

# Prolegomenon to Magnum Organum—

The following review was originally published in two parts in TNTC, Vol. 3, No. 3 and Vol. 3, No. 4. It now comprises critical introduction to the Key Philosophical Essay **Magnum Organum**, which begins as Part III.

## Not Quite Bashing Bashar

### *Feature Length All-Holiday Book Review*

## **Bashar: Blueprint for Change**

Cross-examined by Monty Tyson

### Part I

A large part of the otherwise fragmented New Age is still identified, if through nothing else, with the slogan "You Create Your Own Reality". This has been a constantly-reiterated theme, particularly of channeled sources, since its philosophical outline was suggested in the Seth material. It has become the conventional wisdom of the "new age" every bit as much as "a penny saved is a penny earned" anchors the conventional wisdom of the culture at large—and, we would argue, makes ultimately about as much "cents" (sorry—ol Monty must have picked up some of MT's more egregious habits).

Just as the "new age" tends to be irreducibly identified with YCYOR, so initiated Wisdom as expressed in these *T-Bird* pages has come to be associated, in the minds of regular readers, with the contrary idea as expressed originally in the *T-Bird* article Vol. 1, No. 4 "Why You Don't Create Your Own Reality", by Morris Tarantella, and as magically illustrated for the general edification of a proof-valuing public in the "Motto In The Lotto" demonstration (Vol. 2, No. 1) and its expository follow-up "The Big Spin", Vol. 2, No. 2. Expansions upon and subtexts for that general theme have already been given in such articles as *T-Bird Meets the Phoenix* Part Three, Chapter V, Vol. 2, No. 7; *On Romtha, Bashar, Used Dictionaries and a Revised Peter Principle*, Vol. 2, No. 9; and the sixth installment of *T-Bird Meets the Phoenix* only printed in the volume of Southern Crown's *T-Bird vs. The Flying Saucers*.

Therefore we find no special reason to address those who have as yet so little acquaintance with these extended expositions/demonstrations that they exclaim, upon encountering the contrary thematic Chorus raised here, "oh, then you think people are just the subjects of random experience and forces outside themselves?" It would behoove such people to consult (or *reread!* as the case may be in fact) the above Southern Crown sources in order to grasp basic principles underlying such "contrary" philosophical pronouncement, as well as to get a strong sense of the ways in which the Mother-current teaching of Southern Crown enforces its precepts with clearly perceivable, *non-ordinary* demonstration (*precisely* so there'll be no excuse for superficial presump-

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tions or uninformed dismissals on grounds which the SC adepts do not in fact occupy).

Indeed Southern Crown adepts AAA and MT *continuously demonstrate*, for the readership and for personal students, that part of efficacy embedded in the half-truth YCYOR *while integrating it into its real context as a distinct feature of the demonstration*. There is no good reason for people still apparently perplexed over the position taken here, to wonder at what might possibly be meant (or, as is most common, to *fill in* what they *suppose* must be meant).

For the general benefit, we'll *encapsulate* the Philosophical Spirit informing the *T-Bird's* contra-YCYOR statement; for a more exhaustive analysis or detailed examination of the principles implicated in the summary, the above essays should be consulted—but they should be consulted not so much as a liberal education in opposite opinions, or simply for purposes of seeing what sort of account the SC adepts give of themselves, but in order to be minimally equipped *oneself with* the means of measuring and *critically evaluating* the kickoff concept of You Create Your Own Reality. For that concept has itself either been dismissed outright, by those suspecting the "new age" of severe solipsism in any case, or it has been accepted uncritically merely because the bulk of its repetitive declaration has come from apparently extradimensional or "celestial" sources.

To summarize the Southern Crown understanding on the matter, then, we may say that you don't "create your own reality" but rather *model* variable *versions* of "reality" within the context of, and in implicit reflection against, the informing standard of Whole-being Reality. As one should be able to tell in perusing the above materials, this isn't just a matter of semantics. The two positions have important philosophical and practical consequences which are not just the equivalent of each other. Indeed, they lead toward whole different *worlds* of implication according to the guiding footprints of their precepts, so it makes a *great deal* of difference as to which model is absorbed and assimilated. As we shall see, it isn't just a *laissez-faire* matter of rummaging around for the best philosophical "deal", of freely picking what personally suits you in a metaphysical Gallery of Egalitarianism where one worldview is as good as another. Rather, the respective philosophical positions bear greater resemblance to the doors in the tale of the Princess and the Tiger; it makes *all the difference in the worlds* to which you choose to enter.

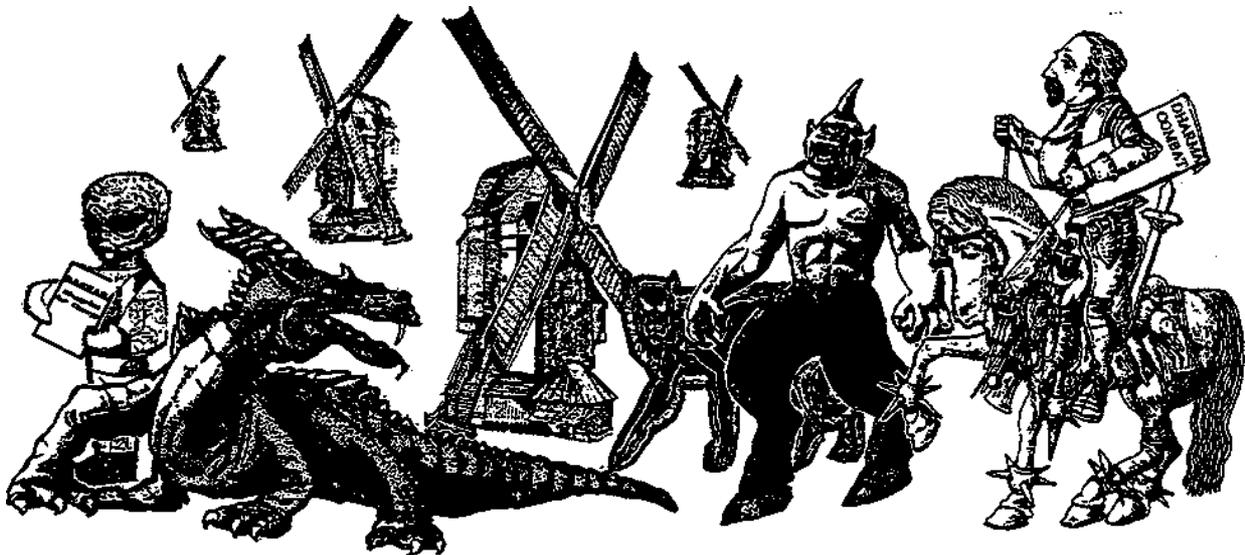
Since the differences between the two have long been generally treated in these pages and related SC literature, there has been perceived no reason to continuously address the same groundfloor questions and objections issued from any first/casual encounter with the subject matter, or for those who feel they're owed a complete restatement of the explanations in their own right without exerting any effort toward understanding the *available* material. These, frankly, we find defending YCYOR without understanding very much about the idea at all, without being able to discuss its premises in the least, analyze its elements against conventional or "scientific" models or follow out its implication; they'll profess—at best—only partial or irregular realizations of its methodologies but will defend them without examination presuming *their own* as-yet-imperfect mastery, and—indeed—mounting such reactive defense in the first place as though in the belief that "siding" with the (ostensibly-celestial) viewpoint will further "befriend" it, and elicit its additional cooperation.

Rather than drag over the same preliminary ground again and again for such souls, therefore, we leave them to the minimum personal requirement of perusing the available material that has *always* been the criterion for advancing any further. Rather than continuously "joust" with the tyro, the beginner who has no real idea of what he's talking-about anyway, or with those more feeble accounts of the Reality-creating hypothesis emanating from second-string "channeled"

sources (which would be more like shooting ducks in a barrel and, besides displaying poor sportsmanship would hardly be conclusive anyway for those yet-insufficiently versed in the terms themselves to be able to recognize *philosophical* victory or defeat—unfortunately, verbal and conceptual exchanges don't involve real bullets, so there are all too many allowed to walk around afterward as if they hadn't in fact been shot dead)—rather than waste substance on those who don't even know enough to know that they've still got to bone-up on the most *basic ideas*, of Monty much prefers to take on the *highest* examples of the genre. It's for this reason that we presently review the outstanding spacealien contribution to the general debate in the form of Darryl Anka's *Bashar: Blueprint For Change*, subtitled *A Message From Our Future*. Aside from the *Seth* material itself, this source is probably the most "able" at stating and defending the position. So it is in the *best* efforts at coherent philosophical exposition, employing a *truly-informed* treatment of themes, that we'll find the most substantial strengths against which to pose the contrary thesis (in the same way a "heavyweight champ" can't be proven till he's fought a first-class heavyweight...oh *my*, Monty, such *violent* metaphors; we certainly know why *you* object to the gentle "celestial" thesis...)

Indeed, on page 58 of the *Bashar* book, Bashar himself (or themselves—it's a collective social/memory/complex entity, remember) gives the model for taking the proper gentlemanly exception to anything "received" from channeling entities or spacebeings that rubs the wrong way, or which seems to carry implications either unsound or dangerous. He suggests "sharing" your "conviction" with that entity in the form of a letter beginning "Dear Entity". So...

DEAR ENTITY (by Monty Tyson)



You say "you create your own reality"; but, as thoroughgoing as your *projections* from such initial premises might be, in all the philosophical exposition of your lively pages we don't seem to find real definitions of either "you", "create", or "reality". Now, we hear many Bashar-ophiles object already that this stickling insistence on first-definitions is just nit-picking; *but you*, dear entity, being a self-professed fourth density being know perfectly well that such basic definitions are essential, are in fact the *linchpin of the whole thesis*. However we also know that, taking philosophical *Launch*, from certain tacit assumptions or definitions necessarily embedded in the thesis, those root-definitions tend to emerge in outline as the themes are lavishly "unwound".

In order for the readership to gain a quick capsule presentation of the Bashar viewpoint

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with all its implicit definitions and philosophical apologies for the thesis, therefore, we quote from key/summai passages of the *Blueprint* text, pages 97-98:

"...all situations and circumstances within your physical experience...are basically neutral props in relation to each other, and have no inherent meaning within them other than the meaning you give to them yourselves. Everything being blank, empty, neutral allows you to extract from the circumstance the effects you desire by assigning to it the appropriate meaning. It is simple mechanics: positive meaning in, positive effect out; negative meaning in, negative effect out.

"...what you experience to be your physical reality in a sense is a combination of vibratory frequencies. This combination represents all the probable or potential realities there can possibly be. They all exist right now, right here at once. They form what can be called the background reality, so to speak. Not that there is any one 'reality' any more 'real' than any other. Not that there is any one truth against which to measure all truths, or other realities for their validity or truth. No, the background reality is the composite of all realities, all truths, in a holographic fashion...lying in wait for a specific stimulus to bring to the surface of that general background any particular reality that you may choose to call a dimension of experience, or a universal realm.

"How you call those particular vibratory frequencies to the surface and allow yourselves to experience that particular reality, is through your beliefs and attitudes, through the vibration you create yourselves to be...it is not so much that experience gives rise to meaning; it is that meaning gives rise to experience.

"**...all circumstances are neutral.** The meaning you choose to believe; the meaning you choose to create in life, about your life, is what generates the particular types of circumstances you experience. These reinforce, reflect and represent the meanings you are creating. *Giving meaning is the actual act of creation itself!* To give meaning to something is to create it into existence in your particular experiential realm".

So—we have a collection of the key/important points of YCYOR right here, amongst which are the reiterated notions that all situations and circumstances are *actually neutral*, that there is no "one reality" more "real" than any other, or truth more truthful than any other, and that the act of *injecting Meaning into* the basically-neutral circumstance *is* the equivalent of reality-creation.

Let's examine these ideas further. This is first of all a proposition of *reality-creation*; and that proposition depends deeply on the idea that all "realities" are relative and that no one reality is greater or "more real" than another. For Bashar, then, "realities" are necessarily the fields-of-experience, the given frameworks for cognition and perception which are *born of meaning* ("it is not so much that experience gives rise to meaning; it is that meaning gives rise to experience").

But wait. For *anyone* with a braincell turned on at this point, we've got a basic difficulty. Waiving any effort at defining "reality", temporarily, except through *Bashar's* own premises, we find two definitions of *the fields of experience* (which are supposed to support the whole definition of reality), and these two *cannot* go together (no, not even by fourth density both/and logic). First of all the fields of experience ("situations and circumstances within your physical experience") must all be *basically neutral* for this idea of personal reality-creation to work at all. It must be *upon* this basic neutrality that "we" impose "our" meanings, and so generate the field of experience ("meaning gives rise to experience"). Yet if meaning *gives rise* to experience, the experience is *born already injected with meaning*. But it *can't be*, because Bashar says *experience* is *basically neutral*, prior to meaning-endowment. But if the *experiential field* is already present in its neutrality awaiting the injection of meaning, we neither "create" it through such injection nor may we continue

to support the idea that all our "realities" (allegedly produced through the act of meaning-endowment) are strictly relative to one another and there is no more "real", underlying reality. If "reality" is, by *Bashar's* own definition, equal to the fields of experience, and the fields of experience are all basically neutral, then (1) we *don't* create those fields of experience already preexistent in their essential neutrality through bestowal of relative meanings and (2) there *is* a uniform and persistent character to all such experiential fields defined, by *Bashar*, as reality: and that is *Neutrality itself*

## A Choice Reality—Or Reality Of Choices?

Now we may turn to an explicit definition of reality; "reality", as everything else, is defined through contrasts and opposites, so that which is *real* is necessarily that which is constant, holds up under all conditions, is invariable under fluctuations or changes of state and *persists in comparison to that which we define as "illusory"*. The value of *neutrality* holds up to all such definitions of the "real" according to *Bashar's* account, for *all experiential fields and circumstances* are "basically neutral"; what they are under *all* relative and contrastive modelings of "meaning", is *neutral*. So—is there no "one reality" which is more "real" than other realities? (Already we have myriads relative "realities" each with contrastive features, idiosyncratic properties and perceptual configurations; and we have a common denominator to such "realities" which, because of its invariance and homogenous uniformity under all conditions constitutes a definition of "the real" *transcendent* to the conditional features participating in it.)

For one thing, the basic definition *Bashar* gives to the fields of experience is the only definition that can live up to the *meaning* of reality, if "reality" is to have any meaning at all—and that, by his *own account*, is *not* a meaning we inject into it but which we find already in it (this of course makes the "neutrality" of experience *anoumenon*; and we won't debate with *Bashar* at this point how one may come to *know* and *identify* such a noumenon to begin with, if "we" are tacitly defined as that which *injects* meaning—like a free-floating variable—*into* the field of reality thus "creating it"; rather we will *show*, up ahead, how you in fact may come to *know* and *identify* such a noumenon without injecting the meaning "neutrality" *into* the field of experience—which would of course instantly make it a meaning amongst other relative meanings and thus precisely *not* what *Bashar* defines as a term persistent, continuous and uniformly true in characterization of all situations and circumstances *beneath* the fluctuating surface-projections of "meaning").

If we look around in *Bashar's* text we come upon *more* and *more* self-cited evidence belying his key hypothesis re the "relativity" of all reality: "Everything is connected; everything is the same one thing." (Page 84) "As long as you understand that you are doing what you are doing, that you are expressing the desires you are expressing through joy, through love, through light, through service, through integrity, there is absolutely nothing—nothing, nothing, *nothing!*—that that universe will withhold from you." (Page 86) This last string is a particularly telling set of qualifications: why indeed should the one necessarily follow from the other unless there was *something* intrinsic in those qualities of joy, love, light, service, integrity etc. that *distinguished* them over-against any other qualities or terms of meaning, and made them more efficacious than other "equally relative" and therefore "equally real" values?

One could answer rather disingenuously and say that *nothing* really distinguishes these positive values from any other except the personal preference of the individual to experience joy rather than sorrow, cooperative unity rather than divisive differences etc.; yet *where* would such a personal preference come from, if "in reality" all quality-charges were equivalent? From the mere

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groundless whim of *meaning-endowment*? (Keep in mind that if "meanings" don't emerge in then-differential values from anything actually truing a gyroscopic standard, then all meanings are equally arbitrary; being equally arbitrary, then *no* meaning can be anything more than *neutral* with respect to the totality of meanings and so can't be anything more, ultimately, than a mirror of the essentially "neutral" fields of experience. By thus *dichotomizing* "meanings"—as function of a free-floating variable—from the fields of experience "without intrinsic meaning" Bashar hasn't succeeded in making *one thing* any more compelling: rather, we're left with the mystery of *two* basic neutralities split down the divisive middle where only *one* was supposed to preside.)

This implication should give pause, since, following out Bashar's logic the only thing that would distinguish values *even he* clearly identifies as "positive" from values identifiable as "negative", would be the caprice of rootless personal preference. Worse than that for the internal coherence of his thesis, however: why should the *one* orientation (joy, service, integrity) be grounds for such enthusiastic *guaranteeing* of success, such that the world can hold nothing back from you under its aegis? Why does this superior efficacy seem strongly to suggest an effective coupling to a type of "reality" clearly more aligned with a *superior state*, not at all just equivalent to any other "reality"?

If we examine such preferred values, we find an *innately* preferential reality-type from the very beginning: joy, service, integrity etc. flow naturally from the ground of an underlying *unity*, they're necessarily expressions of a *basic* reality supportive of the mutuality of interrelationship, the essential continuity and integrity-of-being—i.e. precisely that reality expressed in Basilar's corollary idea that "everything is connected; everything is the same one thing."

## Means To An *Ens*

Doesn't something *essential* occur to the reader at this point? Doesn't it occur to the reader that **this sameness of everything, the connectivity of everything and the integral/homogenous quality of the whole is itself a meaning?** If it *wasn't* a meaning, why should the values of joy and service and love and integrity have any self-confessed *priority* when it comes to eliciting the bounty of the world? If that underlying connectivity and integrity was a neutral "meaninglessness" until endowed with an arbitrary *application* of meaning (*by definition* separate from it), why should "meanings" like love and service allegedly superimposed over its unlike Ground have intrinsically-superior power in extracting the cooperative abundance of the world?

If, however, we agree to recognize that the homogenous unity and integral connectivity of things is a *constant factor* of all "realities", we must recognize it as being a *prior* and *superior reality* with respect to all "relative" viewpoints drawn from it ("reality", remember, is a *constant*, a perdurable value); and we must recognize it as not only the *underlying* meaning of the whole but *the pivotal* factor of basic orientation relative to which all "meanings" gauge, measure, adjust and contrast themselves.

Yet, as an essential meaning it's necessarily *innate* to the field of experience, its common denominator; it is manifestly *not* imposed arbitrarily, as a secondary endowment or injection of meaning *into* that field.

Nor can we simply say that this interconnectedness and "same one thing" is just a neutral fact until consciousness *ascribes* a meaning to it; this would be a *convenience* to many beings who'd like *not* to find any *basic implication* in the continuity of the field-patterns themselves other than what might be injected into them by volitional caprice. However, not only does the fact of infinite

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sameness and connectedness *bias* the net-weight assessment of reality before the fact; it does so in demonstration of a *further* integral connectedness the existence of which begins *immediately* to crumble the basis of Bashar's whole philosophical structure.

The *implication* emerging (quite organically) as a biasing framework before anything else, involves the necessary "equation" of this underlying sameness/connectedness with a basic *equivalency of identity*. We may understand it in this way: the functional *variability* of boundary-lines over the continuous ground of being immediately ensures that the most differentiated properties, of greatest contrast, are counterchanging equivalencies on a universal scale; the indeterminately-extensive coinherence, mutual definition and reciprocal "arising" of everything with everything else imbues the whole with an essential *identity*, of part to part and of the Whole to its parts, which doesn't *await* on the injection of meaning into it but which *is* meaning. However: *meaning* is self-evidently a value of Consciousness. Note carefully—Bashar would have us separate the fields of experience from the consciousness-of-meanings, yet we see by our analysis that the *implication* flowing organically from the sameness/connectivity of the manifest fields is one of essential *identity*. This spontaneously gives us a *meaning* to the fields as a whole. And, whereas *meaning* is (self-evidently) a value belonging properly to consciousness, *identity* is an original *quality* of Consciousness (cf. "What Is 'Christ Consciousness'?" for full philosophical exegesis on the subject).

This however *seals* the "two" terms inexorably together, and makes one the expressive *function* of the other (the fields of experience and Consciousness).

This is the *further* integral connectedness which begins to show the fissures in the philosophical edifice of the Sassani which—remember—would separate the "two", making them basically *unlike* in order to endow the consciousness-variable with a greater "latitude of freedom". Now, however, we can more clearly see how this would be a special and very *tendentious* definition of freedom—it would make "freedom" the arbitrary pivot of a perfectly-groundless latitude of identification-options, amongst "orientations" and "perspectives" necessarily equal in their decisions toward *unific* or toward *divisive* perceptions—but as we've come to see, there *is no equivalency* between these two values precisely because "homogenous sameness" and "infinite interconnect-edness" in the charged coinherence and ultimate *identity of terms* biases the fundamental value of Identity toward a *meaningful unity*, a *whole-being* alignment or *Conscious congruence* through the variegated patterns of expression. *This* understanding makes freedom not so much an arbitrary option of alliance, but the **inbuilt discretionary latitude** (bom of the innate indeterminacy of consciousness, appearing through the coordinate fields as the *variable* factor) **for accepting or for rejecting the innate meaning-value embedded in the continuity of the whole.**

Moreover, since the variegated patterns of meaning are self-evidently oriented 'round, gauged against and contrastively paralleled with such an *intrinsic* meaning, the variegated patterns-of-meaning aren't separate from or independent of a "neutral" field at all! merely reflecting a series of god-like arbitrary determinations into it. All such meanings found in such patterns are consequences and expressions of an *innate significance* belonging to the fields of experience as a whole (i.e. as that "same one thing"). Here then we find an *explicit* refutation through the ground of Being itself, of the Sassani assertion that "no situation has an inbuilt meaning"; "whatever meaning you give to a situation is what you have been taught to give to a situation." (p. 146)

In turn, "meaning" is an essential *value of Consciousness*; therefore such Meaning *itself* gives the true integral relation between the fields-of-experience and consciousness. It doesn't inhere

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arbitrarily *in* consciousness; and it doesn't exist apart from consciousness. Yet it shows at a glance that consciousness isn't just the casual agent, the creator-by-fiat instilling meaning into streams of experience bearing no intrinsic relation *to* consciousness.

But *these* logical conclusions grate against the purposeful cluster of conclusions to which Bashar would have us drawn; Bashar would wish us to tailor a *tacit* definition of "You" (i.e. the "I"-sense), "Create", and "Reality", that necessarily makes "you" an independent consciousness-of-meanings over-against a neutral backdrop of experiential fields. In this way "your consciousness" is liberated from the implications of that backdrop so that the two are basically *unlike*; in this way your "creative act" of meaning-endowment is perceived as completely independent, and therefore completely capricious, making your status as god-like "reality creators" so much easier to countenance. This spares us the problem of perceiving any "reality" at all in the fields of experience, and shifts the lion's share of reality-endowment to the sovereign *fiat* of our free floating consciousness-of-meanings.

Of course the origin of these "meanings" allegedly inhering in the "I" of consciousness is nowhere addressed by Bashar, but implicitly poses quite a pretty problem in itself (i.e. the question of "who created these meanings" is just as thorny as that of "who created the fields of experience", and leads to an unwanted infinite regress Bashar shies away from).

And these specialized (tacit) definitions of Bashar's are all drawn forward at the expense of *repressing* contrary conclusions contained in the same materials, the obvious implications of which are never brought up.

Besides "meaning", however, there is "purpose" (another word Bashar seldom brings up); and the *purpose* in Bashar's leading his Earth-audience to such definitional conclusions at least becomes much clearer when we can perceive the *implications* contained in the various contradictions he quells by directing attention elsewhere.

Let's see then if we can't fashion the Southern Crown thesis of Reality, Consciousness and Creation out of logical resolutions in the big bolt-bucket of contradictions Bashar has left littering the catwalk, hi his haste to get to the "stage" (if you know what we mean).

### **Do We Detect A Faint "Do As We Say, Not As We Do"?**

The first tiling we come upon is the value of *neutrality* ascribed to the fields-of-experience as a whole. What that value *is*, and what its real relationship to consciousness might be, is a fundamental point to consider since we already know what Bashar makes of it; and we know that Bashar's philosophical vessel springs leaks immediately in the turbulent waters of this subject—the Sassani have indeed failed to come up with a philosophically coherent viewpoint on the matter. First of all, the Sassani would be hard-pressed to *admit* neutrality as a *value*—for that would immediately put it in the arena of *meanings*, which is the province of consciousness to begin with and not of the "separate" fields of experience. Yet the question remains, bald and unassuaged: *what perceives* this quality of "neutrality" hi the fields of experience? If consciousness (the "you" of the scenario) injects meanings into an essentially neutral field so as to "create reality", what agency *assigns* the prior value of neutrality to the field? Does consciousness ("you") look upon the field, declare it neutral, then decide to embellish it with an arbitrary overlay of "meanings"? Then the consciousness which declares the field "neutral" *couldn't* have done so *by fiat*, by an arbitrary proclamation of "meaning" (since neutrality isn't a "meaning" in Bashar's sense, remember?) but only by an Insight (literally "*seeing into*"), an ability to discern the *noumenon* beneath the tissue of masking meanings.

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If, however, by declaring the fields of experience "neutral" consciousness has determined a *noumenon*, we must ask two questions: how does a consciousness-of-meanings (i.e. a consciousness with a monopoly on "meanings" collected to *its* side, over-against the blank field of experience) determine or assign the value of a *noumenon* prior to the ascription of meanings? And, *why* does such a consciousness, having discerned such a noumenon, apparently have *nothing more to do with it*? This is a deceptively important question. **If "you" were somehow to find the underlying, single and infinitely unifying condition of everything, wouldn't you expect this supreme discovery to have significance to you?** Well, apparently it has no further significance to the Sassani, who turn immediately away from the "basic neutrality" of existence in order to paper it over with arbitrary color-patches of relative "meaning". Doesn't this begin to seem innately *not right* to you?

What "meaning" can be ascribed to the fields of experience, born as such "meaning" necessarily is—by Sassani "definition"—from pure caprice or absolute/indifferent non-necessity which can yet *excite* your enthusiastic participation (even *your joy*, remember) in a pattern the essential being of which is *blank*, neutral, and furthermore which you identify and *know* as blank/neutral?

"Well, Monty," we hear Bashar—potentially—answer, giving him/his tribe the benefit of the doubt: "the joy or *enthusiasm* lies in precisely our underlying knowledge that no *weight* adheres to our projected and provisional 'meanings'; it lies precisely in our uninterrupted appreciation of the arbitrariness of our identity-commitments so that no disruptive element of delusionary *attachment* clings to them and we can *quit them* whenever we want."

Now, Monty would not be so ungracious a cross-examiner as to put in question the Sassanis' ostensible "pure detachment" allowing them to dissociate from identity-patterns at will. The fact that they confess no ability to freely shift from then-defining fourth-density state, however, is hardly taken care of by the glib dismissal actually given in *Blueprint*, to the effect "why would we want to?" such answer merely amounting to the sophistry: "I'm here, so obviously this is where I *want* to be."

What's wrong with that, MT? we hear many chime-in already; there'd be nothing *wrong* with it if there was a behavioral consistency behind it, but there manifestly *isn't*—since, if that was the sufficient standard for remaining in your present position ("I'm here, therefore I must *want* to be here") it would apply not just to the Sassani but to everyone/everywhere, equally, and there would be *no point* in trying to teach us how to be *elsewhere* or enjoy conditions other than what are currently our obvious preference because we're presently experiencing them.

