

Religion Takes Place All The Time

Wherever One Is

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MAJOR RELIGIOUS TRADITIONS, EAST AND WEST RLG 280Y,

WORLD RELIGIONS, A COMPARATIVE STUDY

"Essay Assignment # 1 , Symbolism in Sacred Art and Architecture:

An Essay in Comparative Analysis. ⁱ“

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I came from a dysfunctional ethnic family, where there was strict observance of Sunday worship law. My recovery program experience is my "present (spiritual) affiliation"ⁱⁱ. I do not practice with any “official “ religious affiliation. This field Report has presented some interesting conflicts or problems for me, as I have come to the conclusion through my experiential awareness, that possibly any “person, place or thing” may constitute a possible environment for worship. This brought me to the task of qualifying and clarifying my position and in the process reconsidering, the orthodox definitions of terms like “locationⁱⁱⁱ” and “religion^{iv}”, before I chose a site or commenced any analysis . This is the black and white of it, I need now to add some detail to fill in the gray tones. " Please keep an open mind”. In this essay, if it appears I have deviated from the assignment outline , this is due to the fact that I have had to redefine the terms i.e.: “religion”, ”bias” and “location”^v , to focus on the question of “objective analysis “ , from what may at first appear to be a different perspective, from either that of the Orthodox Religious or Social Science “terms” or definitions, or of the vernacular

position, or generally held world view. It appears that Religion, is first and foremost about Order¹ and that this Order, is all about Power².

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In 1993, while attending "The World Parliament of Religions" in Chicago, in the face to face presence, all under one roof, of 179 religious representatives of many of the religions I had studied, I had an epiphany experience. That can best be put "All Religion Is Art³", or to paraphrase Guru Nanak "...there is no Hinduism, there is no Islam..." or for the purpose of this essay that Theatre⁴ and Religion are one. It was here also that A Zoroastrian asked me, if I was a "Lithuanian"^{vi}. If I had answered "yes" or "no"^{vii}, it would have made little difference, I thought, as I questioned also if in fact, such a "faith", void of any "east"- "west" divisionality, is "Sociologically" of any relevance in the global "media" village of the post modern world. "Social Science" itself, I came to understand, has become an "ersatz religion"⁵ and a sub cult sect on the tree of the post-modern religion of "Secular Materialism"⁶ or perhaps more accurately "Hedonistic Capitalism". I think it is necessary to objectively portray and study the environmental influences as they inform our "need, value, belief, systems"⁷ or "NVB's", in order to have an "unbiased" analysis. I think also that there needs to be a paradigm shift away from the focus on the meanings of "terms" of 18th to 20th century religiosity or academish, with their conceptual imperial hangovers, inherent in terms like "field", "site" and "location". I have chosen for the sake of contrast, some unconventional examples of "Religion" in the form of "post-modernist" technocratic Religiosity or orthopraxy, that of "Media"--- that is in

¹ see Eric Voegelin "The New Science of Politics"

² see Simone Weil "Oppression and Liberty": "Marx's truly great idea is that in human society as well as in nature nothing takes place otherwise than through material transformations."

³ see "Beauty" in "The Enneads" by Plotinus: "On what principle does the architect, when he finds the house standing before him correspondent with his/her inner ideal of a house, pronounce it beautiful? Is it not that the house before him, the stones apart, is the inner idea stamped upon the mass of exterior matter, the indivisible exhibited in diversity?"

⁴ see essay by Kenneth Coutts-Smith "Theatre Takes Place All The Time Wherever One Is"

⁵ Voegelin ibid

⁶ see Jacques Ellul "The Technological Society" pg.'s 218-222 on "Economic Man": "the bourgeois morality ...identifies God with work" further "Man is capital...the more his needs are accounted for, the more he is integrated into the technical matrix..." see also the popular motion picture "The Matrix", it is more about the reality of the present than sci-fi of the future. True oracles however, do not eat junk food or smoke cigarettes.

⁷ see Abraham H. Maslow - re. theory of human motivation and environmental determinants. pg. 415

"Comprehensive Textbook of Psychiatry" edited by A.M. Freedman M.D. & H.I.Kaplan M.D.

McLuhan's terms, "the extensions of (hu)man"--- with the specific "location " of "The City"⁸, and "Anti-Media"⁹ examples to introduce the unorthodox in the form of "non-locations " or "Anti-locations" of worship. This then will include the primary example of "The City"^{viii} as a "Cathedral to Capitalism"¹⁰ and some sub locations of "academic discipline", so called "churches", "banks", "trains" or the "infrastructure " , "the information highway" that are included and in contrast with the class of " ethnic", " aboriginal" or "modern primitive" unstructured forms of worship. It may not be entirely possible to effect a paradigm shift in the ways in which we see "Us" in relation to "Them", in the context of this analysis, but I intend to point in that direction. In order for us to examine the frontiers, we need first to look carefully at our own foot. We need to distinguish between what we call the orthodoxy and the unorthodoxy, art and anti- art i.e. my nadaism¹¹ v. Dadaism^{ix} , main stream and underground, rectangle / triangle v. circle , "sites " of collective religious activity with congregations and it's opposite and in my opinion equally legitimate Individual action or "performance art", with no one in sight. Also in order to question the technocratic Vernacular of the "Media " meanings of words like: media, field, location, art, religion, sacred, worship, social science etc., as they may bias our analysis.

I propose therefor to describe some of my experiences, in part, in what might not be generally classified as examples of religious institutions by public or academic media. However, I intend to keep within contemporary philosophical thought, on the subject of "definition" itself, in answer to the question , "What is Religion?".

