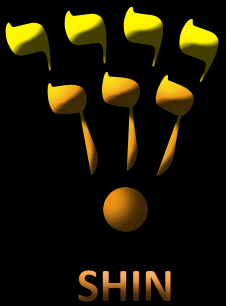






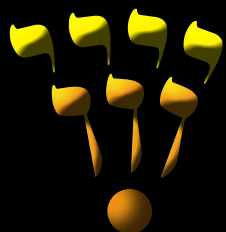
SYNAGOGUE SHIN Jonathan Block Friedman



Eternal Flame

the flame
(Divine Revelation)
is bound to the coal
(Divine Essence)
the coal symbolizes
changeless essence ¹

The prayerful 
Shin -- depicting
natural phenomena
surging heavenward,
beseeching God for
help and sustenance,
such as tree branches
stretching to the sky,
bonfire with high
shooting flames, bed
of flowers growing
upward ... the 
Shin is a silhouette of
Moses, 2 hands spread
upward, head in the
middle. ²



Eternal Flame

The orange candle
opposite is the kind of
Hanukkah lights
I remember as a little boy
from 1946 onward.
It is the essence
of the holiday for me,
the soul of fire and light.

Ner Tamid נר תמיד is the
Eternal Light that must
always be on and in the
synagogue. *Ner tamid*
literally means “always a
candle”.

The *shin* ש of fire represents
the physical flame itself
(bound to the coal or wick)
while the *alef* א represents
the surrounding medium
of air.³



The FLAME of a CANDLE by Gaston Bachelard

“...further cements
his thematic contention
that imagination is a flame,
the flame of the psyche.”
Joanne Stroud

Chapters include:
Poetic Images of the
Flame in Plant Life,
The Solitude of the
Candle Dreamer,
The Light of the Lamp.

Bachelard wrote
23 books on
his dual concerns,
philosophy of science
and the analysis of the
imagination of matter.

At the Sorbonne there is
The Amphitheater
Gaston Bachelard
an honor he shares
only with Descartes
and Richelieu



NAME

שם

SHEM שם signifies **NAME**, NOUN, TITLE, REPUTATION, DENOMINATION; identifying and classifying things and finding order, recall how Adam named the animals in Eden.

The word shin (שֵׁן) means “a tooth” (שֵׁן), “change” (שְׁנוּי), “year” (שְׁנָה), “two” (שְׁנַיִם), “the viceroy” or “second [to the king]” (מְשֻׁנָּה), “sharp” (שְׁנוּף) -- especially in the sense of “to teach [diligently, לְשֹׁנָן]” (as in וְשִׁנַּנְתָּם לְבְנֵיךָ, “and you shall teach them diligently to your children”), “sleep” (שָׁנָה), “old” (יָשָׁן), “scarlet” (שְׁנוּי), “rest” or “serene peace” (שְׁאֵנָה). The spectrum of meanings associated with the name of the shin ש is the richest and most splendidrous of all the letters of the alef-beit.⁴

... like the **S** in English.

also words of SHIN שֵׁן

break, breaking *shever* שֶׁבַר

to break in pieces *she-bar* שֶׁבַר

hope (!) *sa-veh-r, saver...* שֶׁבַר

Saturn *Shabitai* שְׁבִיתָאִי

weather vane *shaveshevet* שְׁבִשְׁבֵּת

blanket *smikah* שְׁמִיכָה

the firmament (!) sky, heaven -- *shamayim* שָׁמַיִם

shibboleth, watchword, password *shibolet* שִׁבּוּלֶת

happy *simchat* שִׂמְחָה

plenty, abundance *sava (ça va!)* שָׁבַע

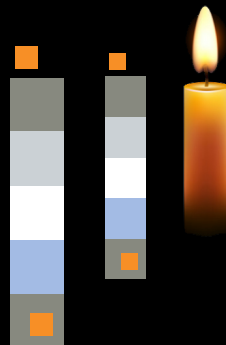
darkness *eshun* אֶשּׁוּן

שמש

In Hebrew, “shamash” שָׁמֶשׁ means “servant” or “helper”. It is also the name of the candle (sometimes 2 candles) on a *hanukiah* (Hanukkah menorah) used to light the other eight candles. Additionally, “shamash” can refer to a sexton or synagogue attendant.



שמש



SHATTERING

שין

Something of Shin שין is shattering.
The breaking of the primeval vessels.
שבירת הכלים SH'VI-RAT HA-KALIM

שבירת הכלים SH'VI-RAT HA-KALIM
The discord and confusion which is the
beginning of growing. And then trying
to get it all back together again.

Sound the great ram's horn. Sound

the שופר Shofar. Bring home from
exile all those who have been banished.
Gather together all the broken pieces.

Shin is the letter just before the end. It is
the fitting together of all the parts. The
restoration of all the scattered shards.

This is Shin: peace שלום SHALOM.
Completion. Wholeness.

So at last there is rest. The seventh day

שבת SHABBAT. The suspension of anxiety.

Shin is the keeper of Shabbat שומר שבת
SHOMER SHABBAT. A mother lights the
Shabbat lights and gathers in the

שפע SHEFA resplendent radiance of
Shin into her home. And the presence of

the Holy One is among us: שכינה SHECHINA.

On the doorpost of every Jewish home there

is a Shin. This is the Shin of שדי SHADDAI
G-d's most mysterious name. It is also the

Shin of שים שלום SIM SHALOM. Let G-d
be present in this home. "Let there be peace."⁵



שדי

שלום
ש

ש

שין

Something of Shin שין is shattering.
The breaking of the primeval vessels.
שבירת הכלים SH'VI-RAT HA-KALIM

DAZZLING SHARDS

This First Look image of the Virgo Cluster was captured by NSF-DOE Vera C. Rubin Observatory. The Rubin Observatory revealed a large number of dim objects between the brighter ones. Many of the objects have never been seen before. From sizable stars to sprawling galaxies, Rubin transforms seemingly empty pockets of space into glittering tapestries.

Credit: RubinObs/NOIRLab/
SLAC/NSF/DOE/AURA

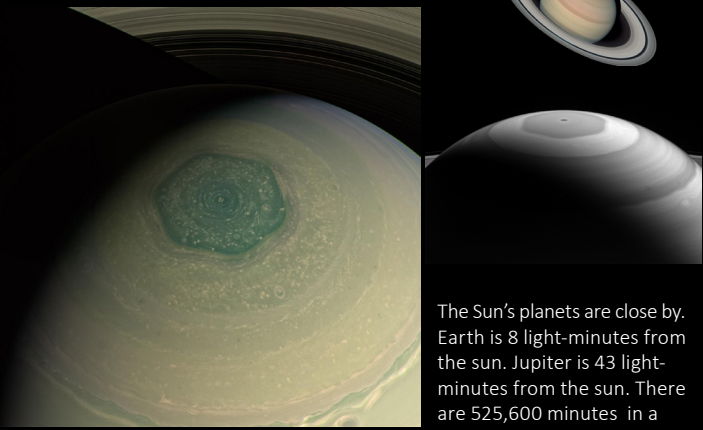
With its 3.2 billion-pixel camera, the Rubin Observatory captures extremely detailed photographs including this small piece of a much larger image of the Virgo Cluster, a group of galaxies some 55 million light-years away. Bright stars in the Milky Way galaxy shine in the foreground, and many distant galaxies are in the background. Credit...Vera C. Rubin Observatory/NSF/DOE

SHIN = shin + yud + nun

Close-up view of part of the Virgo cluster
The many red dots are each very remote red-shifted galaxies (!)

NY TIMES: "FIRST LOOK!!"
FIRST PUBLIC IMAGES,
June 23, 2025
Updated June 25, 2025

HEXAGONAL POLAR VORTEX ON SATURN

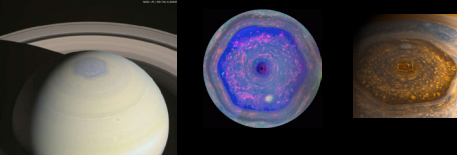
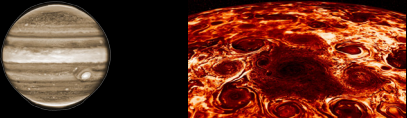


The Sun's planets are close by. Earth is 8 light-minutes from the sun. Jupiter is 43 light-minutes from the sun. There are 525,600 minutes in a year-- half a million light-minutes in a light-year. We are so small.

WE HAVE ONLY KNOWN OF GALAXIES FOR 100 YEARS.

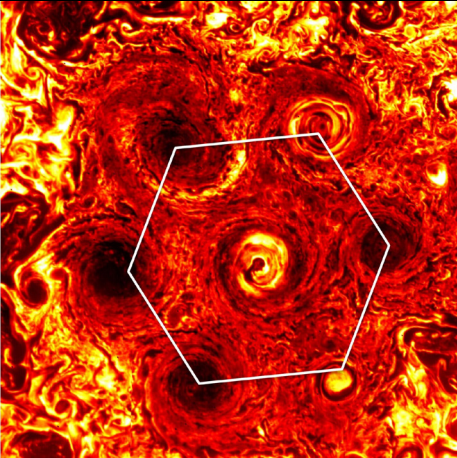
On October 5-6, 1923, Edwin Hubble, using the Hooker 100-inch telescope at Mount Wilson Observatory, captured a photographic plate of the Andromeda galaxy (Messier 31) that famously revealed the first Cepheid variable star outside the Milky Way. This discovery, which initially appeared as a speck of light on the plate, was crucial in proving that Andromeda was a separate galaxy and not a nebula within our own, significantly expanding our understanding of the universe's size and structure.

HEXAGONAL (PLUS!) POLAR VORTEX ON JUPITER



Detail (opposite) of the Webb telescope's image of NGC 2835, 35 million light-years away, shows a densely populated face-on spiral galaxy anchored by a bright blue central region. Spiny orange spiral arms made of stars, gas, and dust start at the center and extend to the edges, rotating counterclockwise and taking up most of the area. Tiny pinpoints of blue light, which are stars or star clusters, are scattered across the image, but are easiest to spot where there appear to be black bubbles within the orange dust. In a few areas, there are bright orange patches of light within the spiral arms, mainly toward the outer edges. Toward the bottom are some larger pink and blue points of light, background galaxies appearing as disks seen from the side.

<https://webbtelescope.org/contents/media/> and <https://esawebb.org/images/weic2403/>



WE YEARN TO JOIN THE GREAT MIND AND BEING OF ALL CREATURES AND CREATION IN THE COSMOS, STEPPING FROM LOCAL STONES LIKE JUPITER AND SATURN

TO ANY NEARBY CONVOCATION, PERHAPS THE DENSE NEAR-CENTER DISTRICTS OF OUR GALAXY, THE MILKY WAY. IT WILL TAKE TIME, AT LEAST.

FRAGMENTAL GALAXY STRUCTURE!!?

shards of the cosmos

order and light at all scales



GROWING UP COMING HOME!
TIKKUN OLAM REPAIRING THE SHARDS
BUT FIRST WE MUST LEARN HOW TO REPAIR
OUR OWN LOCAL SHARDS... MEETING AND
GREETING AND JOINING AS ONE WORLD...



HEADING HOME

AND THEN
WE WILL BE
READY TO JOIN
THE REST OF
THE LIVING UNIVERSE



MAKING HOME

HOMEMAKING HOMEKEEPING
COMMUNITY HOUSEKEEPING
HOLDING THE CENTER
RELEASING THE CENTER

BUT FIRST!!!

WE MUST
GATHER
TOGETHER
TO SETTLE
OUR MANY
DIFFERENCES
IN REASON
AND PEACE

INTELLIGENTLY
COMPASSIONATELY

AS WHOLLY SHARED
MIND AND HEART

A woman prays aloud for the Israeli hostages outside the Harvard Divinity School, Oct. 25, 2023. (John Tlumacki/The Boston Globe via Getty Images)



"My hope is that we will one day see Gaza's obliteration as a turning point in Jewish history. From the destruction of the Second Temple to the expulsion from Spain to the Holocaust, Jews have told new stories to answer the horrors we endured. We must now tell a new story to answer the horror that a Jewish country has perpetrated, with the support of many Jews around the world. Its central element should be this: We are not history's permanent virtuous victims. We are not hardwired to forever endure evil but never commit it. That false innocence, which pervades contemporary Jewish life, camouflages domination as self-defense. It exempts Jews from external judgment. It offers infinite license to fallible human beings.

I still believe in the metaphor of Jews as a family. But it has been corrupted. Jewish leaders have turned our commitment to one another into a moral sedative. They have traded on our solidarity to justify starvation and slaughter. They have told us that the way to show we care about the Israelis taken hostage by Hamas is to support a war that kills and starves those very hostages, and that the way to honor the memory of the Israelis Hamas murdered is to support a war that will create tens of thousands more scarred, desperate young Palestinians eager to avenge their loved ones by taking Israeli lives. We need a new story—based on equality rather than supremacy—because the current one doesn't endanger only Palestinians. It endangers us.

This book is for the Jews who are still sitting at that Shabbat table, and for the Jews—sometimes their own children—who have left in disgust. I yearn for us to sit together. But not this way. Not as masters of the house."

Being Jewish After The Destruction Of Gaza: A Reckoning.
Peter Beinart, Alfred A. Knopf, New York, © 2025.

<https://a.co/OECBCkB>

United Nations General Assembly hall, facing the rostrum

How can individual people, on behalf of large groups, find common ground to be able to work together and solve mutual concerns?

repairing the world --*tikkun olam*: worthy prototype

תיקון אלוים



GENERAL ASSEMBLY AT UNITED NATIONS

DOES THE UN WORK?
NOT PERFECTLY.
AT THE OUTSET,
51 NATIONS ASSEMBLED.
SOME WORK GOT DONE.
NOW THAT THERE ARE
193 COUNTRIES,
IS IT MORE DIFFICULT TO
COME TO CONSENSUS?
IT IS NOT JUST THAT
THERE ARE MORE.
BUT HOW MANY
MAY COUNT TOO.
ARE WE ALL LESS
PRONE TO CARE
ABOUT EACH
OTHER WHEN
TOO MANY
GATHER?
HOW TO
FIX IT
... ?

ENGRAVED IN STONE

שדי the Name Shadai: “It is I who said to My world [during Creation, די, enough”. די Dai, = enough, (dayenu), when Dai, the Unlimited One, fixed the measure of all objects, established the boundaries of all forces, and set the moral limits within which people are to live. Had God not called out די Dai, to the heaven and the earth, they would have continued expanding and developing as if they were the product of blind physical forces. Through the establishment of fixed laws to protect the integrity of creation, as He intended it to be, God revealed himself in the attribute of שדי Shadai, the Omnipotent Master of the Universe.

The 3 letters of *Emet* אמת Truth are Alef א, Mem מ, and Taf ת, from the beginning, middle, and end of the Hebrew *Alef Bet*. Each has a wide base and brick-like solidity, while the letters of *Sheker* שקר falsehood each stand on one foot. Lies are flimsy, truth is engraved, carved in stone. Where falsehood is buried, truth grows.

Mark Twain’s “The War Prayer” imagines a country seized by war fever, invoking “the God of Battles” to protect its soldiers. Amid such patriotic mania, a pale, aged stranger, “clothed in a robe that reached to his feet... his white hair descending in a frothy cataract to his shoulders” strolls down the center aisle during a church service. The minister has been imploring God to grant victory to their country when the stranger intones, “I come from the Throne—bearing a message from Almighty God!” He [says of their prayers] that the spoken part prays for victory, but its unspoken corollary is horrifying: “O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended the wastes of their desolated land in rags and hunger and thirst.” The congregation sits speechless... and Twain concludes: “It was believed afterward that the man was a lunatic, because there was no sense in what he said.”⁶



שדי

אמת

שקר



The letters of שקר do not appear in the full spelling of any of the other letters, so that no other letter will contain even a suggestion of falsehood.

אלף	חית	סמך
בית	טית	עין
גימל	יוד	פה
דלת	כף	צדי
הא	למד	תיו
ואו	מם	
זיו	נון	

DIVERSITY TRUTH AND EVEN LIES

SHIN: symbol of divine power and script and the powerful name of God *shadai* שדי, but also falsehood and corruption.

שקר Sheker, falsehood

Although in the AlefBet the Shin comes after ק QOF and ר RESH, nevertheless it appears at the head of Sheker, Falsehood, because even the most heinous lie attempts to clothe itself with a semblance of truth, even divinity in order to give itself credibility.

The ק QOF and ר RESH in שקר Sheker remain in alphabetical order, giving a deceptive impression of order, but the Shin is moved ahead, to symbolize the distortion of reality in a world of deception.

The 3 letters of שקר Sheker are adjacent to one another in the AlefBet, a closeness that symbolizes society. When people gather together, they are eager to sound interesting and important. When such are one’s goals, it does not require great effort to find falsehood and misrepresent the truth. Men readily slip into fabrications of untrue sensational news and their neighbors prick up their willing ears to listen. To defend his first false statement, the speaker must justify himself: thus falsehood generates falsehood. (*Shocar Tov Psalms* 7) This cycle of distortions spirals into a **labyrinth** of falsehood doomed to eventual collapse.⁷

Regarding The Current American Clamor and Confusion: (see the books *On Bullshit* and *On Tyranny*) Michael Johnson, Speaker of the House -- what a fucking lie!-- not the American House, not the House of ALL the American people... It is past time for the United States to grow up and join the world.

BUT ...



action on issues: Gandhi and the Salt March
non-violent civil disobedience to challenge
the British salt monopoly and unjust tax



BUT ...

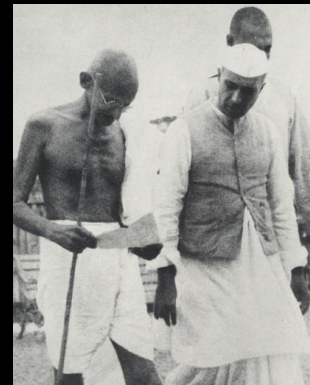
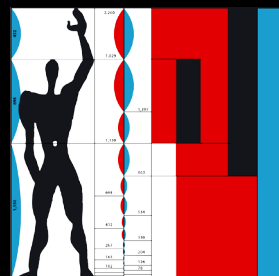
道

there is a way, a path, a *tao*



SCALE AND DIMENSION!!!

The presence of **יְשׁוּעָה** SHADDAI,
to set the moral limits within
which people are to live and to
establish fair and just proportion!!