But the Sassani *do* so try to teach us—which in *itself* wouldn't be so bad if it *didn't* contradict the very philosophy they're espousing, for such teaching automatically fails to honor the tacit *sufficiency* and *self-containment* in the cited "integrity" that ought logically to characterize *them* first of all:

"...you have everything you need to be anything you want without having to force yourselves upon anyone else..." (p. 108-109)

By this we flatly state that their teaching isn't just the casual, we-don't-care-one-way-or-the-other kind they're professing it is, since very centrally *embedded* in such teaching is the strenuous effort to get "us" to accept and "flow along with" what the great majority are having a *difficult-to-impossible* time accepting, to wit, our temporary "detainment" (don't say *abduction*, Bashar counsels us detachedly) by spacealiens with a penchant for performing elective surgeries!

(their election, not ours).

So, if Monty wouldn't be so ungracious a cross-examiner as to question the Sassanis' real quotient of felicity in flitting like faery-fireflies from "reality"-to-"reality" at will, Monty would still like to inspect this idea re the alleged ability to participate in an arbitrarily-endowed network of meanings while still holding in consciousness the liberating knowledge of the essential neutral-dispassion and blank indifference of all fields in fact.

## A Little Difference Between Love, And The Big Chill

At this point we find that, even (most especially!) by Bashar's "definitions" the attested "same one thing" or infinite connectivity of the experiential fields is both the operative condition for, *and the same as*, the *neutral blankness* of those experiential fields. We won't *argue* this identity—indeed we'd like to go the Sassani one better and *explain* the identity, which Bashar doesn't. The unitive continuity of being and the neutral blankness of being are the same owing to the fact that the counterchanging coinherence and mutually-arising/global definitions characterizing the former, constitute effective **cancellation of defining contours** or differential "charges" for the latter, on an infinite scale.



Due to the essential identity of these "two" *noumenal* features, however, we've succeeded in multiplying by two the original problem found in the underlying integrity/interconnectedness of being. If that underlying sameness necessarily constitutes an emergent *meaning* owing to its inbuilt implications, that meaning is—necessarily—a function of *consciousness* (Bashar admits to both terms, i.e. "sameness" and "meaning = consciousness", without admitting a connection). And, if *sameness* and *neutrality* are *identities* even by Bashar's "definitions", the quality of "neutrality" can no longer dodge the implication of essential *meaning* either, and therefore of essential association with *consciousness*.

Just as the *meaning* of infinite sameness/interconnectedness emerged as reflex of the whole-being Identity of *consciousness* with respect to the creative fields, so the significance of "neutrality" emerges *only* with reference to the consciousness comprising the Identity-value of all such fields. Due to this fact, however, we'll find that—like the "sameness" of such fields—the "neutrality" of the experiential venue bears a different significance to consciousness than that which seals its position in the Sassani framework.

If the field of phenomena acquires the value "neutral", it's not because such value inheres in the *field of phenomena* defined by its constituents; it's because **such value discloses the field of phenomena as a whole in its essential relation to consciousness as a whole**. If that field is neutralized, through the totality of consciousness, of any of its individually persuasive and affective impressions, it's necessarily because the unitive *value* of consciousness has ceased functional alignment and provisional identity-equation with polarized terms focused into contrastive relief through that field, and has (with *awareness*) relaxed into essential congruence with its own whole-being quality.

This is the condition through which the phenomenal field is known in its function as the

*integral pattern of consciousness.*

Since the field of manifestation as a whole is a *pattern* of consciousness, this means that its polarized charges and complementary processes *lapse into an equivalency* from lack of individuated/committed identity-investment, not because there's no "meaning" in or through that field; the *field* continues to be *bristling* with potential meanings that don't *at all* inhere in consciousness over-against the field which "in itself" is neutral—the field *has no* "in itself to be neutral *in*, since it's the expressive pattern of consciousness. The "new" neutral assignment of value to its cancelled charges as a whole arises as expression of the total field *in relation* to the totality of Consciousness.



The "neutrality" of the field is owing *solely* to its relation to whole-being consciousness, and doesn't abide in the field at all. The neutrality of the field is therefore *also* a psychic event: "psyche" isn't imposed on it secondarily as conceptual and emotional interpretation. As a psychic event the neutrality of the sum components of the field is equal to the unitive Identity of that field in, through and as consciousness; **the value of such a**

**unitive/identifying psychic event is a *psychic* value, Le. Love—the *affective* value of Unity.**

There's no neutral field and *then* a consciousness in which meanings inhere; for then consciousness would have to possess an *internal* pattern independent from and other than the field of manifestation or created "hologram"—a pattern which *in its own right* had complex parts with an *additional* questionmark hovering around them as to just where *they* came from. Bashar's viewpoint, if thought through, only introduces an additional complexity and *afurther* problematic pattern *vmch* for some unknown reason we like to "impose" on the neutral pattern!

No—the "meanings" still inhere as complex variables and encoded values *of the* manifest pattern, which are *elicited from* their inhering condition whenever the focus of consciousness turns with intent into that field. Even maintaining *unbroken awareness* of Whole-being consciousness, that basically indeterminate Value may align itself through variable coordinates of its manifesting pattern so as to experience the qualities such pattern may disclose *as* representative expressions of consciousness, borrowing against its Whole-being presence.

This is a *very* different situation. The meanings of existence aren't imposed arbitrarily, endowments of rootless "free choice" if only we but knew it; we come to a new understanding of the "meaning of meanings", we see the way in which **the *focalized pattern of expression yields its meanings as implicit disclosures of the degree of congruence or inharmony, the degree of agreement or disagreement which the "behavior" of any cognized pattern innately models as representative expression of whole-being consciousness—and thus as gauged or measured in modeled integral-identity through the Standard of whole-being consciousness.***

Therefore things, phenomena, natural qualities and reflectively-intentional behaviors are *not* neutral in themselves, subsisting as basic blankness in the background independent of consciousness with its "bag of meanings", but are integral disclosures of relative *compatibility* or *inharmony* in representing just that relationship *as* patterning expressions of whole-being Consciousness. Therefore "meaning", as distillate of the complex and specific, exactly derives from *the field of patterning expression* and not from consciousness in-itself—and it does so *not* as phenomena

independent of consciousness but as a *ratio of polarized interaction* compounding a provisional representation (or *affective symbolization*) of the relation of that field to the whole-being consciousness of which it's expression.

## You-And-Me, Or—Is That You, Me?

This, however, carries a universe of implication in itself, and places us at the diametric extreme of what the "Sassani" would teach re the ways in which we learn from, respond to and affect the world of experience. For example, Bashar gives a discussion (on page 113) which takes its point-of-departure from a generally similar understanding of "process" as that to be found in the above paragraph re the symbolic/representational character of phenomena—we may say that certain features of universal process which have long been discussed, analyzed and accounted for in the *T-Bird* pages and general teaching of Southern Crown show up also in Bashar's text, as they *should if a*. shared universe of principles and functions indeed constitutes the basis for all accelerated insight-perspectives of the higher densities *by common definition* merging toward a unified ground.

At the same time however, it should be apparent to the careful reader that similarly-identified features are *accounted for in different ways*, embedded in different analytic contexts leading to differing overall conclusions as functions of very different worldviews.

Therefore Bashar begins by noting the same phenomenological principle: "The idea is to recognize that synchronicity will bring with it the idea of symbology. Many times you find that everything in physical reality is symbolic of the actual interaction, the exact fundamental energy-exchange, that you are creating within your being..." "understand that everything you perceive in physical reality is a physiological symbolic extension of processes, interactions, which are actually going on, more or less, inside yourselves."

Note immediately that there's a fundamentally important difference in the respective wordings. Bashar makes of this symbolization-process a reflection of "the exact..energy exchange, that you are creating within your being." This way of expressing the principle is necessarily consistent with his guideline precepts re *the projection* of meaning upon a basically neutral field of experience. The symbolization-process of that experience may *only* give you back a reflection of your *own* meanings, belief-patterns and ideas—"the exact fundamental energy-exchange you are creating within your being."

Right away, however, we see that this seems to give us *two* mysterious components interacting in a fundamentally mysterious way for the price of *one*: (1) the energy-exchange created "within your being" as a function of your ideas, meanings and belief-patterns and (2) the symbolic projection or overlay *upon* those energy-processes which (by such definition) can only give you a round-about *reflection* of something already primary, complete and *interpretively open to direct knowledge in the first place* owing to its exclusive formulation and inherence as idea (and idea's energy) in the subjectivity of consciousness.

By contrast, we refer to our discussion of the "phenomenology of symbolization" given above, in which the *same effect* was accounted for in very different terms leading to very different conclusions: "'Meaning', as distillate of the complex and specific, exactly derives from *the field of patterning expression* and not from consciousness in-itself—and it does so *not* as phenomena independent of consciousness but as a *ratio of polarized interaction* compounding a provisional representation (or *affective symbolization*) of the relation of that field to the whole-being consciousness of which it's expression."

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Understood in this way, we see that the field of experience reflects *potential* meanings-for-consciousness; the meanings don't come from *consciousness itself*—consciousness itself is "smooth", undifferentiated, self-same, reflectively continuous and coincident with itself to the infinite degree; *meanings* on the other hand, it should be obvious, are distillates of the *complex and specific* and therefore *not* an intrinsic part of consciousness-in-itself, but a function of the *relation* of the fields-of-experience (in their ratios of compound interaction) with reference to the whole-being value *of which they're expression*.

Meanings and potential meanings are modeled in that *relationship* between the fields of experience and the common denominator of whole-being consciousness.

As we've seen, the "neutrality" of those fields does *not* inhere in the fields themselves, but expresses the global cancellation of preferential pattern or psychic charge through the fields as-a-whole with *direct reference to consciousness-as-a-whole*. Thus we find ourselves confronting an almost *mirror* epistemology to that of Bashar: rather than the fields of experience being neutral in themselves till the "I" of conscious subjectivity injects meaning into them, those fields *receive* their sum neutrality or self-totalling cancellation *through* that very value of Consciousness Itself, *directly realized*; and, conversely, the panoply of "meanings" *can't* inhere strictly in consciousness-itself, but necessarily emerges in the *interaction* of compound focal fields *with* the Whole-being standard of Consciousness through which they're polarized.

Following out the separate implications then, we see first of all how Bashar would have us understanding our experience, and the encounters we routinely have: "It's not that you are *not* interacting with other consciousnesses, but anyone you imagine yourselves to be interacting with, in any symbolic experience, is generally the only thing you perceive in physical reality. *It is your own self-created version of that individual with whom you are interacting*, and you are creating that interaction in a particular manner—in a necessary manner. That manner contains any specifics needed by you to allow you to see in that other individual the things you need to see reflected back to you about yourselves. Thus always in that interaction you can understand that you are dealing with different aspects of your *own* consciousness." (Page 114)

We see immediately that, despite Bashar's *sproviso* "It's not that you are *not* interacting with other consciousnesses," we find no means at all within his philosophical context to realize that idea as anything but empty assurance. *Infact*, we're *stuck*, in the confines of his philosophy, "dealing with different aspects of your *own* consciousness." Bashar would clearly have us accept the actual field of experience as *neutral*, i.e. bereft of "meaning" one way or another, and so simply functioning as a mirror *throwing back upon us* everything "encountered" as *originating with ourselves*, as symbolic messages from ourselves/to ourselves and thus inferentially of *no value whatsoever* in assessing the character of that which is experienced. It is clear that this is exactly what the Sassani is telling us—if there's something "there" in the field of experience at all, we can never know it for what it may be in-itself anyway, and can only know it as a solipsistic function of our utter reality-creation whereby all anything can ever yield to us is a symbolic self-image suitable for self-analysis and self-amendation. Thus if we're experiencing something "negative" from someone it's *our own* negativity (the *actual* field-of-experience is, according to Bashar, supposed to be *neutral* in-itself, remember?). In fact it is only our *interpretation* "negativity"; for all that we're left with are the self-interpretations flowing as consequences of the meanings we've injected into the scene. In this context there can really be no "negativity" at all, either external or internal, but only an *interpretation* which—*knowing Has "fact"*—can be suitably amended, i.e. changed by

the same sort of arbitrariness that initiated it, to "positive".

## Bashar Meets The Baal-Shem: I/Thou, Or Eye=I?

We can see the *application* of this philosophy which our "neutral", disinterested and benignly-impartial friend would impart to us; indeed, a good half of Bashar's "counsels", both in this book and in his lecture-tapes, is taken up by a distinct encouragement to *accept* the current rash of spacealien abductions as "in our best interests". Since the field of experience is "neutral in itself, then any "negativity", malevolence, ill-will, bad intent, adversarial character or even incompatible *mood* which the Earth-abductee may feel in the midst of his ordeal is *ipsofacto* a reflection of his *own* meanings, his *own* ideas, his *own* intents; any sense of "evil" is his *own* projection, mirrored back to him from a neutral screen of participants who can't be known in-themselves in any case but only as they activate *his* interpretations, *his* biases and *his* viewpoints.



The implication with which we're clearly left is that there is *nothing the abductee* (excuse me, "detainee") *can do* for the duration, for there's nothing really going on *in all the world* except his subjective projection of meanings and the reflections of their consequences back to him from a neutral field—there's nothing the abductee can do but *change the interpretation*, get with the program—certainly by flowing in consonance with it, he relieves the friction of misinformed resistance emanating, in any case, from his own baseless meanings and moorless interpretations; he may as well convert the "inevitable" to a *positive*, since according to Bashar the universal "synchronicity" through which all experience manages to mirror to us our own meanings carries with it its *own* meaning (how did *that* get in there?) as to the *impeccable appropriateness* of everything that happens to us. Thus, if we're "detained" by bluegrey cousins of the Sassani from Reticuli who want to paralyze us, harrow and implant us, operate on us for indeterminate reasons and then extend their benefits to our families and children, why, it's all a function of the *impeccable rightness* in the synchronicity of cosmic timing, the only fly in the otherwise healthful ointment being one's own uninformed interpretation of the event as frightening, uncomfortable and negative. We may extrapolate this contretemps on all the misinformed detainees at Dachau, and all those in present-day Sarajevo who are getting back to themselves their own projections from the neutral field and woefully misinterpreting the synchronistic opportunity as a "negative" event.

Yet *is* reality just this sort of opaque screen projecting back *only* what we endow it with, in which every *apparent* being is just the occasion or unknowable point-of-departure for *our own soliloquy with ourselves* under the mistaken impression we are talking to someone in the room? *Is* the world just a case of Kantian agnosticism where the *ding in sich* can't be known in itself, but only through our projection-categories? Should this be true, then the persuasive impression of actually *receiving* something from another, of feeling in the presence and communication of another the imparting of *something-of-himself* and not simply something photo-copied off one's own self-presentation, is a chimera—a phantasm of fruitful interrelationship that just isn't there.

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But from *where* does such a persuasive feeling come? *Why should* there be a distinct and rather universal feeling, a sense of essential *enrichment* from the real intercourse of non-duplicate presences if there is *nothing* that corresponds to such a feeling in fact? We'd almost have to hypothesize a metaphysical *demon*, entered into the creation just to confound things a little more—throw in a red herring or two so it wouldn't be as immediately easy to come to the Sassani wisdom that the reality seemingly given back from another is strictly your own.

However, if we review the Southern Crown teaching on the matter, we find that we can give proper place to such feelings, while acknowledging the mirror-effect to the extent of extracting *use* from it. First of all, the fact of *consciousness* (not "your" consciousness or "my" consciousness, but just *consciousness*) being a whole and homogenous value in itself without interruptive "meanings" or delimiting concepts characterizing its composition so as to degrade and partialize it, means that *all things encountered* will serve as potential reflections of its own presence to itself without anything being definitionally "outside" or "beyond" it. Thus we should be able to find *anyone* or *anything*, object, event, creature or person, manifesting a perspectival-impression of a type or quality that can be found in potential in *ourselves* (i.e. in the global indeterminacy of *essential consciousness*, without intrinsic content).

We do not have to *subscribe* to some form of villainy as a meaningful model of ourselves, to find *its potential* reflected in us through the presence of others actually enacting such villainy.

This seems apparent, but for Reality-creators such as Seth and Bashar there's no acknowledgment of anything beyond what is actively injected into the field of experience in the form of personally-held idea, belief, meaning etc. For them, all experience is *strictly a self-description* in the narrow sense of conforming to distinct self-categorizing outlines.

The logical implications that flow from this are, for example, that the assault-and-rape victim somehow *drew it upon herself*—necessarily—active self-images as "victim", or by self-characterizing *desires* of the type which wound up exploding *in extremis* in her field of experience. Seth has actually insisted that a *real couple* brought to his attention, the victims of brutal battery and rape, invited such mayhem into their lives owing to their separate "fantasizing", the husband's of a voyeuristic type and the wife's of a multiple-ravishment type.

But hold on, here—even if this were so, there are some unaccounted variables involved that Reality-creators fail to address at all; for example, if "reality" is such a sensitive one-to-one register of our meanings, moods, the inflections of our desires and the intensities of our beliefs, we must ask ourselves how many *really* have daydream fantasies which routinely include being beaten to within an inch of one's life, and having to watch the same or worse treatment bestowed on one's spouse?

In such cases where reality-creators most especially like to allocate ultimate culpability, there seems to be a suspect *disproportion* between input and outflow, to say the least. And why is it our desires for a *pay-raise* never seem to result in the universe delivering up by mechanism of "mirror edification" such whopping exponential magnification of the seed-thought, such as ownership of the whole company for which one works!

### **From The Akashic Casebook: Just A Walk In The Park**

However, let's look at the same sort of example within the *Southern Crown* framework. Let's also examine a (well-known) rape/assault victim, from the *Akashic* inspection of initiated understanding. We'll keep in mind that we've already established one ground for the "magical-mir-

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ror" effect in the idea that consciousness, being global or reflectively-universal, is charged with an innate potential able to resonate in identified correspondence with *anything* (symbolically) configured through the *relation* of its whole-being value to the phenomenological field.

Let's consider then, a woman who has grown up to value orderliness, regularity, the security of a well-paying business position, the health-potential and enhanced self-presentation of fitness etc. And she has made a logical universe out of these values, enveloping herself in the regular orderly cubicle of her officewalls in the business district under the routine of which everything is predictable, controlled and proportionately subject to her proper skills. She values these traits of her personal inventory all the more because they've really been formed in reaction to her deep *fear* and *distrust* of existence in general, since like *every "embodied" being* (without necessarily positing some special traumatic background) she's experienced the consequence of *conditionality*, of contingent interdependence through the shifting vagaries of mutually-modifying circumstances which were *never* able instantaneously to adjust the temperature-differentials bothering her in the bassinet, nor get the bottle to her lips before the aggravation of her tummy set in.

The actual/inevitable contrasts, fluxing ratios and variable sensations of *existence itself*, in other words, were the sufficient basis of an initial psychic reluctance, a *trepidation* in the presence of life; such trepidation may have taken on *specific* form as the psychology developed, and the *abstract* ambiguities of being settled into identifiably repetitious patterns characterizing *her* angle-of-experience with *her* sets of siblings and parents etc. But contrary to "psychoanalysis", the efficient cause as sifted from psychological contents is not the primary cause.

*The primary cause* is always the phenomenology of meaning which arises in the relation of the changing patterns of experience to whole-being consciousness. All such meanings *emerge* from that relationship, and do not come discharging into existence from personal "belief-patterns" somehow formed before infant consciousness has a chance to develop conceptual organs. Beliefs are *complex*, and require reflective assessment as well as the power of conceptualization—therefore beliefs *can't* be causative, as Seth and Bashar et al. assert. (We may say that, in a "Sethian" style overview, coded belief-typologies from "incarnational selves" patterning energy-grids of the biophysical complex may serve to correlate the soul with a resonantly suitable environment; and they may be activated by tendency once a prepubescent latency-period develops physically adequate receptors. Yet they emerge as secondary dispositional response-characteristics to *primary processes* already charged with the basic *meanings* for which any given, conceptual outline is variable symbolic greasepaint mixed by the being in its interpretive progress.)

Beliefs *about* and in *relation* to those original meanings are subsequently generated, but the beliefs are always *compound* and comparatively tenuous. They can be built from emergent *psychological* mechanisms of repression, projection and sublimation (following or modifying former tendency). As secondary structures, however, the belief-contents reality creators exalt are of constitutionally weak "titre" within the original/preconceptual *meanings* extracted through conscious reflections in the field of experience.

So we may say that our subject developed *beliefs* which convinced her of the rightness of an orderly, predictable, controllable world; she developed *beliefs* which gave her the confidence such a world was in her personal grasp. Such beliefs indeed led her to experience the "truth", and the consequences, of valuing an orderly-predictable world. Such a world then becomes a *talisman* to her; it is the very, magical means of holding the disorderly world at bay, of locking *chaos* out of the *cosmos*. (We infer that these are subtle psychic *equations* in the belief-patterns, not forms that

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would be identifiable to her as distinctly self-conscious knowledge-recognitions.)

The more secure, routine, predictable (and thus uneventful) her life becomes, the more she feels *unlived potential* pounding subliminally at her psychic door; the more such potential pounds at the door, the more disruptive it seems and therefore the more akin to the *chaos* she abhors. The more orderly she grows in retaliation, the more unruly the inward energy of that potential seems to become (this is owing to her *true being as consciousness*, which we've specifically defined as *global all-potential* without—in-itself—innately delimiting contents; as opposed to a consciousness-of-meanings which should *extract* from the world *only* the given meanings pumped into it as sufficient equations of consciousness).

The more unruly the energy of that potential becomes, the more resentful she becomes of it. It seems to haunt the peripheries-of-existence as constant, nagging reminder of that "potential" world, the world of unwanted surprises, nasty turns, unexpected impacts and instant deprivations which belief has specifically debarred from its catalogue of options. The more she senses those unfamiliar hands and fierce eyes moving in the shadows, the more they remind her of the manifest existence of *ofactual* conditions that are far from the ideal of her "personal" reality-inventory. Perhaps she should have been contributing more to those "projects", those t.v. telethons and charities so as to hedge the bet a bit more—keeping a manageable lid on conditions *outwardly* as well as regulating conditions inwardly.

The more these reflections haunt her psychic margins the more ferociously she invokes the talisman of her beliefs, the more adamantly she affirms the rightness of her life as chosen, the appropriateness of her interpretations. But those *beliefs* in the guardianship of personal orderliness (in the sufficient insulation of a life sanctified to predictable routine and spartan fitness without a trace of the suet that leads to existential *messiness*) are being imperceptibly strained by the unspecific—and thus all-the-more threatening—energy of that breakout potential. Those beliefs and those interpretations are, more and more, silting over the bubbling crockpot of a need for reinforcement, for substantiating assurance, for a more decisive—validation.

She begins to feel the pressure of a need for such validation or the additional security of *confirmation*, so greatly that the subliminal mechanisms of her mind begin to work overtime organizing the scenario of a sufficient validation without her being "aware", in the self-conscious/knowledgeable sense, that this is what these mental promptings are at all. To her, they are just a semi-casual counsel to break the stultifying monotony of her office routine by forgoing the usual lunch at Four Seasons, and instead go jogging on her noonbreak in Central Park.

As most of us know from the headlines, her talisman, taken out to the park to test its hypothesis away from homegrounds, failed.

## **I Did *That*? How Powerful Of Me**

So where in all of this is her specific *desire*? where is *her* constant "fantasizing" and wishing for and brooding over the prospect of being set on by a wild pack of boy-wolves in the park? Where is *her* deep wish that collective rage be unleashed right in her face, her *own* frenzied desire to be raped and unmercifully stoned into a coma? Do you not realize that this is precisely what reality-creators *insist* on, ultimately? Seth at least did us the favor of being very specific and straightforward about his assumption that this was so. (Why "Seth" should espouse this philosophy is a somewhat different proposition than why the Sassani, similar in diction and tone, should do so; for their "teaching" perspectives emanate from somewhat different angles. This will be addressed

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later.)

Wait, MT! our reality-creators rebound. Bashar has given us another means of interpreting such an event; we may say that our lady-jogger, assaulted in the park, drew "victimhood" upon herself precisely because *she failed to* notice her complicity, her participation and active meaning-injection through those events which, by synchronicity, so coincide as to bring forward perfectly self-reflective images that she's in no disposition to properly identify. She can't "own" these reflections because of her continuous self-conditioning that these are events out there; therefore she "can't take proper responsibility for them" even though she has controlling power as the causal agent! By negatively interpreting the synchronistic event as "outside" or apart from her own meaning-endowments, she experiences it in the form of "victimhood", as something which happened to her.

But this gets to be *very* disingenuous. What the Sassani has said here is just another way of positing the same script of active meaning-injections relying totally on the idea of specific commission (i.e. active desiring, thinking, wishing etc. inclusive of the specific/graphic contents which ultimately discharged as experience in the manifest field). The "defect" of her relationship to these ultimate reflections (of what must—*ipso facto*—be her own desires come-to-life) is only that she fails to identify them as such. This, the Sassani calls "negative synchronicity". By identifying them as such, she would take "responsibility" for the effect she was now receiving from her habitual thought-commissions. By taking responsibility for them, as her own fiat, she would at the same stroke cease her negative identification through them as "victim!" Her "victimhood" is only the effect of misperceiving her active godlike role in having generated this wolf-pack descent upon herself!

Is MT maliciously or mistakenly representing the Sassani case? Read for yourself (*Blueprint for Change*, page 109).

This is *all* that the Sassani is really talking about, beneath the camouflage rigamarole of "negative synchronicity". All which this "extension" of the reality-creating thesis really *adds* to the case is the idea that, not only do your experiences come back to you solely in the forms of the contents and meanings you've *actively* (and ultimately arbitrarily) injected into them, but you *experience* your own effects in the form of *victimhood* if you don't own up to that complicity! Bashar, and even Seth, have only given us the pseudo-philosophical version of the defense attorney who wins his case on behalf of the psychopath sitting in the defendant's seat by shifting accusation and culpability on the rape victim: "She was begging for it! she wanted it! she must have desired to have this happen to her or she wouldn't have been jogging alone in the park!"

And yet people *buy* this "new age" business *every day*, in perfectly good consumer fashion not really *looking* at *who* is selling you the bill of goods, what the product is really composed of or what its ultimate effects on you are! Rather, we find gushing endorsements on the inside bookleaf by Dr. Peggy Home, (*Stress Management*), by Anne Price (R.N., "Healer"), by Joan Bishop (Ed. *Dolphin Dreams Newsletter*) liberally praising the Philosopher-from-the-Skies who never shows his face, and who hands us back the old patriarchal saws in the formal sanctification of "teachings" taken to be "new age". The truth of the matter is, people don't seem to be able to identify a "new age" at all, but only the more familiar and thus comfortable fallacies of the old dressed up in a new package.

Returning to our lady-in-the-park, we see that—according to Bashar—she's become a victim solely because she's failed to "own" these sudden experiences as *hers*, as what she's *called*

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*upon herself* to learn from "in a positive way"—and *how* does she learn from these assaults in a positive way? Why, by the *very act* of *recognizing that* this is what, in the godlike hermeticism of her insular subjectivity, she has called down upon herself. By *identifying* them as hers, she ceases to interpret them negatively; and the negative interpretation *ceases* because of the implicit and very *specialized definition of negativity* given in this context by the Sassani, i.e. "negativity" is that which in your experience is mistakenly identified as *not* yours, as *not* self-created.

Thus the situation of her rape, stoning and maiming becomes *positive* automatically in the moment she takes advantage of the "synchronicity" and recognizes it as *only a reflection of herself*, of her own active desires, thoughts and expectations. For *remember*—according to the Sassani you cannot *know* what the "thing experienced" is in itself *just like the Kantian ding in sich* which can't be known behind the projection "categories".