⁸ for a description and map of the progression of development from "The Neolithic" times of the "...technology of food production" and resultant "...population increase" and consequent "surplus " that are the prerequisites for the formation of "The City" see "pg's 174-180 of "Culture, Man, and Nature an Introduction to General Anthropology" by Marvin Harris

⁹ see Jerry Mander "Four Arguments For The Elimination Of Television" , pg. 404 of "The Technological Society" re., Dadaism by Jacques Ellul : " they (the anti-artist) ... show us the coupling of machine and person. ...the absurdity of the mechanical world , however rational it may be, and the impossibility of an aesthetic (or true Religion –my parenthesis) based on the technical movement, unless it is an aesthetic of madness..." & pg.'s 22-23 of Douglas Rushkoff's "Media Virus"

¹⁰ see references to Lewis Mumford , Jacques Ellul, Hans Jonas in Vol.2 of Ian Barbour's "Ethics In An Age of Technology"; Chapter 1, "Views of Technology" ; section 2, "Technology as Threat" and sec.3, "Technology as Instrument of Power" pg.'s 10 – 22, The Eaton Center in Toronto has been referred to as a "Cathedral to Consumerism"

¹¹ see pg. 153 of "Sonic Theology –Hinduism and Sacred Sound " by Guy L. Beck

notably of thinkers like George Grant¹², or R.H.Tawney¹³ and others, I have read. In which polemic¹⁴, “Religion” of “Media” may be classified as the utopian conceptual totemic of the “faith” of “Modern Progress” as portrayed in “Time/Life” periodicals. In Short “Media”(religious, political, commercial, academic or otherwise) is “Religion”. The “Modern City” is the “Media’s ” only begotten son, but it is also “Media” itself. We may choose to view these in the words of Voegelin¹⁵, as “ersatz religions ”, or in my words, as “Media Addiction”¹⁶ or the mystification of “Metaphysical Kitsch”. The true and essential post-modern religion, is the technocratic “Media”¹⁷ itself, the ultimate “faith”. We may view “It” then as the “Mother Goddess” of all other “instant religions”¹⁸. By these definitions, “The Media (Monopoly)”¹⁹ itself would qualify as the worlds largest “Global Religion” without “East - West” boundaries . In this context, It becomes apparent under close scrutiny that the “The University ”, or in Grants Terms “the multi-versity”, with the, in Voegelin’s terms, “Scientism” of its i.e., “Social Science” departments, are just small “fringe religions” , or sub cult extensions, or “franchise operations”. My proposed first location is the “The City” of Toronto or what I like to call the Megalopolis^x of Montor^{xi}, including some of it’s “sub- locations” or “non-locations^{xii}”, depending on your religious (or media) bias. The second location, “The Bahai Centre”, is a “place of worship” in the “The City” in a conventional sense, but it is also an evolution of “Media”²⁰. The third, Is the “location” or “non-location” depending on your perspective in “Park Lithuania “ in “The City”, that “that happened” as the result of my spontaneous “action” or “activity”, that may be interpreted as “performance art”, “Yogic” or “Shamanic” or whatever you like, but again is informed by “Media”. By contrast, it more closely resembles the non-structure of the aboriginal

¹² George Grant ; “Technology and Empire”, chapter ; “Religion and State”

¹³ R.H.Tawney ; “Religion and The Rise of Capitalism”

¹⁴ , for e.g. Marx’s religion of “Secular Humanism” of “The East (camp) ” can be compared with “Secular Materialism (capitalism) ”, (or perhaps more appropriately Neo- Cannibalism), of the “collective effervescence” of “Hedonistic Consumerism (media addiction) ”ideologically interpreted as “Social Darwinism ”, of “The West (camp)”

¹⁵ Voegelin, “Politics, Religion and Gnosticism”

¹⁶ see “Media Anonymous” URL : “<http://www3.sympatico.ca/anonymous>”

¹⁷ see Tony Swartz ; “The Media as God”

¹⁸ i.e. : “New Age (ism)”, “Education (ism)” in the temple complex of the multi-versity, “computer(ism) in the cyberspace sanctuary of “The Internet”, “Swarzanegerism” in the cult of film, or “McLuhanism” as a Dianetics of Media Awareness

¹⁹ see Bagdikian ; “The Media Monopoly”

²⁰ Swartz ibid “Media as God”

unorthodoxies, in terms of it's avoidance of the orthopraxy^{xiii} entailed in the modernist religiosity, inherent in the very act of "sociological "or anthropological ", "field study". Perhaps then in light of this criteria may be appropriate, that for the religion of "Technocratic Modernism" i.e. "Media", I submit the location, "The City^{xiv}", as this "One is Many and the Many are the One", as "site" of expressions of "the principal doctrines of the religion" of "secular materialism" i.e. "Media". Perhaps it may also seem amusing then, in this analysis, that one "sub-faith" in "The City", in the religion of "Technocratic Media", with it's sub cult of "Academic Learning" and it's branch division, the department of "Sociology" or "Study of Religion, that I have "visited on several occasions", as it "expressed" or delivered the message, is the "classroom" itself : "RLG 280Y", at the location of the University of Toronto, St. George Campus in "The City" of Toronto . This example, I would like to immediately defend by pointing out that, this tradition is an offshoot, of the "Western" manifestation of the "orthodoxy" of "Christianity", as it has been passed down to us from the monastic tradition²¹ with it's roots in the Benedictine Order at Monte Cassino and the syncretism of the School of Alexandria . At first glance it would not appear that an "institution of higher learning" would qualify as a "location" for "sacred worship" . Yet, for the sake of comparison with the "East" it should be noted that in the "Eastern" tradition, "...union with God (yoga -my parenthesis) may be attained by Jnana-yoga (the way of knowledge-sic)...²²". This, I think might otherwise be paraphrased, in "post-modernism", as the pursuit of epistemological satiation for the ontologically insecure, or in some other account the "Epiphany" of "Gnosis", but which most generally Translates in "modern" "Secular Materialist" terms as : "Mommy and Daddy want me to get a better job so I have to finish University", Of which the later statement, in itself is perhaps as "profound" a utopian belief statement as any combination of the preceding. Now where in this example, one would ask, would there be "an actual religious service"? Well, although we have the same rectangular formation(s) familiar to Roman Legions, pulpit, lecturers podium etc. The

²¹Bertrand Russell "A History of Western Philosophy" pg.'s 377-378

professor = priest/preacher engaged in the noble task, most eloquently presents lectures that for e.g. , squeeze the whole of “Hinduism” into one hour. Is all this, set to accommodate the impossible agendas, of workaholic corporatist assembly line consumer educationalism, that demands that everything fit into neat packages and be delivered on “Time”? It can be observed that the “God” of “Time” is worshipped and has become one of the major Deities, in the pantheon, worshipped in “The City”. The inevitable effect of homogenization and information overload notwithstanding, “time is money” says it all. Here to we can see evidence of "The Sacred Geometry" of the Mediaeval Cathedrals, in the basic vaulted structure and corresponding windows. The response from the "maintenance person" (insider, monk), at "lost and found", when I called in to query him on the location of my missing beret and could not remember the name of the building, is also informative. I was trying to place the location as I could not recall the name of the building, "...across the street from the planetarium and at the northeast side of the fork in the loop around Queens Park?" I queried . "That must be Emmanuel College ...the building looks like a church..." he responded. "Yes that must be it, of course. " I replied ...there was no hat turned in. I felt immediately that here was a perfect "location" for inclusion in this essay ...however I did not argue with the caretaker in the manner of " indeed ...it does not look like a church, it is a Church ", nor qualify it with a defensive "...in a manner of speaking". On the evening of "The Quiz", while I was standing outside (Outsider) in the rain, "drawing" as I often do in my minds eye, it did occur to me that, like the modern cinema, "Academia" is indeed a form of religion, a gathering place for the pursuit of a "higher order" in the form of the Divine humanist utopian concept of "Education"²³, or "collective effervescence". Not unlike the "escapism" of "Entertainment", wherein a "Congregation of Believers" seek " Worldly Salvation" in Terms of The Religion of "Secular Materialism".