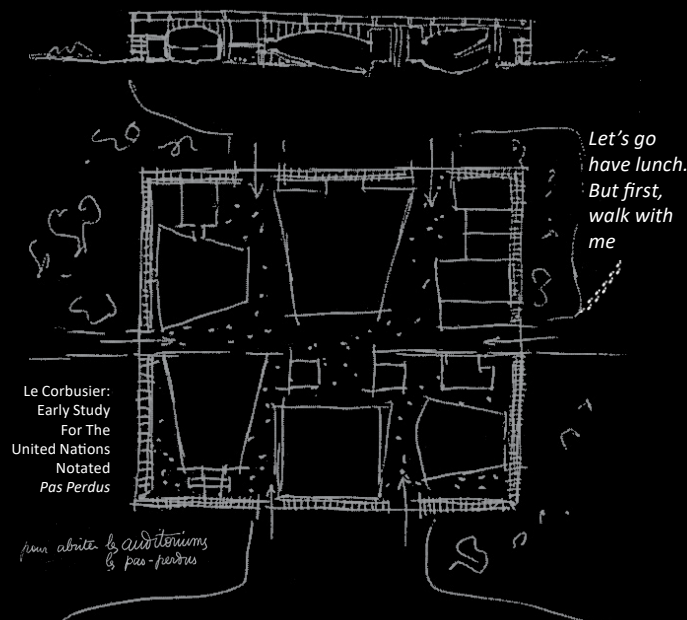
FOOTSTEPS LOST AND FOUND

A synagogue is first
of all an assembly
hall, a gathering of a
community. Can it be
a gathering place
of local peace?
Even world peace?
We must find ways to
walk and sit together.
CAN A SYNAGOGUE BE
A GLOBAL GATHERING??



LET'S WALK TOGETHER

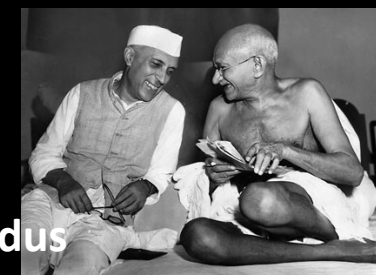
It's one thing to gather together to propose ideas
and vote on them. But it is another matter entirely
to get the vote to succeed. To get to that outcome,
you must engage your opponents in deep discussions
and make the deal that brings both sides together
and enables the desired outcome to enact new
policies. This is where the lost footsteps are crucial.
The walk and talk, the wheel and deal... that's
how the diplomat and stateswoman can work
together on difficult problems. They must make
personal contact and engage in direct exchange and
conversation. How? "Let's walk together, 'lose our
footsteps' for a bit and then let's go get lunch!"



Le Corbusier:
Early Study
For The
United Nations
Notated
Pas Perdu

from *about the auditoriums*
by pas-perdu

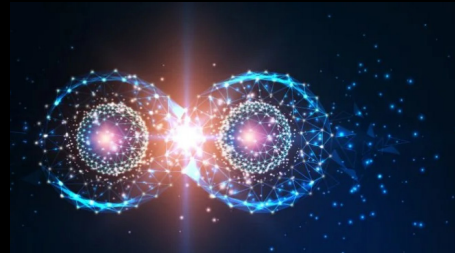
a strategy to arrive at consensus: pas perdus





WHAT ABOUT THE OTHER?
COMPLIMENTARITY

THE OTHER
BORDERS
SIBLINGS
AND
ENTANGLEMENT



Q U A N T U M
E N T A N G L E M E N T



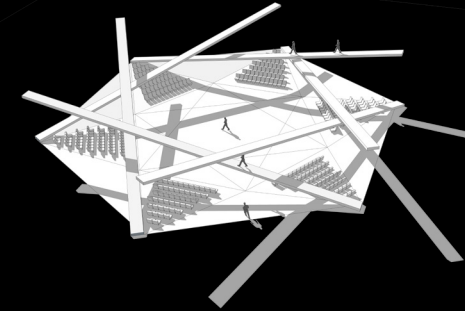
BORROMINI ST IVO ROME
THREE INTO SIX RESOLVING
CONTRAPUNTAL UNITY



THE WOLF ALSO SHALL
DWELL WITH THE LAMB
ISAIAH 11:6



the matchstick trick:
centripetal and centrifugal...
pas trouvés - footsteps found



BREAKING
BREAD

GATHERING

COMING
TOGETHER

SHARING
PROBLEMS
AND
SOLUTIONS

WE ARE INTERDEPENDENT



...THE OTHER SIDE

שנים

2

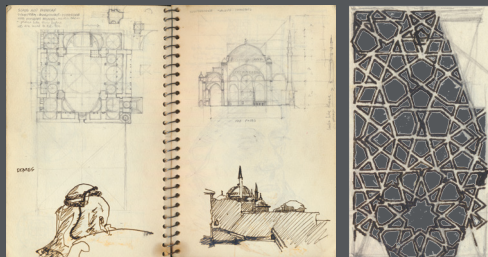


TWO *shenayim* Two Kinds of ש Two Kinds of Script

In ordinary script, a letter consists of the ink or other substance from which it is made. Similarly, in raised type or embossing (כתיבה בולטת) ["literally writing stands out"] the letter itself is plainly visible and, because it is raised, can even be felt. The writing of Torah scrolls is a case in point, because the ink is heavy and remains higher than the parchment after it dries. However, engraved script (כתיבה שוקעת) ["literally written sinking"] is just the opposite. The stone or other substance around the engraved letter is cut away; consequently the letter is legible only because the outline remains in place. Since the letters of the Ten Commandments were carved into the tablets, they were outlined by stone but were not themselves tangible. In this engraved script, the three-headed ש is formed by four frames, one on each side and two in the middle. For this reason the ש of the Tablets is called ש של ארבעה ראשים a shin of four heads.

The Divine four-headed ש which comes into existence because it is framed by exterior walls, alludes to the ways of HASHEM which are concealed, incapable of perception by the limited human mind. But God's ways do exist. They are hidden within the so-called natural functions of the universe. Though we cannot understand God Himself, we can gain an inkling of Him by observing his guidance of man and his world.

In the *Song of Songs*, King Solomon allegorizes the revealed way as if God were looking through a window, through which He can be seen, as well. The concealed Providence is likened to God peering through **latticework**, through which He can see but not be seen. (R' Saadiah Gaon) ⁸



from my 1974 sketchbook: Blue Mosque, and kaffiyeh on head

my sketch of window shutter

CLEAVE MEANS BOTH TO CUT APART AND STICK TOGETHER



TO LEARN AND UNDERSTAND THE **OTHER** SIDE -- RECOGNIZE DUALITY AND LOOK INTO **THEIR** MIRROR.



God engraved -- rather than etched -- the letters on the Two Tablets because He wanted them to be read from both sides. Thus they would allude to two dimensions of the Torah -- the revealed and the concealed one (R' Bachya, Exodus 32:16)

אמת

carved in stone

TWO 2 VIEWS OF THE BLUE MOSQUE, 1617, OF AHMED I BY SEDEFKAR MEHMET AGHA, A STUDENT OF SINAN, ISTANBUL
INSIDE AND OUTSIDE
SOLID AND VOID
CARVED AND ASSEMBLED

שקר

בית מדרש
bet midrash
a place of
Hebrew/Jewish study

مدرسة
madrasa
a place of
Arabic/Islam study



HOW CAN WE DISCOVER THE **OTHER** SIDE?



In 1974, when I was learning what I was supposed to teach, I made a brief "journey to the East". In Istanbul I encountered Sinan and his student's magnificent Blue Mosque of Ahmed the First. Here I discovered **THE OTHER**, a cultural and architectural Other!! A spiritual space more than I had ever contemplated. Opposite are selections from pages of my sketchbook from that moment. **OTHER** and **SAME**. Midrash and Madrasa -- institutes of learning.

RAINBOW
קשת

קשת Shin is the middle of The Rainbow

קשת -- The Rainbow

The rain refracts light into the three primary colors, red, yellow, blue, which blend in different degrees to form all the colors of the rainbow. Arching from earth to heaven and back down to earth, the rainbow is a symbol of the bond God made between the celestial and the terrestrial beings after the Deluge (Magen David). The rainbow is a reminder of the covenant for all generations that God will never again decree the downfall of the whole human race, but will guide mankind to its ultimate goal (Genesis 9: 12-17). The symbol ש for שלום peace, is demonstrated by the the fact that the rainbow appears to man like an inverted bow, not one aimed from heaven against earth, but one pointing heavenward from earth (Ramban). **The manifold colors of the rainbow represent the manifold variety of living creatures which God united in one common bond of peace; they are the refracted "rays" of the One spirit of God (R' Hirsch).**

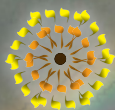
A rainbow is a continuity of variation

Shin also stands for *Shalom*, שלום peace and perfection. As the essence of all harmony and perfection, *Hashem* (The Name) is called *Oseh Shalom*, Maker of Peace. For man to thrive, he must copy the attributes of his Maker. Especially with regard to *shalom*, since it is essential for man survival to harmonize the diverse elements of the world. [Consider Israelis vs Palestinians and sustainable vs. fossil fuels!] This lesson in the very form of the SHIN, its 3 heads symbolize 2 heads standing in the extreme sides of a controversy, and the Divine mediator in the middle.

The prayerful ש Shin -- depicting natural phenomena surging heavenward, beseeching God for help and sustenance, such as tree branches stretching to the sky, bonfire with high shooting flames, bed of flowers growing upward; the ש Shin is a silhouette of Moses, 2 hands spread upward, head in the middle. ⁹

SIDE MIDDLE SIDE

קשת



שלום



When we see the rainbow in the sky we feel assured that God remembers His covenant with us, and a blessing is recited thanking God for fulfilling His pledge to Noah (Berachos 59b.)



The Shin ש is composed of three letters. On the right there is a Vav ו whose head is bent back a little. In the middle there is a Yud י also leaning back a little. And on the left is a Zayin ז with three crownlets.

It is important that each of Shin's ש three heads not intersect, and some put a crown on the center Yud. ¹⁰



ABUNDANCE
CONTINUITY
SPECTRUM
IS INFINITE...

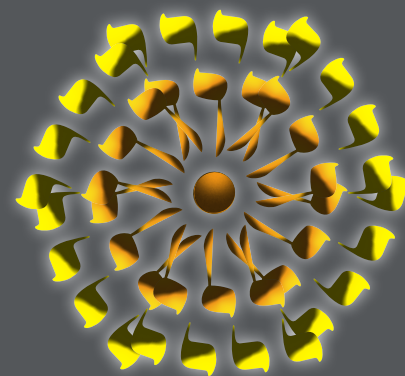
FLAME
WATER
GREEN



RAINBOW

שמש

SUN
shemesh



שמש



ARRAYS OF
ESSENTIAL
ELEMENTS
MAY CREATE
PLEASING
PATTERNS
OF COLOR
AND SHAPE
SOMETIMES
EVEN FORM



OZON wood 1947
LC and Savina

variety structure form

KALEIDOSCOPE

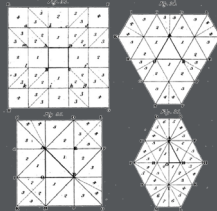
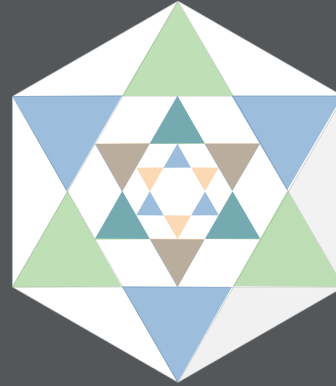
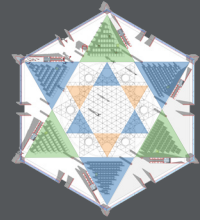


ORDER IN SPACE

If *Gravity's Rainbow* reveals a continuity of variation including all the visible spectrum and the whole electrodynamic spectrum beyond, then a Kaleidoscope may suggest geometric variety AND structure. While FORM is not necessarily symmetrical, Kaleidoscope is one way to get from shape to FORM.

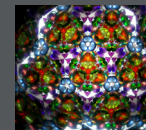
In 1814, Sir David Brewster conducted experiments on light polarization by successive reflections between plates of glass and first noted "the circular arrangement of the images of a candle round a center, and the multiplication of the sectors formed by the extremities of the plates of glass". He forgot about it, but noticed a more impressive version of the effect during further experiments in February 1815. A while later, he was impressed by the multiplied reflection of a bit of cement that was pressed through at the end of a triangular glass trough, which appeared more regular and almost perfectly symmetrical in comparison to the reflected objects that had been situated further away from the reflecting plates in earlier experiments. This triggered more experiments to find the conditions for the most beautiful and symmetrically perfect conditions. An early version had pieces of colored glass and other irregular objects fixed permanently and was admired by some Members of the Royal Society of Edinburgh, including Sir George Mackenzie who predicted its popularity. A version followed in which some of the objects and pieces of glass could move when the tube was rotated. The last step, regarded as most important by Brewster, was to place the reflecting panes in a draw tube with a concave lens to distinctly introduce surrounding objects into the reflected pattern.

<https://en.wikipedia.org/wiki/Kaleidoscope>



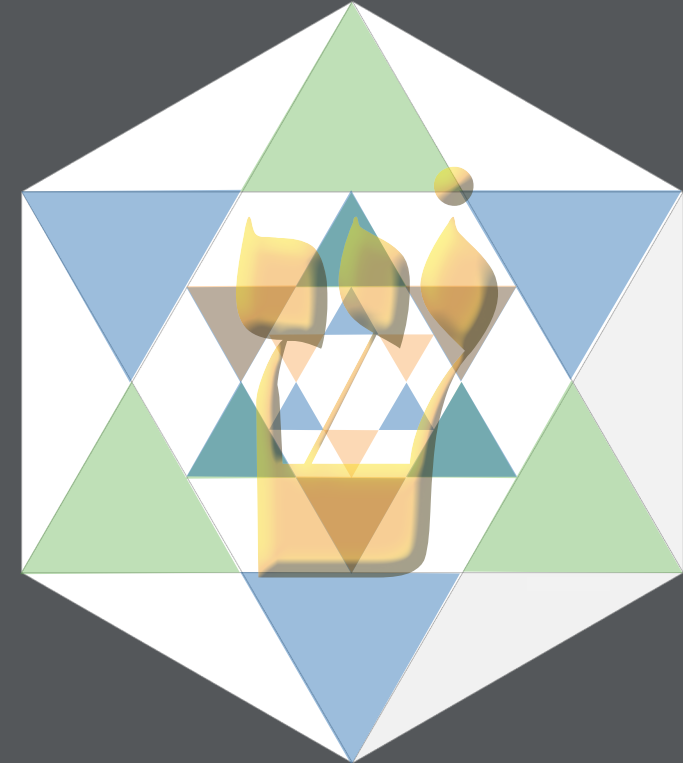
Brewster also developed several variations:

"Polycentral Kaleidoscope" with three reflectors at angles of 60° : the infinite pattern of equilateral triangles was deemed "uncommonly splendid" by Brewster



RAINBOW

continuity of variation



SO ...

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת יו יז יח יט כו כז כח כט לו לז לט

LA MEASURE

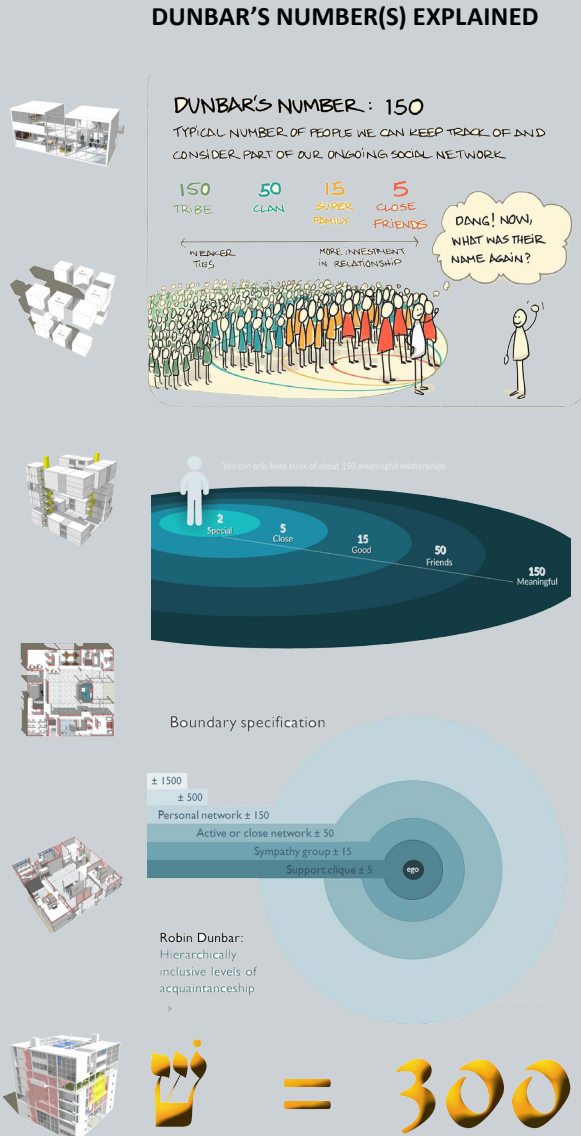
The distinguished architect Pascal Quintard-Hofstein reminds us that an essential part of the formulation of any truly architecture idea is what he and others call *la measure*. The idea is to establish a basic element of site or program (or both) that determines the size or dimension of the contemplated architectural exercise. For Synagogue LAMED, the measure of an architecture of lifelong learning is a thirteen year span, based on the first milestone of a Bar or Bat Mitzvah at the age of 13. A series of spaces that accomodate learning in each of the 13-year intervals of a full life suggest a set of 8 double-cubes with a half-cube linkage for ages 1 though 104.

For a synagogue as meeting place to consider community needs and work out solutions and resolutions, *la measure* can be -- HOW MANY PEOPLE together is the right size? For Synagogue SHIN, a place designed to encourage meeting and discussion and action to solving our interdependent needs... how many people is an effective assembly that can *actually resolve* disputes?