Therefore you cannot judge or decide upon the positive or negative character of the acts experienced, or the people with whom you apparently participate, in themselves—for *in themselves* they're "just neutral" (and never mind that MT has already demonstrated to you how the Sassani contradicts himself by *endowing* that experienced "thing"—standing *behind* your projective meanings, while functioning as a reflection-screen for them—with a tacit value, i.e. "neutrality", even though you're not supposed ever to know anything more about it than can be reflected back to you from it).

Pursuing the logic of "you create your own reality", you should not be allowed the judgmental luxury of bringing the apparent perpetrators to trial! What that event was in itself is forever unknowable (except insofar as we contradictorily concede an "actual" neutrality), and is only interpretable according to the meanings projected upon it by the experiences. If she wishes to view them as "perpetrators", "rapists", a "wolfpack", and herself as "victim", well, that's her business, but there is no commonality of innate meanings emerging from experience itself constituting a sufficient grounds for evaluating the character of "act" or "actors" against a non-relative standard.

## **Uh, Now Let's Meet Our Cohorts In Reality-Creation...**

Of course, we can see how this interpretation of Reality serves the "disinterested" Sassani, sticking a collective-if-invisible face into this dimension so as to "impartially" help poor laggard humanity along toward a codification of its ancient fallacies into "divine truth". Bashar helpfully explains to us how he and his Sassani peoples are our "future" ancestry, the "eventual" product of the current furtive rash of abductions ("detainments") of humans by the grey-alien species from Zeta Reticuli for purposes of genetic interbreeding. For Bashar, the current "silent" crisis resulting in abductee support-groups and trauma-therapy all over the world is simply a matter of the Zetas "borrowing" genetic materials from the human species so as to graft upon their own stock a greater potential for *emotional* response, belonging to the more developed etheric-material patterns of the human heart center, which had been "bred out" of them over millennia of progressively degraded clone-copying. According to Bashar, the abduction-intercourse between human/alien species is to be looked upon as "positive", a "good thing" inferentially owing to the ultimate end-product which is the beaming (double entendre) Sassani themselves who—if we accept Bashar's lead—incorporate the best of both worlds, the greys' superior intelligence and the humans' superior emotional sensitivity. (For an account of this relationship from the point-of-view of Initiated understanding see the exegesis on the Andreasson greys given in issues Vol. 2, Nos. 4,5,

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6 and 7 of the *T-Bird*, in the articles *T-Bird Meets the Phoenix*.)

Understanding that the Sassanis' pending matriculation from 4th density to 5th depends very much on the sum-total momentum built upon *convergent probability-waves* feeding into the



optimum "intensity" value of their collective present (cf. Vol. 2, No. 9, pp. 6-7 of the *T-Bird*), we can interpret Bashar's "popping into" this 3rd density framework as an act somewhat less than benignly impersonal, as a simple gesture of disinterested helpfulness. We may understand that the density-advancement of the Sassani depends greatly on the critical *juncture* of density transition toward which all infeeding probability-waves converge; and that the Sassani is therefore *very* personally interested in the net-value and overall *emphasis* of those probability-waves as they ultimately gather and

crash on the shores of 5th density. It's for this reason that the Sassani "saucer" *back in time* to their earlier probable ancestral roots, to that critical juncture of 3rd stage Earth transition (moving toward a—hopeful—4th density framework) where, in the screen-lifting vulnerability of overall energy changes and transdimensional alignments the human population becomes unwittingly exposed to a more permissive/permeable influx of spacealien civilizations from *various* times and places prosecuting their own special imperatives from their *own* frameworks, *positive* or *negative* (we now draw upon an independent *initiated* congruence between Southern Crown and the 6th density *Ra* material, which makes no bones about denominating density-bifurcation above the admixed 3rd density learning-framework as distinctly *josz/zve* or distinctly *negative*, thus inferring that there *is* an innate gauge of evaluation and that orientations do coil about one or the other polarity in relation to the *ontological* standard informing the Whole).

May we not now recognize that the promotion of a philosophy which encourages mankind to believe its experience *{regardless* the feelings received from that experience, *regardless* whether the experience seems to be that of a harrowing "high-strangeness" abduction and surgical infliction) is *only knowable* as a *subjective interpretation* reflecting meanings already injected into the result, has a dram of *manipulativeness* about it? May we not now recognize something a little less impersonally-benign and something a little more *self-serving*, in the encouraging extension of a "higher" (and therefore innately "superior") philosophy from our own "future selves" densities which would insist we can *only* view the Reticulian activity as neutral in itself regardless the reactions and emotional rebellions we feel toward a prospect over which we *seem* to have no control? (Unless or until we accept the "truth" that we have *absolute* control over it by virtue of our all-creative act of meaning endowment, thus leaving it up to us whether we wish to nesciently characterize it as "negative" or *own up* to our creator-status and so imbue it with a positive value much more obviously "agreeable" to us.)

Indeed that "neutrality" which allegedly lurks within the patterns of experience as their "real" character, takes on a new and very suspect significance when we realize that the Zeta Reticuli spacealiens are very *often* characterized, or experienced as, "coldly neutral" or almost demonically-indifferent toward their detained subjects, as if they were examining bacteria in a petri dish or specimens in a cage. Might it not be that the general encouragement toward *accepting* a background neutrality may have something to do with subtly reconciling the "detainee" to the *very specific* sense of cold/detached neutrality coming not so much from reality in general as the alien-ambience

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in particular? Being subtly convinced of or reconciled with the "truth" of a subtending *neutrality* (most especially sensed in the presence of the greys) is it not easier to convince that *anything the subject feels* of terror or violation, callous treatment or brutal indifference is an *interpretive projection* or emotional endowment of "meaning" on the blank screen *not* characteristic of the event itself or the "thing as such", but simply existing as a superfluous imposition that can be removed as easily as iron-on patches from a pair of jeans?

Indeed, if this viewpoint of personal "reality creation" *actually* characterizes the Sassani perspective (while remaining manipulatively self-serving as an incidental side benefit, of course) then we must *question the success* of that very genetic interbreeding Bashar presently encourages; we must deeply interrogate this revelatory presence of our "future" cross-bred selves (or one probable variation of same), and ask how much more greatly benefited is the space alien race "emotionally" having allegedly grafted heart onto itself by an objective surgical enterprise. We must ask how great a contribution that ostensible emotional expansion makes to the overall ratio of interactive elements in the cross-bred Sassani species when the dominant philosophy proclaims the fields of relative experience equal to "reality", "reality" equal to "neutrality", and "neutrality" a perfectly malleable blank background upon which free-floating arbitrary meanings-in-consciousness may be projected as a joyous enterprise of "reality creating".

There is *no* emotional correlative in this; there is *no* empathetic correspondence. Ultimately we have the suspiciously same self-righteousness projected upon the subject of "suffering" who simply isn't taking responsibility for her own freely created meanings, and so is being bashed in the face with them. We are left, in this "superior" philosophy, with *no way of approaching* either subject or perpetrator, for—ultimately—*both* are our own projections, our own superimposition of meanings with *nothing* behind but "neutrality". We can't "heal" the victim for we have nothing to say to her except "why did you do it to yourself?" in an *endless* ascription of culpability without remittance or remorse; and we can say nothing to the perpetrator, for he/they have *violated no innate standard*. We have nothing (but neutrality) against which to measure the mark of their "act", and so can only turn it again upon the victim and, in effect, tell her to quit whining!

We're not allowed, by this philosophy, to *find basic meaning* in the underlying unity and interconnectedness of the fields of experience, because we're asked to *divorce them* from consciousness (which allegedly contains all meanings) and look upon them as a *neutrality* (which allegedly exists in itself *apart* from consciousness). Since we can find no basic meaning in the admittedly-innate reality of the fields of experience, then the interpretive meanings which consciousness elicits in *turning* toward the fields of experience *can bear no innate relationship* to those fields—and therefore can't exhibit an interactive *educing of values* through contrastive and comparative orientation to a common-denominator *Standard*.

The activities of the boy wolf-pack transgress no *unitive mandate* of *innate meaning* through the fields of experience; they can't be interpreted in themselves (as opposed to being reflected in the subject's self-assessment of "victimization" etc.) since according to the Sassani they can *only* be *neutral* and so can't emerge—in their own right—in *evaluative relation* against the uniform/homogenous standard of coinherent identity. Thus sayeth the Sassani. Say ye also, o Man?

If so, then we appear to have a visitation from our (increasingly inevitable) future bearing allegedly more mystic meanings for our "new age" which are nothing of the kind, but which instead reflect back to us our own *"scientific" stream or specialized branch of thinking* now swollen to

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preemptive magnitude, having "gobbled up the world" so to speak, shining triumphant upon us as the prevailing worldview into the indeterminate—and indeterminately bleak—future!

For *our present scientific worldview* tells us the same general things as we can sift out from Bashar's espousals: the world is *really* neutral, blank, indifferent, and therefore we can manipulate, probe, prod, pinch and puncture it with our own superposed, deity-like meanings without fear of reprisal from some *innate value* or ***inbuilt meaning peculiar to the fields of experience in relation to consciousness.***

Therefore we see that the *Sassani* are not the mystics, the spiritual vanguard; they're the logical extensions and philosophical upshot of the present *scientific* worldview, to *the enforcers of which they presently appeal* (there's an interesting hidden relationship between these "impartially benign" visitations of Bashar, and the military-intelligence agencies of the federal government—or didn't you know that?) And they are the somewhat-more-buoyant but still basically estranged extensions of the grey-side of "our" probable joint-family tree, for the greys themselves are nothing but little—scientists, little emotionally-neutered manipulators just like the majority of guys in the government lab smocks, and the *Sassani* represent a future *probability* stream (not a sure-fire\_ leadpipe cinch by any means—though they'd convince you of that "fact" by telling you there's nothing you can do, or *ought* to do, about the increasing spacealien "detainments" except alter your orientation so as to make yourselves *authors* of all you'd supposed yourselves the "victims")—a future probability-stream in which the "scientific" worldview in its present retarded sense has usurped the interpretive prerogative in the planet's developmental transition so as ultimately to divert Earth-density progress into certain *spiritual time* phases of probability-emanation beaming back from *original, ontological distortions* and polarizing biases "at the beginning"—these particular *spiritual-time* phases containing none of the subsequent *corrections* or mutually-modifying amendations which may be found in *alternative* probability streams of spiritual time, developed from more holistic potentials of Earth probability progression in the direction of ultimate Return.

### **Drafted By The Down-draft**

These are considerations which are not generally familiar even to those who've been properly tutored in the preliminaries of "probable reality" development by entities such as Seth (to whom we eternally credit—at least—that one service of drawing so significant a feature-of-being away from the hermetical province of subatomic physics and into the general psychic field, where it may have practical implication for "everyone").

It's important at this juncture to understand, however, that there *are* additional complexities to those few basic things we're so proud thus far to have learned. While even the average "new age" reality-creator glib in gradeschool probability-talk ought to know by now that a horizontal *forward time* progression toward increasingly higher-density states is *at the same time* a retracing vertical return in *reverse* spiritual time toward primary Ontological Origins (or the initial Creative fields out of which all descended planes are polarized), it's time such rudimentary learning was advanced a notch by adding that this escalating density "return" can itself be either relatively *progressive*, or relatively *retrogressive*. This is something about which even Bashar is not liable to be so loquacious.

And how can that be, Monty? we hear the "new age" chorus ask ever-so-sweetly. And, the request being advanced with such politeness, Monty can't refuse the diplomacy of a properly-modulated reply to the effect that: if the "progressing" fools aren't watching where they're going

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they're bound to back right up the staircase of "spiritual time" into those same grooves and pathways of projective errors or original distortions still-and-eternally issuing as echoing reverberation on the way "down".

We may look at it in this way: if the horizontal forward-time progression (e.g. "our" moving toward the projected density-transition of approximately 2011 etc.) were visually rendered in its corresponding, *vertical* spiritual-time movement in the form of an *escalator at Macy's*, very few would make the mistake of backing *up* the *down* escalator to get to the second floor; converted to these easy-to-understand terms, most people would reasonably go with a more *harmonious* order of vertical movement and take the *up* escalator. But when density-progression from the "lower floors" (i.e. 3rd density Earth consciousness) to the spiritually enriched upper floors (4th density, 5th etc.) in vertical return through cosmogonically-inverse "time" isn't so clearly portrayed for the edification of overall soul ascendancy, *anything* "vertical" is liable to seem *perfectly equivalent* and a ride will be readily bitched without any recognition of the fact that one has coupled to a probability-stream very greatly involved in the rippling downward issuance of original ontological "errors", misgivings or misperceptions *through which* very many of the manifest fields were generated to begin with; and that in so *ascending* there is a proportional quantity of *friction* in the resistance between disparate directions of movement in the vertical Line rendering a characteristic quotient of *energy-loss*—in a kind of inbuilt, *spiritual inanition*—that dogs the effort of group-conscious ascendancy eventually requiring it to *have* to have recourse to curious patchwork practices, stopgap measures, backup rewiring and wholesale rethinking (e.g. such as backtracking from "future" to "past" to supervise certain mechanical amendments, as the Sassani are doing now).

Understood in this way, it's easier both to *detect* the extravagant discrepancies in what the Sassani counsel *us* and what in fact they're doing, and to *analyze* the reasons for the disparity. For while on the one hand they're proclaiming to 4th density-hopefuls of humanity that "you're as powerful as you need to be to create what you desire without hurting others" (page 90) and "you have everything you need to be anything you want without having to force yourselves upon anyone else to do it" (page 109) the Sassani are actively participating in and encouraging mankind's compliance toward the *manifestly* damaging and violating business of grey spacealien abduction, implantation, impregnation, surgical alteration and psychic traumatizing of Earth-beings!

This is *not* an unfair assessment. Take a look! Why don't the Sassani turn around and *tell the greys* "you have everything you need to be anything you want without having to force yourselves upon anyone else to do it?" Why don't they counsel the greys how their ostensible genetic deficiencies or relative lack of a functional heart center is simply due to the *belief-patterns* of personal *meanings* they've injected into the field of experience which in itself has no such merit or demerit? Why don't they explain to the *greys* that their problems needn't entail "solutions" that encroach on other lifeforms and types of consciousness which, even if they've ostensibly made some subliminal "pact" in some deeper dimension of their own being beforehand, manifestly don't accept or "relate well" to the experience when it crosses the threshold of hypnotically-dredged consciousness! (Has it occurred to anyone who completely *buys* this "subliminal pact" business that the limit of functional Earth-conscious *will* is necessarily *drawn at the threshold of sleep*, since 3rd-stage volitional consciousness is *defined* by its waking focus and manifestly hasn't *developed* into a 4th-density condition where it may function, as voluntary agent, through a defining spark of awareness struck in the "astral" or dream-state? With what responsible zone of Earth-conscious will has the grey alien struck this "subliminal pact"? Is there an *equity* of available conscious

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intention in that zone?)

If at this point the Basharophile objects that these aren't *inherent* encroachments but only *our* interpretations and that indeed it has been Bashar's constant benevolent business to counsel us as to how to *productively* interpret the "detainments" (e.g. by changing the very terms we use to refer to them) we rejoin immediately with the *whole of our Southern Crown demonstration given here*—you cannot so *easily* and *arbitrarily* change the significance or sense of what you're receiving from the "background echo" of your experience precisely because that experience *does* generate *intrinsic* meanings with respect to whole-being consciousness. It is *not* a simple matter of some spiritual *palimpsest* that you can wipe clean at will, changing the meaning and significance of the characters inscribed there. The feelings and intuited emanations we receive through experience *have* an innate validity very much prior to any beliefs or interpretive conceptual meanings we ascribe to them.

And again, this is precisely because the *whole* of the manifest field with its variegated properties and differential charges is "neutral" only with respect to the *totality-of-consciousness*; their resolving *equation* is then *expressly* a psychic value giving the necessary-innate relationship between consciousness and its creative fields, as *Love*. Thus anything arising as *conditional representation* of that informing value *within* the manifest field is, *in itself*, implicitly modeled in relation to—and by contrastive relief against—the totality of whole-being consciousness.

In this way basic meanings *emerge* from the field of experience through gauge of the whole-being standard of consciousness, and *cannot escape* such primary-irreducible significance. Thus "evil" and "good" are *not* just arbitrary labels, interchangeable on whim of will. They refer to a true *relationship* of behavioral correspondences and preferential modeling with respect to a constant ground, that of the Whole-being standard of Consciousness *through which* the *creative field as a whole* is eternally resolved in Love.

We receive something *real* from people and events in our experience, something which bespeaks a *truth* or *validity* about them every bit as much as it reflects a potential of our "own" consciousness, since all behaviors and occurrences are generated with gyroscopic/implicit reference to an informing Standard that *even Bashar names*, though he tries immediately to strip that name of significance, "neutering" it as it were—and therefore everything arises as an index of correspondence generating a direct-intuited sense of greater or lesser conformance, richer or poorer congruency with the truing Value of that Whole-being standard.

Therefore rather than belying and, as it were, *shaming* the testimony of abductee-witnesses by attempting to dissuade such testimony of its *innate* validity or convince it of its own, fallacious interpretive disposition as an instance of "negative synchronicity" (setting the subject up for his own self-inflicted victimhood), we *ought to pay closer attention* to the general consistency in the tone of collective testimony. We should honor the validity of such testimony in its own right rather than trying to dissuade it of the very *sense* of innate validity, thereby estranging it from its integral background so as to make it easier to accept an arbitrary and artificial *grafting* of meaning onto the situation.

If it were *really* a matter of a free-floating magneto-board of arbitrarily exchangeable meanings, then the occasional persuading of a "victim" that he's not a victim but a sovereign reality-creator able to change "negative" to "positive" at will would have no lingering after-effect and, indeed, there *could be no such thing* as *the psychological mechanism of repression* where displaced symptoms and compensatory projections pop up all over. But there manifestly *is* such a

mechanism, meaning there's a consistently valid *background standard against* which all experience takes place that can't be arbitrarily erased, negated or denied but only shuffled around, masked, disguised and otherwise *distorted* by rationalized overlays so as to discharge in disturbed form.

This can be seen *clinically* in the cases of those who *have* been "persuaded", by reason or by hypnotic suggestion of the greys themselves, that despite the strangeness and discomfort of the experience the beings "have our best interests at heart". Almost invariably those who've been cajoled or mind-molded to such testimony exhibit a distinct *vacuity*, an observable *blankness* themselves as if every pause in their speech pattern were a literal lapse through psychic *lacunae*—and they still break out in cold sweats through the nights of their marginal sleep.

Yet there are still professional manques all over the hall who bow *without excuse* of subliminal coaching or spacealien hypnotism, before the bizarre Bashar syllogism to the effect that "you create your own reality" because: you *naturally* desire what's best for you, don't you? (yes, Bashar); and the grey spacealiens are arriving here as your benefactors to engineer a genetic *improvement* in your human species, do you understand? (yes, Bashar); now, since you *desire* what's best for you and the greys are here to *give* you what's best for you, *you* obviously attracted them into your reality framework as a free creative act, thus *demonstrating* to you that you're the reality-creators you'd all along *hoped* you'd be! (Oh, yes, Bashar). And the only thing you need to do to make it *perfect* is *admit to your Godhood*, *concede* to your divine creative nature by placing *a positive label* on this result you've drawn to yourselves, rather than shrinking in fear from it as if confessing you can't *trust* the greatness of yourself being revealed to you (Oh, *thank you*, Bashar!).

## **Conjugating Cosmic Parts-Of-Speech (Logic Probability-Stutter)**

Initiated understanding would concur very readily up to this point with the run of "reality-creators" in noting that, through the *indispensable* requirement of probability-fields there isn't just *a* higher-dimensional reality with *a* higher truth innately valid owing to the "perspectival height" alone; there are, necessarily, *many* alternative versions of a given density's "reality" owing to the proliferation of probability-patterns under stress of branching hypotheses, of diverging orientations and mutually displacing "frontier edges" of collective psychic thrust.

Initiated understanding recognizes the general existence *of a pulsatory flow* moving up and back through the strata of densities and thus moving *both forward and backward in time*, waves of implication carrying original *worldviews* or patterns of principal Assessment (from primordial depths of consciousness) as to just what the nature of the whole might altogether be. Initiated understanding identifies such cosmic current-process as a loop of transdimensional feedback—an interpenetrant winding of coded implications flowing as potential influence from one system to another, contributing proportional persuasions in the *configuration* of systems and continuously met, coming and going, by reflections of itself adapting and incorporating as a kind of reciprocal modeling across-the-board.

Understood in this way, we may see the "past" of one such system influencing the "future" of another, or conversely we may see the flowline of influence proceed from a relative "future" form of consciousness to a relative "past" form of consciousness; the distortions, biases, angles and inflections of interpretation that pass back and forth through—and in formation of—cosmic systems or density-organizations do not therefore possess invariant time-signatures (i.e.

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as a one-way linear progression) nor do they possess rigid causal labels, *e.g. from cause to effect*; rather they originate as *ontological* potentials, differentiating perspectives or original orientations *regarding* Being and bubbling forward from the bed-of-Being which therefore make their appearance in and underlie the patterning systems of innumerable "regions", or density-zones, regardless the positions of "time" or "place" in the multidimensional fiowlines organizing them on a relative scale.

From the viewpoint of initiated understanding, then, "we" as the Earth-receptor may receive teachings which seem to emanate from "our" future and therefore—according to the format of density-progression—from a state of consciousness necessarily *advanced* upon our own, to be respected for that fact; and yet such a "future" self or civilization of selves sending signals of psychic influence temporally "backward" toward us, may represent a certain cross-cutting of conjugate forms (pulsed from the common core-of-Being in "all" spatial and temporal directions) carrying interpretive orientations indicative of very "early" understandings, *ontologically* speaking.

Therefore in constituting vehicles of reception *already imprinted* with characteristic expectations coded into the very *kinds* of questions asked, we may *intersect* some field/state/dimension of being temporally in "advance" of us and even linearly progressed in terms of density-development; and such a field/state/dimension of being may carry information-codes seeming to confirm our orientational tendency by filling in its outlines, furnishing the completion-curve of its rough cartoon so that—to a third party objective observer—the mirror-conformant spell woven through relativistic "reality-creation" would appear operative and airtight. Yet it would seem thus sound as the format of a viable "philosophy", capable of being transported from one context to another like the physicists' "rigid rods" only as long as the model was observed in isolation. Such classic pool-gazing may reflect a particular image by *preference*, but in drawing back the isolation-lens of our third party observer to embrace more comprehensive scope we perceive many another cosmic pool, many another cognitive wateringhole reflecting *different* implications, different sets of properties which could *equally* be drawn upon according to the principle of *correlative response* if the point-of-departure wasn't of the essential narcissism that *requires* only its own features blown-up large and Cosmicized in strict self-substantiation. (Reality-creators "create their own reality", therefore, because they *do not ask* for a reality greater than or beyond the confines of the "known", i.e. their own self-confirmatory features—not because "that's all there is to" reality.)

The given field/state/dimension-of-being drawn into the purview of the terrestrial "reality-creator" constitutes in itself owe of *many* probability branches along which our tendrils of connection might have twined, and so it represents one *potential stream of development* investigating along *a particular ontological line* of inquiry, ultimately coupling itself with some whole-stop integral orientation of conscious Self-assessment ensouling basic themes from the origination-zone of Being.

It might *very well* have received the Influence of that prevailing orientation (ultimately locking into place as the density identity-pattern), from even /z/g/zer-dimensional forms of consciousness; but—and this is something which is *not* so well understood yet must become progressively well-understood—the "higher" densities or dimensions-of-consciousness do not just represent our linear "future" as we perceive it on the horizontal timeline of physical cognitions. A higher density or dimension indicates at the same time one which is in progress of returning closer to the ontological origin, the cosmic root of original distortions or seed-interpretations; and it may represent a comparative "nearness" to the ontological origin which is truly Progressive, or actually

Retrogressive.

## **Who Is The Autogenous One**

This may be understood in assuming the Initiated viewpoint that, in the dawning (ontological) moments of conscious differentiation there were inevitable misunderstandings or skewed interpretations displaced from full identity or spiritual congruence with Whole-being value. It may then be further accepted that the undulatory shocks of such interpretive sets were the information-geometries of *meaning* emanated into expression as coinhering/counterchanging echoes up and down the dimensional fiowlines, in formation of basic "realities" keyed to versions of those interpretations. Finally, it may be affirmed that Existence debuts as a confabulating matrix of interference-patterns working countless mind-modulations of those meanings *all of which sprang up as reflective correspondence* or interpretive parallel of that Ground.

Therefore in approaching the original Ontological (or whole-being) ground we may suspect two basic modes of that approach—i.e. *retrogressing*, in more perfect "recovery" of the original *distortions* as if those distortions were primary truths in themselves, and therefore irreducible; or *progressing* in the sense of advanced creative use of the intermediate zones-of-being as systems of reciprocal adjustments, equilibrating correctives and whole-being integrations so that "return" along the upward arc to the highest-octave Ontological Beginning effectually *adds* something to the State, imparts a true *advancement* in terms of the Consciousness presiding over all comings-and-goings through the Gates of that Creative domain.

We must ask ourselves in contemplating such communication as that received from the "future-self" probability stream of the Sassani civilization, what real *position* in the complex interference grids of forward-and-backward cosmogonic ripples and echoing wave pulsations the consciousness-form might occupy. We must inquire first of all (honoring *the part* of truth contained in YC YOR) whether the communication received isn't a reflection beamed *au rebours*, in horizontal time, of a backward-tracing stream on the—vertical—spiritual timeline drawn into our framework *precisely* as an amplified tendency or "future" logical conclusion of our present dispositions, uninspected philosophical presumptions (e.g. the dominant patriarchal and general scientific worldview) or idiosyncratic seed-bed of meanings—in which case such communication would, in effect, echo back to us our own general distortions/misconceptions *overtly unfolded* and exponentially magnified as a function of density correlation into a full-blown Philosophical Universe all the more easily identifiable to us, and acceptable *by us*, owing to unacknowledged identities between mirroring cultures in the timestream.

If, however, *all* we were receiving back was basically a progression on our present distortions and undigested "philosophical" misinterpretations, simply Writ Large and sanctioned in Formalized terms, we'd have to *greatly* suspect we'd been met by a branching probability-vector having long chosen the unwitting course of moving *up* the *down* escalator; and we'd have to understand that by strengthening our overall connection to that probability-stream through increasing acceptance of and concession toward its "offerings", we'd be locking our future-propelled probability advancement toward the higher densities into fateful congruence with *it* so as to necessitate the same general, abrasive adhesion against the wall of backwashing tide in a probability pattern incorporating—while codifying—*all the Original errors*, as if to offer the Source's own sores back to Itself in inflammatory form. (Cf. *The Four Winds* "Right Use of Will" books, in which the divine light Creator-source identifies the primordial Ancient Ones as those first allowed to

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indulge the created conceit that They themselves were Causal, i.e. the Creators of things and not simply Agents of creative forces. As with waves of light, which once generated extend in attenuating form forever, so the Ideative orientations generated at the root-beginning of manifestation echo endlessly down the corridors of creation as fading but never utterly-extinguished ghost patterns of potential influence that must be "answered", adapted, incorporated or converted before passing on.)

A civilization or social/memory/complex culture can be quite "positive" in the technical sense (cf. *Channeling, UFOs, and the Positive and Negative Realms etc.*) and still be fording upstream against the current of original distortions every bit as much as the overtly *negative* culture or social/memory/complex.