As it is “Saturday Night” and the “thing to do” is “ go out on the town or see a movie” ---there in fact are only two sacred activities possible in “The City” : 1) to make “Money” i.e., “Work” and 2) to

²² see "A Source Book In Indian Philosophy ", by Sarvepalli Radhakrishnan, pg.102 Chapter 3, "The Bhagavad-Gita "

spend “Money” i.e., ”Shop” (“I Shop therefor I Am”---- I have decided to do what I hardly ever do and that is to watch a video of a T.V. program, as a participation in the communal religious ceremonies of “The City. I never watch television so this does not disqualify me as an insider. For the purpose of this essay I have chosen to view a PBS program “NOVA – The Hidden City”, “...the program looks at ...the hidden workings of a city, the much-discussed infrastructure ...power, water, sewage, trash, and a host of other interrelated networks on which the city is utterly dependent.” Remember

that viewing this is possible only because of my total integration with the infrastructure, “The City” and its “Information Media” . I accessed the video through the “Internet” (infrastructure). It is available on loan from the TPL and you may place hold on it by way of the internet at “<http://www.tpl.toronto.on.ca>”.

I invite you to witness this “Video” and the process involved of “acquiring” or “downloading” it, as an “activity” to appendix to this essay, maintaining the same objectivity and spirit of sacramentality, in order to participate in the “collective effervescence” of “Saturday Night in The City²⁴” with the “insiders”.

“We interrupt this Essay to View a very special program”^{xv} “.

<<<< INTERMISSION >>>>

... the obvious, or perhaps not so obvious, omission in this film and most media in general is the “hidden infrastructure” of the media itself. The telling point is that even in the “New York Black Out “, the telephone, broadcast and communications systems still managed to record on film and present the news of the event.

Yet the “News” about the technocratic religiosity of the “Media Monopoly ” is the Taboo²⁵.

²³ " see: Contodorcet and Helvetius

²⁴ “All media exists to invest our lives with artificial perception and arbitrary values “ ---from pg.199

“Understanding MediaThe Extensions of Man” by Marshall McLuhan also “...*General Electric is in the information business...*”

²⁵ see David Noble’s “The Religion of Technology”

Thinking back to the of coordinates at“ Emmanuel College “ ...

If however, we follow a more holistic or "Eastern" approach and shift the elevation of our imaginary virtual reality camera, ----- it is significant

to realize here that it is only due to the effects of our

“collective effervescence” in terms of our mediation, that we can even

engage in such a mental exercise²⁶ ---- to a birds eye view of not

just one block in the pyramid but we try to find the view from the top we can

see the entire of the St. George Campus, just one circuit board or cluster of computer chips²⁷, in the

context of the whole "Media" complex of the "Megalopolis". The Satellite images from the television

or the internet, that informs us that we are part of what appears like a blight, or cancerous growth on

the lake system and just one slide in a global matrix of the Dis-ease , of our

"Man-Machine" "Media" Religion or Phenomenological angst. We study the "History of religion",

as if our "field" is the narrow linear 19th and 20th

century 2d view, through McLuhans "rear view mirror". A precise "sociological inventory" of our

digital reality, would only be possible if we were to include Global "Media" as a "Religion" of the

first Order of importance. Irregardless of the sub classifications ie.: academia, entertainment,

religion. The term "integration" is of quintessential importance. We live in a seamless world. We can

no longer isolate individual "Religions" and pin them on a board as if they where biological species

they are now a series of flashing images on our terminals.

²⁶ The CN Tower is one of several locations in “The City” where the New “Techno” Religion of Virtual Reality can be experience by the neophyte.

²⁷ See William Stahl’s “God and the Chip”

This reality, of that we label as post-modern pluralism, is just the homogenization Effected by hyper mediation. “Religion” exists in the 21st Century, only in the context of the “Media (Monopoly)”. Therefore, to be “objective”, we must deal with the realities of the "altered states" of our collective perceptions, due to the influences of mediation. Where then is there a "crucifixion" or a "Mass" in our choice of academic sub-location on the circuit board? "The Quiz", "The Exam", "The Essay", ah ha? If we visualize further and view in 3d and 4d virtual reality apparatus that allows for seamless graphical projection, that takes us beyond the linear architecture of the industrial age, what do we see? We can see the elaborate celebration of "Graduation" at Convocation Hall, as pregnant with religious symbolism. A circular building within which is the rectangular forum. The "Squaring of the Circle" in the architecture itself. Here elaborate costumes and "Square" Hats are worn on round heads. Is this not a "cult" like activity? At times I need to be reminded of the 12 Step maxim, "Shut your mouth and open your ears", Hermes Trismagistus is quoted as having said. His, as well, is the now cliché "as above so below"²⁸, which so often, in Faustian Modernism of our age, translates, "As below so above"^{xvi}.

Let us look again at then “Communications Tower”^{xvii}, “The CN Tower” not just as a minaret for the “calling of the faithful to prayer” but as an example of the symbolism of phallic projection “the hyper thechnology”²⁹, depicting in the most graphic architectural terms, the message of a “Media (Monopoly)” elite inseminating the “spectator stadium” at it’s base or by comparison, the Lingam and Yoni, the “feminine being the people massaged by it...meat”³⁰, symbols of generative organs, found in Hindu Temples. “Baseball” a major “Media” cult religion. Enough said for now about "Media" as "Education", as "architecture", as "Religion". Or we can remember the “Eaton Center” was introduced to the public as a “Cathedral to Consumerism” In terms of "Location", that is also a "non-location", to represent "The East" in contrast to "The West", I want to include in my

²⁸ Michael Baigent and Richard Leigh The Elixir and the Stone – The Tradition of Magic and Alchemy chapter 8 “Faustus” and chapter 17 “Commercial Manipulation of the Mind”
²⁹ Ibid L.S.

observations, several encounters with "Muslim(s)" and others, in prayer with "Koran" in hand and "Christians" with "Bible", while on "The City" Train system, the "T.T.C. -Subway ". Meanwhile most passengers read the Ads in Newspapers, Magazines or posters religiously. I'm reminded especially in the "Subway" of McLuhans concept emphasizing, "The Media is the Message", that "General Electric is in the information business".