DUNBAR'S NUMBER suggests a cognitive limit to the number of people with whom one can maintain stable social relationships -- relationships in which an individual knows who each person is and how each person relates to every other person. First proposed in 1992 by Robin Dunbar, who found a correlation between primate brain size and average social group size. By using the average human brain size and extrapolating from the results of primates, he proposed that humans can comfortably maintain 150 stable relationships.

Dunbar explained the principle informally as “the number of people you would not feel embarrassed about joining uninvited for a drink if you happened to bump into them in a bar.” Dunbar theorised that “this limit is a direct function of relative neocortex size, and that this, in turn, limits group size ... the limit imposed by neocortical processing capacity is simply on the number of individuals with whom a stable inter-personal relationship can be maintained”. On the periphery, the number also includes past colleagues, such as high school friends, with whom a person would want to reacquaint themselves if they met again. Proponents assert that numbers larger than this generally require more restrictive rules, laws, and enforced norms to maintain a stable, cohesive group. It has been proposed to lie between 100 and 250, with a commonly used value of 150.

https://en.wikipedia.org/wiki/Dunbar%27s_number



A DOUBLE DUNBAR NUMBER, AND WHY

But social is not political. Political is a means to get to policy -- in a democracy, or shared successful large society, policy making can be confrontational, but should ideally lead to synthesis of conflicting needs and intentions, rather than politics as confrontational zero sum.

First invert speaker focus. Put the “leaders” -- the servants, the *shamashim* -- in the rear so widest contact for the 50 is at front.

50 seats 50 people. 1 clan. 12 families of 4, 1 from each of 12 Tribes is = 48 people. Add 2 *shamash* שמש servants or helpers as sextons, or caretakers... to complete a Dunbar 50. Another way to see it is s a cumulative set of engaged people .. 6 rows growing from back to front 3+5+7+9+11+13 = 48! + 2 = 50!

The 50 are well-connected in interpersonal relationships, which makes it easy for them to engage with other similar intact groups of 50.

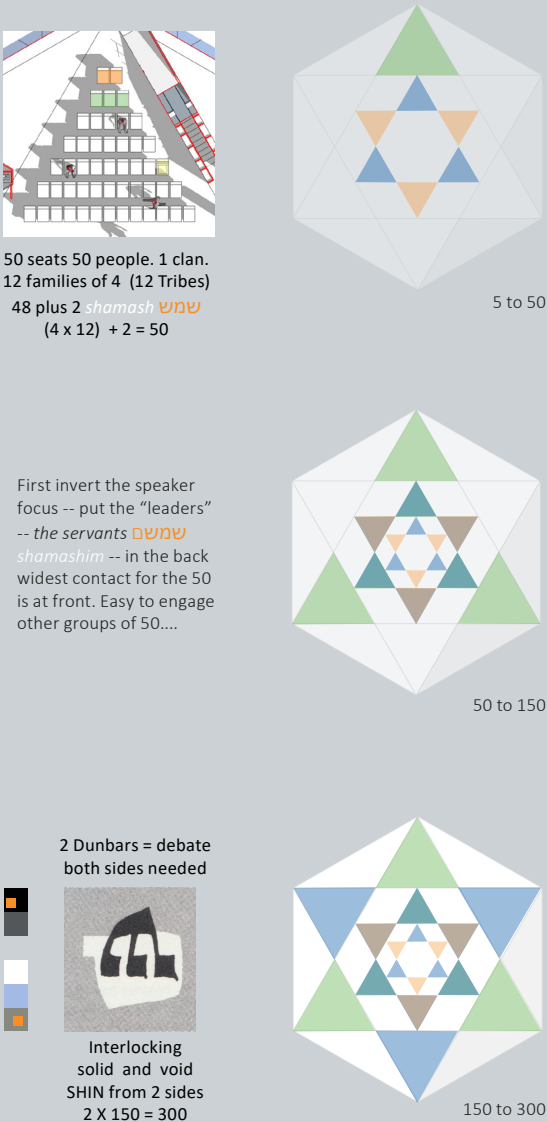
Three of these 50-groups together makes an optimal dunbar group (of 150) , or close to it...

The search for the means to unify “opposite points of view the 2 Dunbar 150 groups, becoming a congress for an informed discourse of inevitable variation -- to resolve conflict for both sides in good faith on the way To getting to win/win AND both/and



SO: 300 IS TWO OPTIMAL DUNBAR NUMBERS OF 150 EACH. Why this synagogue of 300? Why this place for communion, convocation, a united nations of different needs and goals-- because debate within our own group will maintain “our” silo, which may not yield any new insights or compromises that are syntheses of opposing points of view or needs... But that synthesis is the goal!!! The task here is to meet and *embrace THE OTHER!!!*

And thus we arrive at *la measure* for Synagogue Shin.



1
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50
60
70
80
90
100
200
300

CIRCULATION:
CENTER TO EDGE TO CENTER

THE WHEEL OF FORTUNE

“Fate is blind. With eyes covered and head turned aside, Fortuna’s hand spins the wheel of fortune. Her black side suggests that she can bring bad luck just as easily as good, casting individuals down into the shadow realm of the dead.” (Wikimedia)

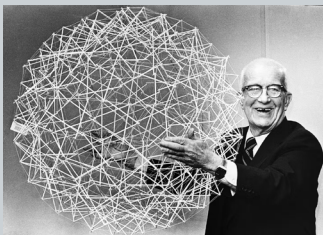
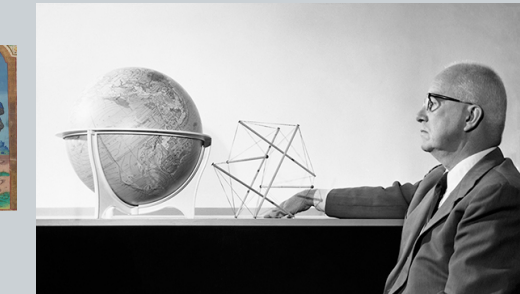


Fate may be blind, but on this turning wheel of a planet compassion imagination science and well-applied resources may help everyone, everywhere. Why is our contemporary great cornucopia, with blessings in agriculture, medicine, and every other advanced wizardry, not available to **ALL** who hunger? To aid those with every possible form of need? The technical competence is more than demonstrated, when we want to: the Willow Run plant in Detroit produced a new W/W2 B-24 bomber in an hour -- 400 a month! We are good at making things that are only intended to destroy or be destroyed. What if we pursued *peace-ry* with the same zeal as *weaponry*.

THE WORLD GAME

Is it possible at long last for humanity to share resources equitably and fairly? Might we put an end to the dire consequences of the down side of the Wheel of Fortune?? We are all onboard Spaceship Earth. The World Game that Buckminster Fuller envisioned was to be a place where individuals or teams of people came and competed, or cooperated, to: “Make the world work, for 100% of humanity, in the shortest possible time, through spontaneous cooperation, without ecological offense or the disadvantage of anyone.” It would be a tool that would facilitate a comprehensive, anticipatory, design science approach to the problems of the world. The entire world is now the relevant unit of analysis, not the city, state or nation. For this reason, World Game programming generally used Fuller’s Dymaxion Map for the plotting of resources, trends, and scenarios.

With a comprehensive database and an inventory of resources and needs, and a way to monitor the evolving current state of the world... an entire population of digital sharing and a cell phone on every pocket... problems and potential solutions have already started to bubble to the surface and transform the world and the way we communicate, do business, research and govern. Fuller saw nation-states as “blood clots” in the world’s global metabolism. Homo Sapiens migration out of Africa to all other continents is revealed in the dinosaur bird map when laid over the Dymaxion Earth map.



ACOUSTICS
LET EVERYONE BE HEARD

PODIUM and PORTAL

Even when global communications is in every human pocket on the planet, we’ll still need direct group interaction and debate, and many (wacky!) proposals to arrive at a world of plenty *for all*. There is always value in a congress of live human people. *Everyone* wants to to talk to a live representative, not go through the chat tree.

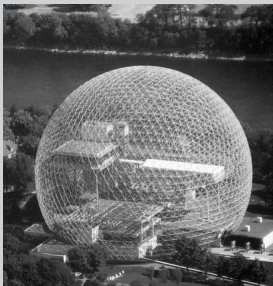
The United Nations General Assembly Hall has a single podium, so all may focus on the current speaker. There are microphones and simultaneous translations, but who gets to sit in the front, and who gets the cheap seats? Instead of a single speaker’s lectern or podium, why not distribute many possible places where the congress or congregation may turn their attention? Or perhaps, commit to all the members have equal time in a fair and balanced program and schedule. Let us imagine that there are 6 places to speak, and that there is a Double Dunbar Number 300 members participants and potential speakers. Let everyone be heard!! Open the portals wide to welcome all. Let all come in to speak their piece and peace.

A lazy susan brings every dish in reach of all the diners at a table. A game spinner randomizes the outcome. Imagine an assembly where there is a similar mechanism. Spinner rotation can occur with careful sequencing of digital subflooring illumination to highlight particular patterns. The spinner can stop at anywhere on the floor dial, or clock. A slowly paced turn of the pointer, 6 speakers taking turns; or for dialog, highlight opposite pointers 180° apart; or a solo speaker with other 5 quiet or empty. The key would be to establish equal access to center and perimeter, equal time-sharing, all voices heard. Consider proposals, try them out. As President Franklin Delano Roosevelt, a friend of the people, explained, “Take a method and try it. If it fails, admit it frankly and try another. But by all means, try something!”

Random or rotation arrow-spinning works out to every one of the 300 gets one day’s worth of time per year, one time of 24 hours total (that’s a filibuster or a lot of bloviating) or 144 thoughtful 10 minute ideas distributed over a year. “I yield my time” and save the rest for later. This is 300 days with 65 extras, for guests or extended discussions each year. Keep in mind that media pays dearly for *10-second* commercials.

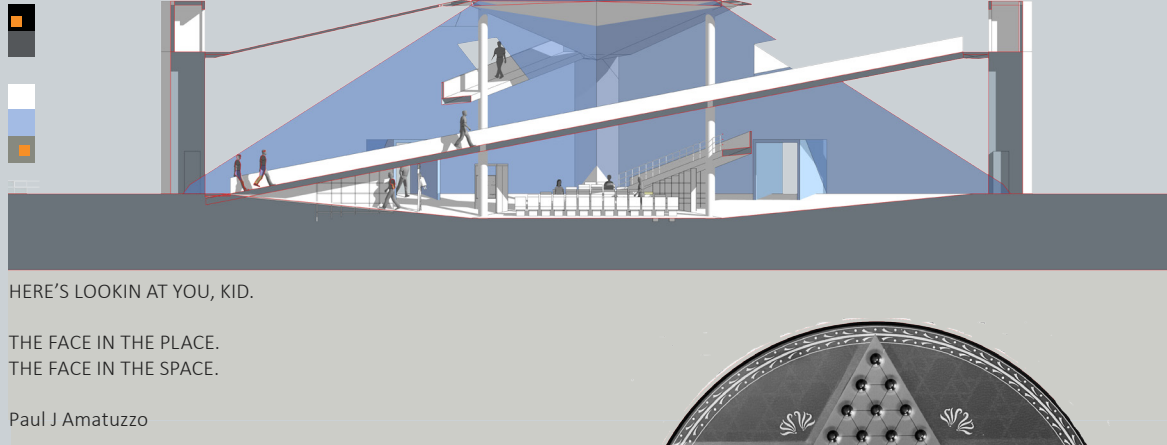


Let speakers come to the audience(s)! Eccentric and concentric, up to 6 or 12 simultaneous presenters: both soliloquy and chorus.



$300^4 = 8.1 \text{ billion}$

SPACE: INTO 3 D PLAN + SECTION



HERE'S LOOKIN AT YOU, KID.

THE FACE IN THE PLACE.
THE FACE IN THE SPACE.

Paul J Amatuozzo

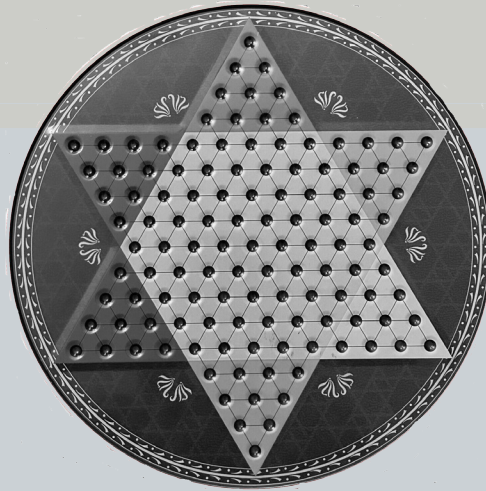
HOW TO RESOLVE OPPOSITIONS?

The search for the means to unify "opposite points of view" to transform 2 Dunbar 150-person groups, becoming a diverse but united congress for an informed discourse of inevitable variation -- to resolve conflict for both sides in good faith on the way
To getting to win/win **and** both/and

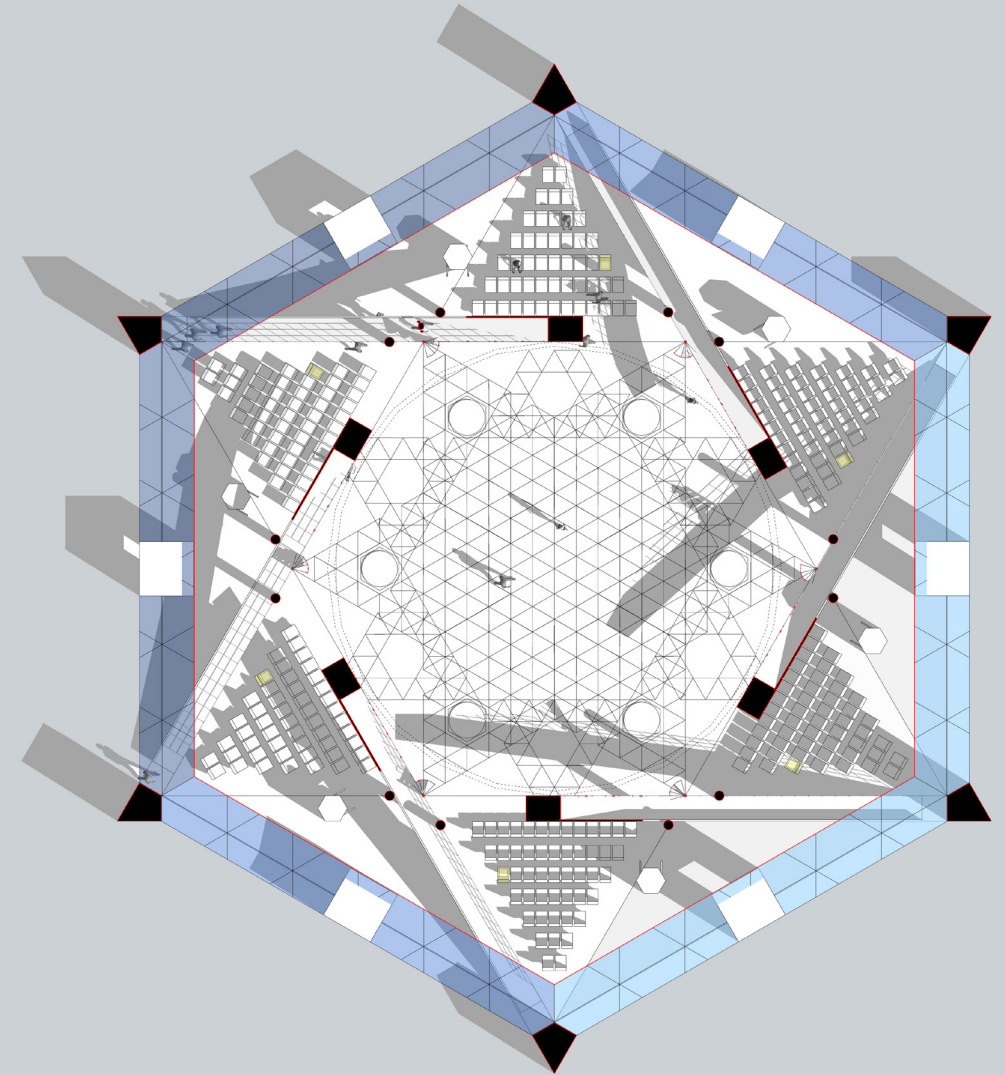
FROM Rainbow = continuity of variation
FROM Kaleidoscope = variety **AND** structure

BE FIRST TO GET ALL TO THE OTHER SIDE

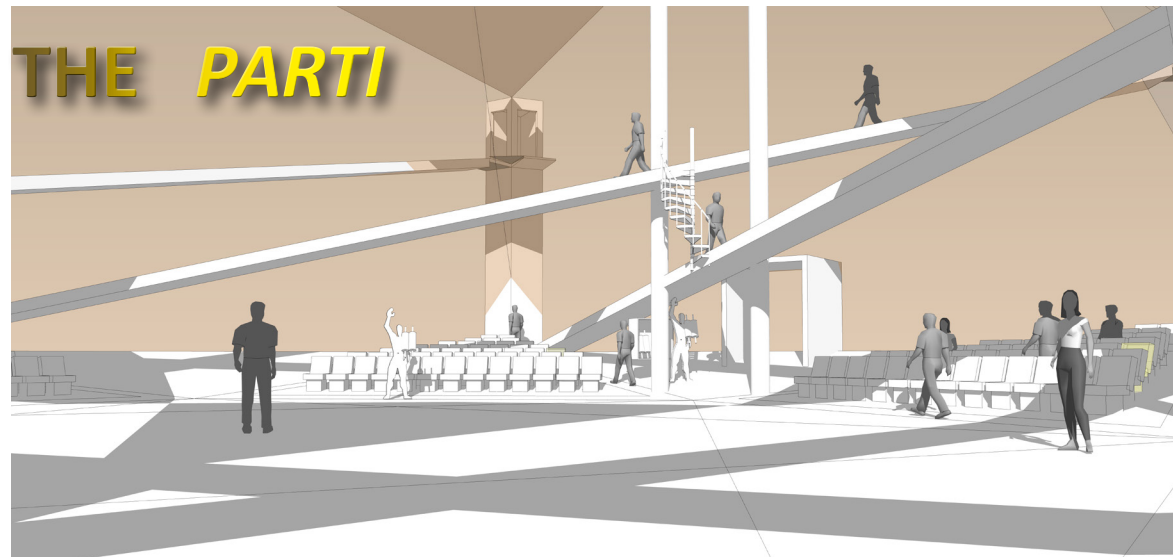
Maximize "forced" confrontation and interaction,
with alternate paths, the road less traveled by
at every possible turn left right up and down...