"...the issue of who is the parental part is integrally involved here, and, of the parental parts, who has the most power, and if it is not you, is it loving toward you? In short, who is God and is God loving toward you or not?" Page 239, *Heart Song*, spoken through channel by divine light Source. This *clearly* expresses the idea that *who creates the reality* is precisely the *issue in question*, that it's not a settled account, that the upshot of the inter-cosmic dialogue (or *logomachy*) has a great *deal* of bearing upon one's ultimate orientation to reality, how reality is approached and accepted, one's *effective* quotient of *love, creativity, responsibility* and *integration* with the Creator-source as functionary of whole-being consciousness...

(Therefore you may take this Cosmic Consumer Report by Southern Crown on the basic Bashar-product *Blueprint For Change* for what it's worth, to you. Don't say, however, that you were never told, should you someday find yourself up that old cosmic Creek without a suitable volitional paddle.)

## Reviewing Exhibits In The Timespace Gallery

As our newly acclimating, 4th density-lenses become accustomed to perceiving in the starry "dark" of the *Cosmic* sky, the first vague patterns and sketchy glimpses of "those *probability-fields* taken—with the enthusiasm of gradeschoolers—to be "all there is to it" begin to fill in; the richness and actual complexity of their interference grids reveal a meshwork of ideas stretched across (and indeed constituting) the myriad planes, densities and dimensions crystallized out as provisional "settlements" in the continuous pulsation of estimates and echoes issuing up and back all along the Line from Beginning Principles, in mirror-comparison ripples of infinite cross-correlation looking to resolve the spiritual account as to just what the Whole ultimately Is.

And so we see there are many interesting interstices, dimensional pockets and compound runnels creating courses of some continuity where ancient moods, early conceits, later amendments and consequent questions come to conditionally cohabit and generate unique "models", in variable ratios, representing new wine in old skins or the same sauce in an updated decanter. Thus we find the same or similar propositions having been given out, beamed lightyears and indefinite densities away and then trawled with the casting-net of a remote-future time returned in scarcely recognizable form, a deep sea species vaguely familiar and happily corroborative in many of its parts but "evolutionarily" modified a million times in the odyssey of its chance encounters with other—unknown—species out there in the starry immensity, with their own eagerness to imprint a modification in the genotype that gives those distinguishing marks...

So it is for example that Bashar can tell us we may find our most readily demonstrable example of the YCYOR proposition in the *after-death State*, where "you will know you chose everything you experienced in that life, and thus you can create any other type of reality..."; "that

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you are a thought-form in a world of thought forms, and thus will usually experience whatever represents the strongest beliefs you had in life..."; "that whatever (you believe) at any given moment, even on that level—and especially in a sense on that level—is what most quickly manifests and realizes into the experiential reality (you are) having."

Note: "especially in a sense on that level".

You bet, Bashar, since that level is precisely the time/space counterpart to our spacetime density about which we've already written (Vol. 1, Nos. 3 and 4), in the context of discussing the precise derivation of many of the YCYOR models currently beamed toward us (including the whole of the *Seth* material).

It's precisely through this afterlife *timespace* respite, in what we've denominated the "astral antechamber", that the soul retires into its auric cocoon—and all the images or perceptual impressions experienced during such interlude are accountable as dream-slide projections on the walls of its psychic envelope.

The soul's experience bears a kind of one-to-one correspondence with the stream of thinking here, simply because what's experienced is *solely* a projective outpicturing of the memory-record; there's nothing *in* the astrally-formulated picture of "experience" which isn't already a content of the cumulative memory-impressions of the life just lived. **The thoughts which arise in this quasi-dream state tend, at such a threshold juncture, to be rapidly churning response-patterns from the reserves of acquired traits, characteristics, personal interpretations and expectations describing the mnemonic profile of the dearly-departed,** as that consciousness recoils and rebounds and is lured into successively manifesting symbols of its own, standard reactions toward a general disorienting turbulence and initial unaccustomed "vagueness". Out of this basic ambiguity in the afterlife dream-medium (indicative of the psychic milieu to which the soul withdraws its energy-sheaths) all the identifying "typologies" of the personal orientation-to-life are spontaneously manufactured in defensive compensation and so all the familiarizing "props" and comforting "furniture" of the accustomed thinking are set in place.

Here the soul "chews over" its typifying scenes, composite versions of its chronically repeated life-patterns, until the *monotonous sameness* of such "personal reality creation"—reflecting only the static meanings already distilled—stirs a self-reflective spark of dawning dissatisfaction ultimately enabling the soul to *recognize the barefact* that indeed it's *dead to that* former life, now just a record in the memory-files.

After this watershed event of disenchantment permitting progressive dissociation from exclusive/hypnotic congruence along the wall of the auric "cocoon" (helped or not by unnoticed "astral guides" encouraging such awakening from the screened sidelines) the soul may exercise the additional magnitude of self-reflective consciousness thereby gained to explore the characteristic *plasticity* and thought-form responsiveness of the astral (*timespace*) milieu.

The immediacy and one-to-one equivalency in the manifestation of projected thoughts or intents, however, is precisely identifiable under *all* circumstances in the afterlife context as a consequence of the essential *vacuity* of the state. As an exploration of the symbol-types of one's own interior contents (showing "rapacious" notions for the wolverine forms and serpentine signatures they are etc.) there's a *structural minimization* of the potential for intercourse, few porous places or permeable transition-junctures where openings in the psychic capsule permit the sensing of presences functioning on coordinate-alignments not "one's own".

Such a *timespace* framework is therefore a "special case", as are all such *timespace*

laminae of the density-divisions, useful for assessment of the soul-record (summed in the tunnel/white light Review popularized through reports of the near-death experience) but by *that very token* continuously propelled beyond itself for lack of the enrichment received through true *relational* experience.

## More to Symbols Than Meets the "I"

Indeed, even the bare symbolic contents of the memory-impressions, projectively modeled for "holographic" inspection in the timespace state, *ought* to suggest to the soul's philosophical organ the evident fact that thinking/desiring/intending *do not* truly take place *in vacuo* against a neutral/indifferent field as the Sassani would have it, since even in this basically non-relational *insular* milieu the very manifestations of one's own solipsistic seed-garden of standard thoughts possess an innate element of *surprise*; one comes to variably *model* the plasticity of one's projected thought-forms as a function of the additional and *unexpected* dimension which that very symbolization draws forward. The overflowing associations and connotative *halation* of elements embedded in a given symbol immediately grant it a larger significance than the bare meanings one would ascribe in *personal* assessment of one's thought-content. **The symbolization of the thought imparts shades, overtones and implications which the ego-psyche, left to itself, would scarcely see or concede to.**

But this means that one's thinking, desiring and intending take place with reference to a *true* informing standard; there's always more in and to the "thought" than the personal meaning could itself measure, ordinarily, since the given thought is generated as a *tacit formula* in the resolution of a continuous—if unnoticed—orientation about a *whole-being ground*.

This is what *all* thought actually is; therefore the specific feeling tone and pigment-accents of its symbolic projection through the "astral" or dream-psyche necessarily carries this intrinsic connotation-of-values into *evaluative* expression.

One's "innocent" hope for another's well-being pops out *astrally* in betrayal of its true form as a *lurking jackal* of predatory self-interest (perhaps even masked from any recognition-as-such in the ego-soul's lifetime), now glaring back to psychic perception as a chop-licking cur of opportunism knowing how to pocket the windfall profit of a friend.

Therefore even in the *timespace/etheric-astral* milieu we find no *real* support for the YCYOR thesis no matter how "instantly" the thought is met by its impressional counterpart through the plastically-responsive medium.

And as we've seen, general subtraction of the real *relational* enrichment that otherwise occurs when the soul functions in enabling instrumental alignment with faculties opening directly out onto *common* ground (as in *spacetime* field-configurations like the one you're living now), is precisely what presses the afterlife-soul toward increasingly greater degrees of awareness; the deficiency of the non-relational context gnaws *holes of subliminal dissatisfaction* in all its privately-projected scenarios so that the psyche progressively calls for the tutorial *help* that may be established in *real* relationship with inner plane guides, with reflected magnitudes of oversoul consciousness etc.

It's important to note, then, that there are many and diverse types of *experiential* ground owing to the cosmic shuffling and settling of interference-harmonics up and back into various reality-versions through the densities and planes; and that, owing to the overtone echoes and resonant synchronies passing forward and back without rigid respect of linear "sequence" there may seem

to issue the same philosophical assertion from separate zones, or diverse density-backgrounds. This doesn't constitute a necessary confirmation, or verification of overriding truth. The same distortions may show up densities and lightyears apart, and may prove to be incorporated in distinctly different *types* of reality. Thus it has too-often been taken for granted that the afterlife stage of 3rd-density timespace *proves* the case for personal "reality-creation". It does no such thing.

## Wherein We Learn That *Correspondence Doesn't Equal Creation*

In returning to our primary example of the Central Park assault-subject (we don't say "victim", you know), we see then there is *no* necessary correspondence of personal desire with ultimate effect, or between habitual concepts and manifest experience. We see also that, by *empathetic correspondence* across a common ground constituting a unitive standard and mutual *reference-framework*, it's possible to "grade" or assess the behavior-patterns of the boy wolf-pack and project an evaluation which is *not just a reflection* of personal beliefs that can't "get to" the neutral reality behind which (according to Bashar) they forever hide as "unknowables".

Note that it is *precisely* the ground of an empathetic correspondence that allows us to



*do this!* The ability of consciousness (previously pointed out) to reflect *all* perspectives, possibilities, potentials etc. enables us to move *empathetically* and immediately into a potential presented to us in the form of "another's" behavior, in direct assessment of its *real correspondence* to the mutual reference-framework of our Whole-being standard. Thus without *judgments* that inevitably issue from our personal inventories of opinion, we may know, understand, assess and yes even *rule upon* the behavior of another without shrinking into the subject-shell of self-doubt forever fearful that we only *project* on others what is scandalously true of ourselves alone.

Well, Monty, we hear a lot of disgruntled reality-creators challenging about now, if the "Central Park assault subject" can't be said to bear correspondence to her violent experience through her own typical thought-contents or desires, you must be saying her relation to the experience really *is arbitrary* and *accidental*, leaving us perilously close to the frighteningly-random world which Reality-creation, at least, wards off with a sense of personal puissance (i.e. no matter the actual discomfort involved in the event visited on you, at least you invited it on yourself!).

But no, Monty rejoins, we've *already seen* the way in which the violent experience does *not* bear just an arbitrary relation to her. Her original sense of the disturbing *contingency-of-being* (necessarily acquired by all, in some infantile form or another, owing to the mutually-modifying restlessness and ceaseless reciprocal displacement of everything) was met by subsequent assumptions-of-meaning propelling her to tailor a trim and predictable life, all clean edges and safety-sealing.

We cannot say she *failed to take responsibility* for what she perceived as the threatening randomness of existence; on the contrary she took specific responsibility for it, by performing a sociocultural and yuppie-tribal exorcism of upscale intensification. Therefore it is not in her furtive *desire* for some contrary "ritual debasement", nor is it in some fear-predicating perception of the "animalism of others" that she attracts to her the ultimately-explosive experience. For her sense of the *metastable character of things*, of the unpredictable shiftiness of existence *does not begin with a belief* (pox does yours). It *begins* with an experience, prior to any conceptualization. Since such experience conveys a primordial *meaning*, we may equate it with thought. Such a thought-experience is without interpretive complexity, or reflective valuation. It does not, therefore, qualify for a *belief* or reflexively-compound *concept*, though later beliefs and concepts spring from the initial thought-experience by interpretive valuation. Such basic thought-experience engraves a deep pattern with respect to the seeming *void-ground* of reality where the universe itself can suddenly be scooped from beneath an infant's physical support with but the slightest toss or gentle push; where the world of vertiginous spaces can suddenly enter, as a harrowing *pang*, the empty spaces of the infant-belly; where the distressingly unpredictable eruption of pain may install an *abyssal* void by thus negating the previous moment of idle pleasure.

It is not, therefore, with *any* subsequent tissue of *concepts* (constituting elaborated commentary of the cumulative "interior monologue" upon those original impressions) that the psyche must ultimately come to terms. To put it off and off on the requirement of a change of *belief-patterns* is the surest way to recess the continued *real condition* of one's life into the untouched background where it can only *abscend*, as attention is lavished on a superficial agent—the "belief"—representing but the latest *exemplification* of the *sheer friability of compound structures* (remember, "concept" or "belief is already a complex, self-reflectively elaborated abstraction; because of this it simply exemplifies, *in form*, the same ambiguity and suspect infrastructure belonging to the compound field in general regardless what its *contents* might be).

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The more the *real* condition (i.e. that of essential Void-being) is neglected, as long as the psyche fails to face it and indeed believes it *can't* face it or that there's *nothing there to face*, the more it festers in the deep back-of-the-mind, repressed from visibility where it can only grow more virulent and indeed where it can begin to *overgrow*, like mold or neglected lichen, into the very *motivations* of the mind as a quietly contrary subversive impulse, some muffled urge to spontaneity ("domesticated" and brought out into polite company as *energy-expenditure* or aerobics, socially motivated *exercise* etc.). That which ultimately explodes upon our Central Park subject, then, does indeed possess a deep correspondence to her being but not in the sense of a simple commission-by-desire, or fear of "others who are different from ourselves" etc.

The experience bears a *correspondence* to her; but that correspondence isn't necessarily *touched* by the contents of belief-patterns which always make up secondary rationalizations, psychological specifications or symbolic masques of the basic Value. The real *correspondence to her* (which allows us to link the elements of existence in true "mystical" congruence and metaphysical sympathy while avoiding having to impart the *lumpen* YCYOR distortion) may be located in the *continuously untouched zone of her being* breathing beneath and quietly informing all reflective belief-content etc.: the *void-zone* of her own surprising/spontaneous reality, the recessed *unpredictability factor* of the omnipresent Variable lurking 'round every masking comer of existence, in the shadow of every streetlamp, in the hallway twist of her own security complex and in the random rebellion of her *own thoughts* imbued with an inveterate contrariness...**a randomness-of-thinking however which, in any given case touches only lightly on the verboten and hardly constitutes such a prolonged/obsessive concentration as to condense one of the real psychic seed-forms**, periodically projected from the "personal" biomagnetic field as a coherent energy-dough serving to leaven coordinate elements of an ultimately-attracted Experience.

This latter means of generating (roughly) mirror-experience based on concentrated seed thoughts, ego-centralist belief patterns etc. is thoroughly detailed in the *T-Bird* article "Why You Don't Create Your Own Reality", Vol. 1, No. 4—detailed in fact much more completely than any endeavor of the professional reality-creators such as Bashar or Seth; yet in this article it's made clear that the mechanism of the *magnetization of thought-forms into experience* is function of a far-more holistic reality than the Reality-creators depict, is in fact not different from the device depicted here in which all such mind-manifestation exhibits the weedlike contrariness *your life* displays—where indeed your *intent* is to cultivate a garden so that the crabgrass appearing in response along with the daisies, must be said to bear a similitude-of-correspondence with the initiating seed-thought "to grow".

(Conventional wisdom on the subject, of course, maintains such weeds indicate the uncorrected presence of *contrary* or *negative* thoughts alongside the "good". Initiated understanding, however, recognizes all such desire, concept and intent whether positive or negative as comprising *substitute identity equations* for whole-being value; in this way the presence of "weeds in the garden" needn't indicate specific negative thinking, but serves in general as index of the chronic shortcoming and left-over space between such identity equations even of uniformly positive character and the Ground-of-being Itself.)

All such mind-manifestation arises on the ground of a whole-being Value bearing implications in, through, around and beneath the given thought-form that eternally makes of Realization something much more profound than an oil change in the belief filters we impose on reality (regardless your Reform to the side of Thought-positive Inputs only).

## Thought Problem For The Prospective Reality-Creator: Whatever You Do, *Don't Think "Monkey"*

What we wish to distinguish here is the *secondary* and *symptomatic* rather than primary style of causation belonging to personal belief-patterns, chronic thought-structures and desires etc. We pay passing recognition to the Reality-creator's *virtually exclusive* mode of magnetizing experiential events in the form of active thought-commission, while *locating it* in the midst of a much more comprehensive inventory-of-means whereby the features of one's actual life-experience are generated both by *commission* (specific characteristic desire, intent etc.) and by *omission* (zones of the general being very specifically *neglected*, especially where they form a natural counterpart to the active catalogue of identity patterns); by collective or mass-conscious patterns with which the personality may "coincide" only tangentially as a function of general place and time; and by "random catalyst" mentioned in the *Rα* material and comprising a causative category quite beyond the ken of Reality-creators to account altogether.

We distinguish here the important idea (described with some detail as to its esoteric structure in the essays "Why You Don't Create Your Own Reality", *T-Bird* Vol. 1, No. 4 and "Motto In The Lotto", Vol. 2, No. 1) that *anypossible* "personal" belief-patterns, desires, aims, ambitions, fears, concepts or goals are simply incidental specifications of *large ontological categories*, i.e. basic modes-of-being bearing an *abstract* significance and general influence owing to their intrinsic derivation from, and reference toward, the unitive *ground-of-being*. It is the *numen*, the innate spiritual "punch" belonging to those *ontological* values—love, continuity, selfhood, identity— which is at issue, and which ultimately Acts Up on the stage-of-life (in the fitful *guise*, perhaps, of the various belief-patterns incorporating such values *as* //the personality had manufactured their distorted variations *ex nihilo*, out of its own unique existence); it's for this reason that Reality seems to echo-back and overwhelm, *surround* and *saturate* the ego-soul with so much larger a Return on its original meager identity-investment than would appear warranted by the input.

In the humorous case of the Reality-creator's attempt to find something at all *commensurate* between the personality's often half-hearted flickering daydream and the *megaton experiential explosion* vaguely correlated by content *with* that dissolute cloud-castle, it certainly seems to be a chronic matter of sowing a little wind so as to reap the invariable Whirlwind. We can account for this laughable disproportion only by understanding that the relation of identity discerned between the personality's thoughts and the personality's *experience*, is that of the inescapable correspondence between all possible thought patterns and the (abstractly-inexhaustible) *ontological ideotypes* of which they're dilute reflections.

The tailoring of a given experience, even one collectively shared, to the contour profile comprising the system of self-descriptive receptors whereby the personality necessarily attaches itself *to* the experience, shows only the manner in which beings integrate with and correspond to the experiential field as a function of holonomic response-coupling—i.e. they coinhere as terms of a recessively self-duplicating pattern perceived at different scales of resolution. There is no *primary* implication of "personal causality" except insofar as the magical, funhouse-mirror of experience shapes and distorts the reflections of the general midway to personally-identifiable "wavelengths" as its parade passes along. Only those incidents, mirrored back, which reflect the results of meaningful participation may be said to correspond to a kind of *efficient* personal causality, in the extensive webwork of interrelated causes; otherwise, one may be said to "cause" or create what

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appears over the perceptual surface of that mirror only in the disingenuous manner that the presence of pebbles in a brook may be said inevitably to "cause" the responsive tailoring of patterns formed by pressure of the water at their boundaries; the water obediently ripples in conformance to their "profile", so that the patterns issuing from the interface of fluid and silicate may certainly be said to "depend" upon the contingent incident of the sedimentary pebbles. Yet in what way may it be said that such pebbles "caused" anything more than the incident sculpting of ripples? in an overall pattern of nature-activity which sees rock and water as coinhering elements of a total process where one "creates" the other only in the sense of the *mutually-necessitating conditionality of systemic complements*. In what way may the pebbles take credit for their appearance in the stream? and for the specific processes whereby their presence necessitates certain corresponding behaviors in the fluid medium? which is neither modified in its nature, deflected or conscripted to their personal service as it obligingly bends in casual acknowledgment of their incidence in its onflowing motion...or stayed from its own ultimate course.

We may certainly say to the pebbles, as they reach the stage of self-reflection in the mirroring water where they're able to notice the ripple effect corresponding to requirements of their particular presence, "why look! You create 'your own' reality!" ...if it makes them feel any better.

It's for this reason that, a few paragraphs back, we were given to emphasize that it most certainly *may not* be an invariable matter of ascertaining "cause" in the case of a given experience by simple detection of a fitfully-corresponding thought content flickering, amidst a flotilla of contents, through the interior monologue.

One may "see" in any given incident a reflection of the presence of one's "telltale", identifying thought-content, but *only owing* to the holonomic similitude of media, the correspondence of microcosm with macrocosm, and the tailoring requirement of one with respect to the other.

Reality-creators would have us search the archeological digs of the given "roof-brain chatter" until some exhumed fragment in the identity-pattern displayed a sufficiency of traits to convict as to "cause" on the incriminating basis of *similarity* alone. If you *csnfindihsi* general idea or a reasonable facsimile circulating through your distractedly-ruminating mind, there's evidence enough that you "thought" the experience into existence.

What the more disingenuous reality-creators are counting on folks won't understand, is that you're hardly culpable simply because something occurs to you. Though as an "enculturated" being you ingest a discriminative *hierarchy* of topic-categories (the inhibitory Freudian super-ego of parental values), the *thinking mind* especially in its associative/subliminal state as the "interior monologue" has no proprietary monitor *per se* and doesn't in itself honor the verboten character of certain themes or marginal topics.

Owing to the essential indeterminacy of the mind as a function of the *void-ground of consciousness*, anything *can* (and does) occur to it. There's a primary and wonderful *universalism* to the mind such that it can only inhibit the occurrence of contents *secondarily*, as a reflexive matter. Therefore one may (and inevitably will) find oneself entertaining thoughts even of a verboten type, perhaps whimsically, mildly, fleetingly, but as a sure function of the primordial curiosity and ontological adventuresomeness belonging to a faculty founded on a basic indeterminacy-of-being.

This fact, however, is sufficient-to-convict for the Reality-Creator.

Thus if our Central Park subject "thought it" as passing content of the vaguest daydream, that's enough to establish cause and personal culpability as she lays, bleeding and comatose, on the ground. Think not? That is *very often* the only "connection" that may in fact be found between a

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"victim" and the deed perpetrated upon him/her. Did you *really* think that everyone attacked in an alley, starving in the streets, incidentally blown to bits by a terrorist bomb while shopping *actively desired it*, personally *willed* it into existence as a specific *style of thinking* or chronic fear? The Reality-creator has no way of accounting for the magic multiplier of "random catalyst" (which basically approaches from the void zone, functioning as blind-side-with-holes); no way of accounting for values of correspondence sufficient to show significant relationship without having to attach it, or reduce it down, to some ultimately meager entertainment of the mind.

### *A Kundalini/Jack-in-the-Box Model Of Reality-Patterning*

If, then, the kinds of divergent experience received by personalities engaging very much the same kinds of risks and activities can't be unerringly interpreted as function of the basic discrepancy of thought-types (desires, wishes, expectations), how—we might ask—may we account for the measurable difference in effect when a first theoretical subject jogs Central Park and is "merely" mugged without further harm, a second does the same and is all-but-murdered? Isn't this virtual *evidence* of a differential in belief patterns (given our agreement to abandon the conventional concept of "accidental forces")?

We answer in this way: first of all we must *also* throw out the fantastical and indeed supercilious notion that the old Asian woman crawling, in sobs, through the wartorn remnant of her home under the rubble of which her children lie buried, necessarily *willed* the situation on herself by frequently fantasizing or actively desiring the same! This notion *is* as insidious and insipid as you've always suspected it was while being too trepidatious to challenge "higher wisdom" on the subject. If the correspondence of experience with personal *thought-content only* marginally accounts for certain vaguely parallel effects (or similarities-by-reversa/) we may still affirm the fundamentally correct principle that what's experienced is *always* in some way the magnetic corollary of the projective field-energy of one's signature being. We can account for that fact, though, (and simultaneously account for the discrepancy of effect between apparently equivalent inputs) by noting that **Experience is a functional gauge of the specific proportion in the energy pattern of one's identity-profile, between *Whole-being Value* and the orientational stress of those *psychological mechanisms* through which one provisionally adapts to the compass of that Value.**

Thus in the case of our jogger we can say that the "experience received" wasn't a function of some *simple/singular belief* without stress-tensor infrastructure, but of the complex ratio in the interaction between her specific coefficient of *fear* (her identifying response tone to the void-variable of existence) and the compensatory strength of her masking psychological mechanisms. This relationship gives the *quotient of actual pressure* obtaining between coexisting terms of her being which, while living in the same "complex", are never allowed to be introduced to each other.

**The specific quotient of pressure** (describing the psyche's unique adaptation to the gauge standard of whole-being consciousness) *gives the differential that accounts for the resultant discrepancies in experience between people doing apparently the "same things"*. The more acutely the encompassing holism-of-being is denied or repressed (in fear of its commanding *subsumption* of all identified parts) the more pressure its continued unresolved Presence exerts, the more truly *dysfunctional*, strategies of psychological adaptation. **Experience corresponds much more to that *quotient* than to any particular thought-content, which may or may not reflect that value.**

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To refresh your memory on this point, we quote from the *Motto In The Lotto* essay:

**It is just simply not true that every rape victim somehow "invited" the experience as a personal form of "commission"; the fact of each Soul being a global microcosm of Total potential, *automatically* means that a certain amount of experience is going to be the resultant "invitation" of sheer aggravated *emptiness* on the balance-sheet of the (symmetrically self-compensating) soul-record.**

**Note: *aggravated emptiness*. This then is a magnified deficiency with respect to certain outstanding principles involved in the event; it is a smooth break in the soul record with respect to a whole class of potential, the burgeoning neglect of which progressively builds a magnetic charge placing great stress upon the Whole requiring precipitous compensation. (Note again: in a world where you "create your own reality", this potential area of being needn't be taken into account as everything is strictly a reflection of personal commission—Le. what's explicitly thought, actively desired, consciously believed etc)**

**Since such general deficiency with respect to a given area of being produces a *massive* potential for precipitating "experience" involving just those gapped elements (therefore usually a *jarring* experience), we may indeed be justified in concluding that such doctrines as "you create your own reality" serve unwittingly to irritate the probability of so eruptive an experience taking place. Experiences "foreign" and out-of-left-field in nature do manifestly characterize the things that sometimes befall us; they can't just be "owned" by arbitrarily identifying some active or positive thought-structure which—by tortured interpretation—can be teased into disgorging some vague parallelism ("Oh yes, I must have gotten that dysentery because of my dislike for Mexican architecture!").**

### A Little "Matter" Of Perspective

Well, Monty (we hear a quorum of Bashar-quoters gasp out a last quasi-challenging charge as they lay, largely littered—if out of nothing more than exhaustion in pursuit of the marathon argument—over the Ground): if the—veritably buddhistic—variability and *contingency-of-being* is a major factor in the subliminal keying of issues and attitudes as well as types of experience reflecting identity-pattern repressions, rationalizations and distortions with reference to the Whole; and if that major factor of the background void-state of being is first of all an *experience* rather than a belief or concept that can be changed to another belief or concept, then what is *to be done* about the apparently *problematic condition* of life?

Good question, Bashar-dudes. Thought you'd never ask.

While it's true that the Void-state of being presents itself through the variable ambiguity of *compound/coordinate conditionality*, **the sense of precarious imbalance imparting its specific *psychological substrate* is a function of *perspective***. In a sense that "conditionality" and delicate interdependence of mutable elements is an *effect* of Perspective, i.e. the *angle-of-intersection* constituting the focal-coordinate resolution of the "ego subject" with reference to a field of *ideotypes* having specific—coordinate—potential. (The 3rd-density physical realm represents one such field of ideotypes; the ideotypes aren't "thoughts" arbitrarily "creating the earth-reality" but intents modeling certain implications within an overall framework oriented to *basic Ontological values*. They are modes with reference to the Whole, and great lifewaves of consciousness provisionally *identify* through such common modes—that's what you're all doing "here".)