Now to introduce the second "location", in keeping with one from "The East" and one from "The West". For this, it came to me today, to "Keep It Simple" and be "rigorously honest". Where might I have been since the assignment, that would qualify and as this visiting "Other" faiths, has been my life long, almost daily activity, by default? It came to me, that I must already have been to these places, and one, "The Bahai Center " (on Bloor several blocks east of Spadina on the same circuit board as the U.of.T. Campus), came immediately to mind. As I had already been there to attend some 12 Step meetings and had had some conversations with several of the "carriers", so to speak in Weberian terminology. This representing "The West" but again here one could hardly call the Bahai's a Western Tradition only perhaps an example of a modern pluralistic one. There is no "East" and "West". Here I just briefly want to touch on the standardization of symbolic forms common to most "City" churches, temples, religious buildings and stereotypical motifs and patterns along with in most cases the modern inclusion of "Media" i.e. electric lighting, loud speakers and taped sermons and music . The Bahai Center, like most other religious establishments, is a choice I made specifically as an example of common east west media homogenization in "The City" / "Media" integrated religious orthodoxy's. Here, like at most others in "The City", one can sit at one service session and listen to audio taped pre-recorded excerpts from faiths, at least superficially diverse as, Judaism, Islam, Christianity and Buddhism. It's all entertainment, "Media". Lastly, as I mentioned above, re. "Lithuanian ^{xviii}" or "Baltic Religion", the 3th location / non-location in "Park Lithuania" , where earlier Today I rolled a log under a tree in a small thicket by the fence, as my own instant religion of

³⁰ Ibid L.S.

narcissistic^{xix} “Shamanic”, “performance art”, and anonymously sat on it in contemplation like the “*Smutkelis*³¹”, or thinking man at the crossroads. Lets compare all of the above in terms of a "sociological inventory", although those with a gift for "pattern recognition" may already grasp my slant at present, but not for those of us who need the "Information", also a “Media” religion “God”, in it's own right. I have endeavored to escape the pitfalls of "going native" and stick to the "empirical" and "phenomenological" evidence. “IT” has presented itself to me in these cases, to interpret this "experiential data" in a "detached existential" mode, in keeping with, the but not succumbing to the "sacramentality", or "religiosity", or orthopraxy of scientific sociological process³² of observation techniques and "objective analysis", for the benefit of this papers integrity. "So help me God", these words come to mind, for more reasons than one. Least obviously, that I be accused of transgression against the orthodoxy of "Media " “Modernism's" Deity of " Reason^{xxi}", and backslide into the "bad science³³" of "primitive”, “lower religions" of "Ethnics" and "Aboriginals", or like Carlos Castenada, write in the face of mycological³⁴ hard fact, that mushrooms can be smoked to attain divinity, or some such Anthropological errata. My main point is that the technologies of communications integrate all Religion and it’s sub-divisions Art, Philosophy^{xxi}, Academia, Science etc., into and as the “extensions of (hu)man” i.e., to "Media". Post Modern “sociological objectivity” then becomes in this cybernetic³⁵ model a form of “information theory”, in which all is mathematically and digitally analyzed and presents itself as the Deity of “Data” transmission, irregardless with humanistic values, qualitative or quantitative, all lumped together in an economic soup. ... “there is no Hinduism there is no Islam...” there is just “The City” and that is “Media”.

³¹ “ *Lietuviu Liadies Mena*” Vilnius ...” “the encyclopedia of the folk art of the Lithuanians”

³² see “self –centeredness” on pg. 63 of Anne Wilson Schaef’s *The Addictive Organization* in the chapter on “The Addictive System”

³³ Durkheim in response to Frazer et al

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1 To paraphrase the essay assignment : This Essay is a Comparative Analysis of Symbolism in Sacred Art and Architecture, being a "sociological inventory" of how the sacred is represented in images, building materials and configuration, the organization of space, the placement of worshipers. This assignment requires a visit to THREE places of religious worship-one from an Eastern tradition, one from a Western tradition- and an examination of the art and architecture that organizes the Spiritual experiences of the believers. Whether it be a temple, shrine, church, synagogue, mosque, gurdwara, or any other site of collective religious activity. The following questions will be addressed: How does the art and architecture function to communicate or express the principal doctrines of the religion? Does the art and architecture reveal anything regarding the social status of the membership, or the status of the religion within the larger social environment? ...with a comparison of the chief differences and any similarities you observed in the Eastern and Western traditions. Record your personal experiences, i.e., your immediate impressions, thoughts, feelings, etc., in the body of your reportage, and also discuss how these were modified in the course of your study, as you learned more about the religions in question." Also required is "to investigate religions other than those in which you were raised or participate in. In the introduction, provide a brief statement identifying your past or present religious affiliation, and briefly discuss the symbolic meaning of the sacred art and architecture of which you are familiar." Also ". It would also prove beneficial if you visit the site of worship at least twice, the second coinciding with an actual religious service".

ⁱⁱ . At age 16 ½ I lived "hand to mouth", "nomad", "mendicant", "New York/ L.A. , L.A., NY" etc.. "street artist", "busker", "renunciate" (an aspiring Yogi) or to use the 60's term "drop out". At 33 ½ I "came in" from near death, alcoholism, (ethical nihilism), to recovery in Alcoholics Anonymous and have been sober 21 years. I am a survivor of religious abuse. I've been influenced by private school charismatic ecumenicalism combined with the remnant unorthodoxy of my ancestral ethnicity, mixed with the pop mediation of '60s awareness revolution. My spiritual experience was complemented with a spiritual Guru, who introduced us to the study of comparative religion (Nanak in Sikhism etc.), with assignments not unlike this essay. In this process, my 35 yr. quest for self realization, placed me in contact with hundreds if not thousands of "creators and carriers" of different faiths in 19 countries, 48 states, six provinces, on almost two complete world tours, where every person is a religion unto him / herself, a temple of the divine and finally took me to the "World Parliament of Religions" in Chicago in 1993. It is my experiential awareness that any person, place or thing may constitute a possible environment for worship, that brings me to reconsider the orthodox definition of "location" and "religion"

