test Jacob's Will to walk the road of altruistic



creativity. Michael called Jacob “I-sra-el” (“He-who fights with and is saved by-God”) after **levelling** the **twisted mind** of that shepherd and **twisting** one of his straight legs—an **irony**.

In Penuel, Michael blessed Israel and his Third Point because the eyes of the face of God saw in the eyes of that shepherd that during the rest of *his life*, he would **do** something **good** for **God**.

Like the Buddha who **gave** his body to a hungry tigress, a hunter of the eggs of saltwater crocodiles in Australia *could be eaten up* by a “saltie!” But a gulped hunter could also return as hundreds of blessed crocodile’s eggs to relatives trading salties’ skins between Australia and Europe. In any case, the paradox (2) of returning crocodile’s eggs was solved (3) by Antonio Rosmini.

3.3 LOVINGKINDNESS TOWARD THOSE WHO CRUCIFY US

In 1848, the blessed Antonio Rosmini wrote a book, *Delle cinque piaghe della Santa Chiesa (Of the five wounds of the Holy Church)*, in which he exposed the difficulty of Catholic bishops to **read** the teachings hidden in the recount of Jesus’s wounds during His Crucifixion. Rosmini’s book was placed in the *Index Librorum Prohibitorum* (until 2001). As with Lombard, Albert the Great, Bonaventure, Scotus, Ockham, and Aquinas, Antonio Rosmini must have found, through charity, the **nothingness-infinity** by which Christ asked His Father to forgive those that crucified Him.

Behind Rosminian assault onto bishops: a) three nails used their nothingness (0) to pierce the hands- wrists and feet of Jesus; and b) the **pressure** of the fibers of wood along the unity (1) of any nail joined the body-blood of the Savior to His cross (Figure 2, right).

Near Jesus’s left hand, stood the **bad thief** (-1). And at a few feet from Jesus’s right hand stood his opposite, the **good thief** (+1). The **vertical axis** of infinity, in the Holy Ghost (2) that brought Jesus to death (Figure 2, right), **crossed** the **horizontal axis** of the first attention (+1 opposed to -1).

Quantum coherence started when the **vertical pole** tied to the **horizontal beam** and the crucified **Christ** fit the hole dug in the top of Golgotha. The fifth wound of Jesus (caused by Longinus’s spear) proved the cessation (0, 0) of the existence of classical bread (1) and quantum wine (2). But this wound proved **simultaneously** the beginning (0) of the decoherence that would culminate after three days in the **transubstantiation-resurrection** (3) that Jesus highlighted in the Last Supper.

Infinity in the vertical post returned the Master to the two Marys that grieved His crucifixion on the top of Mount Golgotha. Rosmini could have seen that, on the nothingness of that top, **coherent ascent** met **decoherent descent**.

All Sacred Texts hide **teachings** equivalent to the three attentions and five wounds of Christ. If Jesuits **read** the Quran, for example, they would find that Muhammad’s **return** to Mecca agrees with

- Christ’s **resurrection**,
- the **return** of Quetzalcoatl,
- the **revival** of the twins Hunahpú and Xbalanqué in the *Popol Vuh*,
- **Krishna**’s comments in the *Baghavat Gita*,
- the last words of the **Tathagata Buddha**,
- the **conversation** between **Kong Fuzi** and **Laozi**,
- **loving-kindness** (in the meditation that the Hindu Bodhidharma gave Chan and Zen),
- the weight **Zechariah** assigned to the two staves of God, **Hovalim** (1) **and No’am** (2), and
- the Toltecs’ **Tonal and Nagual** as the roots of natural **creativity** (Castaneda, 1992).

3.4 THE THREE TENTS OF MOUNT TABOR

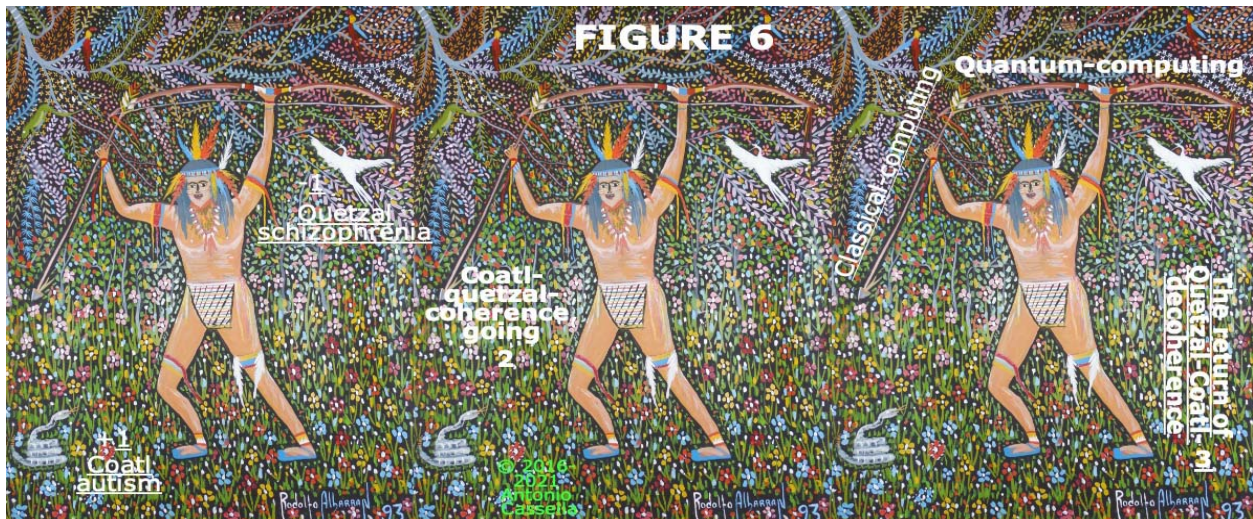
Both the sudden illumination of the legendary Chinese patriarch Huineng (upon hearing the *Diamond Sutra*) and the alleged slow illumination of the Chinese Shenxiu reflect a **personal feeling** (the Third Point) of a same **Dharma** (the Third Attention). That Dharma was derived from the Chan crossing of Laozi’s **teachings** with the Buddhist **meditation** brought to China by Bodhidharma.