How populations
may intermingle.
in 6 directions
link by link, step by step?
CHINESE CHECKERS, OF COURSE.



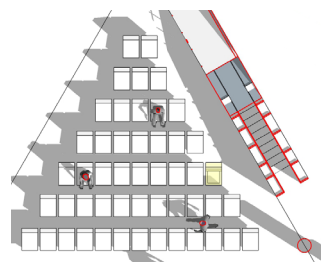
PLAN cut above the seating, halfway up the ramp or down...



CLOUDS

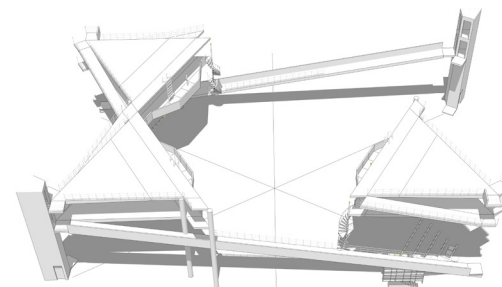
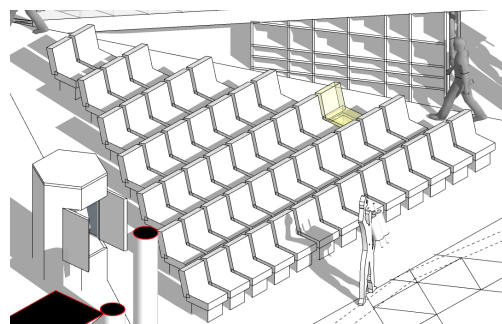
RAMPS

SEATS



50 SEATS
WITH LIBRARY AND
ARK FOR THE TORAH.

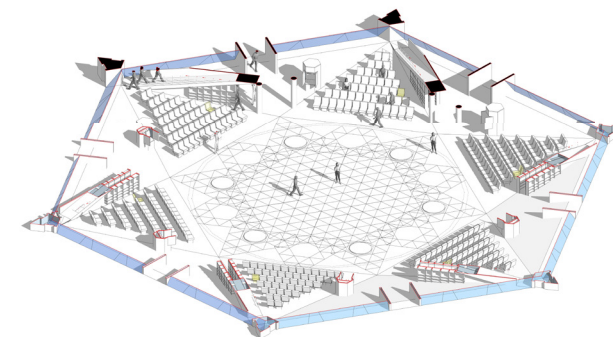
12 families of 4 = 48
+ 2 servers
(shamashim)
= 50 people
DUNBAR number
Call it a clan.



3 clans of 50 =
DUNBAR 150

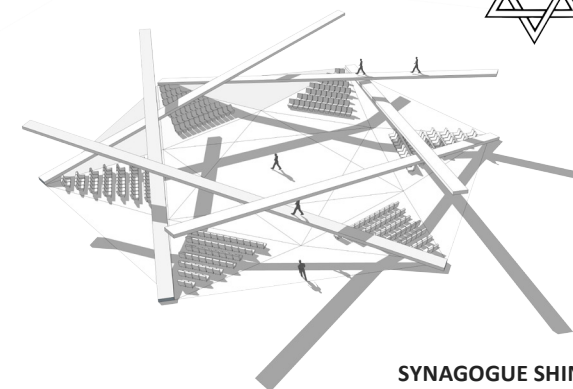
LOYAL OPPOSITIONS
OF 2 Dunbar 150 sets
= 6 DUNBAR 50 = 300
SHIN = 300

hexagonal rotation
for the SIX 50 SEAT
triangles. at apex of
each triangle is access
to connecting ramps to
other clan zones.



GENTLE DOWNWARD INCLINE FOR SEATING
PROMOTES IN-VOLVEMENT BETWEEN ALL GROUPS

pas trouvés: footsteps found
centripetal / centrifugal
matchstick trick



SYNAGOGUE SHIN

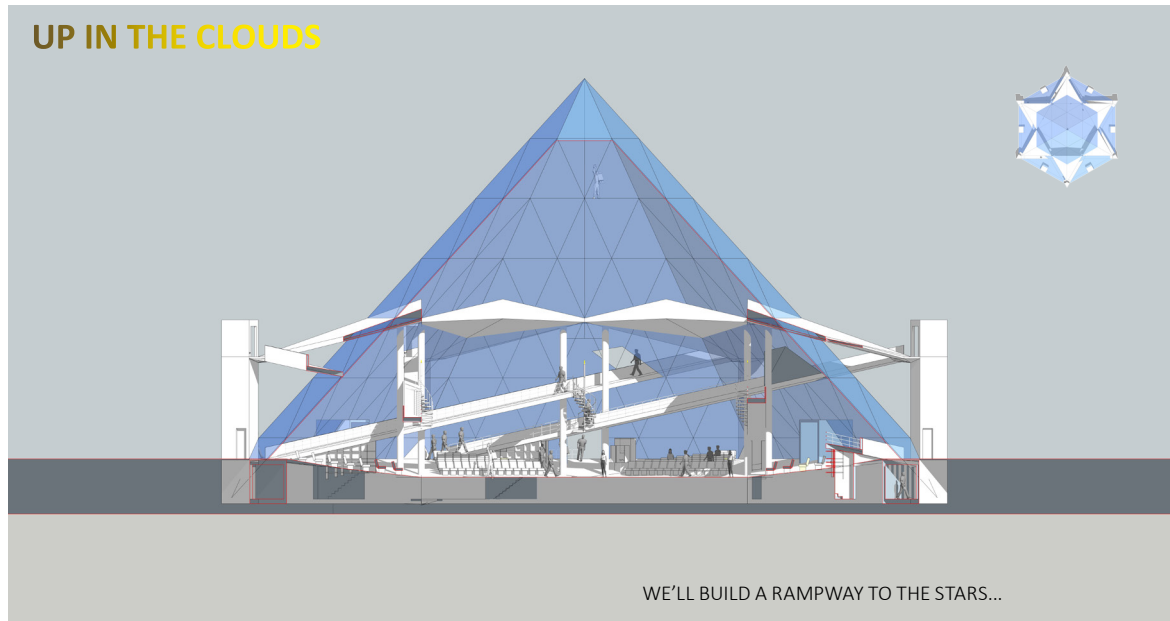
A place of assembly, for (ultimately) positive engagement,
for dialog, discussion, disputation, and possible eventual
resolution. From difference to consensus to action by
means of true democracy my create meaningful effective
and *necessary* results.

THE PARTI

PARTI is the architectural organization of essential volumetric
elements in a strategic way. From clan group seating to
rising ramps and linking spiral stairs to lofty conference
clouds and skyward decks a web of communication is
created to balance tribal inward strength with cosmopolitan
global union and to cojoin the tight bound home place with
the wide open wandering paths. Climbing nearby access
ramps takes you away from your comfort zone and friendly
support. Horizontal translation and vertical transposition
enable access to "clouds" with interior conference and
breakout mezzanine space and exterior meeting decks. Thus
3D *pas perdus* and *pas trouvés* opportunities are provided.
Six perimeter elevators offer universal access. Strategically
placed lofted spiral stairs enable radical change in direction
and may prompt sudden solutions to intractable problems.

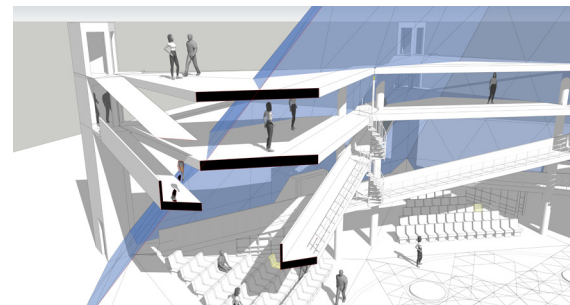
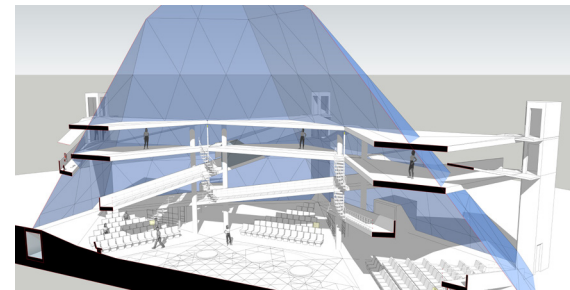
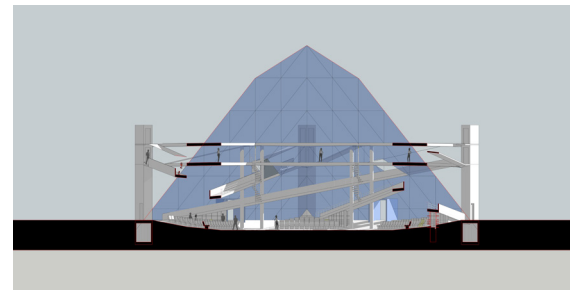
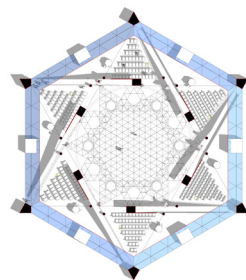
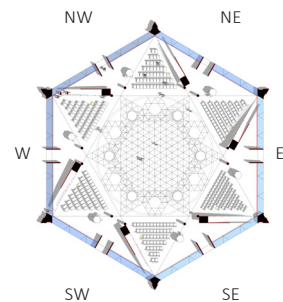
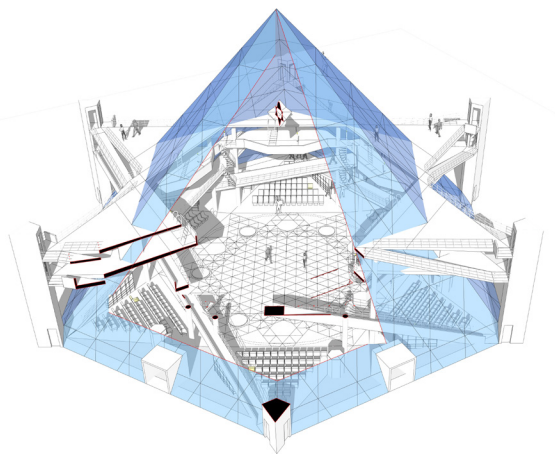
Traditional worship is present but secondary. Included are
6 (Aron Ha Kodesh) Torah arks, 6 (*shul*) study bookcases,
6 (*Bimah*) lectern places.

UP IN THE CLOUDS

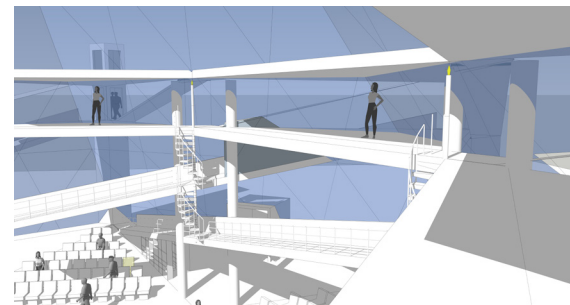


EARLY "CLOUD" STUDY

THE KALEIDOSCOPIC ARABESQUE
WOVEN KNOT OF MAGEN DAVID

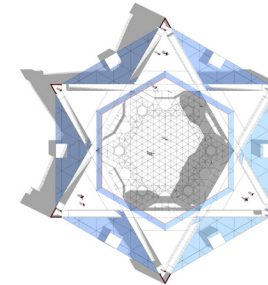
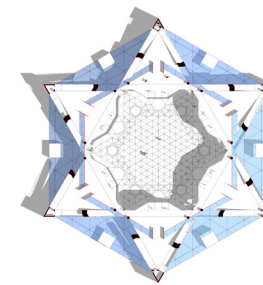
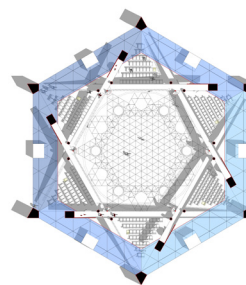


SHOOTING
THE BREEZE...

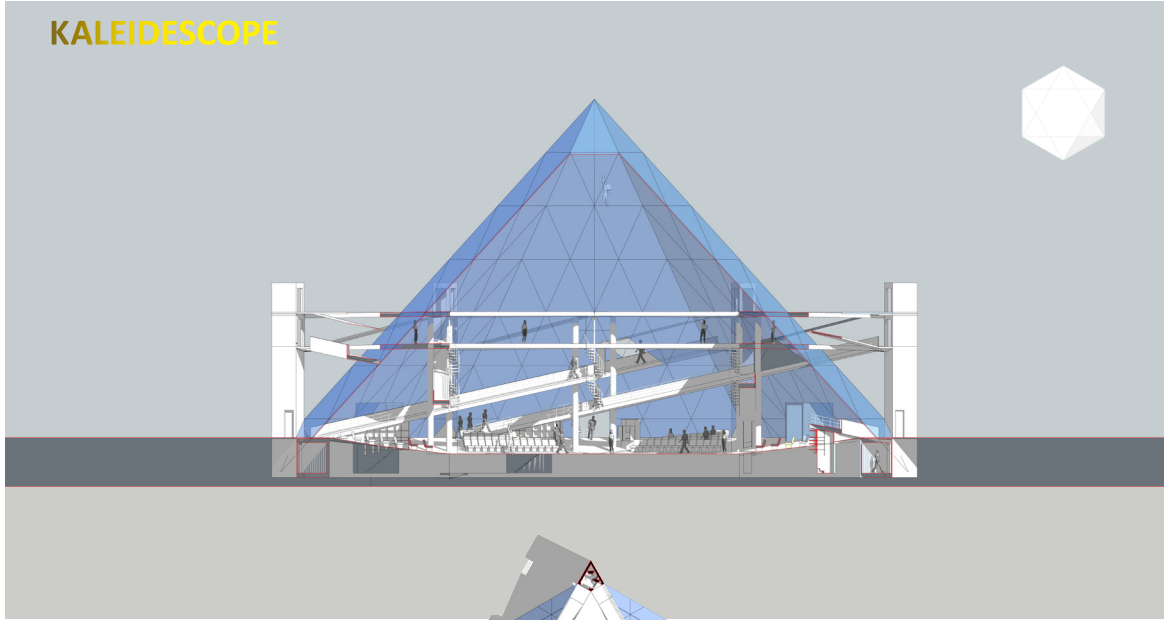


BREAKOUT ROOMS
IN THE MEZZANINE

Up to the clouds and out, with turns on
the way in every direction... Down up
across... Woven knots of intersecting ramps
climbing and spiral stair switching encourage
encounter interactions...*pas perdus* in 3D...
may they reveal *pas trouvés*?



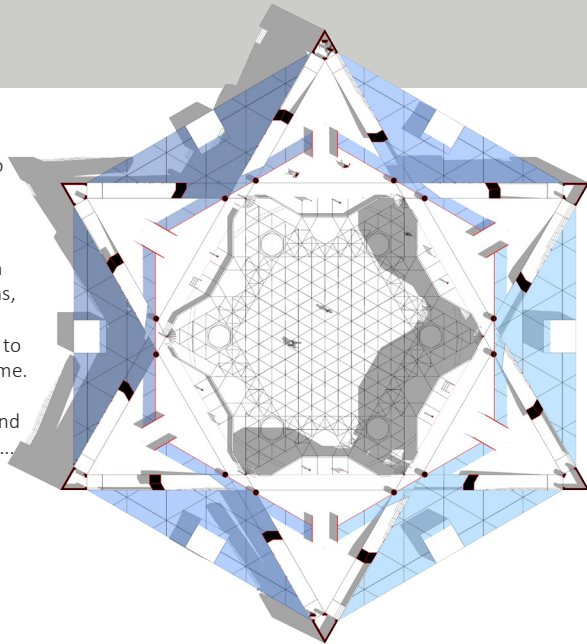
KALEIDESCOPE



Speakers can address their own clan and then move on to another nearby, or one across the way...

Like the UN this assembly can have simultaneous translations, multiplex channels, even tolerate cacaphony and listen to more than one speaker at a time.

This is a place where Center and Edge are always in contention... to all the compass points. All locations here can support a speaker OR listener. With multiple lectern/dais/bimah opportunities, no single perspective forces all focus on a single speaker....

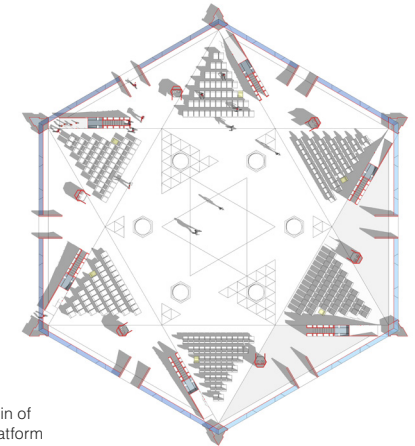
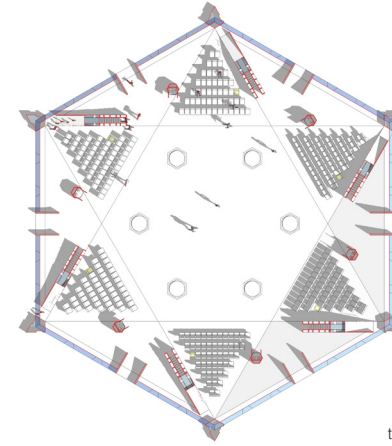


Circulation and circumnavigation of diplomatic journeys occur in 3D via ramps spiral stairs and elevators.

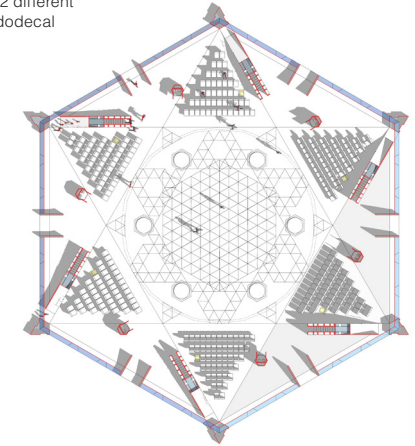
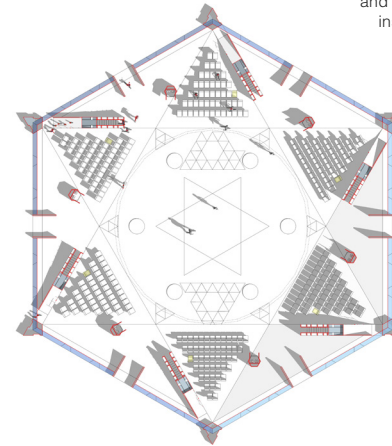
Speaking can be in rotation around an *empty* assembly center, with 6 potential bimahs, whose platforms can appear from the floor simultaneously, or sequentially, or in random access pattern.