ⁱⁱⁱ "HAMADRIKH --THE RABBI'S GUIDE - A Manual Of Jewish Religious Rituals, Ceremonials and Customs " pg 207

6. "LAYING OF CORNER-STONE OF A SYNAGOGUE AND THE DEDICATION OF A SYNAGOGUE"

"It may be compared to a king who had an only daughter, and a certain prince came along and married her. The groom wanted to return to his own land and take his wife along. The father said to him: "My daughter I gave thee is my only one; I cannot separate from her, and I cannot tell thee, 'do not take her along,' because she is thy wife. But do me this favor: Wherever you go, have a bedroom ready for me that I may dwell with you, because I cannot leave my daughter." Thus did the Holy One, praised be He, say to Israel: "I gave you the Law; I cannot separate Myself from it; and I cannot tell you not to take it along. But wherever you go, build for Me a house that I may dwell therein," as it is written (Exodus XXV, 8): "And let them make Me a sanctuary that I may dwell among them" (Shemot Rabbah XXXIII, 1).

^{iv} pg. 20, "The Demon-Haunted World ", Carl Sagan :

"In certain passages of this book I will be critical of the excesses of theology, because at the extremes it is difficult to distinguish pseudoscience from rigid, doctrinaire religion. Nevertheless, I want to acknowledge at the outset the prodigious diversity and complexity of religious thought and practice over the millennia; the growth of liberal religion and ecumenical fellowship during the last century; and the fact that-as in the Protestant Reformation, the rise of Reform Judaism, Vatican II, and the so-called higher criticism of the Bible-religion has fought (with varying degrees of success) its own excesses. But in parallel to the many scientists who seem reluctant to debate or even publicly discuss pseudoscience, many proponents of mainstream religions are reluctant to take on extreme conservatives and fundamentalists. If the trend continues, eventually the field is theirs; they can win the debate by default.

One religious leader writes to me of his longing for "disciplined integrity" in religion:

"We have grown far too sentimental... Devotionalism and cheap psychology on one side, and arrogance and dogmatic intolerance on the other distort authentic religious life almost beyond recognition. Sometimes I come close to despair, but then I live tenaciously and always with hope... Honest religion, more familiar than its critics with the distortions and absurdities perpetrated in its name, has an active interest in encouraging a healthy skepticism for its own purposes... There is the possibility for religion and science to forge a potent partnership against pseudo-science. Strangely, I think it would soon be engaged also in opposing pseudo-religion.

Pseudoscience differs from erroneous science. Science thrives on errors, cutting them away one by one. False conclusions are drawn all the time, but they are drawn tentatively. Hypotheses are framed so they are capable of being disproved. A succession of alternative hypotheses is confronted by experiment and observation. Science gropes and staggers toward improved understanding. ..."

F.I.G.Rawlins commentary in "Nature" on Ernst Cassirer's "The Philosophy of Symbolic Forms": "It is as if "The Golden Bough" had been written in philosophical rather than historical terms." As well as the phrase, "...philosopher of cultural sciences..." "in the "American Sociological Review" seem to me to qualify and link to the biased "armchair" academic screed, characteristic of Frazer et al. Oxtoby's description of "Hinduism" on pg. 14 of "World Religions – Eastern Tradition ", as "largely a western construct" does little to inform the workaholic hierarchical "process" of the corporate academic media bias. A truly objective approach towards religions, other than the "secular materialism" of "capitalism" in vogue today, does not seem to exist in the co-dependent social sciences in general, on any side of the political spectrum. That is not to say that Ernst Cassirer in "The Philosophy of Symbolic Forms" does not touch on these questions. Only that the overwhelming bias, towards imperial agendas, is perhaps not perceived as a proverbial "forest", whilst one speculates on the details of lichens on specific "trees" stumps. An example on page 194 in Volume 3 "The Phenomenology of Knowledge ". In commenting, as many have on Kant's "Critique of Pure Reason ", The point well taken, that may apply to contemporary Social Science as well, not unlike McLuhans "rear view mirror" concept, is expressed, "The new transcendental insight which he (Kant) was striving to establish is expressed in concepts of eighteenth century faculty psychology". The point needs, I think, to be reiterated here in order to begin at the beginning. That Kant has suggested that reason does not prove the existence of God, does not in anyway prove negatively or positively the existence of God, only that We cannot know this through our reason. This "forest" is the one that many, who misunderstand Nietzsche's intent in his "God is Dead" statement, seem to quagmire in(see article in "National Post", March, 29,2000 "Nietzscheans make a counteroffensive"). Why? Because simply saying "I Don't know ", is impossible in our age, as J.R.Saul so aptly points out in his critique of the "dictatorship of Reason", in his book "Voltaire's Bastards ". It is for this "reason" that I propose to tackle the question of definitions of "terms" in order to qualify my choice of "locations of worship".

"I could not very well tell a lie. My parents are of Lithuanian descent. It was true, because of my ancestral roots, consequently any wisdom heritage must have been transmitted without my either my knowledge or consent, just as well as my "R.C." "affiliation", based on that fact alone. I have indeed been classified under

³⁴ image of Lithuanian "wooden grave markers" by Maria Gimbutas on pg. 190 of Soma – Divine Mushroom of Immortality by R.Gordon Wasson

³⁵ for a definition of "Cybernetics" see "Cybernetics for the modern mind" Walter Fuchs pg. 's 13-19

the label "Ethnic". But what of my possible affiliation to the supposedly extinct "Baltic Religion"(see: "[Encyclopedia of Religions](#)")? Here again, we see terms that are "western constructs ". I understand today that there was never such a thing as an orthodox "religion" in these parts, but rather just a collection of "ancestral wisdom" transmitted in the oral tradition, in the first place and as there is some question as to the very existence of such a tradition in this era, why rock the boat? Or, on the question of my credentials as to the legitimacy of my authority to represent them, i.e. "the ancestral wisdom of the Lithuanians ", in a public forum, the issue is put clearly in Oxtoby's statement on pg. 551, of "World Religions - Western Tradition" that "...There are also problems if a religious community is not organized with a central authority structure to validate the ideas of a particular spokesperson as those of the community, rather than simply his or her own private musings." Although I do not recall saying anything at all, except in a private conversation with some business like person that seemed some what annoyed, as I may have been occupying a seat that belonged to someone else. Nevertheless, In response and for the sake of clarity on my position, as an "heir" (genealogical myths are a "Judo-Christian/ Egyptian concept to begin with) to the "worlds oldest living religion", that was the core tradition of a federation of peoples the size of the "Holy Roman Empire " up until the 16th century , and in spite of the observation that these may or may not be "simply private musings" I submit