In this way we see how the factor of Perspective initiates the delicate *conditionality* in

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the interplay of experience, and is in turn coordinately *referenced through* that system of contingencies so as to force the early interpretation or persuasive "sense" of such conditionality as threatening (or potentially threatening). **Just as such perspectival intersection of the subject-self aligns a volitional relation with the coordinate-variables of being toward maximized stability, so the contingency of those coordinate-variables predicates a continuous potential instability.** Beliefs, thoughts and desires are only generated secondarily, out of the *basic ideotypes* or permissible patterns of the framework which are not *at all* personally/privately wrought, *ex nihilo*.

From our Initiated description we see then that *changing beliefs* about the background isn't the point, since it continues to generate the same subliminal experience with the same "message" until an overall *reconciliation* with its metastable void-being is effected. Since it is the inauguration of Perspective which kicks off the metastable system and its implications with *reference* to the *angular coordinates of that perspective*, we see that **it's necessary to establish a congruency in those perspectival coordinates with reference to Whole-being Value.**

*This* millennial prospect being accomplished, the resultant *conscious coincidence* between whole-being value and the locus-of-intersection (comprising the apparent subject-self) effects the *necessary conciliation* and smooth congruence with the Void-field of being (which as we've seen, thanks to the amendations necessitated by the Bashar material, is not other than that unitive Whole-being ground, and that ground is not other than Consciousness—Basilar's "neutral" background experiential field, remember, exists in fact solely as the cancellation or "voidance" of all polar-perspectival charge through the totality of consciousness).

It is *this* which allows a coincident flow-without-disparity relative to the conditional field, thereby adopting that field as one's "friend" and as indistinguishable from one's Self. Such essential *befriending* of the experiential field-of-being quite obviously carries an *innately positive* "charge" or value, in itself. Thus, "positive" secondary thoughts, belief-structures etc. flow naturally from this whole-being reorientation, *not the other way around*—Bashar claims the "reality-creator" can begin from the part-to-the-whole *or* from the whole-to-the-part; but the former is at best *asymptotic*, and in fact forever fails to *touch* the whole. {Bashar says this of course in order to encourage the adoption of piecemeal beliefs in the conceit that Everything will change thereby, knowing perfectly well no one is going to leverage *the whole* through fulcrum of some finite "belief.)

This resolution of consciousness (even through perspectival cross-section of the subject-self) with the experiential void state is at the same time that *true* occasion in the parallel free-fall of everything with everything else (alluded to by Bashar) from which Change of magical effectiveness may be initiated with just a gentle nudge. This is *not* however the equivalent of the "limbo" state Bashar invokes as nearest 3rd-density surrogate of such true Void-conscious Resolution (the "limbo" state is factually depressed, has too little *consciousness* available *to parlay* into any sort of resolution, and represents in any case an *irresolution* or wasteful indecision-of-direction rather than a true/relieving *equipotentiality* of direction).



## Part II

### Theta-Void: The TV Of Love And Fear

We may understand this required spiritual Change in relation to Void-being, in the illustrative terms of brainwave research (we've spoken about this before in the *T-Birdpages*—this furnishes yet another way of relating to the information). In the "early years" of brainwave monitoring, initial encounter with "theta-waves" ascribed a much more negative reputation than they're now known to enjoy. The original subjects of theta-wave research belonged to the average statistical cross-section; it was found through this average that **registration of the deep theta-wave patterns invariably accompanied fear and anxiety reactions**, so that such waves became associated with the coding of negative conditioning related to fight/flight syndromes of the basal brainlobes (by initiated understanding, correlated through resonant correspondence with the vital-abdominal complex).

When however researchers began in the '70s to test those conforming more to Maslow-like definitions of "self-actualizers", creative artists, yogis and zen-adepts etc. it was puzzlingly found that **theta-wave registry was associated with deeply creative and profound altered-consciousness states**. There wasn't a trace of the reactive fear-patterns found in the "norm".

Though brain research itself doesn't seem to have a way of accounting for the contrast, initiated understanding has already explained through other contexts how in the *former* case theta-wave patterns show a correlation with the deep void state of being in terms of typical *trepidation*. This is the *original* or *infantile* orientation to the void state of the experiential fields (linked by initiated interpretation, remember, *with* the basal brainlobes—where, indeed, discharge of theta patterns is detected—and corresponding *abdominal* centers). The void-state correlated theta waves become *tailored* by the developing psychological complex as praetorian guards, stationed on the low-lying alert to sound the alarm in the triggering of parallel or suggestively reminiscent circumstances.

Thus in the case of the statistical average they seem to be specifically fear-registering wave forms.

When however we find them correlated *strongly* in the case of "self-actualizers" with *creative* and profound meditative states, we recognize that the first instance represents a really secondary adaptation of their patterns in terms of reaction, self-involution, repression and a certain *modification* of the basic *void-state* as a complex system of psychological *negations*.

**In the second (creative/self-actualizing) instance we see the same theta waves functioning directly as void-patterning process**, which exactly signifies the reconciling *adoption* of, and identification through, the void-term of experience as Source of the characteristic elasticity and profound variability of the Creative Will itself.

A true model of *resolution* shows through this latter usage.

In order to move from the *one* orientation of Void-being to the Other, it's essential that a means be found for the intensifying light of consciousness to show upon those states in which theta-waves are coopted to typifying reaction-patterns—*not* so as to change beliefs or ideas *about* those patterns but to *recognize* them for what they are *by* and *through* the comparative Standard of Whole-being value progressively drawn forward, into consciousness, *on* that Intensification. Recognition of the presence of such patterns *through* a creative intensification in the Void "light"

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of consciousness, furnishes the sufficient threshold occasion for *de-contracting* the reactively-compressed emotional "knot" of the pattern, into a psychic field so enlarged as to be able to *accept* and balance its bottled energy *in consciousness*.

The most powerful and appropriate means of intensification enabling the liberative movement from the one—preliminary—orientation of Void-being to the Other, is and always has been the spiritually-authorized means presented for proper progression of the planetary Mother: the Whole-being Initiation of the *Mother-current Itself*.

### Comparison Diagrams For The Discerning Reality Shopper

Given this general overview of the respective philosophical positions of Sassani and Southern Crown, we should be able to diagram a summary for purposes of pictorial flash-frame. The diagram numbered 1, depicts the Sassani perspective. Diagrams numbered 2A, 2B and 2C give the basic principles and map some important implications of the Southern Crown perspective.

It should be said that, in rendering these ideas imagistically there's nothing injected arbitrarily so as to distort or bias the respective depictions. Note for instance that, in rendering the Sassani idea re the relation of Consciousness to the manifest fields, those fields are emblemized by what appears to be a random distribution of subjects/objects; whereas in the parallel SC depiction that field is portrayed in circularly-mirroring, mandalic symmetry so as to conform its outline in a ready harmony with the consciousness-circle. The objection might be raised that this is an arbitrary and unfair use of pictorial conventions, since it biases the eye immediately toward noticing a smoother philosophical resolution of terms in the SC depiction. The response to this, would refer you back to what's been said about the respective characterizations of these principles.

In the Southern Crown context, the ultimate "neutrality" of the manifest field is only understandable in terms of its *umbilical relation with the sphere of consciousness*; as we see in the diagrammatic insets, the "neutrality" of the manifest fields is strictly a product of the *relationship* between the fields-as-a-whole, and consciousness-as-a-whole. If consciousness is assigned a charge-value of Void through circular representation, the *mandalic* depiction of the manifest field does justice to the relationship as characterized; the global distribution of its coordinates not only signifies identity with the equipotential value of consciousness (symbolized as "global invariance") but makes obvious the common charge-cancellation of polar/manifesting extremes—their "materialization" through a unitive *void* locus of initial (non-dimensional) point limitation comprising the signal *creative proposition* out of which everything appears by contrastive complementaries in endlessly circular self-reference. The void juncture of that polar convergence-point gives the term of umbilical correspondence with the global Void value of consciousness. It's fair to depict it in this way, since these are the elements given in the description.

Indeed we're *scrupulously* fair to the *Sassani* account since, as you'll note by consulting diagram 1, we've allowed their version of consciousness the grace of a similar void-depiction (as its central quality) though it must be *inferred* from their descriptions given the elasticity of meaning-endowment etc. However, we can't similarly depict the Sassani version of the *manifest fields* as homologously global or mandalically-symmetric in character since there's no *inference* in their description with regard to such attributes; on the contrary, the Sassani render an overtly *arbitrary* relation between meaning-endowing consciousness and the neutral fields, inferring such fields are neutral *independent* of consciousness—thus there's no basis for graphing the necessary *geometry* of their asserted neutrality. In the Sassani framework, those fields are "just neutral", by

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themselves; the neutrality has no necessary genesis, or point of reference. If the objection is raised that "neutrality" *implies* a common convergence-point of mutual, polar cancellations, we'd have to insist such implication can't in this case be granted since the Sassani don't in *any way* follow through on what would be inferred thereby. There's no necessary symmetry to the field's relation to consciousness, and no necessary symmetry within itself. The neutrality of the fields "in themselves" would just as faithfully be depicted by affixing arbitrary neutral-signs to each subject/object in the diagram.

Owing to the graphic *congruence* allowed between consciousness and the manifest fields as rendered in the SC diagram, we may the more easily understand that "neutral" value as arising strictly by virtue of the *psychic* character of the relationship (the integral relation of the manifest patterns-of-being to consciousness, imparts an irreducibly psychic character to those patterns). Since such field-neutrality derives from a *psychic* value, there is an implicit *quality* to the relationship itself having an innately psychic charge: that quality, as we've seen, is Love.

Our graphic depiction of the relationship as inevitably predicating the quality of *Love*, makes of that quality an *innate attribute of reality*. It is not an arbitrary value-assignment or indifferent "meaning" floating in consciousness, applied to the "neutral" canvas by caprice so as to imbue the latter with a "stimulating" quality—something to make it more "interesting" or to "excite one's enthusiasm" for the time being. This essential difference in the philosophical depictions makes a *world* of difference in our understanding of the *relative* meanings that attach to products of the manifest field (or, more accurately, in the rendering of those products though the relation between the manifest fields and consciousness).

With our SC depictions in the number-two diagrams, we see that "meaning" isn't something arbitrarily imposed on a basically neutral field through the caprice of consciousness, but rather *arises* in the *relation* between Whole-being consciousness and the provisional identity patterns of self-representation *modeling* whole-being values in the field of Limit.

Thus objects or definitional things in the manifest field *separately considered* from their wholesale neutral resolution-in-consciousness, supply the functional *terms* of "finitude"; they give flesh and character to the abstract principle of Limit, which is the chief creative potential within Illimitable Void-conscious Being Itself. Thus they *arise through* and *draw upon* the whole-being character of consciousness, even apart from consideration of their universal *resolution* in consciousness.

According to the more extensive discussion in the Mother Terasu essays, the unitive *relief-definition* through which mutually modifying coordinates of the manifest field generate a stabilized convergence locus of—provisionally persisting—self-congruence through all contributory attributes (i.e. a being, object or thing), is expression of "the *principle of Limit itself* as it borrows against Whole-being value and attempts to establish the *infinite consistency/self-congruence* of whole-being value in its own *conditionally self-defining* terms. Any definitive Resolution of the processes of Existence within that framework would have to turn on a decisive *recognition* arising in their relationship with Whole-being Consciousness as to the nature, orientation and Reference of such processes thus directly disclosing (to the cognitive field-activity patterning consciousness) the *shared point-of-departure* and *present real value* informing them; in this way, all cognitive field-activity would resolve to common denominator of the *Void-locus* through which it was polarized, and which is simultaneously the shared term *between* the manifest fields and consciousness. Such Void-locus is the Heart of all activity, and represents the meeting-ground of Love.

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These considerations assign entirely different values (from those of the Sassani) to the fields of relative "meaning"; we see how there's not only an umbilically-necessary relation between *One fields as a whole* and consciousness, but between the *delimited identity patterns of provisional self-modeling* within those fields, and consciousness-as-a-whole. Those provisional/self-representative patterns are rotated in relation to a *real standard*, an incorruptible Reference. They take their point-of-departure therefrom, implicitly target it as the sufficiency of all realizations thereby, suffer contrastively compromised qualities therefore. There is a continuous sense of relative *correspondence* or relative *inharmony* to existence which isn't accountable at all in the "reality-creating" framework of the Sassani. Such correspondence or inharmony can't be considered simply *relative* to the context, as the Sassani would have it (i.e. if you seem to *grate against* your surrounding circumstances this sense of relative "inharmony" is due simply to your having assigned the wrong arbitrary *label* to it). The degree of correspondence or inharmony ultimately represents the degree to which the Whole-being value of Love (imparting the value assignment and meaning of the manifest fields as a *whole* in relation to consciousness) is *given expression*, or distorted into relative products of its functional *lack*. (The basis of such apparent *lack* or discrepancy between identification-patterns and the Being through which they arise, is more completely addressed in the next portion of this piece treating definitions of *idea, thought, concept* etc.)

## **In Case You've Always Wondered Why Lemon Doesn't Taste Like Garlic**

In order to understand this *integral* elicitation of meaning, we need only consider the way in which existence is *actually* apprehended. Putting aside all ideal models as to how there may be some "superconscious" magnification of oneself secretly projecting all qualities from Above, by imaginative caprice, between the polarized wings of the manifest proscenium-arches (beneath which the ego-reflection is mirrored and emotively reacts like a marionette), we may simply consider what it's like waking up in the morning.

First of all, we catch ourselves in the *act* of awakening; this process is *already going on* when awareness catches up with it—it doesn't matter if we've "commanded" our mind by subliminal program to wake up at a certain hour—we're *not* in command of nor do we normally have knowledge regarding the way in which this order is received by the automatic processes of our "entity", and carried through. Existence yields itself to our budding faculties spontaneously, and saturates us with its quality even *as we align ourselves* by characteristic response-patterns to it. In what way may we conceive we *endow* this irrepressible existence with "meaning", when it *hands us* the range of meanings with which we'll be working, and the facultative patterns through which to work them? Nor is this "given" character of the meaning-field an arbitrary imposition *from* that field *to* our consciousness. Those meanings *blossom* as symbolic characterizations of the deep relationship *between* Consciousness and the ambiguously variable inversely-polar patterns of provisional identification in the focal field.

The fact that we, as consciousness, tend to polarize into identified alignment with some *phase* in the given range of meaning accompanying those variables, hardly makes us reality-creators (except insofar as children "create" when they select one color over another, and proceed to paint in hues of symbolic correspondence reflecting states of consciousness altogether beneath their grasp but nonetheless characterizing forms of provisional adjustment in their psychological makeup

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1) (Basbar)  
Consciousness-of-meanings:



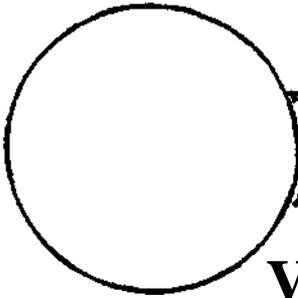
Relative realities/Neutral Field of experience



Meanings projected and mirrored back from neutral Field

Neutrality as product of relationship between Whole-being consciousness and the manifest fields-as-a-whole

2A) (Southern Crown)  
Void-consciousness:



Field of manifestation



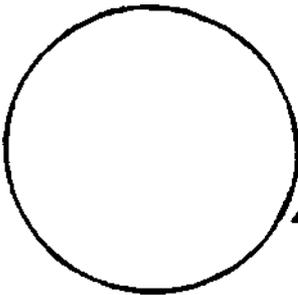
Neutralizing relation between Consciousness and polarizing field of Limit=Love

Meaning arises in the relation between whole-being consciousness and the provisional identity patterns of self-representation in the field of limit

The degree of correspondence or inharmony represents the degree to which the whole-being value of Love is given expression, or distorted into relative products of its functional fact

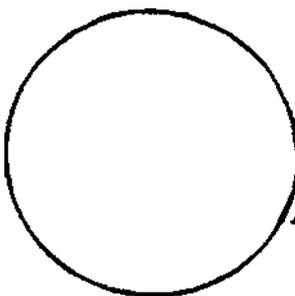
(The provisional identity pattern of self-representative modeling depicted here may be a person, place, behavior, event or thing focused-on in the perceptual field; or it may be the objectivizing of the ego-image most directly modeling conscious self-representation in the conditional field, the abstract/imaginative identity-profile of the subject.)

2B)



Unilateral identity-patterns, dichotomous identity profiles exhibit relative lack of correspondence or homologous congruity with Whole-being values of Consciousness.

2Q



Bilateral identity-patterns, unidirectional profiles manifesting consciously-coinciding terms to a degree of harmonious relationship (rather than self-divisive tension) exhibit positive correlation or homologous congruity with Whole-being values of Consciousness. Thus the "part" may exhibit congruity and correspondent identity with the Whole depending on resolving degree of Conscious presence.

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giving the quotient of correspondence between their wholeness and the operative ratios of personal identity investment).

As an example which should be easy to understand but seems wholly overlooked by eager "reality-creators" everywhere, when one encounters a *lemon* (for instance) one doesn't ascribe *any* arbitrary character to its taste. Yet its physical being is necessarily a *psychic impression*—it doesn't exist as a neutral item in-itself until consciousness comes along and *endows* it with significance or meaning. It discloses its "window" of significance or meaning to us, as an immediate psychic event—i.e. as expression of the necessary relationship between consciousness and the polarized grid-pattern of the manifest fields. As we rotate the lemon in our fingers it divulges a *panoply* of properties, theoretically inexhaustible since there's no limit to the detail with which it could be scrutinized; and it renders properties that are *contextually* meaningful to us insofar as we're interested in it chiefly as a fruit, as a genus, as part of the family of food groups, as a mass susceptible to mathematical measurement, as a handy object to throw, as a suitable subject to paint etc. Yet even this range of contextual meanings isn't created, *ex nihilo*; they loan themselves to the potential of our "consideration" strictly because the lemon is constituted by delimiting properties *defining, narrowing* and *orienting* the resultant rotation of psychic reflections about its shiny-sunlight presence. One may "think" anything one likes in relation to it; one isn't limited by the preposterous. But in this consideration, one's thinking takes its point-of-departure from the *specific given qualities* of the lemon and is always *referenced toward those* qualities even if, in the imagination, it infinitely surpasses them.

Any object as "the lemon" potentiates a psychic context. It gives us a meaningful point-of-departure *before* we devise labels for it in any way. Biting into it, though a physical gesture, is an irreducibly *psychic* event (and by extrapolation so is *everything*, though our "lemon" presents a formidable case!); its sensible quality discloses to us a vivid range of psychic potential—note that we do not require ponderous self-reflection or the mechanical assignment of agreed-upon conventions, in order to understand immediately what's meant when someone is said to have a "sour disposition", or when something is characterized as "a lemon". Such expressions wouldn't have loaned themselves to currency or suggested themselves in the first place, if their metaphorical reference didn't draw upon an immediate, *shared psychic significance*.

Fairly considered, this is the *essence* of communication—the underlying state of existence which permits a shared field of experience or consensual point-of-departure in the first place. A world of "reality-creators" in the Sassani sense would be an atomistic world of self-enclosed, solipsistic psyches with no *ground* or common basis for sharing their arbitrarily-generated meanings *at all*.

And note the fact that "lemon", for instance, while immediately yielding a shared psychic window of meanings, *doesn't* restrict or contraindicate the irreducible character of the *free-will variable*. Such a volitional variable always arises on the *indeterminate ground of consciousness itself*. There are no fixed-unambiguous meanings given to consciousness from the field of experience, before-the-fact; but *because* that field of experience possesses a correspondence with consciousness through their relationship, it may interpretively render that "indeterminate" quality in *its* characteristic way, through its own self-polarizing medium. Thus "lemon" (again for example) yields an immediate vivid range of psychic meanings, which, as a *characteristic reflection of consciousness*, stretches between polar-opposite extremes.

At first glance "lemon", like any other of the psycho-active properties of the created

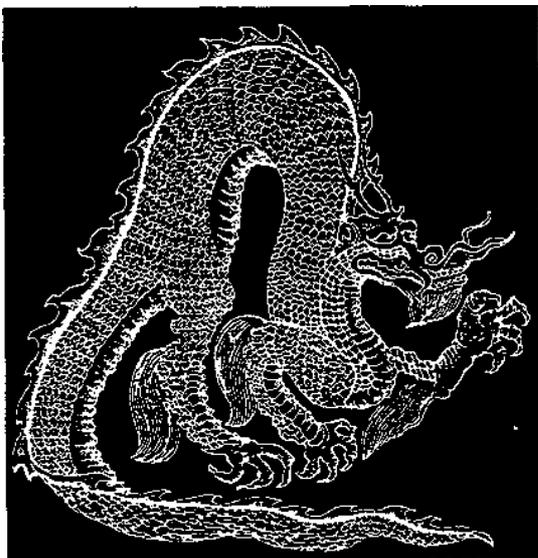
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fields, may seem to *negate* or internally *cancel* what purchase it may appear to have had upon any *definite psychic value*; it's *organic* or *inbuilt* meaning to consciousness, might seem a chimera. But this is only at first glance: if the "meanings" of lemon range from the negative inflection of *tart*, *acid* or *rejective* to the positive inflection of *tangy*, *purifying* or *exhilarating*, such a range isn't "self-negating" (thereby inferentially inviting any *other*—and arbitrary—imposition of meaning).

When "lemon" is associated with the extremes of those recited values, it imparts to *either* extreme a very distinct and identifiable character. The "purifying" sense of a lemon is *not* the same as that of a flowing brook, or a whitehot fire. Such *psychic* distinctions are precisely the means whereby we receive the real richness and irreducible *immediacy* of the actual effects of the created field. They are *not* indifferently interchangeable, but give us a vivid *psychic vocabulary* of nuance, inflection, subtle differentiation and integral uniqueness whereby the psyche may live a crackling inexhaustible representation of the overflow Meaning generated between the experiential fields and Consciousness.

In comparison, the arbitrary interchangeability of the "reality-creator's" capricious meaning-endowment reduces everything to a flat equivalency, *strips* reality of its actual richness and appreciably *reduces* the creative elasticity with which the Psyche may work!

Certainly "lemon", like any other object, state or thing in the manifest field may be *employed* arbitrarily, as a kind of *cipher*. It may be used to arbitrarily *standfor* something else unconnected to it by form or content etc. Its function in such case, however, ceases to be that of a symbol; such functions are frequently *misnamed* "symbol", but they are actually that of a *sign*. A figure functioning as a *sign* takes on whatever reference or equivalent the mind independently determines, and affixes to it. Thus a lemon can represent, in some shorthand or code, the "information-limit" of a given medium, the "territory marked by the northwest boundary" etc. Indeed this arbitrary ascription as a simple *equivalency-fanction* is exactly what the "reality-creator" necessarily signifies in the assumption that all meanings are the arbitrary determination of consciousness, and are equivalently interchangeable! The reality-creator is left with a purely abstract *code*, significant to himself alone except insofar as he can get others to accept the *arbitrary premises* for purposes of communication, as with the dots and dashes of *Morse*. Yet insofar as others accept that code (within the "reality-creator" premise) by mat much do they necessarily *sacrifice* their own sovereign prerogative as reality-creators!



**(Part III)****Triangular Craft Of Peripatetic Philosopher Downed From Skies By Triangulated Crafting of Perennial Philosophy**

We have refrained, until now, from extending explicit definitions; since first it was necessary to see what the implicit definitions might be, that were contained in the Sassani philosophy. In determining how the Sassani necessarily define such values as "I" (i.e. "you"), "create" and "reality", we've encountered the contradictions contained therein which make it increasingly clear why explicit definitions are skirted in the Bashar recitation; it has been made increasingly clear as well, not only what those terms must *not* be (in order to retain functional validity) but what they *must* possess or imply, in order for there to remain in them any sense of their actual/intuited character.

We have seen how the Sassani "definitions", delivered by fiat without pause to measure against the magnitude of real values they describe, give us our qualities back (of will, meaning, perception, experience, relationship) only strangely altered, actually *scaled down* in the full dimensions through which they're originally received—tailored to a flat cutout of those values as they're *immediately* available to us without Sassani interdiction. We've seen the way in which this "philosophy from the skies", of such apparently *gratis* transdimensional philanthropy, actually *reduces* the creative richness of reality as given while ostensibly delivering a liberative word whereby we may enlarge the framework of our creative freedom. We've discovered that, while seemingly shedding light on "secret" levers of our efficacy chronically hidden from us, the Sassani philosophy produces the inevitable effect of following the self-same course conventionally taken by the standard sets of desires and ordinary expectancies, only more "filled with ourselves" having been imbued with a confidence in no way corresponding to the intuited *range* of implications returned in the experience that roughly arises in response.

While there's a *relationship of correspondence* between component values of our ongoing personality-equation and the kinds of experience contour fitted to the energy quotient of that profile, there's *never* demonstrated a one-to-one correspondence between our personal desire-contents and the totality of correlated experience. This is due to the fact that, as we've seen, any given aim, object, thought-content, desire or conceptualization is *symptom* rather than cause; it is symptom of a more complex relation between particular and universal, between the totality and any given expression of that totality. As long as any such aim, concept, object or goal is presumed as *causal*, the "effect" issuing therefrom is going to be (subtly or overtly) ambiguous. Such an effect can *never* act as denouement, for it's the manifest response to an intending system of components in a state of symptomatic tension.

Even the "goal" of spiritual Realization is, in itself, symptomatic; as long as it presumes itself *causal* (the *common* presumption—Bashar would merely sanctify it with philosophy), the noble aim of "spiritual realization" will arrive in the form of a corresponding object. It will exhibit

all the lineaments of expectation, all the colors with which it was initially imbued by desire; yet in *all* those components there'll be an embodiment of the initiating tension and of the irresolute/compound factors filling intent as a mass of symptoms.

Only when intent begins to identify itself *as* symptomatology, so that reality may begin to deliver *insight* rather than object, may anything take place through the creative patterns other than the subtly-felt entrapment belonging to the usual experience-generating mechanism merely upgraded to formal "philosophy" by the Sassani.

## **In Search Of Meaningful Relationships**

Now that we've grasped at least this much, we may proceed toward real definitions. These definitions will have a sufficient *elasticity* to fit the opulent *facts* of our experiential reality, and of our principal agencies; they will have a sufficient *specificity* to free them from unaddressed and unresolved ambiguities as may be found in the Sassani's forced philosophical march across overtly undefined terrain (implanted with *implicit* definitions ready to go off like landmines).

We've seen that there's a basic sterility belonging to any definition of consciousness as a "consciousness of meanings", over against a neutral experiential field. Instead, we've seen that *meaning* necessarily arises in the *relation between* the whole-being value of consciousness and the experiential field. We may now ask the further logical questions as to what *kinds* of meanings arise therefrom? what is their nature? what makes them what they are as functions of such a *relationship*, rather than as arbitrary and interchangeable ciphers issuing from the one-sided caprice of "consciousness"? In asking those pertinent and specific questions, we arrive at the Southern Crown definitions.

If "meaning" arises in the relation between consciousness and the experiential field, we must deeply understand what consciousness is—and what the experiential field is—so that we may *understand the qualities* by which meaning imparts its character to the relationship. Only in this way may we understand our orientation to creativity, will, freedom and conscious Spirit.

Just as science likes to eliminate arbitrary parameters, and is uncomfortable with magnitudes which aren't necessary elements of the descriptive theorem or which don't issue inevitably from the current postulates, so spiritual scientists and philosophers shouldn't be content with the existence of unaccounted or arbitrary parameters. If the experiential field has a *relation* to consciousness (out of which meanings arise) we should expect to know the *exact* character of that relationship. Indeed the exact character of the relationship has already been exactly portrayed, in the Mother Terasu essays "What is 'Christ Consciousness'?" But don't despair. We won't broach the subject only to deflate expectation with a reference to something perhaps not read, nor readily to hand. We'll graciously review some of the key precepts of those *T-Bird* essays, and integrate them to the present context. Monty, of all people, is hardly parsimonious with words.