The Spinner can be a set of digital illuminations of the floor patterns, sequentially lit to mimic a random turn like a roulette wheel, or a more intentional revolution, like the orbit of the Earth around the Sun.

Wherever and whenever it stops, whomever is IT may wish to speak...



A random (digital) spin of the markings on the platform floor brings speaker(s) face to face with any or all of six sitting groups. Six roughly 8' hex pad circle platforms are arrayed about 27' from the assembly center, spaced at 60° intervals along the perimeter of equilateral triangular tiled floor. With the 6 spaces between them these 12 points mark a clock, calendar, and zodiac. They permit 12 different instrument zones for a dodecal symphony.





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LEVEBO
LEVE

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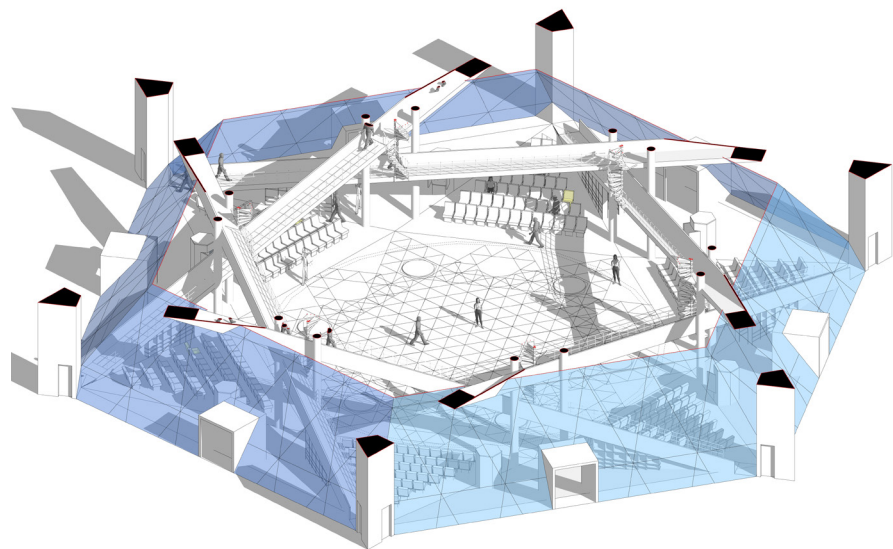


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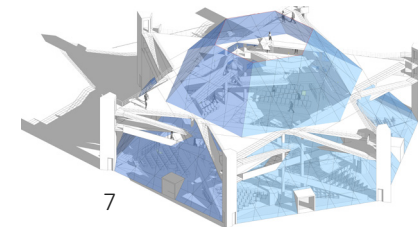
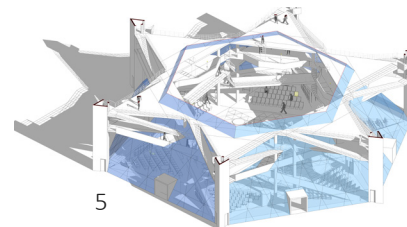
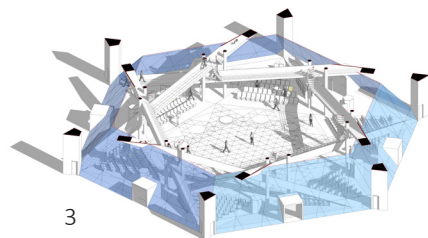
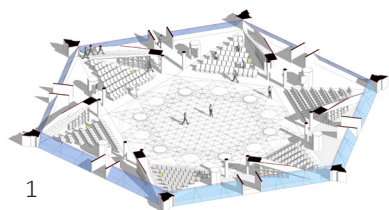
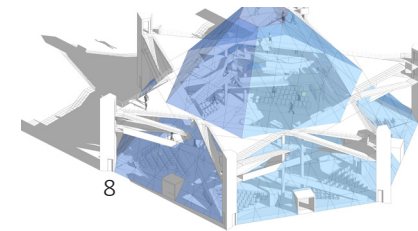
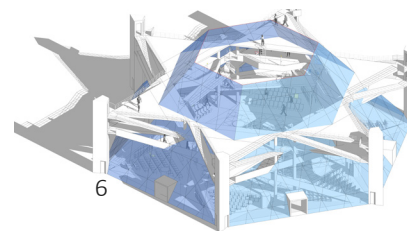
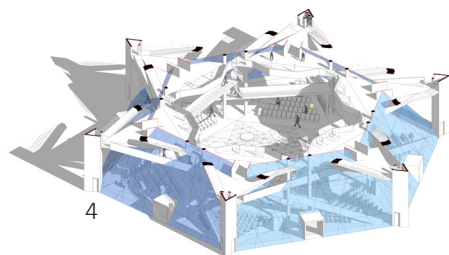
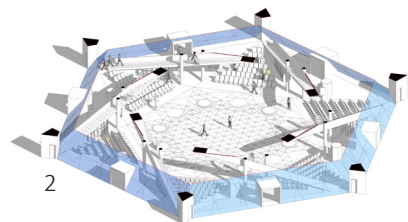
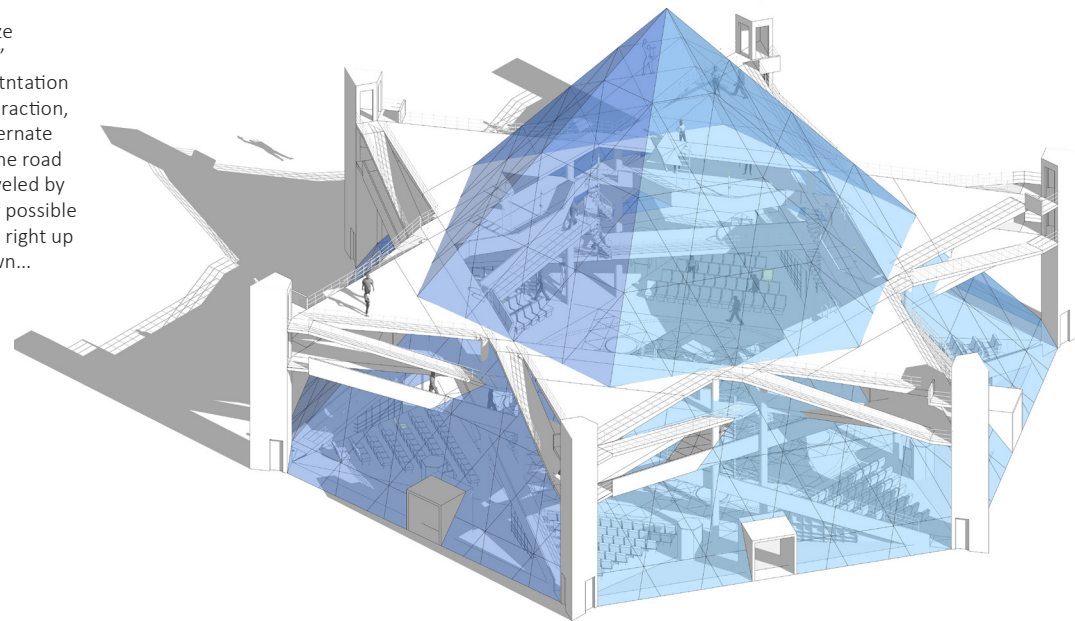


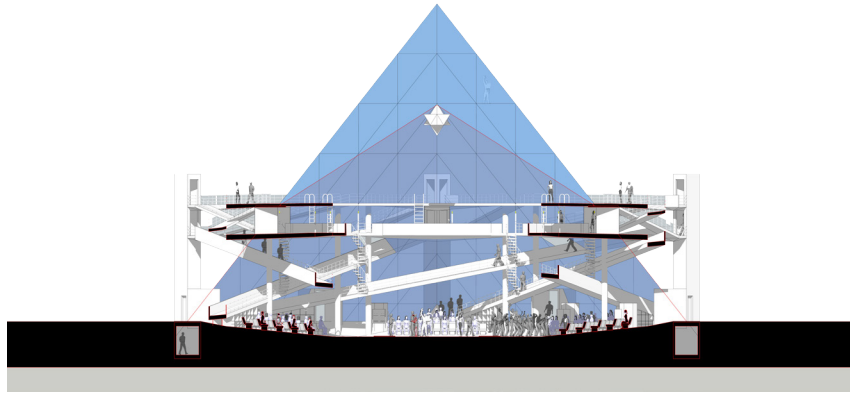
Animation through the plans captures a sense of motion and recursion that might enable an interaction of truth-loving disputation and debate. The many ways to go up and down, to go from sunrise to sunset, clockwise and counterclockwise, can cultivate multiple discussions during any search for the give-and-take of an informed community moving towards solutions and resolutions.

Thus a place of assembly may cultivate active participatory government -- a community -- a body of people moving towards a sense of lawful working and living together.

7 23 2024

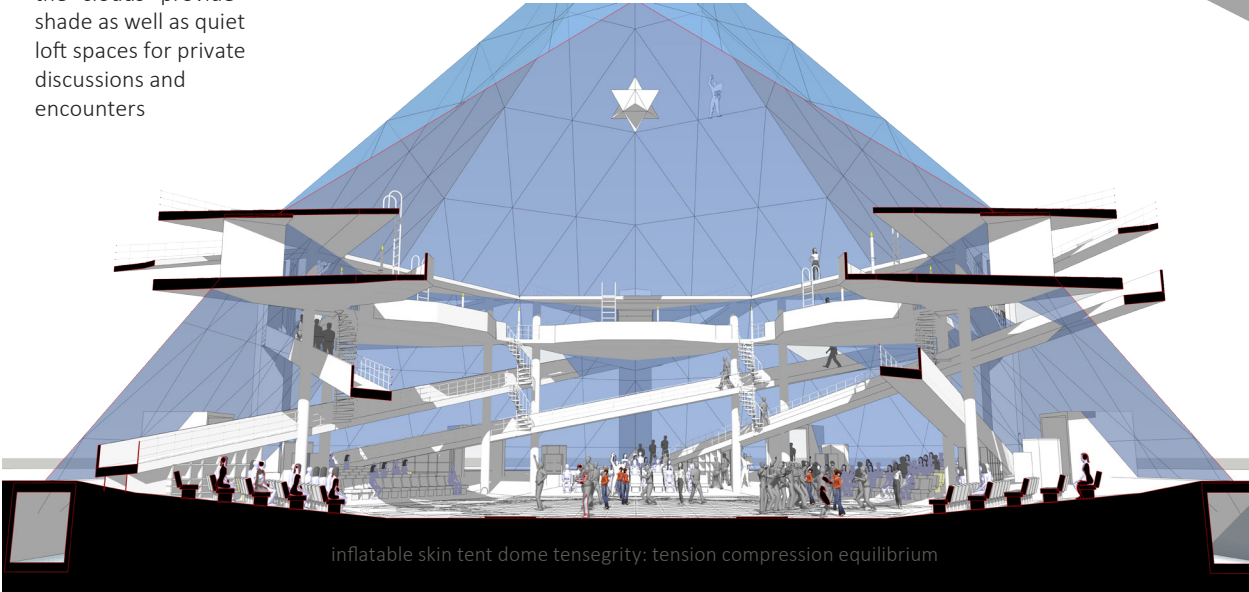
Maximize "forced" confrontation and interaction, with alternate paths, the road less traveled by at every possible turn left right up and down...



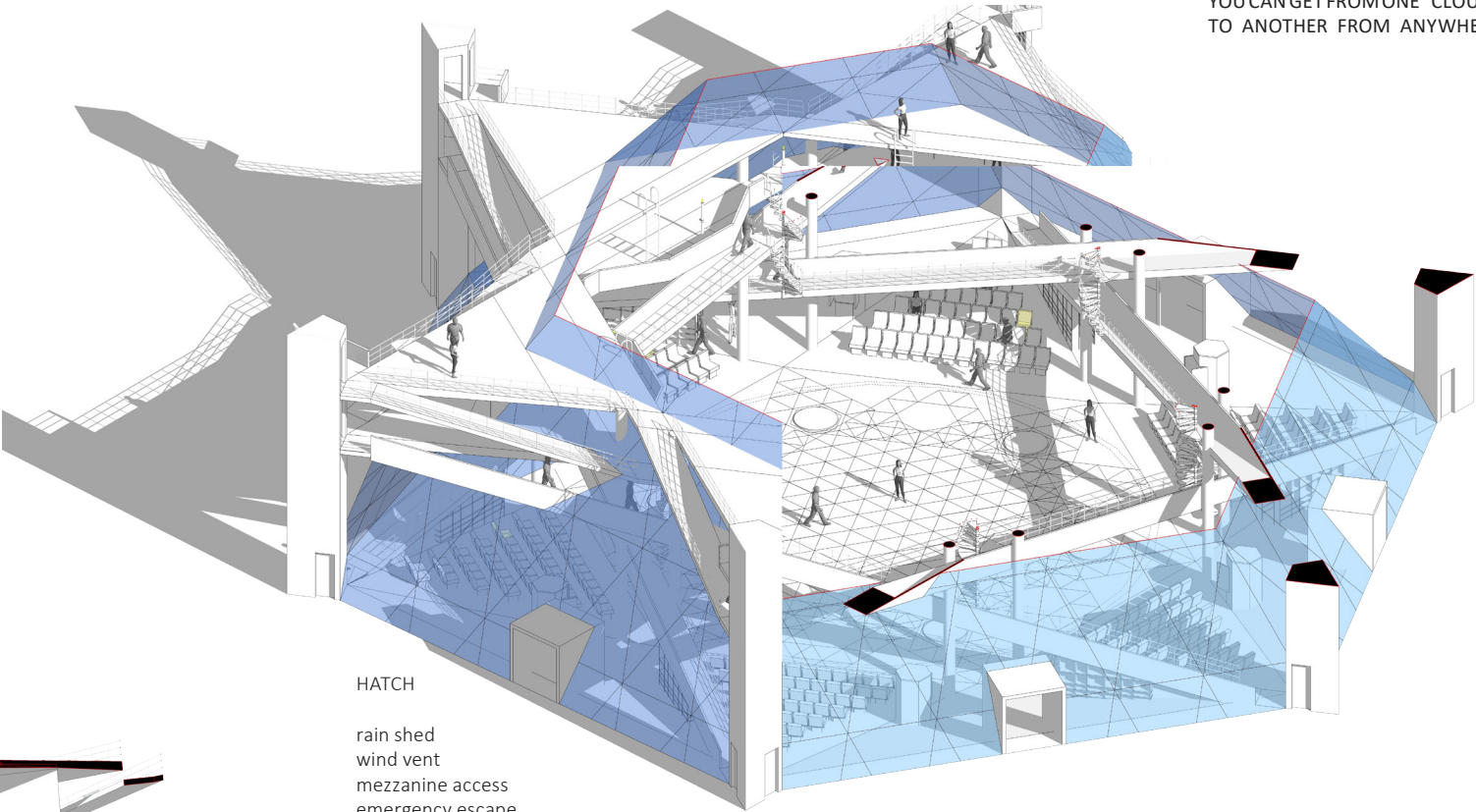


Elevators and column pairs support ramps and clouds. Elevators provide universal access to all levels.

the "clouds" provide shade as well as quiet loft spaces for private discussions and encounters



inflatable skin tent dome tensegrity: tension compression equilibrium



HATCH
rain shed
wind vent
mezzanine access
emergency escape

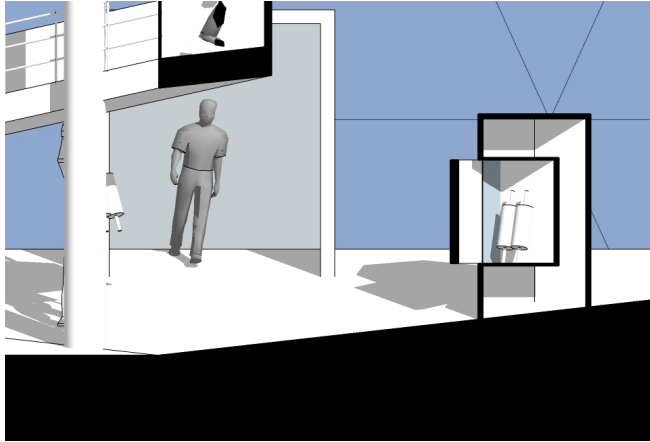
<--- the center of the space is about 6 steps LOWER than the lowest seating level, unlike the prescription for the standard maximum height of the BIMAH above the congregation -- which is 6 STEPS ABOVE...