the following personal data. F.Y.I. these insights I have not gleaned from books, but have assimilated from contact with "carriers". I must interject here that, for the purposes of this essay assignment, I need to briefly outline some of my experiential observations on my "heritage" in order to qualify my "event" or "action" as of sufficient status to be included as "location" or "Field study site" and stress also that I have been completely "homogenized" by western culture, so there is at no point a possibility that I have gone native here. I have never even been to the Baltic. Firstly, I would however like to point to my understanding as that of an unbiased observer, as an artist would "draw what you see", rendering insights from perceptual data by philosophical technique . Where then did I learn this, hat it is inappropriate to label this "tradition" as a "religion" in the orthodox "organized" sense of the word, to begin with. It is referred to by the people I have observed, rather, as the collective ancestral wisdom of the ancestors or "Pro teivių I Šmintis". that is orally transmitted from generation to generation. There is no "Sacred" art or architecture (any wooden sanctuaries or shelters, having been destroyed by fire at the time of the invasions of the imperial Roman orders of "Teutonic Knights") although there may be some occasional non representational what I call "doodles" or "scribbling" in the form of ornamentation. In this respect it may resemble Zen. "God" ("Dievas") is beyond gender and as such is "Androgynous" or sexually neutral. Unlike the academic speculations of "[The Goddess](#)" worship people, as depicted by Gimbutas' "[The Balts](#)". There were indeed "Goddess" cults and many others, including Christianity, that practiced in these parts without interference for centuries and with no competition. What then is the "Wisdom of the Ancestors" on the subject of other "Faiths"? By way of the eternal silence of the anonymous ancestors, it bespeaks of core teachings like those of the Zohar. Like Sikh, Guru Nanak who proclaims "irrelevance of religious communities...There is no Muslim. There is no Hindu." . There is no dogma, no locations, no texts, no rituals, there are no priests, no hierarchy and no one in authority. Incredible? Yet this is very much like the "Benevolent Anarchy" of 12 Step Programs or the non-locations of Sufis's or "Quakers". Any recovering addict and member of 12 Step programs, in good standing is qualified and in a position to "deliver the message of the program" and yet no one is authorized to represent it. This could answer to Oxtoby's concern above. Contrary to the fabrications of "outsiders", and in spite of much recent academic inquiry and speculation, the still untranslated work by J. Basanavicius 1912, remains the definitive text denouncing "outsider" interpretations and proclaiming the culture as "...terra incognita". This however, does not mean it is dead. It just means its history is unknown, because it is not written, at least in terms of an empirical database of evidence. Thus affirming again that indeed these may be but "private musings." on my part, but placing them perhaps ever so slightly in a different light. There where those writers who projected the imperial status quo, in for e.g. : "[Lithuania - The Awakening of a Nation](#)" by a Swedish author Age Meyer Benedicson, depicted the typical comic book scenario of a "Pagan" Rome or "Romuva" , a hierarchy of Poet Priests , with a chief "Pope", but this head ("Vaidila Vaidila", translated the light of lights, the fire of fires - my parenthesis) is in reference to the guidance of the supreme Godhead and not to any human. In some accounts a circle vestal virgins surround the sage ("Vaidila" male principle = light or illumination, a luminary / "Vaidilutes" female principle = lights as in stars or angels hosts) the flame of flames and this symbolically of course is represented by the circle around the fire as in Aboriginal North American Traditions. The way of pacifism, like that of the Jains is a given and an unspoken understanding. I have briefly defining this "unknown" tradition for the propose of including my (non)-location, as otherwise it would not qualify under the given guidelines at all. I must reiterate again that I do not belong to any "religious affiliation", in the orthodox sense and that this is also to be qualified. As a Yogi renounces the world, at once it is all part of him. Thus, it is said "all rivers flow to the sea". At once he/she belongs to all religions, yet has no "affiliation" with any. This is the essence of "Hinduism" as well as the "sermon on the mount". It is the merger of East and West, beyond any boundaries of duality and non-duality. Social Science itself as I intend to demonstrate , has possibly become an ersatz religion and subculture sect on the tree of the post-modern religion of "Secular Materialism" or "Hedonistic Capitalism". We need to grasp this concept in order to be "unbiased". Perhaps , I did not need to clarify all this In order to complete a "simple field study", but then I would not have been able to "briefly discuss the symbolic meaning of the sacred art and architecture of which you are familiar ...record your personal experiences, i.e., your immediate impressions, thoughts, feelings, etc."

It is significant to point out that after WWII Baltic Diaspora radio, local theatres and ethnic publications were some of the "Media" used in "The City" to organize the congregations and ghettoize the groups for marketing demographics.

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viii excerpt from transcription of audio recording of telephone conversation with L.S. , an astute critical observer and open minded "creator" in "The City" : "... but [in "The City"] there is a certain movement... you can look at what the biggest or most important buildings in Toronto were and probably if you came in the nineteenth century, it would have been St. James cathedral or one of the churches which had the highest towers... and gradually you have the building of the Royal York Hotel, which was a symbol of transportation because it was owned by CN... and it became the... land mark. Then you had the Bank Towers...the Money themselves...and then you have the last stage, at least the current stage, in a movement even beyond Money, as ...the Capitalist thing...to communications and the CN Tower...*electronic communications ("The Media" – my parenthesis) being the essence of the society and therefor we worship...speed (or "Power" –my parenthesis.)*"

^{ix} see pg. 249 of Bertrand Russell's "[A History of Western Philosophy](#)" re. "Greek Religion ...Drama",pg.13 re "Pan " and the "City State" and pg.231 re. Diogenes "return to nature", "every conventional stamp was false", also see : Keneth Coutts-Smith essay title "[Theatre Takes Place all the Time Wherever One Is](#)" could, for the purpose of this essay , just as easily translated as, "Religion Takes Place All The Time Wherever One Is" see pg.'s 337-343 in "Modern Culture and the Arts" edited by J.B.Hall and B.Ulanov

^x For the purpose of this essay and in order to place arbitrary boundaries around "The City" as "location of worship of the religion of secular materialism ", I will limit the "site" to the area enclosed by the satellite view of the northern section of the Eastern Standard Time Zone. Which includes Montreal, Toronto, Detroit and including NYC for good measure, to the south and Thunder Bay to the north. My position is however, that "the City " is a global phenomenon, in a holistic sense, it is the "Matrix", or organic global grid that is seamlessly integrated and includes the infrastructures of public works, education, media, the internet etc. as integral parts, that are in symbiotic interdependence to each other. Why are people in "The City"? Because they want to partake of the communal sacrament of "Media" i.e., "Money", which is like the "Holy Ghost" and is also "Media" itself. see the NASA satellite photo of Ontario