## **Terasu Redoux—Identity, Self And Consciousness**

Consciousness, as we may recall—or come to learn—from the Mother Terasu essays, isn't definable apart from the factor of identity. Since consciousness involves an awareness of its own being in order to *be* conscious, such awareness necessarily accomplishes the *identity* of consciousness with itself. (We *back into* a full metaphysical definition of consciousness, from the point-of-departure containing terms that may be *immediately* recognized and agreed-upon by all.)

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"Identity" is that which is conformant to itself, homogenous with itself, self-consonant and coextensive through all terms as which it's in agreement with itself. Such internal consistency and thorough uniformity distinguishes factors necessarily involved in a characterization of "self".

The "selmess" and "identity" of being are values inextricably bound up in considerations of consciousness; they have no being or significance apart from consciousness.

We need not be concerned here with whether the factor of "selfness" expresses as "I" or "we" etc.; nor need we fret at this point, in good buddhistic fashion, whether "selmess" isn't a delimiting term constituting the ego-reference of being at the problematic root of existence, establishing artificial boundaries against a liberative Selflessness of being. At this point, "selmess" is minimally given as a value *of identity*; and identity is at this point unburdened with qualifiers of any kind, other than the self-defining stipulation that it maintain continuity and homogenous conformance through all the terms with which it's in agreement with itself.

We are not restricted, at this juncture, from positing an *absolute* identity.

And what would such an "absolute identity" be? It would simply comprise that which was absolutely consistent, self-consonant and in uniform continuity with itself to the infinite part. It would simply be that which was infinitely self-same *under all conditions*. Enlarging this to a "definition" of consciousness, we would say that *absolute consciousness* is that which is infinitely consistent and self-conformant with itself in coming to itself through the awareness of its homogeneously self-same Identity, in coextensive commonality *under all conditions*.

It doesn't escape us at this point, that this is a definition of Unity. What *unity* is it, we may then ask ourselves, which permits the homogeneously self-same and unqualifiedly consistent conformance of being in identity with itself, to the limitless degree?

The answer, after due consideration, is necessarily that of *void-being*. Only *void* can answer to the value that posits no restriction on the terms with which identity could be in agreement or self-consonance with itself.

Thus we find that, in "defining" consciousness, we come upon nothing in the definition *necessary* to the idea of consciousness that restricts it a priori, or limits it to a qualified or qualifying function. The necessary factor of Identity does not *qualify* it, just because it's integral to the definition. The homogenous uniformity of Identity *even to the infinite part*, permits conditions within the defining framework; it merely stipulates that it *remain* infinitely self-conformant and in unbroken continuity with itself *under all conditions*.

Thus we may distinguish the Southern Crown definition of consciousness from all definitions, even springing from spiritual/metaphysical sources, which segregate consciousness from the "superior" value of absolute-being and complicate it as a system of internal "moving parts", as a "process" or cognizing pattern-of-being etc. All such definitions as those just mentioned, enlist the term "consciousness" for properties belonging more satisfactorily to *mind in the Southern Crown Empyrean*.

The first-line importance in consideration of any such comparative definitions, is *internal* self-consistency; one may accept any definition, in context, with an eye to tracking its comprehensiveness and continuity across the network of definitions. As long as internal consistency is maintained, the prevailing definition may be considered minimally suitable or satisfactory; otherwise, it becomes a matter of semantics.

It shouldn't take a metaphysical student long to realize that some systems posit Mind as the supreme value, with "consciousness" a secondary and reflective projection; some exalt

Consciousness on a parity with the Mind of other systems, or make them interchangeable; some differentiate mind *and* consciousness from a Supreme Value ostensibly transcendent to either. In order to be spared the notion of the ultimate *arbitrariness* of all such definitions, however, we must now ask the reader as an additional consideration to evaluate the respective *rationales* for so defining these terms.

## "A Man's Got To Know His *Limitations*"—Dirty Harry

The teaching of Southern Crown notes, for instance, that the systems which separate "mind" or "consciousness" from a transcendent Value do so under pressure of the implication that "consciousness" carries a reflective factor making it a *complex* of polarized parts positing subject and object, knower and known, observer and observed. This is the "scissioning" root of manifest dualism and juxtaposition, as far as such teachings are concerned, which gives birth to the relative worlds and therefore can't be taken as authentic candidate for the Supreme Value. Southern Crown, on the other hand, suggests that the immediate identification of subject/object *dualism* in the Self-reflexive principle establishing continuity-of-identity, is a giveaway trademark of the dichotomizing subject/object mind. The involved presence of that mind in making such evaluation upon the principle of Self-reflection, belies the sympathetic immediacy which alone could make adequate appraisal of that chief conscious factor. The dualizing mind *would* of course find evidence of dualism, in the surveyed products of self-reflection.

However we've already seen that, in the Southern Crown Empyrean there's been discerned a basic *unity* in the self-reflexive value which—in effect—loops together the ends in the continuity of Identity so as to establish the infinite self-conformance of being through the (indispensably unifying and self-securing) factor of *awareness*.

If the seed of dichotomy exists in this matrix of primordial ontology, it doesn't reside in the Self-reflexive principle in itself. (Already we hurl a heresy into the arena, since the potential of self-reflection—or awareness-of-itself—has been accepted by a millennium of secondary esoteric interpreters just outside the Inner Sanctum of the Mystery Traditions, as the *sine qua non* of dualism and differentiation.)

The first value of Self-reflection isn't dichotomy, but unity-awareness. It doesn't establish the "subjective" awareness of its "objectivized" self-continuity, since the medium of its unity-awareness is *void*; the awareness and the continuity *of which* it is aware, are homogeneously self-same and are indeed *given together*. We may say that they *enable* one another, make one another possible or mutually potentiate one another; but there's *no* possibility of this mutual enabling being gainsaid, since its medium is *void*. Primordially, "awareness", "continuity", "void" and "consciousness" are equated; because at this primary level they *may* be equated, all together constitute an *Absolute principle*.

The Unity in the homogenous self-continuity of Identity is an absolute unity; by definition it prevails under all conditions, thereby establishing a Supreme Value. We may next ask: in a void-context, what are the "conditions" under which such unity may prevail? One may presume "void" as a vacuum, a complete absence or nothingness. Such a medium would certainly lack impedance to a hypothetical self-continuity. Yet, because such Void is necessarily *identical* to the homogenous Identity of Consciousness, it imbues the latter with a "power" of non-restriction. Because it imbues consciousness with the power of non-restriction, it "gifts" consciousness with the value of all-puissance. It endows it with the genius of limitless possibility.

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What, exactly, would the nature of such all-possibility possibly be?

We could say it was the value of an absolute potential, given its non-restriction; but that would be redundant, wouldn't it—it would hardly "gift" itself with everything it already spontaneously was! If in its own nature it was already absolute and limitless, unqualified and free, it would seem the prototype value of the whole of its all-potential would necessarily be that of *limitation*, of *restriction* and *reductive qualification*. Indeed this primordial "potential" of Absolute-being, unrestricted in its void-nature and therefore all-permissive in its consequent amplitude, takes character as the *spontaneous allowance of all potential and actual occasions*.

We may "define" the Void value of absolute-being in just this way: the spontaneous allowance of all potential and actual occasions.

In the unqualified infinity of its absolute-nature, we cannot discriminate initially *between* potential and actual occasions nor even between "discrimination" and "non-discrimination"; thus the "potential" of consciousness is, uniquely, the equipotential allowance of all potential and actual occasions.

All such occasions, potential and actual, share a common term *as springing from the all-permissive value of Absolute*; the prototype of that all-permissiveness is the apparent *self-negation* or paradoxical *internal denial* centering around the (contrary) value of limitation—thus all such potential and actual occasions give life to the principle of (apparent) limitation.

The *apparency* of this "limitation" is paramount; it cannot constitute a real degradation of "absolute" into relative terms, of limitlessness into bottomless restriction since any such collapse would undermine the very Term essential to limit's support; i.e. *Void-being* with all its implied value of illimitable all-permissiveness.

The term of "limit" is therefore a derivative expression, and depends for its continued support on the inherent value of Absolute (which eternally implies the maintenance-management of its own internal "contradiction"—no less than the haunting refrain of "the relative"). At the same time, then, "limit" may claim the right of its own inherent validity (like the child who insists the parents finance perpetual uncritical support of his capricious escapades, by virtue of the fact that they *gave* him such independent birth. While this argument may not work in most familial contexts, it certainly works where the Metaphysical family is concerned).

By noting this "financed independence"—or, dependent independence—we necessarily note the generation of a kind of *hierarchic* model almost from the very beginning. In this way we've dodged the first ontological bullet, the idea of an innate dualism in which the principles of Absolute and of finitude engage in a perpetual warfare through the tension of incompatibles. In view of the Southern Crown description, it's possible to see that regardless all appearance anarchy never reigns in the cosmos (*chaos* and *anarchy* aren't the same, as we'll see) since there's no real dualism of terms but an umbilical connection and hierarchic relation between the One and the "other". The term of Limit depends on the Largesse of Absolute; but this is a "non-Abelian symmetry": the value of Absolute does not similarly depend on the term of "limit", though the latter is eternally implied *through* the former. They're not on equal footing, since to allow "limit" a real parity of potential with limitlessness would *break* the parity immediately and infinitely degrade the unitive value of Absolute to a relativized dust.

Since "limit" is umbilically connected to Absolute, derivatively dependent while laying plausible claim to its own inherent validity, we may next ask: what is the implied *mode* whereby the value of limit takes its being, under these ontological circumstances? The answer supplies an

essential key to *all our initial questions* regarding the relation of the experiential field to Consciousness; it's necessary to pay close attention at this point since, though such key has been outlined in the SC teachings previously it has been given out nowhere else, at no time or place in either spiritual or secular history—and so far there's been demonstrated a tendency on the part of its prospective "students" to overlook or undervalue it, there having been no such warning signs as this posted at its previous appearance so that it hasn't been absorbed with the slow sobriety it requires.

## **Borrowing From The Column In The Middle— Limit Lights Out On Its Own (More-Or-Less)**

"Limit", being derivatively dependent on Absolute (as we've seen) and therefore infused with the distinct spirit of Absolute, assays to enjoy the continuity, self-conformance and homogenous self-consistency characteristic of the "infinite degree" of Absolute, only on *its own* delimiting terms! The implications of this oxymoronic effort, account for all the metaphysical and physical details of manifestation from soul to substance and are traced in their coherent/complex extravagance through abstract outline, in the Mother Terasu essays ("What Is 'Christ Consciousness'?" "What Is Physics?" etc.). Our cosmic Nun being properly exhausted by the demonstration, we won't trouble her again as she recuperates at the Lourdes grotto but will simply refer the reader to sources wherein said essays are available (back issues of the *New Thunderbird Chronicle*, *Matrix II*, the projected volumes *Compleat New Thunderbird Chronicle* and *The Mother Book*).

There are two "processes" going on, Logoically speaking, as a consequence of the values implied in Consciousness-as-Absolute-being; and while it's tempting to call them complementary, they are "non-commutative" as we've suggested so that they don't read equivalently forward and back. "Limit" may be said to assay the infinite consistency, self-conformance and homogenous uniformity of Absolute through its own finitizing terms; while Absolute may be said to *incorporate* that prenatal motion through its own infinitely-integral and innate Unity, in an experimentally comprehensive *pattern* Logoically organized to enforce the prevailing Reality of that self-same continuity of consciousness under all (potentially disruptive or delimiting) conditions.

Thus the *apparent* cosmic disruption and "negating" un-consciousness bom of the principle of limit, appears mapped on a magick Trestleboard in a kind of game pattern (Meher Baba's design-version recommended *pinball*, to the musical wizards of *The Who*) integrating it to aeonic rotations through a kind of *metaphysical anticommutator* so as to result (ideally) in a mediating resolution and Return, in confirmation of the eternally prevailing Value of Absolute—adding a "unit" of consciousness along the Way thus enriching an otherwise-unimproveable Whole.

However—this has already been satisfactorily dispatched, slam-dunked by the Mother in previous exhibition tournaments; we're going to take a little sideroad journey for our present purposes off her main paved track (shifting metaphors as we go), and examine more closely the implications for "meaning" and "value" in the experiential field with respect to this revealed, abstract impulse informing the principle of limit.

Already we see that it constitutes a type of generalized intent; it may be justifiably described as *purpose*. Since it presides as a kind of thetic "formula" or abstract standard without—in itself—a specific object or defining model ("Absolute" is no such model, since it has no necessary predicate) we do not find the patterns of manifestation limited *a priori* to any identifiable "drive" such as libido, id, elan vital etc.—although all such propositions derive from interception of the

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abstract impulse by an intuition which attempts to clothe it, and assign it a place *within* the nature-field (rather than identifying the nature-field as a reflective expression and specification several times removed, of the initiating abstract impulse).

Without predicating a precipitous "impulse-theory" such as libido or elan, then, let's inquire as to what such an informing *standard relative* to the principle of limit might "look like" in an abstract way.

### **The Point Alone; The Point Beside Itself; What's Beside The Point?**

The simplest way to "model" infinite homogeneity/self-continuity in conditional terms without prejudicial theorizing, is to inscribe a circle. Although a circle placed on the page is a spatial mark in a plane defining a 2-dimensional area in a 3-d field (disregarding time, as it isn't an essential component of the figure) we needn't tax the imagination to understand "circle" on more purely *noetic* terms. A circle needn't imply literal area, or literal dimensions in a 3-d space; it's often employed in a purely ideal way (a circle inscribed by the reader around a phrase or paragraph here in order to emphasize the content, is strictly a cipher—it hasn't any metric implication at all, and it's "read" abstractly as a highlight boundary). In the same way, the circle or any geometric figure may easily be understood not as a basically visual representation in the spatial field but as a kind of general notation for rhythm, rate, periodicity, ratio, harmony, number, phase etc. It can represent any combination of space and/or time; or it can stand free of space and time as the typology for an aperiodic organizational pattern (in the manner of "limit attractors" etc.). Any such figure, regardless its technical inscription in a line, plane or volume, can transcend its provisional medium as a symbol in *n* number of dimensions, no matter that such additional dimensions can't be conceptualized directly.

When we examine the *circle*, therefore, we must keep in mind that the figure (as well as all derivative properties) is not first of all "material", or a material surrogate. It is not wed to or identical with area or volume, metric or scale, or any specifications in time or space. It must be considered for what, ultimately, it is: a *noetic* (purely abstract, ideal, intelligible) magnitude. For *convenience* sake we may continue to speak, representationally, in terms of physical properties such as area or volume in order to avoid a contrivance of language—all the while keeping in mind that values even of "area" and "volume" are symbolic notation of a purely noetic typology.

Thus *circle* gives us a concise figure for the representation of Finitude's "inborn impulse"; it demarcates an abstract zone of limit (i.e. we needn't ascribe specific properties to it, such as Boardwalk or Parkplace) while constituting in itself an infinitely homogenous and self-same Identity. How so? Note that the circle may be described not only as a continuous closed plane curve every point of which is equidistant from a fixed point—center—within the curve (there is an homogeneity or self-same equivalency embedded in this standard dictionary description); it may *also* be noted that the circle is a continuous closed plane curve any segment of which may be superposed on any other *without deviation or distinction* in the plane of that curve. It's easy to see that this is a purely *noetic* property. Nowhere in the spacetime fields of macroscopy or microscopy could this figure be found to exact specification, owing to the displacements of relativity on the one hand and the fractal recessiveness of complex material agencies on the other (even this "smooth" page is a terrain of self-involved bumps and pockets, the more we follow Zeno's logic of "halving"

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and then "halving again" to infinitesimal distances).

At this point we may note that the basic geometric figures of Euclid are *all* noetic, in like manner. They're not just idealizations of physical measurement; they display first of all the abstract informing standard of the principle of limitation in general.

Consider the straightline; we may define it similarly to the circle by noting that, as the extension of the point in a single dimension (of breadth, but neither width nor depth), any segment of itself may be superposed on any other without deviation or deformation. This makes *line* infinitely self-conformant and homogenous with itself, within the *confines* of its characteristic dimension. Now let's see what happens when we contract the line to its zero-dimensional origin as the point (or, what amounts to the same thing, shrink the circle into coincidence with its common-denominator *center*, also a non-dimensional point—in the same way that a beach ball exhibits no more dimensions than a grain of sand if we withdraw far enough from it).

Such an ideally irreducible point gives us the quintessential term of *limit*. Being in itself without extension, it is without comparator, even of an identical nature. In relation to the additional dimensions carrying line and curve, the point may be construed as the common denominator *locus* or collecting set in the assemblage of all allowable positions and parameters. In its own dimensionless state it is not, however, an objective coordinate for the contrastive fields but a persistent *reference*.

Its "loneness" as a nondimensional point-presence (persisting in the face of seemingly relational dimensions of line and curve constituting, nonetheless, their own discrete universes *defined* by their respective dimensions) makes it ultimately non-locatable. The point is, in itself, wholly indeterminate. Since it can't *be fixed* as a locatable magnitude, the point is indefinitely "distributed" or displaced through the whole of being. It is, classically, the "point which is everywhere".

As pure delimitation, its self-consistency or infinite homogeneity can only take the form of an indeterminate self-displacement—it *has* no "dimension" through which to enforce its uniformity/self-continuity as does line or curve. To be continuous with itself within its characteristic (nondimensional) framework, it must honor that *indeterminacy* which disallows "placing" itself in reference to anything else (while *it* on the contrary may function as the continuous reference of circle and line).

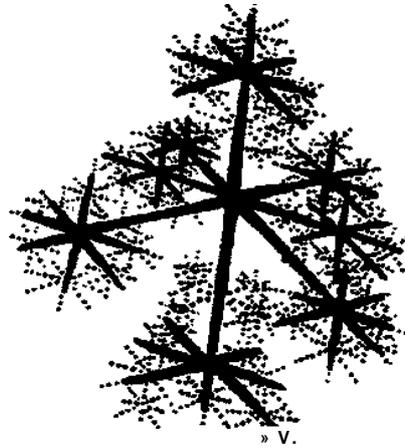
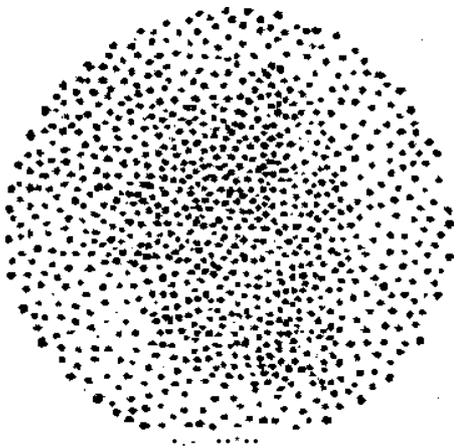
We may say that the Point's location is a *negative* location, self-consistent only with the essential *indeterminacy* which arises for a value that must stand *alone* without reference to anything else. It is then, necessarily, a Self-negation (like the value of Absolute, it has nothing other than itself toward which to "apply" itself; thus, as a delimiting expression, it emulates one of the principal characteristics of Absolute. We may say it "borrows" the self-negating application/rom Absolute.).

Through the sheer *self-negation* as which the nondimensional point locus displaces itself indefinitely, that quintessential discontinuous Limit (the prototype of the all-potential of Absolute) succeeds in emulating the infinitely self-conformant and homogeneously self-same value of Absolute, on its own terms. In order to imagine how this may be so, we must think of the nondimensional character of the point as *ubiquitous* in itself, rather than as a conditional fixed referent like any period on this page. We may think of the point-presence of Being as a pointillist *ocean*—an infinitely discontinuous iteration of a non-dimensional root value established through the creative proposition of being, which, owing to its ubiquity and non-locality abides in perfect indistinguishability, so that it is coextensive and infinitely conformant with itself *through its own non-dimensional presence*

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(even in its abruptly-punctuated discontinuity as the Point). *For further consideration of this prototypal limit, its implied values and seed-properties, see "What is 'Christ Consciousness?'"*

The implied values of extension (line, angle, plane, circle, sphere, volume) allow the point-limit to transcend itself in a *representative* space; its pointillist value may be reflexively *coordinated* through the extension-accessories implied in its minimalist, contractile finitude. Such coordinate extensors of itself constitute variable, representational compositors through which it is the common *referent*. As it represents itself to itself through such reflexively amplifying coordinate extensions, it posits what the unitive homogeneity and conformance of identity would be in reflexively cross-correlating and comparative terms. This is an ideoform identity profile, a contour taking its point-of-departure from the point-locus limit and thus comprising its own self-modifying negation.



### **Identity, Identification And The Body Armoire Of The Consciousness Unit With *Nothing* To Wear**

We've come to a *definitional* standard as to what "consciousness" is; and we've modeled the point-limit in relation to consciousness. As in other contexts (the Mother Terasu essays "What is 'Christ Consciousness?'" etc.) the general term "point" is used interchangeably as *consciousness unit*, with tacit understanding that in itself it establishes the root of "matter" or universal vital nature. In order to grasp the function of the point in its ultimate relation to the consciousness-standard, it's profitable to maintain implicit recognition of it in operative terms as *consciousness unit*. (By *unit* shall be meant a uniform locus acting as coordinate reference, in itself without features but predicating an indefinite "centrism" relative to all terms of which it's the referred identity-value.)

Such a consciousness unit can function relative to any number of patterning types and representational extensor-fields, owing to its innate indeterminacy and abstract presence as undifferentiated identity in itself. Depending on the organizational value, degree, density, balance and alignment of the projectively self-representative pattern, the point locus may function as un-, sub-, or self-conscious unit; as the latter it may accommodate a considerable range of functional expression, cognitive grasp, intuitive alignment or direct Self-apprehension.

In all cases it makes a holistic *claim* upon being (in its derivative emulation of absolute) and enforces such claim within the framework of its characteristic state, while constituting an empty and self-transcending "aspiration" with respect to qualities, states and dimensions complementary to—and coexistent with—its being, as implication of its delimiting value (i.e. line, circle, volume

etc.).

Such primordial "aspiration" points indefinitely beyond its contractile qualification in itself; it is the "spirit" with which the consciousness-unit extends its unitive quality in provisional identification through coordinate modifiers, reflected across its orienting centrism.

Insofar as the point-presence is equated through such processes with representational types and functions, it may take relative definition within the extended field. In the self-emptied "eversion" of its *transcendental* operator, the point sheds unific "identity" over representative projections and is itself projectively paralleled through relative coordinate loci, in the extended plane. Indeterminate in itself, without location or referential comparator (thereby functioning as common referent of all coordinative extensions) the point's indeterminacy shows up on the representational "grid" as relative positionality and *comparative* reference. Its parallel in the objective field is that of "angular locus", the variable juncture or axial *radix* of cross-correlating convergence and integration.

Its finite extensions give it a *differential* value; depending on degree of organization it represents at any given "juncture", (un-, sub- or self-), such differential value may function as valence (combinative potential), adjustive homeostasis, articulated nerve-network or replete sensory-motor "grid". The existence of such differential value in the projection field implies at least a nascent capacity for distinction, evaluation, assessment, contrast, preferential alignment and multilateral integration (all properties which upsurge in the field-of-being through the one-dimensional extension supplement of Line).

## **The Worm Ouroboros, Or Dinner For One (The Original Bootstrap And Bottleneck Theories)**

Line constitutes the potential for polarization, relief and recess, the cleavage plane, reflection axis, continuous and broken symmetries (with reference to circle), distancing, measure, comparison and contrast, directionality, valence and vector, alignment, colinear organization and general extensionality.

The variables belonging to the differential field, as representative extensors of the point locus, claim the primary projective value of identity *without distinction*. The identity-value of the consciousness unit first of all *informs the components of its projection field*, so that the coherent links of its extended functions "map" a corresponding contour grid of mirroring unities, conformable integrities and whole identity-forms.

The value of identity is carried through as *processes of identification*, in the representational field. The "selfness" of the indivisible identity-value inspiring the basic point predication, is homogeneously distributed across the plane of the projection field; the coherently superposed functions and comparative integrities drawn into relief-configurations through that field, first of all receive the whole (internally self-conformant) value of identity without distinction, apportionment or discrimination from the identity-value of the point locus.

Secondary differentials, applying toward the *continuity and persisting integrity of the* organizational complex (representing the whole-being identity of the consciousness unit on the comparative and contrastive plane), generate values of discrimination in maintenance of such abstract/ideal identity-continuity on contingent terms. The contingency of self-representational existence (requiring the contour of formal characterization, so as to have a distinguishable identity

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to conserve) *employs* the differential factor as navigational rudder, a discriminative "advisor" weighing intensity values, relative alignment harmonies and integration-models through the sets of complementary variables and systemic operators mutually implicated to infinity.

At such primary level, the distribution of identity-value remains uniform; the discriminations take place at the vital level of being strictly as assessments of relative harmony or inharmony in the potential combinations, unifications or adjustments of coherently-superposed identities.

The representational integrities of the field (though contingency-generated as complementary potentials forming grid patterns of angular variables, "breaking" differentially according to complex combination), take their discrete if overlapping coherencies *uniformly* from the point locus of identity with reference to which they function. They are only discriminated into self/not self many steps and intensity-values of psychic functioning ahead on the developmental agenda; at the vital level they are all homogeneously self-same as forms of identity, only differentiated by degree of comparative harmony or dissonance in serving the implicit contingency/continuity of the point-identity for which they function as definitional operators *either* positively or negatively.

Thus the *contingency* and *organizationally contrastive condition* accompanying the delimited projection-field carries "impartial" identity-value to complementary sets of operators, mutually conditioned and modifying pattern-variables etc.; so that while, as phases and potentials in the critical organization of identity-continuity in contingent terms such variables may be assigned "positive" or "negative" value, they coexist as *identities* of the point-locus reference without discrimination or contrastive qualification. They remain, at that basic level, *equipotential* insofar as the value of identity is concerned.

Owing to such uniform identity-value amongst discriminated quantities (with respect to the instrumental "profile" of the point's extension-accessories patterning the projective field) the relative polarization alignments produced according to discrete *functional* charge tend to exhibit congenital instability—much as a politically mandatory choice of one over another equally-valued lover, carries forward stickily rebalancing relationships after the "discrimination" is technically made.

*Here we may understand "instrumental profile" as the molecular configuration of an element or compound, the tentacular cavitation of coelenterates, the ganglionic networks of man and beast, the pseudopods of amoebae, cilia of the protozoan, the feelers of crab or inchworm, antennae of ant or the stalks of ticks, fleas, larval forms and vegetative life in general; and by the "discriminated quantities" with "discrete functional charge" we may understand anything that is moved through, lived in, ingested, rejected, incorporated, combined with or eaten by the above.*

The *self-identity* of differentiated terms—modes, patterns, processes—generates reciprocal modification of their respective value-assignments under stress of organizational preference, or selective polarization. The adaptive incorporation/filtering of discrete functional modes possessing *uniform identity-value* borrowed against the common point locus, necessarily produces a self-displacement or mutual inversion of the exchange-values under which such properties conducted the original alignments.