YOU CAN GET FROM ONE "CLOUD" TO ANOTHER FROM ANYWHERE

A VAST JUNGLE GYM FOR GROWNUPS



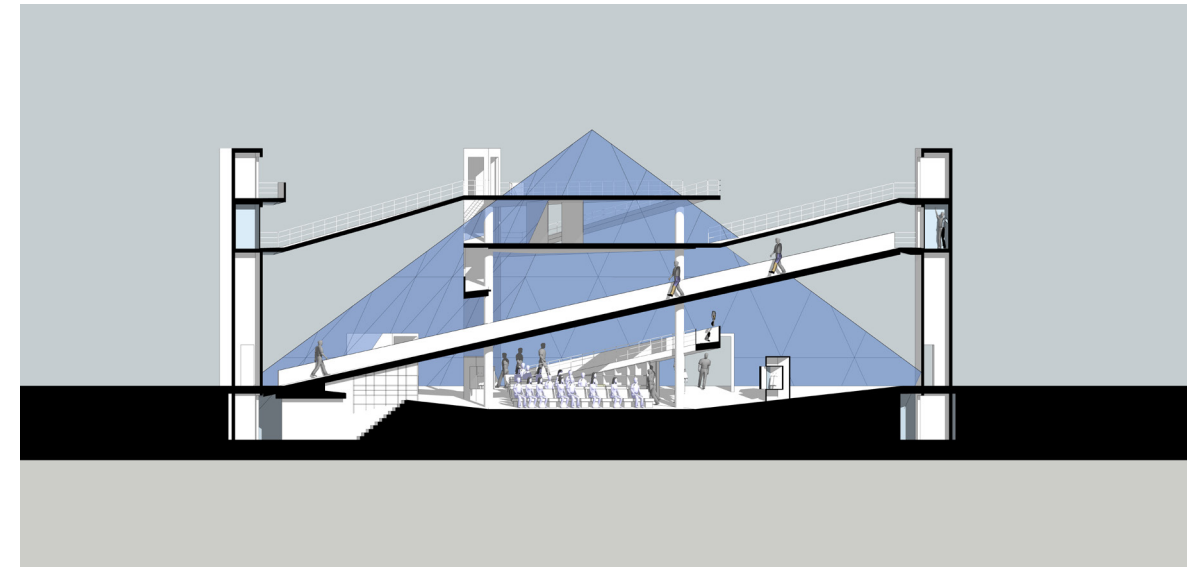
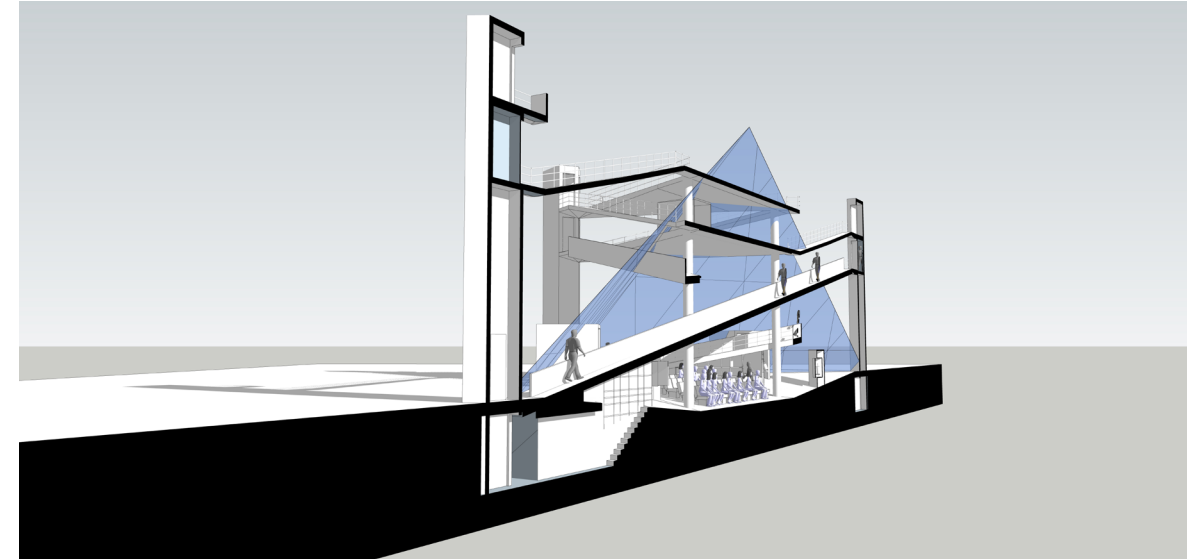
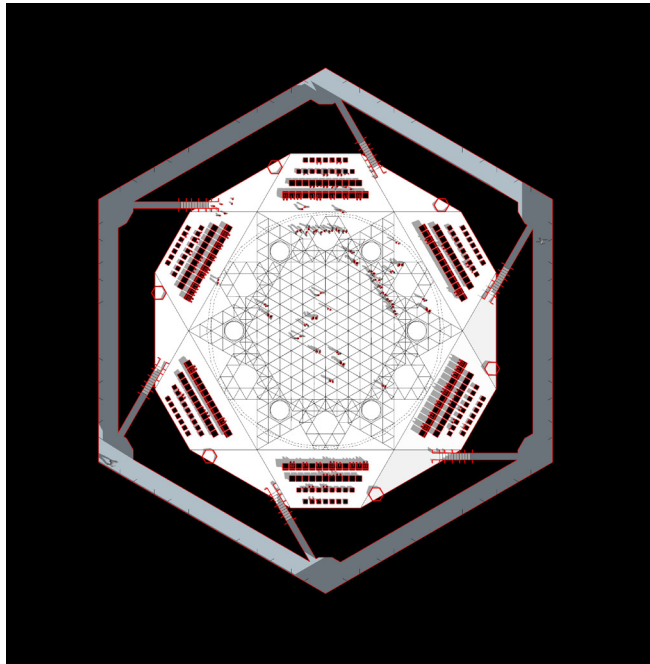
Climbing, spelunking aerobic exercise... Elevators to go back up after rolling down the ramps, for universal access as well. Elevators open on every access level. Surfaces on each level are horizontally linked. Ramp rise to run is about 1:6 vs. universal access 1:12 -- a challenging but not impossible hike up a moderate hillside.

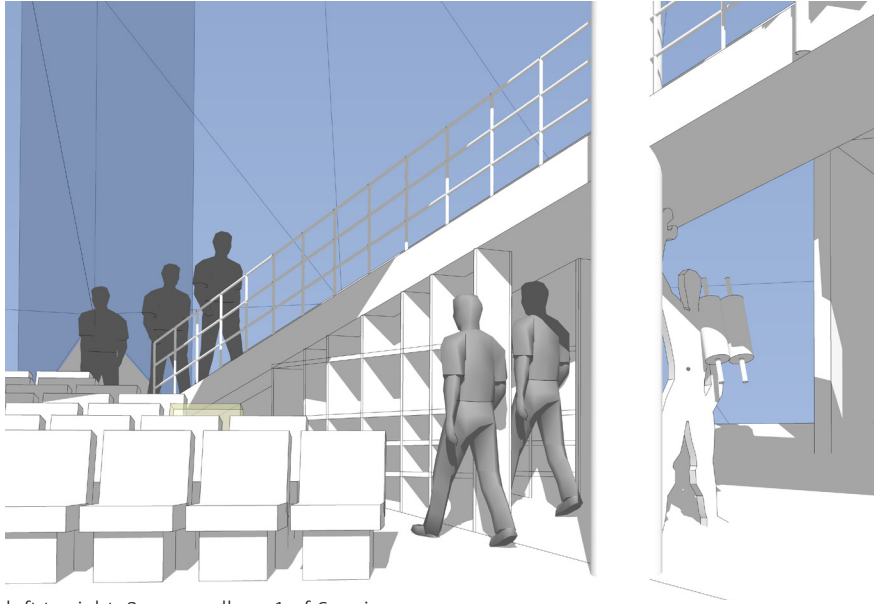


PRELIMINARY STUDIES FOR THE CRYPT

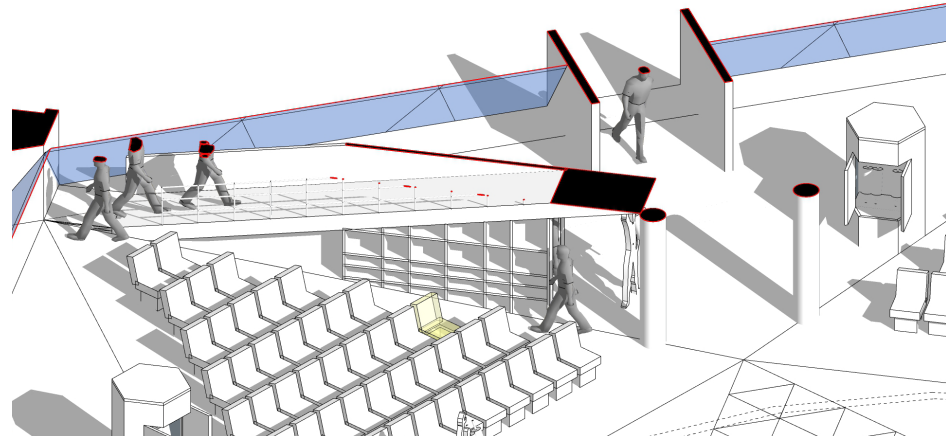
Below grade and sunken central pit are foundation structures anchoring the geodesic tent, a perimeter ring tunnel providing fire exiting and access to all elevators, and a potential cistern for rainwater storage.

Mechanical systems including composting WCs and other service utilities would be located here but are not shown.

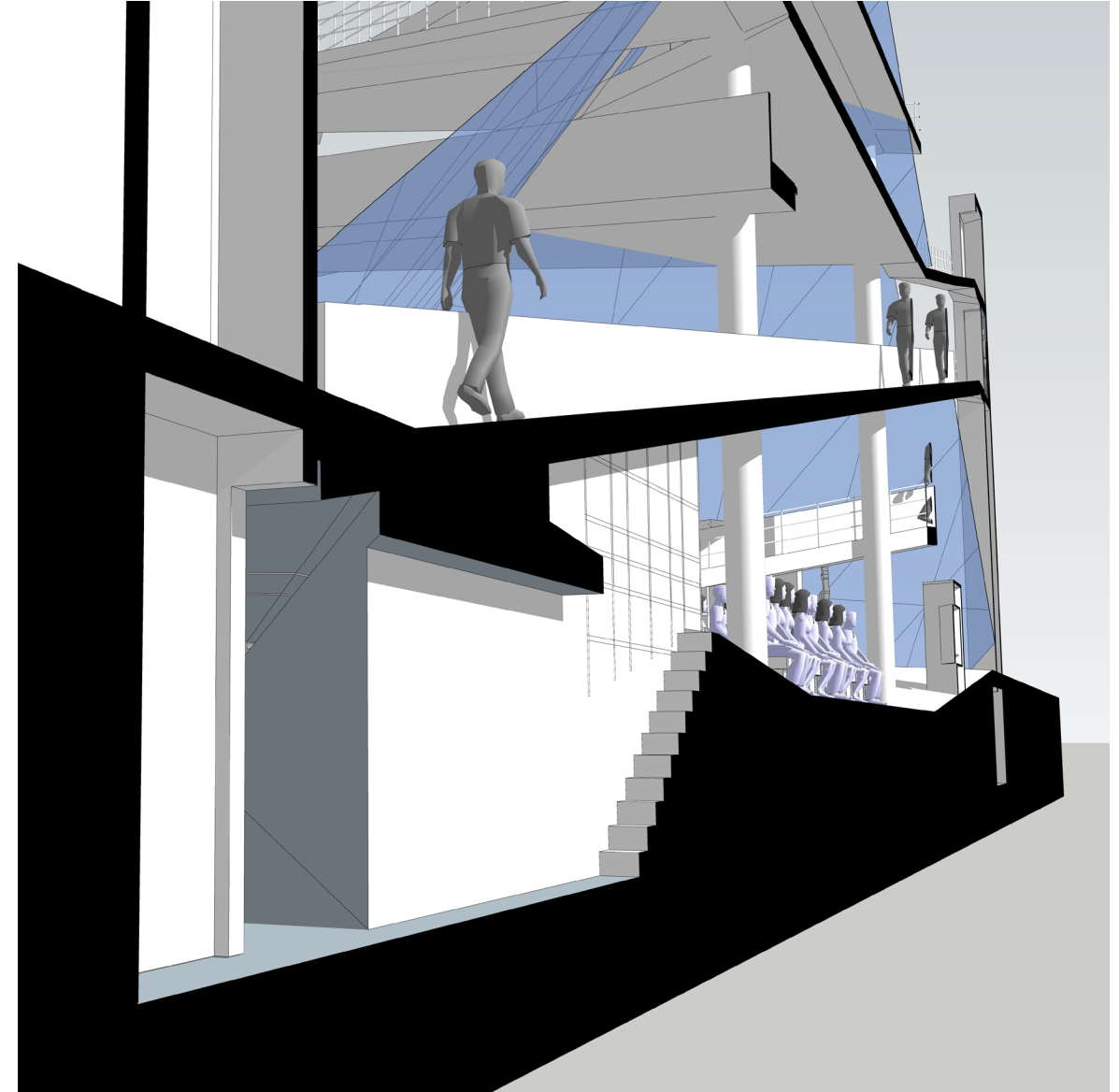




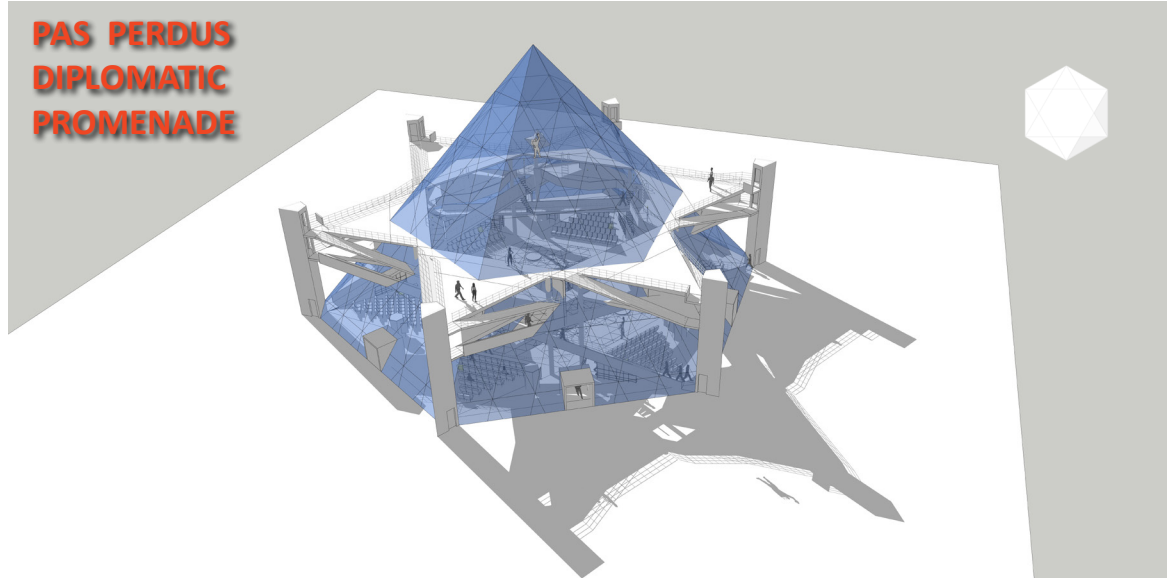
left to right: 3 men walk up 1 of 6 main cross ramps;
another man is waking towards ramp origin at rear of 50-person
seating area; another man walks between bookshelves, down to
the crypt; a davening figure is holding Torah scrolls...



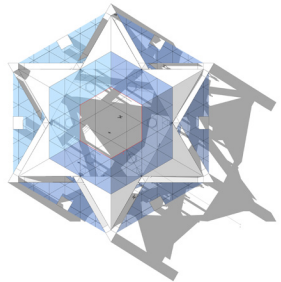
internal
staircase
between
bookshelves
is located
beneath the
rising ramp



PAS PERDUS DIPLOMATIC PROMENADE



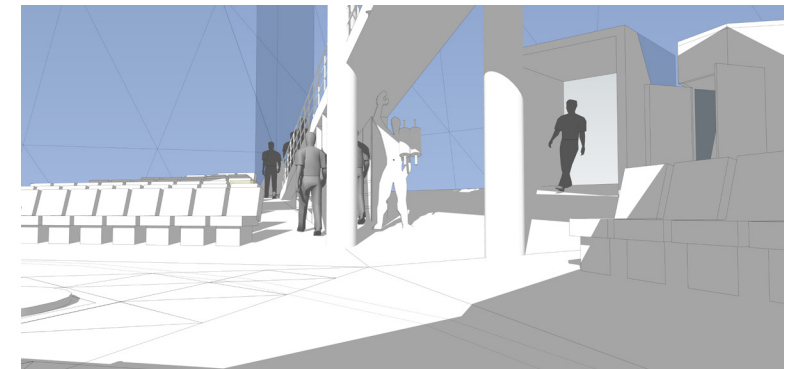
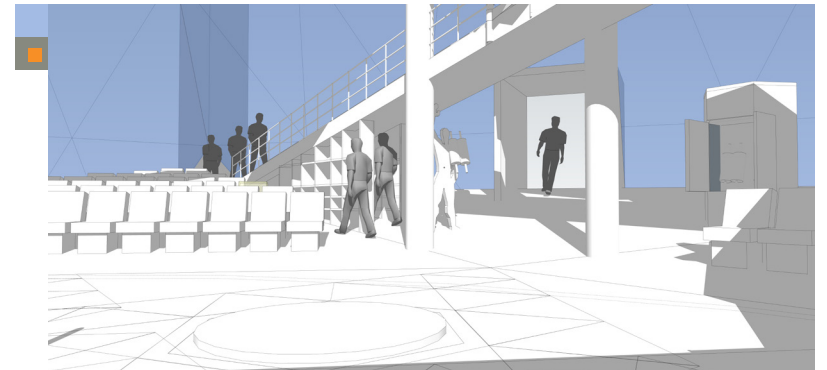
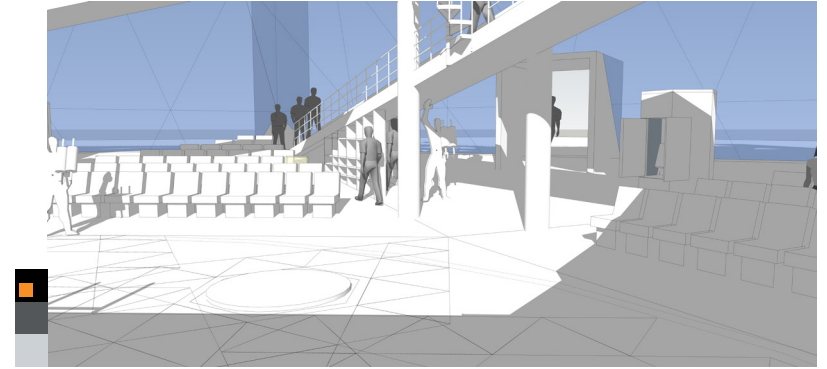
MORNING SUNRISE,
JUST GETTING STARTED
VIEW FROM ABOVE, NW



THE LOST FOOTSTEPS “diary, saga, story 1....”
enter from south early morning, lotta hurting going on out there, people are
in need, hungry, scared, sick, how can we help them...? My friend across the
way, in the north clan seating looks like he’s sitting and talking with someone
from that Northeast “loyal opposition”... never wants to give anyone a helping
hand... how can we make this happen? Let me just drift over there for a bit,
maybe we make some music to start out... se how we can open to each
othere, find a way to harmony, at least first through the music...