^{xi} I first used the term "Montor" a contraction of the words "Montreal " "Toronto" in vol.1 no.2 of my limited edition zine "[Media Free Times –worlds first periodical multi-media random sampling of experiments in anarchic communications art](#)" 1974 , ISSN 0316-1447

^{xiii} . These are drawn from a number of "New" institutions such as i.e. architecturally speaking : "The Toronto Skyline ", with its "advertisement"/ "Skyscraper"/"Bank Towers" although resembling, in basic shape, the rectangle, symbolically the triangle of the hierarchical pyramid is represented or "The

Stock Exchange " in the case of "Secular Materialism " or the "infrastructure" of "Internet"(ism), For comparison with "The East", on the other hand, why not " the Communist Party Book Store" housing the diverse renderings of so called "Marxist, Leninist"/"Historical Anthropology" based "Humanism", Or what Voegelin in his "Politics and Gnosticism" labels as (neo - my parenthesis) "Modern Gnostic Movements"^{xiii}, as a "gathering place(s) of the proletariat ("the faithful") . So many possibilities present themselves.

^{xiii} Jacques Ellul ; "Propaganda"

^{xiv} excerpts from "Tyre" by Maurice Chehab general director of antiquities Beirut. pg.'s 10-11 in "The Legend of Cadmus" "The expanded city now required a temple worthy of it's new importance and consequently Hiram had a new temple constructed

and dedicated to **THE GOD OF THE CITY**, Melqart (Melek = King ; Qart = city, The Ancients referred to this name under its abridged form <<Molokh>>.

Sic)", pg.22"**The Sugar Industry**" "...during the Arab period, the growing of cane sugar and the sugar industry developed and flourished"; see also "**Sugar Blues**" by William Dufty

^{xv} some pertinent excerpts from the "**Hidden City**": 1) "...a virtual priesthood of Engineers..." 2) "We have met the enemy and the enemy is us" 3) "...the largest non defense project in the world..." 4) "...it won't break while your around . No one will know..."

5) "The unseen service. People get up in the morning brush their teeth, flush the toilet and it's always there." 6) " We follow processes as nature itself, but we JUST do it quicker and more efficient " 7) "...bacteria is good..." 8) "...from a cross media risk analysis, the ocean is by far the best place to put sludge...what long term effect that might on the ocean is so far unknown " 9) " ...you're the criminal, because your not cleaning the city properly...what penalty do they get for dumping on the city" 10) "in 1980 the city had an Art Parade...a mirrored garbage truck lead the way... we have a problem with disposing trash...it's a lot easier to pick it up than to put it down" 11) "...like many cities NYC is running out of space for trash ..."we have to be responsible for what we do ...with the trash..."

12) "...the garbage will win...it's out there you can't keep it away...put a pillow over your head...scream and cry ...the garbage is coming...we will solve the problem some how ..." 13) "...an interesting thing about these systems is that they are invisible ..."

^{xvi} "**The Pyramid Climbers**" by Vance Packard

^{xvii} Ursula Franklin author of "The Real World of Technology", in a T.V. interview stated "... (mass) communications is not communications at all, because it is not reciprocal. It is shopping "

^{xviii} Waldemar Bogoras essay in "**Reader in Comparative Religion**" edited by W.A.Lessa and Evon Z.Vogt pg..382 :

"SHAMANISTIC PERFORMANCE IN THE INNER ROOM"

"The anthropological literature reveals few phenomena more interesting, and none more dramatic, than the shamanistic performance. In the following selection Bogoras calls upon his intimate knowledge of the nomadic, reindeerherding Chukchee of Siberia to provide a description of the shaman in action. He reveals the consummate artistry of the shaman without becoming so enamored of the shaman's skill as to be unable to view his performance objectively. The Chukchee shaman employs superb verbal and manual skillsventriloquism, singing, beating the omnipresent drum, sleight of handto capture his audience in a semitrance state. (not unlike our "Media"--- my parenthesis)

Although Bogoras discusses the procedural techniques of the shaman and at times tends to portray him as a ventriloquist and conjurer, it must be remembered that the Chukchee do not visit a shaman with a critical analysis of his technique in mindThey cannot suspect him of fraud or wither him with ruthless logicfor if he is a fraud then so are they , and if he is open to logical criticism then so are they, since they both share the same logical premises. It should be clear then that the Chukchee cannot afford the luxury of skepticism, for they need the shaman and his wonderful powers. When the shaman becomes hysterical in his spirit possession, the audience knows this as a sign that they will soon hear the voices of powerful spirits able to divine their vital problems. When the shaman transports himself to the spirit world to divine or cure, the audience does not look for tricks; they anxiously and respectfully await answermy underlining and italics ...see Oxtoby quote re. "World Parliament of Religions" above)

Reprinted from Waldemar Bogoras,*The Chukchee*, Vol. VII of Franz Boas (ed.),*The Jesup North Pacific Expedition* ("Memoirs of the American Museum of Natural History," Vol. X1. Parts 2 and3 [Leiden: E. J. Brill, 1904-1909]), pp. 433-441, by permission of the American Museum of Natural History.

^{xix} See "**The Culture of Narcissism** " by Lasch, Christopher

pg's., 55-56 chp. 1 : "**The Awareness Movement** " (c) Warner Comm. 1979 ISBN : 0-446-32104-4 **The Void Within**