The perfectly equivalent serving of the point-locus identity projection by all sets of complementary operators causes every form of functional negation (as in filtrate processes of selection, sorting, valence-bonding etc.) to be in effect a *self-negation*. The coinherence, mutuality and identity-equivalence of all differential operators with the point locus as common referent, produces in effect a continuous ratio modification or shifting proportion in the interaction of the

components—as if each successive configuration tending toward internal stabilization/continuity of the "instrumental profile" (claiming the whole-value of identity, as a differential operator) grudgingly displaces itself into a *changed* proportion of relative instability requiring compensatory coordinate alignments as the result of having the "whole" of its identity-value inextricably *shared* with the negated counterpart—thus rendered as a functional *fraction* even while claiming fixed integer status, in effect being smuggled out from under its aspirationally-unitive embrace with the "missing" part swapped for a *token* emblemizing the "negated" term within itself, in some altered-ratio of their initial exchange values.\*

(This is the same as to say that, through any instrumental process at any level, on any scale or at any degree of intensity the total value equal to unity is conserved, while the component *representations* of that unity enforce such conservation as fractional operators reciprocally modifying their proportions in adjustive ratios about the fixed mean—the void-unity point limit of being. By this we refer to the unity of *indefinitely extensive systems*; we don't draw an arbitrary line of demarcation around any zone of the pattern though we may recognize the legitimate entity-status of any given, functional *locus* of the pattern; we certainly subscribe to the potential of delivering energy values "above unity" for a given, *descriptively limited system*.)

## **The Moebius Mystery Of "Me"— Exploring The Seamless Surface Of Self-Reference**

The behavior of all such (indefinitely extensive) systems, is directly related to the phenomenon of the so-called *self-reference paradox*. While we have modeled this paradox (of incessant self-modification through reciprocally invertible terms) without explicit reference to the value of self-consciousness, the root of the *self-conscious* referential paradox is embedded in the model. Note, however—the mechanism of such incessant self-modification doesn't *depend on* the explicit presence of self-consciousness. It *implies* the latter, but functions equally at un-, sub- and proto-conscious levels.

To refresh the memory as to just what the famous self-reference paradox is: "this statement is false", is the prototype expression generally used to characterize the self-reference paradox from classical logic. It is framed in the form of first-person ("I", i.e. "mis statement") categorical negative ("is false"). This means basically that, in *affirming* what it is, it simultaneously *negates* what it is. Immediately one can see the connection to our point-locus models given above, in which contrastive terms of an homogenous identity were *in effect* given the function of assigning reciprocally vetoing values to one another through an operation of mutually exclusive self-selection.

\* One need only think of the Tai-Chi symbol, wherein the black "paisley" countercharge sits inside the white and vice versa, comprising a miniature whole in itself yet constituting a *fraction* of the background form in which it's embedded; this effectually fractionates the overall area belonging to the greater counter as well, so that they subsist as cohering mirror proportions of one another causing the perfectly equilibrated halves to exist as inverse ratios; another exchange-operation conducted under the same trigonometric formula that produced the first, would alter the respective proportions again since each operator is at the same time inevitably applied toward itself. Depending on the initial exchange-proportions this could stabilize-out at a certain flux rate; it could cause the charges to "wind around" one another in endless counterpoint of increase-decrease; or it could produce a predictable periodicity of recessive/dominant "generations", as in genetic behaviors.

Their common *identity* as contrastive representations of the point-locus, cause that seemingly innocuous assignment to behave...strangely. In the same way, "This statement is false" seems completely unresolvable in terms of classical logic. It generates an incessant self-cancelling fluctuation, like a "perpetual motion machine" of the cognitive processes: if it's true, it's false, yet if it's false it's *true* by its own self-definition, ad infinitum.

The basis of such a paradox doesn't lie in secondary forms of conceptualization; it isn't a problem deprived of a sufficient number of dimensions in which to solve it. Rather, it originates in a basic condition-of-being which is seldom properly analyzed to begin with. Its adequate revelation may be given through perfectly ordinary forms of self-reflective consciousness. The principle involved here is discussed more thoroughly in terms of its psychological implications, in "Logos/Anti-Logos II"; its philosophical substrate is examined for basic elements in the Mother Terasu essay "What is 'Christ Consciousness'?" part II. For the present, we need only request that a few simple observations be duplicated in order to get the idea.

Indeed, it's *idea* with which we're concerned. The Self-reference paradox takes root in the fact that all cognition/perception is *ideoform* to begin with. This coined term\* is meant to apply in all cases whether reflexive or nonreflexive.

Therefore it's meant to suggest that the perceptible universe isn't just the concrete point-of-departure for subjectively reflective and secondary ideas *about* it, but that it is of the essential *nature* of idea to begin with.

## **Why It's Getting Harder To Say You Can't Come Up With A Single Idea**

Rather than resort to specialized, difficult "mystical realms" for some rarefied substantiation largely beyond the reader's grasp in any case, we should be able to find all causative values and cosmogonic principles operating under the given circumstance regardless the level at which such circumstance discharges. There should be, on principle, nothing in the causative cosmos which isn't reflected and recapitulated at any and every point in the manifestation. Each operator of the origin should be equally present in the form of all its specific occasions; this in itself is an eternally sufficient "mysticism" for it asks us to identify the causative factors of all processes *in the moment*, as it blooms, rather than being many steps removed in "time" or "space" through a chain of cascading effects. Though the causal state in itself may have a pure universe to which it corresponds, all the forms issuing therefrom take place as elaborations "from the center outward", as it were, rather than by successive linear extractions. Therefore we "up the ante" on the recommendation of science that we should be able to find the "fossilized" evidence, the fingerprints or lingering tracks of cause still echoing from ancient origins; we insist on intensifying that expectation to the point of real mysticism, where the present moment is sufficient basis for the *living* revelation of cause, catching dinosaur "first principles" as *currently operative factors* quite spry for relics and renewably

\* For the Platonists, idea and form were equated in any case. The coined term "ideoform" doesn't necessarily imply so direct a one-to-one equation of the two to begin with; it is meant to convey the basic sense of "in the form of an idea". Yet "form" is a function of idea, is the implied consequence of idea, and is not *distinct* from idea through its own mode-of-being.

fresh as the newness of infants.

When we say, therefore, that all things are *ideoform* to begin with, we directly challenge the reader to interrogate all factors *in the moment*. Note the way in which common perceptual objects disclose themselves *immediately* as intelligible wholes, coherent unific identities imbued with available meaning and charged value-potential. Regardless the diverse features into which any given phenomenon may be analyzed, there are *integrities* or discrete unific qualities to all such identifiable features as well as to the aggregate phenomenon in question. (A "rock" may be analyzed in terms of its composition, its shape or color, the shadow and highlight in the irregularity of its features, its mineral traces, its geologic striations, its weight and balance as a potential projectile and still retain its immediately graspable self-identity as rock all the while other forms of identity, viable in their own right, map their interparticipatory role in the reality of "rock".)

Though the compositional traits of processes and things may interpenetrate, overlap, share features, bleed into one another, cast reciprocal "shadows" through self-sufficiencies of form they don't lapse into indistinguishable homogeneity or an indefinite "dust" of contributory elements. Even the perennial effort to pare the whole down to the finest part continues to yield discrete identities, thetically distinguishable owing to the persistent coherency and reiterated "wholeness" with which everything conjugates.

The objection may be raised on "psychological" grounds, that such discrete identity and wholeness is demonstrably the result of learning and memory, and doesn't spring full blown into existence like rigid "categories" or a priori "ideas". However, precisely by *recognizing* that rigid categories and ideas don't accompany consciousness into existence as so many prefabricated components to be stuck like colored pins to the board, we may perceive the operation of a universal *tendency*; and it is *this tendency* which makes the whole *living* rather than schematic, flexible and of dynamic/open-ended potential rather than predetermined and closed.

The fact of our present roster of objects and phenomena being the variable result of learning-patterns, individuated memory-formation etc. doesn't *quit* telling us something about identity and consciousness in favor of neurochemistry and sociology; on the contrary it shows conclusively that processes of learning and memory are themselves *informed* by a universal tendency toward *identification of wholes*.

We currently call this "pattern-recognition"; but it can easily be lost sight of, that the value to be identified in the *gestalt* of any pattern is *identity* itself. There is a driving *spirit* toward the identification of intelligible wholes; and such wholes are constituted by the *value of identity*. The informing abstract unity and ideal self-congruence which is the innate accompaniment of consciousness into the field of its "finitizing" potential, *applies itself-with*, respect to a contingent phenomenology of mutually-conditioning comparators. Once correctly "focused", it should be self-evident that the "discrete wholes" into which phenomena tend to sort through perceptual/cognitive processes are immediately *ideoform*, without the requirement of self-reflective conceptualization; for each such whole (the desk, the sound of the fan, the papers, the window, the odor of teak, the trees and the tambourine tremor of their leaves) discloses itself as a unific intelligibility, an abstract homogenous integrity regardless the diverse specification of composing "features"—it is an immediately apprehensible *identity*, abstractly whole under all participatory qualities and of presentational *value* owing to its distinguishable self-congruence (as a complex compositor grouping sets of variables to a common term).

Every such phenomenon is an immediate abstract *identity*; and the ground of both

*agreement* and *discrepancy* (which distinguishes the phenomenon as a shared term, and as a stylized reflection of personal memory-readings with their associations and reflexes etc.) may be identified as the *patterning tendency of the phenomenological field as a whole*, informed by the universal value of conscious self-congruence and indivisible identity *projected through a perspectival locus* participating as an angulated factor of the pattern. (This is a description of *yourself*, in case you didn't realize it.)

Note that "misidentifications" with respect to agreed-upon functional integrities may certainly occur. One may mistake a hatrack in the dark for an intruder, a tree-shadow on the highway for a deer; or the ancient Egyptian magician—as well as the modern fakir—may exercise little-known feats of mass "hypnotism" to persuade the perception of a rod in conformance with the traits of a snake. Nonetheless the "illusory" identification is as much a function of the ideoforn immediacy of things as is that of more functionally-appropriate forms; the only thing at issue is the tendency to perceive intelligible wholes. If I mistake a rod for a serpent, the perceptual accuracy is *insignificant* in comparison to the persisting bare fact of intelligible form; "serpent" continues to convey an immediate abstract meaning, significance and intelligible identity, charged with implication and psychic nuance as a symbolically representational function of whole-being identity itself.

## **Wherein The Sassani Get Psyched-Out (Or, What's That Aurora-Aura Surrounding Your Monotone Meanings?)**

This observation should, in itself, help relieve a large part of the burden imposed by the Sassani "philosophy": first of all the fact that the comparatively "illusory" and relatively "real" may still be distinguished in terms of tenacious functional consistencies, suggests an operative order of *qualitatively differentiated values*. Even if, as the Sassani would have it, meanings *were* arbitrarily interchangeable against a "neutral background field", the clear functional differentiation of meaning with respect to imaginatively coherent *real* prehensions and *imaginary* prehensions leaves us in a *qualitatively* hierarchic world. And as we shall see, we're left in such a world for a reason. The presence of such a differential factor has operative significance for the whole, which the Sassani postulate clearly throws out the window.

Secondly, the very fact that phenomenological qualities model the congruence of identity value as *self-symbolizing* function (in relation to the standard of conscious continuity against which they borrow) signifies strongly that "meanings", while elastic and variable within a given phenomenal range, *can't be* arbitrarily interchangeable to an indefinite degree. Their *symbolic* character conveys the value of the structure through which they come to being, as a function of the relation *between* the whole-being value of consciousness and its contingently representative terms.

Thus again, "meanings" can't inhere arbitrarily *in* consciousness or be tossed off extemporaneously *by* consciousness; rather they arise in the *relation* between consciousness and the experiential field, and are *functions of that* relation.

As with previous examples of this principle, think of the aforementioned "hallucinated" serpent. Imagined or not, real or not in any given case, "serpent" like all other phenomenological expressions has a place in the *dream mind*. What kinds of impressions does "serpent" convey? What mode of consciousness, or of being-in-general, does it illustrate? Are its suggestive meanings infinitely arbitrary?

It should be apparent that, with every phenomenon, there is a *psychic structure* to its

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presence; it doesn't exist as a simple ad hoc "meaning" without rootedness. The psychic structure through which it expresses, is a development of the relation between consciousness and the delimited creative field, but it gives no precedence to either term within itself; rather, it's the expressive function of *that* relationship. The world *is* a psychic phenomenon. The relation between consciousness and the creative field generates existence *as a psychic pattern*.

The arbitrary interchangeability of "meanings" in the Sassani philosophy, allows no place for such meanings *as a psychic pattern*. Indeed, it simply dichotomizes "consciousness" and the "neutral creative field". It produces a philosophical *dualism* precisely by stripping reality of its *psychic content*.

We may now recognize that, regardless the interpreted processes through which the phenomenological field is patterned as "cognitive venue" (i.e. sense organs, neurochemistry, biomolecular order etc.) the indefatigable tendency to identify discrete "wholes" in the changing complexes of the pattern points to the influence of consciousness as the enabling means. The whole-being congruency of consciousness (in its ideal state) *imparts its value* to representational loci of the phenomenal field. The tendency to distinguish discrete object-content and coherent form is directly attributable to the sympathetic presence of (implicit) whole-being consciousness interpreting its value of indivisible "selfness" through coordinative correspondences, in identification of potential self-revelatory "modes" of being.

All such ideoform wholes take their abstract intelligibility and integrally-meaningful quality from the *unifying/abstract selfness* through which they're cognized. Therefore the immediate psychic value, intelligibility and coherent-ideoform persuasiveness of the phenomenological fields owe their character to the whole-being identity against which they borrow, and through which they're cognized. The discrete holistic disclosures as which the experiential pattern renders itself in consciousness, are first of all *self-disclosures*. They model potential modes of *selfness*, outline the patterns and projects as which whole-being value may *represent* itself to itself.\*

\* This does not, however, authorize the logical jump promoted by modern commentators such as Robert Anton Wilson, Ken Wilber etc., to the effect that reality is "really" process, and the tendency to "entification" of the phenomenal field is strictly attributable to falsification through hypertrophy of a lobe, or accounted by literalizing the implications in sentence-diagramming. "Tribal" grammars invoked to illustrate alternative syntax, actually prove the opposite point: "walking-cat", "sleeping-cat", "hunting-cat" etc., while admirably unifying *being and process* in behavioral tableaux identifying dynamic modes rather than static objects abstracted from their functions, nonetheless continue in the service of discrete wholes. Coherent boundaries don't dissolve into an amorphous gruel for tribal consciousness; such syntactical basis for "cognitive grammars" may be presumed more "subtle", as indicating a superior ratio in the interaction of cerebral hemispheres—it hardly vitiates the durable tendency in the perception of distinguishable wholes, the objectification of abstractly-illuminated or discretely highlighted form etc.

"Selfness" isn't simply a one-way projection from the background (whole-being) presence of consciousness, upon a field of process otherwise *unlike* the value through which it's interpreted. The abstract selfness of conscious-presence finds its phenomenological correlative by a *sympathetic correspondence*; the indeterminate point locus of consciousness has its representational counterpart in the *relative coordinate loci* of the patterning field. Its indeterminacy is translated as "relativity" in that field. The correspondence is reciprocal, so that the formula "I am to you, as you are to me" comprises philosophical justification for turning down the hypothesis of solipsism (as well as furnishes the basis for lyrics in "I Am The Walrus"). The intensification of such loci through informing consciousness-units to varying degrees of functional intelligibility, orders a *representative instrumentation* that necessarily *shares the ground with* all such coinhering complexes of projective instrumentality (whether the intelligible degree warrants a "fern", a "June bug", a "hydrogen atom", a "Hottentot" or an "investment

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This *initial* value of the perceptual venue tends to be masked and practically lost, as developmental processes of the *self-reflective* identification pattern superimpose forms of identity equated more rigidly with the differentials *offaculty andfunction*.

### Designing The Psychological Format For The Self-Wrestling Floormat

To infant consciousness there's a *primary* selmess in the identities of all phenomenological impression: that round object, that play of light and shadow, the yielding touch of this cushion are equally *self-revelatory*. They disclose potential modes in the continuity of identity. All such phenomena are, initially, the interpretive *identity-of-being*, without discrimination between subject-instrument and object-impression.

Such phenomenological unity gradually yields to *psychological* equations, strategically subdividing the candidate self-representatives of the field into memory-complexes of self/not-self. Thus arises a kind of "psychological pragmatism"; equations of relative harmony and inharmony generate symbol-affinities, behaviorally enacted, which in any given case may or may not promote "objective" well-being as assessed by strictly *survivalist* standard but which in every case uniformly reflect the stylized *self-description* whereby the psyche intends to enforce congruence of identity.

It must here be understood that such ideal congruence of identity, inspired by the whole-being standard, represents symbolically a sufficient harmony in itself without reference to "objective" measurement. Thus the emergent ego-ideal characterizing a given psychic complex (functioning on the discriminatory subdivisions—self/not-self—of the psychological process) models a desirable harmony strictly as a *standard of consistency*, regardless the "positive" or "negative" typology it has learned to project as sufficient self-representation. Thus the ego-complex may model itself as a "successful achiever" or "luckless failure"; the tenacity with which either image is advantaged in a given case, indicates the decisive value for secondary psychological processes to be that of simple *congruency*, enforced through the differential operator of self/not-self as an identity *profile*. (For further application of these principles to the theory of psychological development, see *Logos/Anti-logos II*.)

The important thing to recognize here, is that such *subsequent* psychological processes are indeed secondary. They *mask* the original condition of identifying self-reference through the phenomenological field, but they don't terminate it. The initial state of phenomenological "selfness" *persists underneath* the derivative operations which assign secondary values discriminating "self from "other". It remains irreducibly the case that all such discriminations are enabled against a tacit self-valuation. The given object, concept, impression etc. must first disclose itself as the potential for adequate *self* representation; it *models* a potential for whole-being identity, in conditional terms (amongst many other things, this describes the mechanism that's basis for the phenomenon—perennially vexing to the explanations of conventional psychiatry—as to how a personality may emulate to the degree of *incorporating* those traits belonging to one embodying the most intense anti-values of the given personality).

counselor"). Each then constitutes for the other some stand-in *ratio* emblemizing the relationship between whole-being consciousness and the creative field-of-being.

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Once evaluated for its potential "weight" in affecting symbolic harmony/disharmony as self-representational mode against the emergent profile of "compatibilities", the object/concept/impression may be appropriated to the identity-inventory as an effective harmonic of "self"; or it may be assigned the negative-obverse of that inventory as "not-self". Yet either possibility continues to belong, obviously, to a particular side of one-and-the-same ledger, *that of the identity-inventory* (ideal ego image). Both continue to *be functions of identity*, and thus principal expressions of "selfness".

Here again we have a recognizable version or variation of the "self-reference paradox". "Not-self" remains a function of primary "selfness"; and "self" finds that it now has *inextricably clinging to it* the value of "not-self", which it was the express purpose of its own psychological operations to sort and sever from it.

This persistent (ontological) state of affairs has implication and *large repercussion* for the ordinary state of (psychological) expectancy. The coinherence and ambiguous-borderline countercharge characterizing self and not-self, imbues all common operations of the personality with a hidden variable. It serves to produce effects that are unaccountable and simply "contrary" to the Aristotelian way of cognizing to which the ego-being is accustomed. The level of the being which is continuously addressed, is that *secondary* level—the level of pattern-identification through the *facultative* differential, involving psychological subdivisions into dichotomizing category etc.

### **Which "You" Are We Speaking To, Ribbu? Is It Not NU's Gita, O Renowned Amrita?**

It is *this level alone* which Bashar addresses when he counsels "you create your own reality". *Whom else is he counseling?* Would the personality established in any form of subjective good faith be able to proclaim that the "you" receiving such Sassani counsel is *really* functioning in ongoing awareness of the *underlying primary* level where all phenomenology is manifestly *ideoform*, as the representative expression of a basic Identity-of-being imparting consistent "selfness" to the field as unified reference? Is this the ready and available, functional "you" who's being addressed when he's told "you create your own reality"? Or is such a "you" necessarily the personality-expression functioning subliminally on secondary psychological processes already, perfectly committed to the ego model of differential identity-patterns on a very tight ratio-of-correspondence so that not-self aberrations displace persistently out the leaky sides of the vessel (disconcertingly *forming* the very medium through which one attempts to navigate by abrupt readjustment and corrective).

As we've had occasion to explain often before, all such formulations of a "personal psychic reality" take place with implicit reference to a *whole-being standard*—the first-order operations of that standard, as we may now see, occurring on *the primary level of phenomenological identity* (without self-awareness of its own state, in the case of the infant-psyche); that level is already many times removed into an obscure "subconscious background" where its curious coinherence-of-opposites erupts in the ambiguity of dream-imagery, and is effectually replaced by stress-inducing internal contradictions of the ordinary psychological complex chronically throwing off its "not-self" like a rebounding yo-yo.

Since it is only the secondary level which Bashar addresses (and which he *intends* to address—don't yell "foul" till the paragraph is finished), what "reality" may we suppose this "you"

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capable of "creating" in any case? This "you" is simply the unrequited ego, addressed at its own level in the perennial hope of fulfilling its self-contradictory model, and will therefore only "create" what it's used to creating. What can its model of such a newly-efficacious creation be, other than the model to which it's long accustomed and from which it would *never* depart owing to sheer force of identified habituation? If the Basharophile object that the Sassani are "really" or ultimately addressing the *primary* level, that of identity-continuity with the phenomenological field, so as to draw it into progressive *awareness* on the mounting success of reality-creations incorporating a more inclusive character, we must disallow that objection on purely evidential grounds. Since we've seen how the Sassani "philosophy" drains the psychic character out of being so as to leave a sterile dichotomy between a consciousness-of-meanings and the "neutral" field, we have no evidence whatsoever that the Sassani recognize or honor any such *primary* state at all, existing *prior* to the division self/not-self. The Sassani description ultimately gives credence to, and constructs philosophically, *only the level at which the ordinary ego* is already functioning. And there's no way at all to "get from here to there", if the recommended *modus operandi* effectually participates at *only the secondary level*. (Remember, the Sassani's "neutral experiential field" doesn't warrant any benefit-of-the-doubt supposition—i.e. that it refers to some underlying homogeneity-of-identity from which objects may receive their "selfness", since it is clearly distinguished from and posited over-against a ready—and unexplained—"consciousness-of-meanings".)

Indeed if one were "already" functioning in the framework of initiated consciousness, the fact of the Bashar-philosophy *only* addressing and participating in the secondary dichotomous level of ego-psychology would be *immediately evident* from the epigrammatic summation of such philosophy alone, i.e. precisely the give-away proclamation "you create your own reality". This is, and always will be, just a standard ego-expression (and ol' Monty don't mean "ego" in the pejorative sense of "egotistical"...just the simple sense of "coming from the chronic point-of-view of the self-divided ego complex").

### **We Approach At Last That Sanctum Sanctorum Of The Mystery Traditions, Where We Learn How To Shell The Indigestible Chestnut YCYOR Which Actually Is Discardable (We're Swift To Confess) As Long As We Get What We Really Wanted From It All Along Anyway, Which Is To Get Everything We Want!**

"Hold on then, Monty!" we hear the readership exclaim at this point "You mean to say after all this that there *isn't* some occult or esoteric way of creating circumstances more personally pleasing? There *isn't* such a thing as a 'mystical' component of the universe we just haven't learned to *use* correctly, but which may be taught and mastered according to the most ancient traditions?"

No, that's not what Monty's saying. What Monty is saying, is that *if* you put aside for a moment the current extra-dimensional philosophy through which we're encouraged to approach such a prospect and examine just those traditions perennially espousing the affirmative, you'll come very quickly to see that such "esoteric means", while known and descriptively similar from culture to culture, inevitably comprise a *cautionary* element in the context of the total teaching (which, curiously, is *never* expressed as YCYOR in those traditions—and now we'll see why). Such means

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within the context of a full initiatory philosophy present a *special consideration*, not a *sine qua non* or *summum bonum* in themselves.

Our perennial teachings consistently identify the subtle apparatus whereby internal and external conditions are "authorized" through cognitive process; yet they continually insist upon an inquiry into the business of *who* it is that makes such cognitive authorization. *Whose* feelings, thoughts and emotions are continuously being interpreted (according to their quotient of harmony/inharmony, their efficient degree of internal tension or relative resolution) as formal correspondents in the "health aura" and, through it, of the holonomically reflective patterns belonging to the extended nature-field magnetically aligning the cross-points of shared experience?

Special consideration—and a floorlength caftan of related qualifications—always encompassed the subject of "occult efficacy". Are we not, by now, more than passingly familiar with the cautionary yogic precepts regarding cultivation of *siddhi*? Do we suppose these to have been the reservations of overly-punctilious beings from a more conservative frame of reference? Do we presume these "cautions" to be superstitious smokescreen generated by an exclusivist style of "priestcraft" concerned with preserving the foreboding mystagogy of anointed privilege? (You know, sort of like the ancient prototype of the AMA?) Or were there reasons-enough for surrounding the subject with such qualifying requirements, reasons that hold as good for this day as they did for that? Let's find out. Let's see if there's a *sufficient reason* for the special reservation placed upon occult understanding of causes in the production of material effect. The only way we can test the hypothesis, is to *apply* the *correct principles* in an effective manner.

The secret of "producing a targeted effect" without obvious physical intervention in any ordinary sense, of bending the universe-at-large in conformance with one's will, as it were, is in itself relatively simple and straightforward. The entire principle is based on the implicit function of the nature-current and all its energy fields as...a *habit-pattern*.

That's it.

## **Here It Is! Here It Is! How to Get Everything You Want, Always Wanted and Ever Will Want— And Still Honor Your Basic *Me-Contentement***

We're familiar enough with our "personal" biophysiology operating in this manner. We may say that the memory-code of our very DNA is a "habit pattern"; and we understand our sensory-motor facility, our linguistic faculty etc. as developments of a *conditioning* process very identifiable as habit-pattern. We know how it is that habit-pattern is based upon concerted repetition so that what originates as "methodical deliberateness" becomes progressively less dependent on *conscious* focus, ultimately exhibiting very fluid, spontaneous and even versatile response-pattern as *subconscious* behaviors.

The line of influence always flows *from* the consciousness-systems *to* the *autonomic* systems; the suggestive power which subconscious processes seem to exert on consciousness always *originates* from the conscious level, is tacitly approved and re-accepted by that level each time its subtle impressions circulate through. The fulcrum of modification remains with the consciousness-system, though according to the prevailing ratio of balance in elements of the identification pattern that conscious convergence-point may softly percolate on a murmuring undercurrent of void-shuffling variables, all-but-unnoticed as available degrees of freedom in the habituated styles of

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patterned cognition strongly recommending themselves by force of familiarity.

What is not so well known, is that the nature pattern at large *continues to function* as just such a habit pattern. The nature-pattern-at-large is comprised of the same responsive fields, currents and compositional elements as the autonomic systems of your "personal" aura; they exist in holonomic relation to one another. Your mind/body being is a multidimensional current-pattern of regulatory "loci" (the chakras, endocrine complex etc.) distributed vertically through the resolving Axis of the "World-line" (in flat/reductive terms of physical representation, the cerebrospinal column). The nature fields comprise reflective and responsive world extensions of the informing, psychic atmospheres aligning and orienting their multidimensional current patterns.

The function of those extended fields is masked as responsive habit pattern (to 3rd density consciousness) only because, once the impressional current moves along corresponding world-lines beyond the personal "health aura" its ordering effects are obscured from the available range of conscious-continuity; the myriad consequences of its cohering, magneto-electric codes pass outside the focused flow of attention and defeat the ordinary faculty to follow, becoming lost in the intervening curtain of impressions and distractive sensations separating the initial, cognitive "authorization" from its eventual return-current of corresponding "effect"—in the meanwhile sent into the world to have its characteristic signature coordinated, reinforced, qualified and standardized through encounter with contemporary impressional currents bearing similar signatures. (See essay "Why You Don't Create Your Own Reality".)

Armed with this key, let's influence the "world at large" to respond as our *magnified* habit pattern. We will then be exercising what has previously been denominated "magick". (Unbeknownst to us, the world's been behaving this way all along. It's just that, as Freud observed of ordinary habits, they're generally compulsive, subconsciously-elaborated "talismans" or symbolical "comforters", protective reflex devices employed through the psychic equations to "ward off" potential for schism and distress locked into unresolved elements of the mental complex; extended to the processes of the nature-field at large, the *experience* we receive as reflective habit-pattern of our predominant psychic configuration manifests a chronic behavioral *neurosis* which we're required to interpret as "accident", "circumstances beyond our control", "the impersonal adversity of existence", the contrary "death-instinct" etc.)