PAS TROUVÉS PROMENADE DIPLOMATIQUE



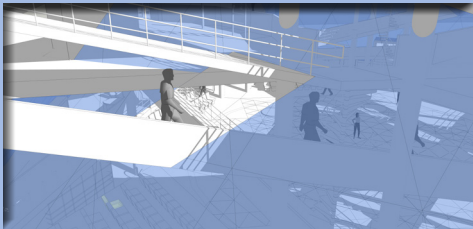
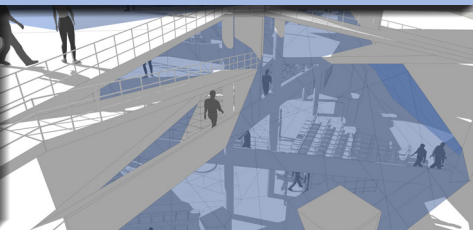
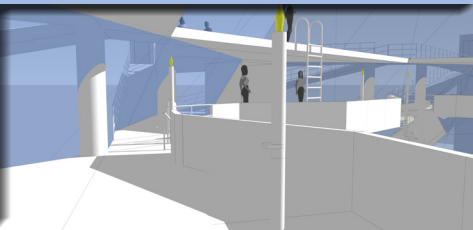
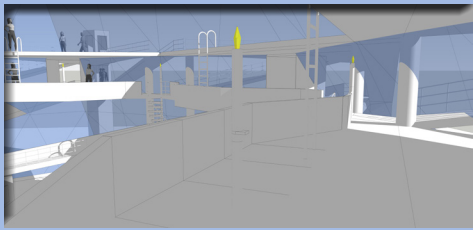
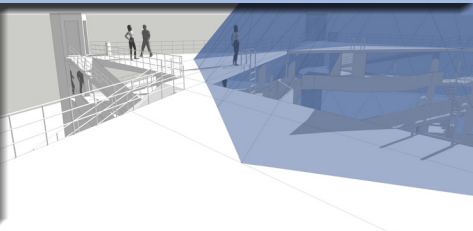
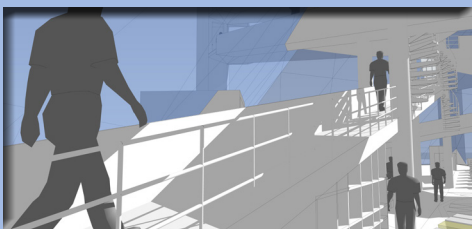
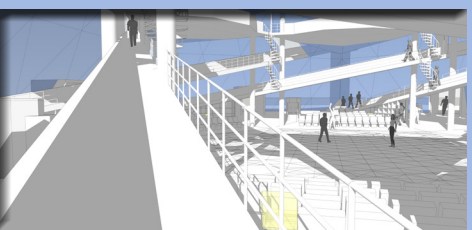
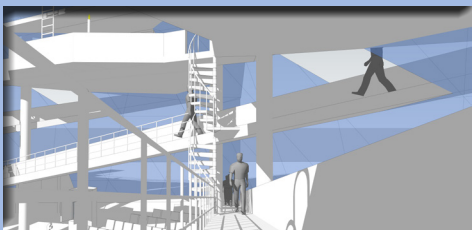
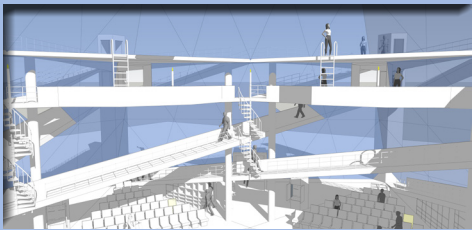
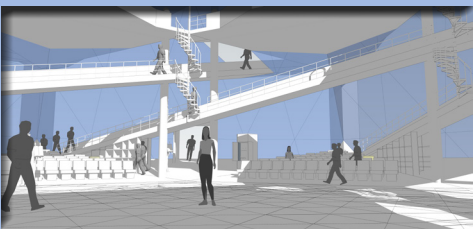
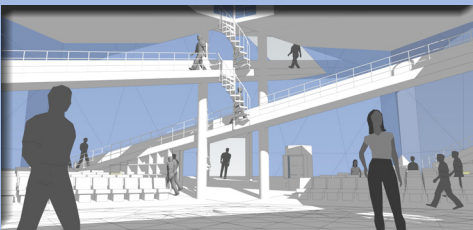
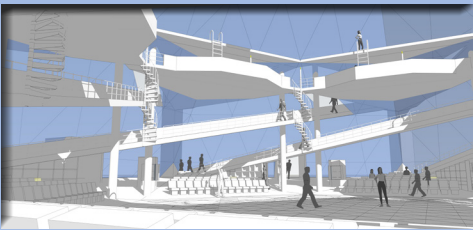
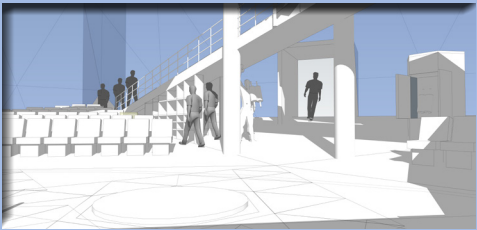
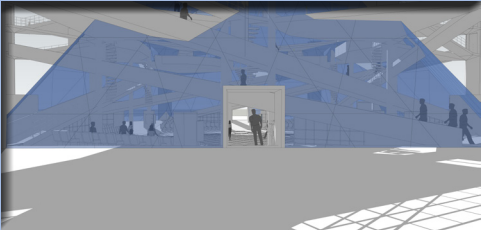
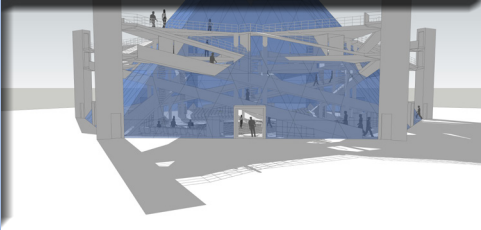
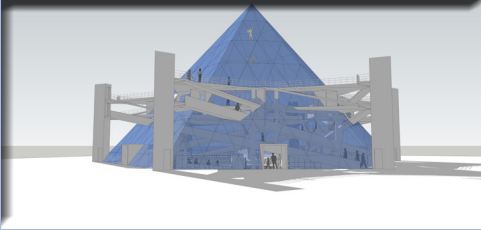
FOUND FOOTSTEPS
“diary, saga, story 2....”
arrive late afternoon,
just a few still hanging
around, might as well
go on in, consider moving
up the SW ramp, no
then back to center, then
towards NW ramp, go
downstairs, read a book,
or *daven* with Torah?

Or head back to ramp,
maybe go on up to the
loft -- “hey look who’s
here, what’s going on!?”

PAS PERDUS
DIPLOMATIC
MEET AND GREET
ON THE RAMPS

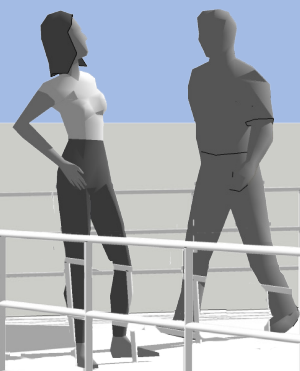
STILLS FROM THE VIDEO ANIMATION
SHIN 5.21 Y3.MP4
LATTICE VIEW THROUGH SELCTED FRAMES OF VIDEO

- COSMOS
- POETICS
- LA MEASURE
- ARCHITECTURE
- PROMENADE
ARCHITECTURALE
LOST FOOTSTEPS
- MUSIC
DANCE
UNION

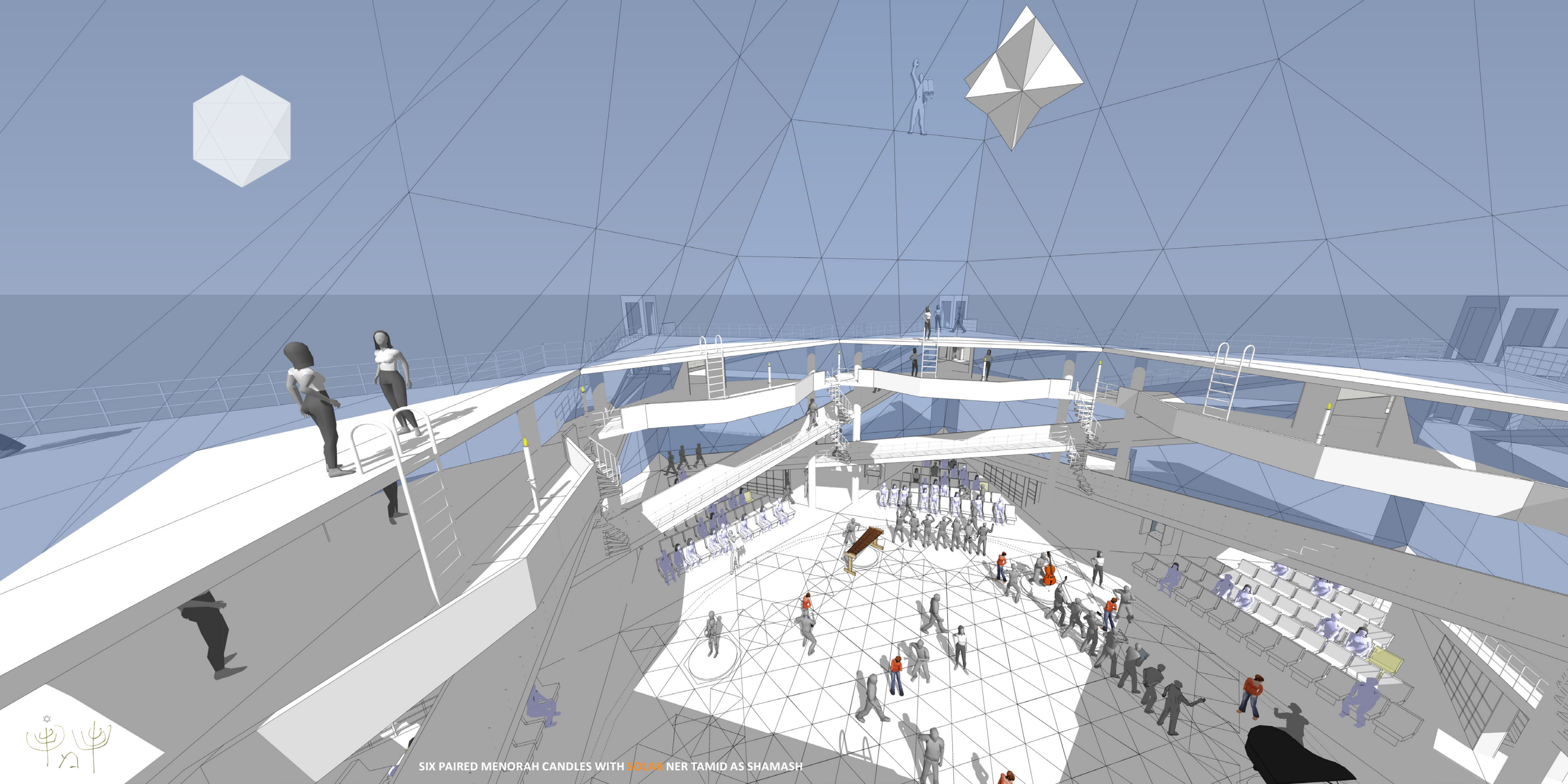




ON THE TOP DECK
IN THE MOONLIGHT



LOVE ... WHY NOT?



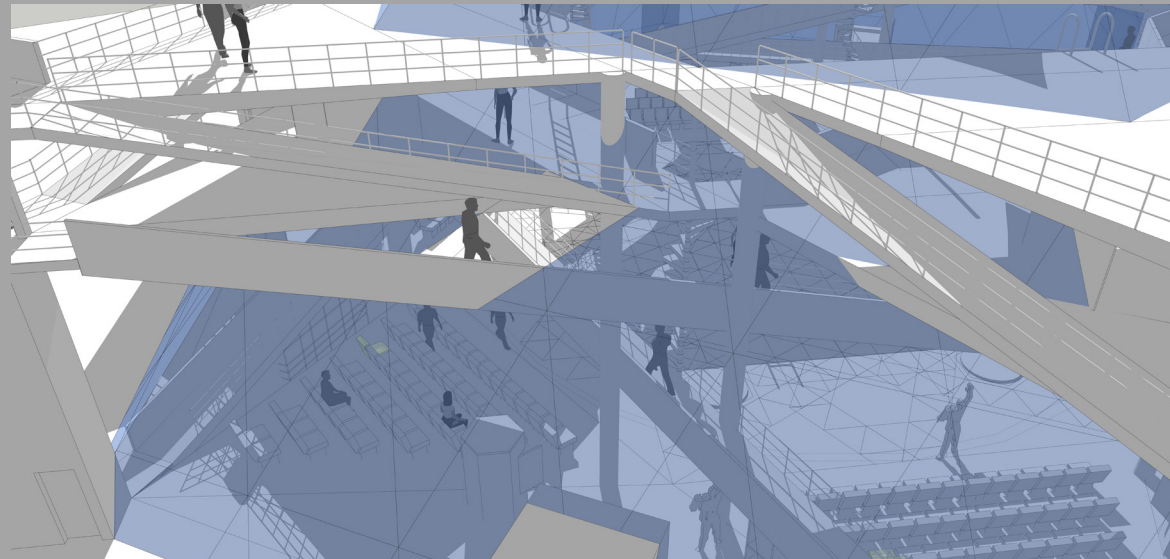
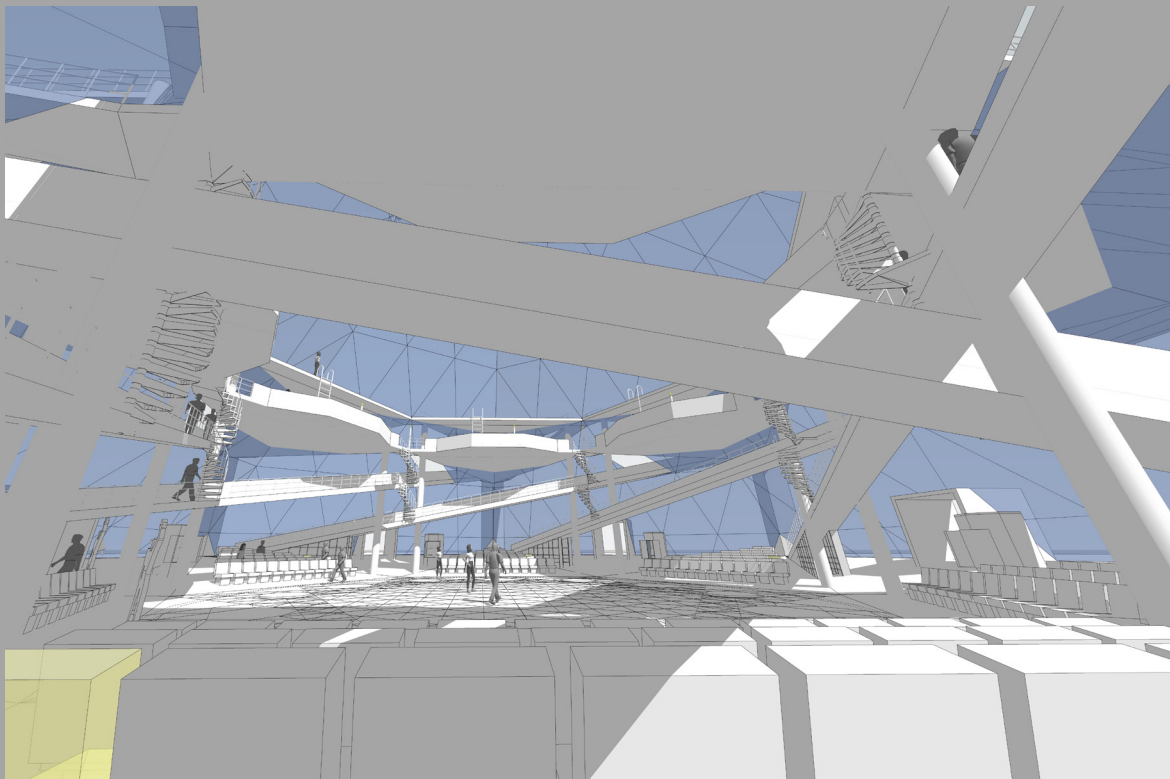
SIX PAIRED MENORAH CANDLES WITH SOLAR NER TAMID AS SHAMASH



A Prayer for Groundedness in Troubled Times

6 18 2025

We are living in tremendously challenging times, where every day and every headline brings difficult news. Reconstructing Judaism has recently issued a [statement](#) and offered [pastoral words](#). This past weekend was full of an unrelenting number of events, each of them overwhelming in their own right: the onset of war between Israel and Iran in addition to the ongoing plight of the hostages, and continuing battles and humanitarian crisis in Gaza; the assassinations in the Twin Cities; the military parade in the U.S. Capitol and the No Kings and other demonstrations. Most of them will continue to evolve, with new facts and new developments. As an organization that is predominantly religious and cultural, we offer prayers at this time — for effective diplomacy and peace in the Middle East; for comfort of the family and friends of Representative Melissa and Mark Hortman; for *refuah shleimah/ healing of body and spirit* to State Senator John and Yvette Hoffman; for the safety and well-being of all our dear ones—in Israel and wherever they live; for a meaningful and peaceful celebration of Juneteenth. At this moment of disruption and destruction, we offer a prayer for groundedness and grace.



A Prayer for Groundedness in Troubled Times, 6 18 2025

המקום *Hamakom*, the One who comforts mourners, be with us in these days of pain and worry. As our hearts tremble, bolster us in strength and empathy and in our understanding of their unbreakable intertwining.

המקום *Hamakom*, the God who creates and transcends space, encourage us in finding a quiet place to settle our nervous systems and discern what is most important to us.

המקום *Hamakom*, the Omnipresent, help us to see the vastness of the universe and the beauty of each of its details. Support us in holding the world's multiplicities and complexities, even in the face of rising extremism and burning conflict.

המקום *Hamakom*, our Refuge, aid us in navigating the dance between stillness and action, *tikkun nefesh*/repair of self and *tikkun olam*/repair of the world, humility and agency, and discovering what we can contribute at each moment.

המקום *Hamakom*, God of capaciousness, give us the expansiveness to hold our dear ones ever closer and to work toward peace and equity on behalf of people we will never meet.