No one knows if Laozi **returned** to the Great Wall from his western **excursion** to the Tien Shan Mountains; perhaps, because **returning** is a personal affair. Each Chan practitioner that enters



focused attention, **mindfulness**, and finally **loving-kindness** in her meditation will know if she saved herself. I am compelled to assume, then, that true **meditation** enhances true **charity**.

Seeing the **distributed hierarchy** of Dharma might become **shared knowledge** (e.g., after the discussion of the logos heuristics); but **experiencing** the Dharma in one's own soul (the Third Point)—as the Buddha and Bodhidharma **stressed**—makes a **personal illumination**. Thus, the Apostle Thomas jumped from his **second attention** to his Third Point when he **felt** that the Jesus who **seized** his wrist (Figure 3) had used **infinity** to approach the house of His Apostles and **nothingness** to **cross** its walls and **place** Himself in their midst.



Since he did not **read** Jesus's Transfiguration, the Apostle Peter escaped Rome when Emperor Nero blamed Christians for the fire that destroyed part of that city. The apocryphal *Gospel of Peter* asserts that he **returned** to his crucifixion after meeting Christ outside Rome and asking Him, "Domine, **quo vadis?**" It would seem that **Peter understood** then and there that on Mount Tabor (in the view of Origenes):

- 1) The tent for Moses represented **finiteness (+1)** in **classical computing** (left of Figure 6);
- 2) **Elijah's tent, infinity (2)** (e.g, in Coatl-quetzal, center of Figure 6); and
- 3) the **tent for Jesus, nothingness (3)** (or Quetzalcoatl, Figure 6, right).

The universal **meaning** of the three tents lit **Peter's** Third Point when he asked to be *crucified upside down*. In the 1st century of the Common Era (CE), Roman law consented to that petition by a foreign prisoner. As a privileged Roman citizen, however, Saint Paul had his head cut by Emperor **Nero**. That result marked Paul's **leadership** among Roman Christians, alongside his ignorance of the meeting of Moses' local rigidity with Elijah' nonlocal flexibility in the tent of Christ. Paul's ignorance could result from forged Pauline letters in the 2nd century CE.

Had Paul appreciated the **third tent**, though, he would have **grasped** the meaning of the **bow and arrow** of **Artemis** (right in Figure 6) before leaving the jewelers of Ephesus that cherished that goddess. Although **women** are praised more in the *Gospel of Luke* than in any other Gospel, they do not receive there the justice that Paul receives in the *Acts of the Apostles*. All in all, the mental blindness of autistics shows today why Rosmini aimed at guiding the Catholic Church to Peter's intuition of the role of the 1st, the 2nd, and the 3rd attention in God, nature, and the human mind.

4. CONCLUSION

As with the blind Christianity that condemned Origenes and Rosmini, most theologians have yet to **read** the blend of the masculine arrow (+1) and feminine bow (2) in creation (3). The lack of union among the main religions of the world rests on **masculine intolerance**.

By contrast, the Value of the straw-khumrah used by Muhammad to pray relates to the crosses woven in it by **Fatima**. Allah's Seal compared his daughter to the Virgin Mary (e.g., Coatlxopeuh or our Lady of Guadalupe). Thus, the condemnation by Ruhollah Khomeini of the *Satanic Verses*



written by Salman Rushdie shows that Islamic theologians follow Christian ones in forgetting that the Sufi poet Junus Emre praised **divine empathy**; and that *women may keep the world from crumbling*. The feminine head of **Buraq** reflects quantum computing and Fatima. I embrace the thought that **reading** the grace of infinity and nothingness in Fatima, the Virgin Mary, Xiwangmu, and Parvati will bring **fraternal progress** (synderesis) by crossing **male intolerance with female empathy**.

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