In spite of the defenses with which contemporary confessions surround themselves, these books often provide glimpses into the anguish that gives rise to the search for psychic peace. Paul Zweig speaks of his growing "conviction, amounting to a faith, that my life was organized around a core of blandness which shed anonymity upon every- thing I touched"; of " the emotional hibernation which lasted until I was almost thirty; of the persisting "suspicion of personal emptiness which all my tallying and my anxious attempts at charm surround and decorate, but don't penetrate or even come close to." In the same vein, Frederick Exley writes : " Whether or not I am a writer, I have . . . cultivated the instinct of one, an aversion for the herd, without, in my unhappy case, the ability to harness and articulate that aversion." The mass media, with their cult of celebrity and their attempt to surround it with glamour and excitement, have made Americans a nation of fans, moviegoers. The media give substance to and thus intensify narcissistic; dreams of fame and glory, encourage the common man to identify himself with the stars and to hate the "herd", and make it more and more difficult for him to accept the banality of everyday existence. Frank Gifford and the New York Giants, Exley writes, "sustained for me the illusion that fame was possible." Haunted and in his own view destroyed by "this awful dream of fame," this "illusion that I could escape the bleak anonymity of life," Exley depicts himself or his narrator -- as usual, the distinction is unclear -- as a yawning void, an insatiable hunger, an emptiness waiting to be filled with the rich experiences reserved for the chosen few. An ordinary man in most respects, "Exley" dreams of "a destiny that's grand enough for me! Like Michaelangelo's God reaching out to Adam, I want nothing less than to reach across the ages and stick my dirty fingers into posterity! . . . There's nothing I don't want! I want "**this**", and I want that, and I want -- well, everything ! " The modern propaganda of commodities and the good life has sanctioned impulse gratification and made it unnecessary for the id to apologize for its wishes or disguise their grandiose proportions. But this same propaganda has made failure and loss unsupportable. VVhen it finally occurs to the new Narcissus that he can "live not only without fame but without self, live and die without ever having had one's fellows conscious of the microscopic space one occupies upon this planet," he experiences this discovery not merely as a disappointment but as a shattering blow to his sense of selfhood. "The thought almost overcame me," Exley writes, "and I could not dwell upon it without becoming unutterably depressed ."

(Only here (x) thanx to 12 Step recovery I was not.-my parenthesis)

I" **The Culture of Narcissism** --American Life in an Age of Diminishing Returns" by Christopher Lasch

^{xx} so well criticized and articulated in J.R.Sauls, "**Voltaire's Bastards**"

^{xxi} While we can claim in anthropocentric techno-smugness, " to know" and we do denounce those scholastics, the "school men" of the middle ages, that "bore false witness" ---or was it in fact the "Bad Science" of Tyler and Frazer at work here in our "west"--- against the so called the "True Science" of the telescope of Galileo", yet to this day ---for e.g., see John Riddle's "**Eve's Herbs**"--- since the 16th century , the once common knowledge of the methods of herbal population control, that was the everyday " common knowledge" of the ordinary peasants, is not accessible or remains concealed

from most of our "Media" and it's "educated" masses. We are overpopulating ourselves to death. Why? Knowledge, knowledge everywhere and not a drop to drink. Where is our "objective Sociological approach", to the rescue here? If "Sociology" has been, like the other "Sciences" and our "education", highjacked by the "Media Monoply" vested interests of "Church v. State", then "objectively" speaking, it follows that our "social sciences" must be some sort of "ersatz" religion, or perhaps it is just, in fact a carry over of the same old original neo-scholasticism or "kitsch" religiosity manufactured for the masses by the gang of "666" Bishops at Constantine's great get together, "The Council of Nicea". Is not our "education" then just a continuation of the construct of the bastardized Christianity, as depicted in Eller's "Christian Anarchy". The Imperial Rome suddenly became "Holy Rome", with only the "names changed to protect the guilty", to paraphrase his critique. If this is the case then and now, we are the heirs to this religion of "imperial academish" in the guise of "true education"---With some occasional official "Science" heroes thrown in to give the impression of "Progress"---then it is indeed a small "leap of faith" requested here, to consider, that we could or should for the sake of this paper, call a school, a church, a city and vice versa and in terms of any sense of "sociological analysis" the "unorthodoxy" might shed some light in a direction hitherto not possible, in the conventional mode of addressing the subject. Ergo, my choice of (non)-locations. I propose that we look at the role of the mercenary "Professionals" as the new priestcraft: the Bankers,

Lawyers, Stock Brokers, Media Celebrities and Professors etc. as The Priests and Charismatics of the "Modern" religion of "Media"/ "Imperial Secular Materialism" (approximately 4 - 2 thousand years old sometimes called "The Babylonian Woe", see the book.) or that we sometimes call: "Protestantism", "Catholicism", "Calvinism", "Christianity", "Judaism", "Islam", "Buddhism", "Hinduism", "Bahai", "Baltic Religion", "Shamanism"

"Communism" and "Sociology" or whatever suites us in "The Media". That by whatever name, it is always the "congregation" in the form of a bureaucracy, that collectively aspires to millennial salvation especially at the end of fiscal year or the end of the work week, in terms of the returns on resources invested, "on earth or in heaven" or at "school".

In short a this worldly religiosity no different from that painted as common among the "bad science" of the "Primitives" i.e. the "Nanderthäls" "Vedas" or many others depicted in the sacred scriptures of academic creed. We can witness universal "Media" catholicity and interpret symbolically, in Art & Architecture, city planning, the square painting or chalk board "frame of reference," the t.v. template, the dollar bill, 8 1/2" X 11" sheet of exam paper, etc...it is "the straight line" ("Roman"), the rulers hard edge, the square or rectangle in the process of becoming a triangle or pyramid. "IT" has to be "straight", only then can "IT" be "scientifically"/ "mathematically" measured and accounted for in ledgers i.e., as Capital. The alternative as in the non- location of the nomads, "the homeless", the ghetto dweller etc. etc.etc. Natural oral tradition has always been the circle or sphere, or spiral, as in "earth, water, air, fire" generally there are no Hard edge lines. Pure Pythagorean geometric shapes are just abstract man made devices once used solely for the purpose of meditation. There are no numbers in nature, the illusion of replication is a man made construct. Every hexagonal in a honey comb is unique. Not so with (Hu)Man(kind) see "Architect or Bee" ? In the cybernetic narcosis of technological modernism all appears different but is the same. The "Media" illusion that choices appear to be infinite obscures the reality that there is no choice at all. Thus the need for "ersatz" religiosity in the form of orthopraxy, watching TV, driving a car, studying for an exam, writing an essay etc. etc. etc. with it's payoffs and claims to the utopian God of "progress" i.e. That so called "Protestantism replaced ritual i.e. superstition, magic", when in fact the world is now dominated with the ultimate ritual i.e.: war, slavery, usury, industrial mechanization and automation etc. visa vi the Weber "The Protestant Ethic and Capitalism" and its priesthood of utopian millennial "Professionals" and the "Scientism" of specialists with their "ersatz" Abstract "Gods" of "Progress", "Social Darwinism" and the "Bottom Line" on the financial statement, or grade mark on the exam paper, as the primary indicator of "Truth, Justice and the Technological Way". Corporatist technocratic controls and it's "Media Monopoly" are the liturgical cannons e.g. "The multi-versity".