עשה שלום במרחקיו הוא יעשה שלום עלינו ועל כל ישראל ועל כל יושבי תבל.
Oseh shalom bimromav hu ya'aseh shalom aleyn ve'al kol yisrael ve'al kol yoshvei teveil.

May the One who makes peace in the highest heaven help us to make peace for all the inhabitants of the world.



Music heals.

Some notes on current events.

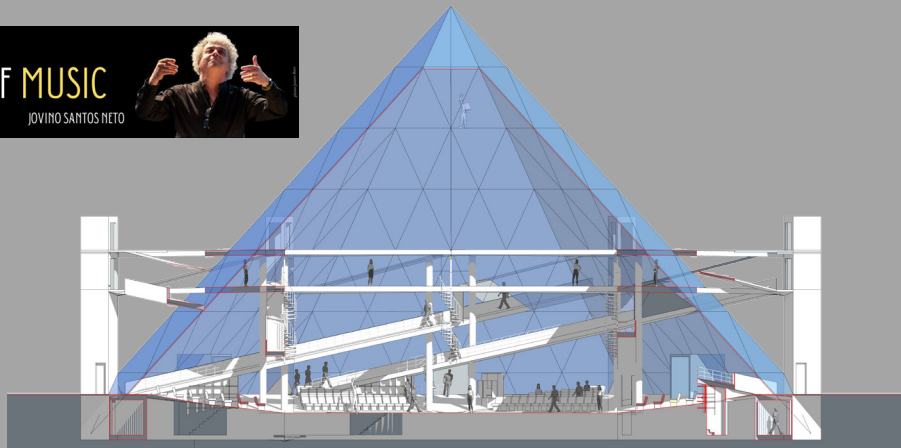
JOVINO SANTOS NETO

JUL 5 (2025)

שים שלום

SIM SHALOM. Let G-d
be present in this home.
“Let there be peace.”

SONG in Hebrew is: שִׁיר



I hope you are hanging in there. The recent local, national and global happenings are not the ones we would hope for, but the essence of Hope is that it always finds a way to stay alive. Hope inspires humans to grow wings and leave their land behind and move to a better place in search of a new community. It also inspires other folks to grow roots, stay put and work towards peace and empathy towards those who move there.

Whether you are contemplating motion or rest as our lives unfold, please know that Music is your best source of **Truth, Justice and Beauty**. The basic elements of Harmony (Truth), Groove (Justice) and Melody (Beauty) exist to inspire us to do the right thing, whatever that might meant to you.

When you listen to music, you feel the nature of **Truth** as musicians combine different notes and instruments in real time to create something much bigger than the sum of its parts. **Harmony** represents the musical Mind as it invisibly embodies the diversity of Truth .

Groove is the pulse of our worlds, different as they might be. The dance of **Rhythm** is relentless, even at a slow pace. Because it exists in the realm of Sound, rhythm draws us into a universe of flexible time possibilities. Rhythm dispenses **Justice** when it connects invisible musical events to specific places in our bodies - feet, knees, hips, shoulders. You feel it in your bones - literally. Rhythm is the original GPS - each groove can be traced to a small spot somewhere on our small planet.

Hermeto Pascoal always says that “Harmony is the Mother and Rhythm is the Father”. Their offspring is **Melody**, floating in the air and drawing our aural attention to its invisible dance. Melody is living **Beauty**, moving at the right pace, inspiring our Hearts to fall in love with it each time we hear it.

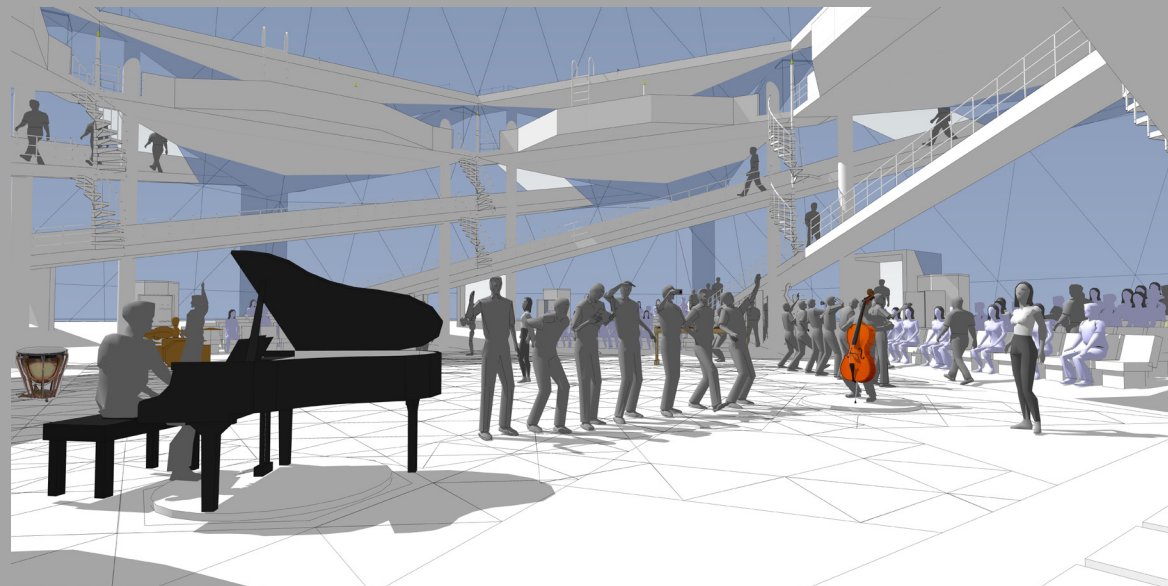
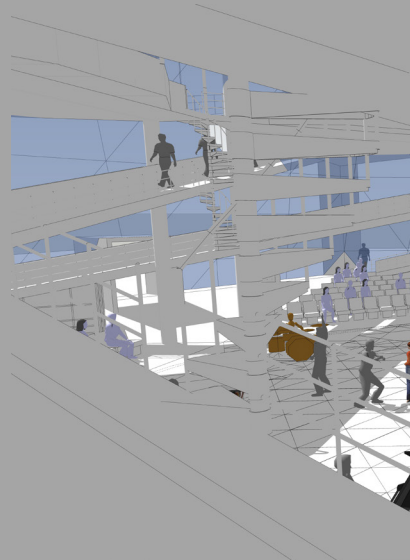
Truth, Justice and Beauty are very hard to find in today’s world. They exist, but you must find them. Here’s a little secret: Music gives you the mental, physical and spiritual tools to process and digest the whirlwind of Time as it unfolds. Use them or lose them...

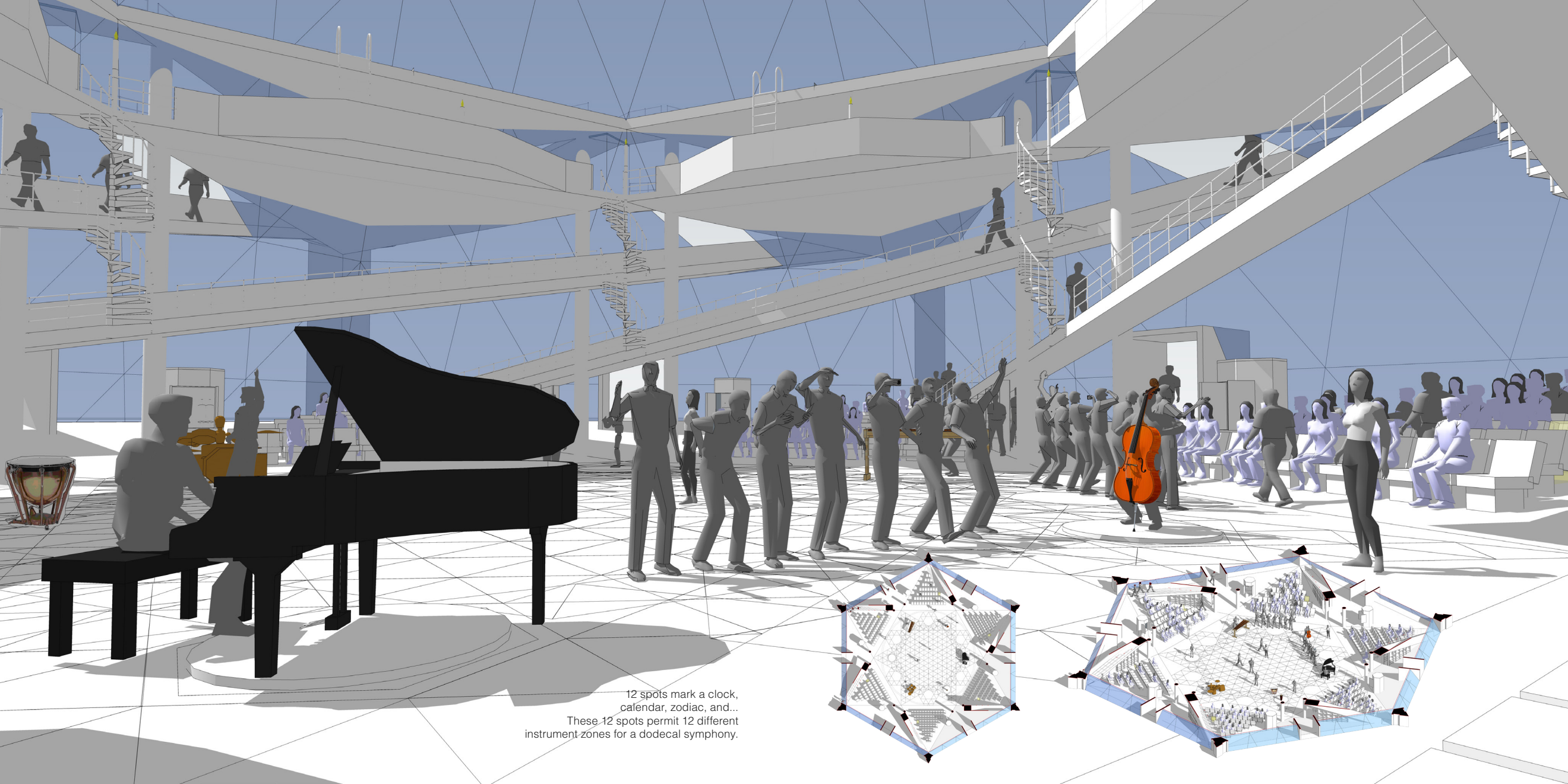
Retratos - Portraits of Brazilian Composers, the duo album I recorded with bassoonist Martin Kuuskmann live in Tallinn, Estonia, was released earlier this year, and you can listen to it in your favorite streaming service. Here we are playing Hermeto’s Montreux:

<https://www.youtube.com/watch?v=vTFLCFIXP6U>

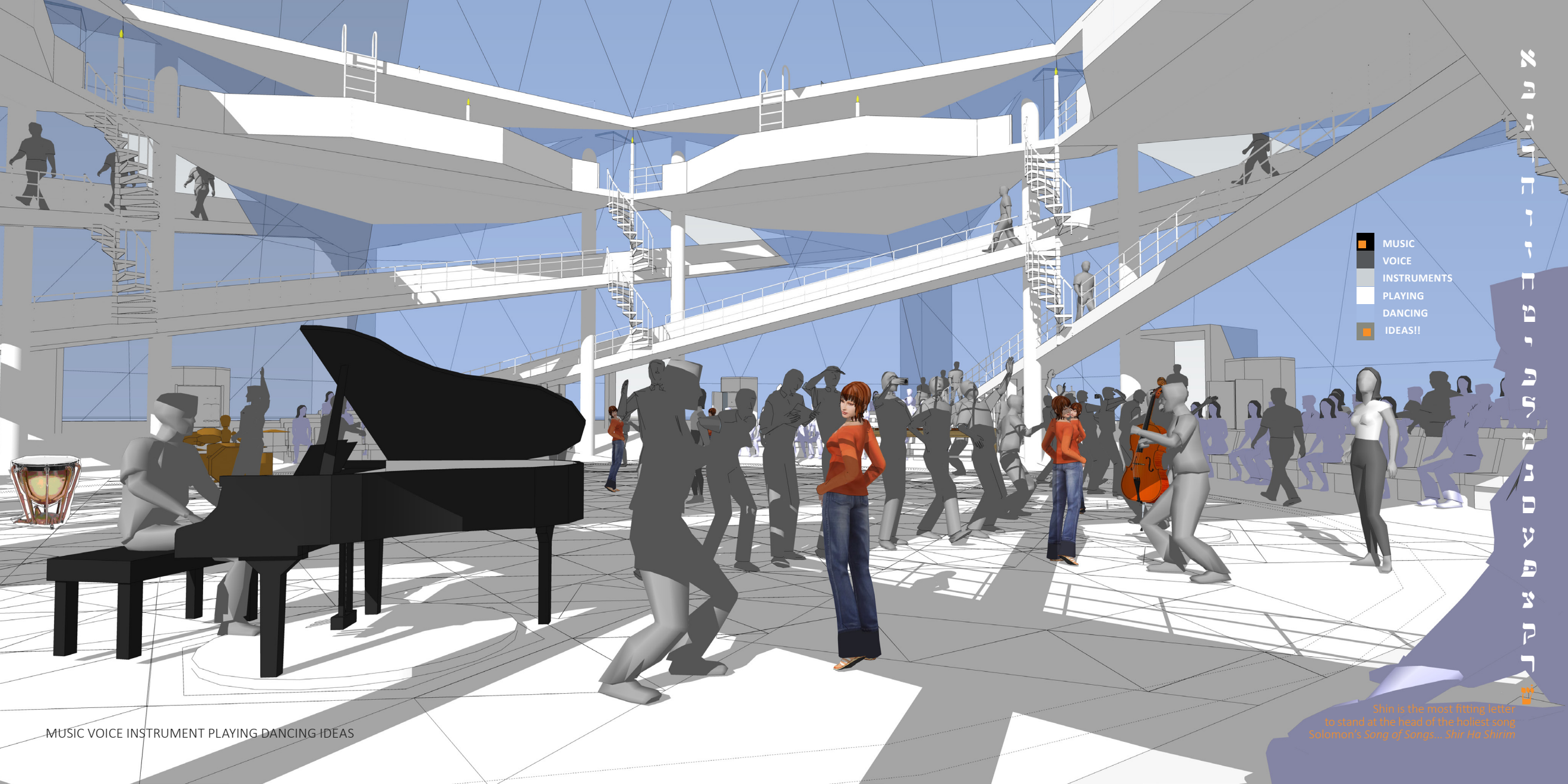
I offer this to you as a gentle reminder that Music transcends all borders and barriers. It is so much bigger than the bigotry, prejudice and cruelty we see around us and it creates the force that inspires people to search for Truth, Justice and Beauty in their own paths. As Hermeto said: **“Music holds the world together, as long as we live”.**

Thank you.
Jovino





12 spots mark a clock,
calendar, zodiac, and...
These 12 spots permit 12 different
instrument zones for a dodecal symphony.



- MUSIC
- VOICE
- INSTRUMENTS
- PLAYING
- DANCING
- IDEAS!!

MUSIC VOICE INSTRUMENT PLAYING DANCING IDEAS

Shin is the most fitting letter
to stand at the head of the holiest song
Soloman's Song of Songs... Shir Ha Shirim

שיר השירים, אסתר אסתר

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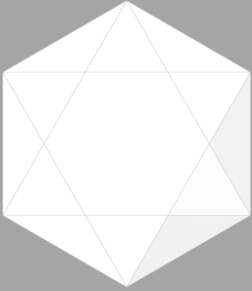
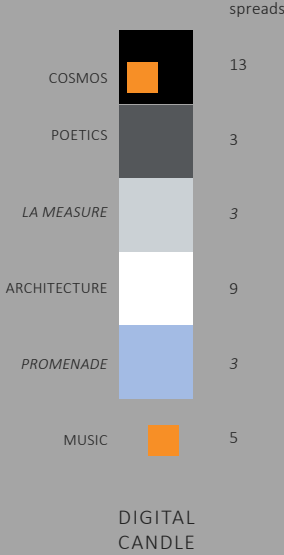
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a wish for our time:
the once again
benevolent sun
after full earthly
sustainability
restores
clean air
safe UV filter
and we dwell in full
healthy atmosphere

Dedication:

for Charlotte and Charlie
and Jeff and Maria Kalban
and all those who work
to bring everyone together.

Lushlight Press © 2025

NOTES

1. p. 3 The Alef-Bet: Jewish Thought Revealed through the Hebrew Letters. Rabbi Yitzchak Ginsburgh, P. 309-311
2. p. 3 The Wisdom of the Hebrew Alphabet: The Sacred Letters as a Guide to Jewish Deed and Thought. Rabbi Michael N. Munk, p. 208
3. p. 5 Ginsburg 313
4. p. 7 Ginsburg p. 316
5. p. 9 The Book of Letters: a Mystical Alef-bait. 2nd Edition. Lawrence Kushner p. 72
6. p. 21 Munk, p. 207 - 218
7. p. 22 Munk, p. 211
8. p. 27 Munk, p. 209
9. p. 29 Munk, p. 208 - 209
10. p. 29 Kushner p. 72

SELECTED LINKS

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-- selected text from transcript

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Illumination by Étienne Colaud, Livres des cas des nobles hommes et femmes – Of the Fates of Illustrious Men and Women, circa 1530 (detail). Bibliothèque Nationale de France / Wikimedia https://upload.wikimedia.org/wikipedia/commons/9/9d/Fortune_et_sa_roue_-_BnF_ms_fr_130.png

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playing Hermeto’s *Montreux*
<https://www.youtube.com/watch?v=vTFLCFIXP6U>

I saw online today that on November 15, 2026
Voyager will be the first object sent into space
that will be one light day away from earth.
It's been traveling for 49 years.

That means to get one light year away
it will take 49 times 365 or 17,885 years.

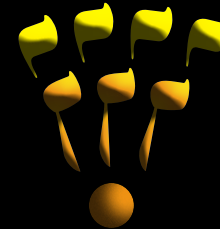
And the closest star to us
is about 4 light years away
so it will take over
71 thousand years to reach that.

It's estimated that there are
200 billion trillion stars
in the part of the universe we can see.

It would take a long time
to visit all of them.
Have a good day!

Jeremy Friedman
August 5 2025
Happy Birthday!

KALEIDSCOPE



SHIN

AND RETURN TO DARKNESS...