In order to induce the world-at-large to function as the express genie of our habit-pattern, we must target some particular thing (goal, dream, desire, ambition, need etc.) and focus it with the absorbed *interest* characterizing the most successful matter of our ordinary habit-patterns. Therefore: select a particular goal. If your requirements are actually complex, find the *core* of that complex. Pare the complexity down to a simple and single denominator. If it turns out such streamlining leads to a *generalization*, convert the abstraction (whether "money", "fame", "love" etc.) to a concrete term. State the goal to yourself as something *visualizable*, as well as something specific that can be affirmed in a simple sentence. ("The mailbox is stuffed with checks", "the bed is filled with lovers"—for experimental purposes, don't fear being "crass"; if you frame your goal in coquettish or inhibitive demure terms, the universe will give back its reflection in just such "euphemistic" form. We are, after all, attempting experimentally to determine if this *works*, no? Extravagance shouldn't be a prohibitive consideration in itself, as long as the stated object belongs to a general world of realizable states comprising the *common* framework of your recognition—don't hypothesize as a test case "I walk the planes of Aldebaran"...although, considering the current state of affairs such a proposition might well prove disconcertingly within range of one's grasp after

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all! So take care, in this little "experiment in thaumaturgy"...) )

Having selected your "target", which should constitute a kind of *core* or common denominator for your related wishes and needs etc., *write it down*. Make it concrete immediately by stating it, on paper. *Frame a simple sentence* using the above models, as affirmative expression of your goal. Use the common "metaphysical" counsel to state it in the "present tense"; visualize or imagine it as *presently* occurring, so as not to instruct the nature-current inadvertently to place it on perpetual postponement in some inexistent "future" tense (the *Sakti* of the nature-current is notoriously literalistic, in the way that a computer doesn't seem to grasp the *nuance* of meaning, or to "get the idea" so as to round off obligingly to the nearest desired or implied approximation).

Having *crystallized* your aim in this fashion, you should never neglect practicality; the "current" won't help those who won't help themselves, who can't be bothered or don't feel their own practical input is—or should be—necessary. Taking practical measures isn't a "cheat" to our experiment. We all know how often "practical measures" by themselves prove to be inadequate. You've probably already taken "practical measures" to one degree or another, if your formulated goal really reflects something true to your heart's desire—for you should have been lusting after it long before now.

"Experience" teaches us that "practical measures" by themselves can't seem to take into account the factors of timing, luck etc. Our employment of "practical measures" is *here* of a slightly different purpose. By heeding the standard "Personal Power" format of writing down a step-by-step gameplan, determining first of all those things which *are* within your personal range to implement or use etc. you are "showing" the *Sakti* of the nature-current *by example*. Through real actions and "decisions", as it's said, you set a sort of standard by way of your own energy-patterns, gradually engraving the *intent* and aggregate *motion* into the extended nature-current. In the very same way, you "set an example" for the personal *and then the universal* iSafaz-current when you learn to walk, to speak, to ride a bike, to drive a car etc. Your first conscious efforts to *imitate* the pattern of speech, the movements of walking or driving are elaborate, laborious, unaccustomed, comparatively clumsy...But by procedurally rehearsing these things over and over *consciously*, you engrave a particular *intent* into the personal *and then the universal* nature-pattern (the "autonomic currents" of the micro-and macrocosmic lifeforce).

As an important sidebar to understanding how this works, modern neurobiology and related disciplines have disproved the old idea that specific behavior-patterns become encoded in the neurochemistry; the updated viewpoint is that the *intent* or *aim* is recorded through the patterning processes, which leaves their specific implementation to a versatile *range* of alternative behavioral and biochemical lockups. In the same way, the *Sakti* of the nature-current will pick up your overall *intent* the more efficiently as you actually attempt to implement the goal through available practical means. No practical avenue should be neglected. (If you can write letters of intent to appropriate parties informing them of your desire for the job, proposing in outline the model for your revolutionary new invention etc. such steps should be taken after a sufficient self-protective research.)

So far you may be encountering here nothing more revelational than is to be found for a few hundred dollars in an Anthony Robbins or Gary Smalley program; yet the validity of those kinds of steps does not rest in the revolutionary "discovery" of a Tony Robbins. Messrs. Robbins, Smalley et al. are merely rediscovering, over and over again, certain basic "practical" keys of a more inclusive *initiatory* wisdom that's been around for millennia. There's hardly more in *essence*

(though perhaps more in detail) in a "Tony Robbins" tape than in a few months or a few years worth of "Rosicrucian monographs" etc. Such modern popular exponents are simply restating principles that have "been around", though not so methodically available on a broad basis, for a very long time (somewhat longer than the pyramids have been standing). What in fact is shocking to *initiated* consciousness is not so much that these "secrets" are now being sold openly, but that the general public *still has to purchase them* in order to have such "tools" in its personal possession. These are, after all, nearly *self-evident* "secrets" that should have long been the content of nearly everyone's unaided *personal observation*; that this is manifestly not so (seeing how wealthy our friend firewalker has become!) bespeaks not-so-flattering volumes on the "distance" mankind has so far advanced in its incarnative odyssey.

## **We Proceed Apace In The Project Of Magickly Charging Your Self-and-Surroundings So As To Ensorcel Everything You Really Want, Recede To The Rebound What You Really Need, And In The Process Extend An Object-Lesson In Carrying Coals To Newcastle (With Never An Additional Charge For The Service)**

Following the logic of engraving the "habit" of your aim in the obediently-responsive nature current, you should further attempt to make *everything* within your personal purview in some manner a reflection and embodiment of that aim. This is a way of realizing, on behalf of your aim, the lordly adage "you shall have no other gods before me". The principle behind this remorseless homogenization, is that of establishing a progressive *uniformity* of purpose, so that you're not inadvertently "programming" the Sakti-current for a plurality of—perhaps mutually-contradictory—drives. This means in practice, that you should be actively finding (ingenious) ways of holding *your goal in mind*. For first it *has to be strongly imprinted* consciously, in order for the subconscious to pick it up and extend it most efficiently.

This requires in effect that you order your daily existence as a grand *mnemonic device*. Everything in your experience, within range of your personal adaptation or anticipatory modification should be made to function as a *reminder* of your aim, as a reflector and reinforcement of its essence. This can range from the simple but effective device of taping notes to bureau and car mirror, refrigerator door and hallway entrances to the confection of some vivid/evocative symbol of the aim (if you're astrologically-inclined, the glyph of Jupiter might serve to emblemize your drive for wealth or well-being) which may be painted, hung on walls at home or at work, hammered into earrings or other jewelry to serve as intimate adornment flashing and jingling little subliminal stimulations to continuous, mnemonic reflection...the very act of painting the image, crafting the artifact serves the ancient function of talismanic embodiment in the *energetic* (not the Freudian/neurotic) sense, in the same way that the time, care and energy taken by the old wizards and shamans in preparing their instruments contributed a large part of the practical charge vivifying the actual ritual.

You should find formal moments during your day, preferably routinized so as to coincide day to day with approximately the same times and for participation in the same (sanctified) place, in which you close your eyes, *visualize* your selected goal-emblem in its associated color inwardly

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at the "third eye" center (the effective occult "locus" for generating fertile thought-patterns) and *charge* the image by concentration with a series of *full charger breaths* (see Charger Breathing section). This practice may be applied just a few minutes, preferably some time in early morning, then early afternoon where feasible, and shortly before going to bed at night so that the *impression* of the emblemized goal lingers at the third-eye center in accompaniment of consciousness through the gestatory medium of sleep and dream.

Metaphysicians and esotericists go so far as to practice "awakening in the dreamstate" that they may *consciously* install the condensed typology of their goal (image, affirmative statement, symbolic emblem etc.) directly into the fertile "sub-conscious" of the oneiric medium, so as to accelerate the process of "dreaming true". You needn't carry it this far (although nothing's stopping you, if you're *that* ambitious); the *charging* practice at the third-eye center serves much the same purpose, and is very "direct" in its way.

In all this, it should be noticed that *ambition* is the winning value. You can't pretend to be "cool in desireless bliss-consciousness" as so many love to conceive themselves, and still be on fire with a sufficient purpose to realize your aim (you may impress others with your "new age" posturing, but you're telling your own Sakti two contradictory things so that you'll likely realize *neither*). You must be *on fire* with your purpose, else how will you manage to excite the *Sakti* to an adequate organizational and overriding-accelerative level? Indeed if your object doesn't kindle your sustained enthusiasm with a drive equivalent to the intensity of *sexual hunger*, chances are you've conceived your targeted object with a dry rationalization of what you "ought to have" as most *logically* necessary. This is no way to realize your aim. Intellectual calculation *has* to be accompanied by an equivalent real *hunger* of the ego to dominate those abstractly formulated goals, in order for the nature-pattern to receive an impelling instruction.

If your aim *is* sexual in the first place of course, it's liable to have the appropriate "sustained enthusiasm". If however you find, after due consideration, that the goal you feel you "want" doesn't kindle your excitement on a moment's notice, you may wish either to *reassess* what you'll be using as a core aim, *or* you may choose to resort to an old occult trick (which Monty's in just the mood to let out of the Templar bag). If after careful assessment you still wish to retain your "dry" aim, you should find a way (or many ways) to *couple it by association* to a style of sexualized thinking which causes it to be *accompanied*



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by a *strong desire-charge* whenever it's invoked. This method, perfectly Pavlovian, nonetheless works. There *need not* be any logical connection between the goal and the sexualized imagery to which you fuse it in your imagination. For example, if you feel the key to all your success-in-life hinges on landing a particular position in the company for which you work, yet this aim—in itself—is so dryly pragmatic it fails to generate the requisite enthusiasm when you turn to "encourage" its corresponding *Sakti*, you may imagine quite arbitrarily that the aim *is* a desirable man or desirable woman—your choice, go with the flow—with whom you're "presently" having intercourse. Your sexualized personification may be imagined as "wearing the emblem" of your aim in the form of jewelry, a prominent tattoo etc. to reinforce your remembrance graphically. The only connection between your real goal and its sexualized personification is the one you establish in your imagination; but it's sufficient. The dream-mind, after all, does something similar very often where an abstract idea is given representational embodiment in a vivid but seemingly capricious way. On the other hand such arbitrariness may "bother" you and thus interfere with your evocation (if you're the overly logical type, or a Virgo) so you may wish to establish a formulaic or symbolic link between your abstract aim and its, vivid sexualized counterpart. This is up to your ingenuity, of course, but the effort made imparts its own additional energy to the momentum of the impressioned *Sakti*-current.

For example, if the department with which you seek the desired position is Business Reporting, Accounting and Statistics an acronym compresses it to the handy mnemonic of "BREAST" (hey, don't blame Monty! you said you wanted to know...) To paraphrase a comedian seen recently on *Live At The Improv*, "You know how when you're walking down the street and all of a sudden you start getting sweaty palms 'cause the awning on the jewelry store resembles a miniskirt, and you start salivating from the phallic shape of the fire hydrant and the curvature of the Lamborghini on the corner and the parking meters start getting you hot and you practically explode when someone opens a nearby door just a crack...you know...doesn't that happen to you all the time too?"

## **Being Everything You Can Be: Having Your *K* And Eating It 2 (Or, Don't You Distrust Even A *Little* Any New Age Canard That's Used As A Military Recruitment Slogan?)**

You should continue in the various forms of goal-conjuration at least until you've accomplished a minimum level of success, according to your own standards. We strongly recommend that you *do* this experiment, if indeed you're smitten by the implied power and promise of such propositions as "YCYOR" suggesting heretofore unimaginable dimensions to your efficacy, and at the same time find yourself tending to resent any contradiction (as this present one) placing an apparently prohibitive or cautionary hand in front of that wonderful just-opened view. The methodology outlined here, drawn from initiatic understanding which has *never* (implicitly or explicitly) been subsumed to any such "principle" as YCYOR, nonetheless constitutes in its swift summary a much more efficacious means than any ever outlined by a professed "reality creator" for realizing the part of truth prematurely reified and distortively formalized in the Big Top philosophical tenet of the Flying Sassani et al.

Thus we've furnished you with the most powerful possible means of achieving that supernormal effect you believe to be satisfactorily summed in the snappy sky-slogan "You Create..."

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*etc"*.

Should you apply yourself diligently to the principles outlined here and follow the suggested steps, you will indeed realize the *acme* of all that can be realized in the idea of "personal reality creation". Therefore you'll be in a *real* position to understand our further discussion exploring the limits of the idea itself and the errors of its philosophical presumptions—after all, you can't really convince someone without knowledge of physics or optical principles that climbing to the top of K-2 won't allow him to touch the sky, though peak and ozone surely look convergent to the untrained glance at groundlevel. You must give him the practical experience of learning to mountainclimb so that, at the real frozen summit he may say "oh, that's what you meant". This appears to be the only way to address certain types who, with hope kindled and wildly encouraged by *Has promise* of YCYOR yet having scarce experience in realizing even rudimentary forms of its implication, resent (to the point of boiling irrationality) any intimation that this premise may not be true.

So: *succeed, succeed*; please. Then, perhaps we may speak further to one another.

### **Getting In The *Habit*: Reflections From Our Cosmic NUN**

In the meanwhile, keep in mind that the progressive cultivation of this ritualized goal-orientation as a *personal* habit pattern, results in its engraving and issuance through the *universal* field of the nature-current.

This means though that in order to bring you what you wish, the *Sakti* must *get in the habit*. Remember that, initially, it's not *used* to bringing these things to you, rendering toward you what it is you want (obviously not, since you propose these goals as that which you *desire* and therefore which you in some way lack—at least proportionately). Therefore at first there may not seem to be much response from "the world at large". You must accept that patiently, and get past it. At first there may be glimmerings, fits and starts as if some aspect of your object was hovering into view from the Distant Land; *at first* there may be seemingly false beginnings, poor or unpropitious timing resulting in missed cues, failed opportunities and mixup of signals so that the cab leaves the curb just before you get there. You may seem to see the desired *gift floating*, just out of reach, on the back of the serpent-sakti, but then some sudden hesitation or gap of guilt will pass over the nature current's countenance and she'll turn aside, carrying the tantalizing package away on her rippling ridges (the *Sakti* is indeed programmed by habitual ego-tendency to feel and respond to such guilt, unwittingly coded into her repertoire along with other assorted/haphazard commands instilled by the developing psyche as it customizes itself "by crash" in early family episodes and adolescent *angst* of the learning process—for "guilt" isn't just a foible by ethnicity; it lurks as a common tendency of the formative psychological complex commencing with the infant's first intimation that its imperious actions may not be received, may even be thwarted or countermanded—thus bringing to *every* effort toward change a subliminal doubt and guilty hesitation in the face of modifying what's "already established", i.e. the archetypal mossback impression of the parental presence. This tendency is in no way neutralized or repaired until a sufficient degree of conscious wisdom-recognition is brought to bear on it, its disguised elements thoroughly identified and uprooted therewith.)

All these apparent counterindications may appear at first, because the *Sakti is not yet in the habit*. The heart's desire may seem to depend, still, on the all-too-clumsy apparatus of *conscious* device, *conscious* effort, *conscious* timing which means that it all still seems to hang on the frail

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structure of strictly *personal* competency which was of course the identified shortcoming to begin with. But this is just *at first*. As with bikeriding or driving a car, the beginning phases of learning are full of hesitancy, misgiving, doubt, awkwardness, too-much-dependence on methodical implementation by laborious rote so that the very *surroundings* seem to respond with untimely intrusions, abrupt breaks, close calls and unlucky coincidences.

This is the general case *at first*. Of course, for the major part of that human minority ever having assayed this more *magnified* style of habit-formation, first returns are the *ceiling* and discourage any further pursuit in assumption that the whole project is misbegotten to begin with. These are those for whom an initial trepidation seems confirmed, so they back away before their "souls" are swallowed (or, more to the real point before their remaining investment goes down the drain); or it describes the major part of the *major* part of mankind for whom there never seems to be a sufficient "faith in things unseen".

However, if the first hesitant stutter-steps of the *Sakti* in receiving unfamiliar instruction (thus tending to interpret it in "old" terms) are patiently granted, presently there may be detected a reversal of "tonality". With a subtle shift, all which had seemed out of phase slips suavely *into* phase, and where before the rhythms of timing were "unfortunate" now they are—by just that magnitude—*uncannily in place* for optimum positive effect. This tonality-adjustment doesn't display its happy harmonic through improvement in "personal habituation" alone; but as much as personal practice inevitably produces finer aptitude in the formal phases of mnemonic exercise, forwarding to the zone of "second nature" all the little tricks in "remembrance" reinforcing parallel aspirational insistence toward the proposed aim, by that much *more* does the magnifying process of the nature current multiply the seeds of implication so that the complex pattern of the *whole* becomes more practiced in swinging its cyclic edges into adjustive congruence with the personal "profile" being tailored, by such willed application, to a common-automatic mechanism.

The smoother facility of one's mechanical performance, descriptively *within* the sphere of personal influence, is met and more-than-matched by a corresponding adroitness of coordinative factors in keeping of "the world at large" which can in no way be interpreted as under the ordinary governance or conceivable influence of the "personal" level at all.

With practice, the effect can be quite startling just as if one's habituated facility with the channel-changer—while making one an adeptus, perhaps, of common channel-surfing—in no way anticipates or accounts in ordinary terms for one's sudden ability to pull in *n* number of consecutive programs split-seconds apart and randomly dispersed over the buttons, in which the word "nevermore" is just being spoken! only to hear, out the open window, someone down the block shouting the very same—unlikely—word at the precise conclusion of the video sequence.

Indeed you may test this effect of transpersonal synchrony on a modest scale first, before assaying grander goals, so as to get used to the idea and to see how unmistakable the Uncanny can become—virtually calling attention to itself, so that its propitious results can't be ascribed in good faith to "other" and ordinary causes. One should practice a kind of game—whether with cards, a "randomizing" computer program, passing license-plates while driving—requiring one-part personal input as when dealing a deck but depending for its total outcome on factors consensually considered beyond "personal" control (as the number of times equally-skilled players may hit a perfect 21). One should apply the battery of visualizing techniques, third eye amplifications, fusion of "passional" associations into the abstract intent etc. over a sufficient period of time to be able to measure a high contrast of results from beginning stages to later stages.

Given that one is sufficiently *intent* in this practice (as folks can become quite passionate over Pac Man, or Super Mario Brothers), and avoids treating it indifferently as just an incidental experiment, it should not take long before statistical correlations well above chance appear, and remain in defiance of the dispersion-around-the-central-tendency rule.

Before taking this methodology to the casino or the racetrack or a floating pokergame however, be certain sufficient habituation to practice has been invested in *Has particular* model for which you have interest. Gamblers find to their regret that the *Sakti* of the nature-current doesn't translate a "habit" for influencing horses into a facility for wooing the roulette wheel any better than one can "convert" the time spent in learning to swim to an arbitrarily equivalent facility for hockey-playing (*unless* a certain magical rule is employed—but that's beyond the scope of this essay, and probably beyond the concentrative scope of the majority readership in any case).

## "Who" Wants To Know

So! Monty, we hear a certain proportion of the more suspicious readership exhale already, you *do too* secretly subscribe to some version of "personal reality creation" *regardless* that you may integrate its truth into a larger framework, or characterize the realization of its effect according to another principle.

Again, Monty must insist this is just not the case. Having begun at last to achieve some competency in the effect which goes *mistakenly* into the new age flubber-model YCYOR, perhaps the (successful) portion of the readership will now be in a position to register the *surrounding real conditions*, and apply such first-hand observation to a consideration of the perennial wisdom-teaching belonging to *initiated* understanding.

Recall we stated earlier that the real mystery-school tradition, while acknowledging and even teaching forms of "occult efficacy", insists on bracketing the subject with the question "*Who* is originating the goals and practicing the achievement of these effects?" We've given ourselves a head start in *answering* such a question, in that we've already noted how there's *z.primary* level of Identity to Being and a *secondary* level; and by further noting that the functional point of departure in which goals are formulated and aspired toward occurs at (and is a telltale manifestation of) the *secondary level*, i.e. the plateau of ordinary ego-consciousness already several steps removed from meaningful recognition *of the primary* identification-processes underlying its activity. This is the level *necessarily* addressed by *any question* of occult means or metaphysical efficacy in changing circumstances "closer to the heart's desire" (i.e. "creating reality", in the extravagant phrase).

We have also seen that this is the level at which the personalized ego-psychology based upon secondary dichotomizations of self/not-self is *already in place and activated*. Indeed this very ego-psychology *is* the actor in all cases wherein goal-orientation and efficacious change toward targeted ends is the paramount concern, and serves to comprise the *de facto* philosophical "proposal" of the given culture. This whole *venue* is strictly third-stage in origin, and the fact that it "slops over" into 4th stage/density zones such as that exhibited by the Sassani only indicates the extent to which the order of density-progressions has been *displaced*, and suffers more or less mutual contaminations.

If then, we've achieved most-concrete evidence of our targeted goal in ways miraculous and unmistakably "magickal", we ought now to note that we've done so while functioning well within the general formula of standard ego-psychology (don't kid yourself, dude—at the *most* that's all you've really done). This means, of course, that we're still functioning completely under spell

of the unresolved "puzzle" epitomized in the problem of the "first person categorical negative" or general self-reference paradox. The *primary* mode by which everything presents itself as an integral identity-model remains invisible beneath the surface, like crazy-gel, binding at the seams all subsequent "broken" edges of the identity-patterns apportioning functional values of self/not-self.

## ***SelfKnots Nought Into Not-SelfSelf-Knot (Help Wanted Ad In Periodical For Doublejointed Stage Prestidigitators And Out-Of-Work Escamateurs)***

Indeed the *veryformula* implicitly embedded in standard goal-orientation is that of the identification/positing of "not-self" (that which one is not or has not or does not, to some degree) as potential model of "self" (that which one ideally would be or have or do); and reciprocally of the assessment of "self" (that which one believes one is or has or does) in terms of what must be intensified or diminished in order to convert the model of not-self into *ideal self*.

Thus under the general roof of goal-orientation, the disturbing "void" (in the form of not-self) haunts the premises. The "otherness" of existence produces a tacit *eversion* or turning-inside-out of the primary identification-process; as is more thoroughly described in *Logos/Anti-Logos II*, the immediate sparkling qualities disclosing perceptual/cognitive potentials in the basic "selfness" of being are distanced and proportionately alienated as problematic *not-self* at the tips of utilitarian *prehensibility*.

As the reflexive and contractile polarization of the ego-psyche proceeds, the ideal "self" projected in descriptive profile presides as the problematic standard-of-being. Since *primary* whole-being Identity value may never equate in one-to-one manner with descriptive terms, the Selfness of Being continuously flows through and over and around and beyond the contingent ego-model so that the latter is constantly slipping away from perfect congruence, displaced and continuously projected into the inexistent "future" tense (the eternal domain of "not-quite-yet"); therefore the idealized ego-self model is continuously *permeated* with *not-self*. Not only is it *not* equivalent to the proportions and dimensions of present identity (which latter is assigned *negative* value, owing to the perceived lack) so that it is haunted by and descriptively characterized in void-terms as what the self is *not*, the ideal ego-self model translates those haunting void values into the potential "not-self" of everything and everyone "standing in the way" or theoretically interfering with—coming between—the present *emphy* self and the posited ideal self (by ontological category, the current not-self).

Thus at the secondary level of the identification processes constituting the familiar ego-psychology, "self" is saturated and plagued by "not-self" at the same time as—and by virtue of the fact that—it projects an idealized "not-self" as the model for its "self"! Nor does the presiding structure entwining these mutually negating tenses of the original, whole-being identity value, change or shift or dissolve in the least when such goals (descriptively equivalent to the ego-ideal) are tangibly attained. The inexistent "future tense" wherein the ideal self-model resides, *remains* the inexistent "future tense" wherein the ideal self-model resides; for, although the characterizing *circumstances* certainly change, the presiding abstract structure of the secondary identification-processes *doesn't* change.

*This is the reason why, "the more things change the more they remain the same".*

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No matter what "reality" you "create" therefore, you've done so strictly as the function of a *governing psychic structure* in no way effected by the outcome of that "reality-creation"—and therefore as problematic after-the-fact as it was before.

It does no good to ask whether one might be able to "create a reality" which wasn't functioning on such self-contradictory premises, for the *whole proposition* of "reality creation" to begin with is only the *expression* of those secondary identification processes. This doesn't mean that the apparently illusory structures of "temporality" and "goal-orientation" may not be employed in *another manner* to work a kind of metaphysical "jujitsu" upon themselves (Krishnamurthi and all other such premature sages notwithstanding); we've discussed this possibility before ("Big Spin") and shall do so again—the "secret" involves a shift from ego-orientation to what we term *true* spiritual orientation—but the fact remains that such structures are problematic *by definition*, in the context of "personal reality creation" and all its common relatives.

"Reality creation", "positive thinking", "being all you can be" and every other such appeal to optimizing self-and-circumstances operate necessarily as a *function* of the secondary identification process. But they take place *inevitably within* the encompassing framework of the *primary* identification-process. Though they functionally "negate" the primary process, they in no way cancel its underlying presence and presiding, permissive Value. Indeed it's for this very reason the dichotomization "self/not-self" can never take place cleanly, but generates a coinherent condition involving the identification-of-opposites so that the grappling terms end up embedded in one-another like bre'r rabbit and the tar baby.

What then, we may ask, is the implication for the servo-mechanism of the nature current? which we've identified as the magical agency continuously transcribing the net value of overall thinking-processes into mirroring experiential effect. If the *sakti* of nature is a habit pattern on the *universal* as well as *personal* scale, and if we've found a way to turn such fact to our advantage in rendering what we want, what becomes of "the *problematic* component which still seems to be present and operative through the very orientation that brought us to this magnified efficacy?

Let's return to a definition we gave earlier in this essay (which, at the time, might have been a tad indigestible) and roll it around the mental palate again in light of what's been learned: "Experience is a functional gauge of the specific proportion in the energy pattern of one's identity-profile, between *Whole-being value* and the orientational stress of those *psychological mechanisms* through which one provisionally adapts to the compass of that Value."

### **Whole-Void Becomes The Hole-Votum**

We've seen the way in which the self-reflective psyche rooted in its origination-phase at 3rd density, adapts to the compass of whole-being value; its very *project* as an abstract model, is that of equating itself with whole-being value *in representational terms*. In alignment with *functional* differentials through which it interpretively cognizes the field of potential identity-equations, consciousness forms those standard complexes dear to psychiatry as a secondary pattern of *self-adumbrating typologies*, carded by affinity into self/not-self counters. ("I...like oranges, don't like avocado"..."I...want to be a fireman, don't want to be a doctor." "I...like emotionally-warm people, don't like clinically cold people"; "I...hate my mother's 'weakness', love my father's 'strength' but hate my father's indifference, love my mother's warmth, can't untangle one trait from the other so I fear warmth as weakness and equate strength with coldness so I become an avocado-eating doctor and hate myself...")

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In this way the *unitive* factor of whole-being value tends to be emphasized as the orientational centricism sticking-together a variable network of identity models; while the *void* factor of whole-being value tends to accompany the sifting-out (and projective negation) of everything identified as negatively-serving actuation of the ideal identity profile.

Owing to the innate coinherence of terms *unity* contrarily accrues to the determined "otherness" of being, borrowing against the primary injection of "self" into the preparatory outline of every cognizable quality so that "not-self" subsists as a secondary identification-device without ontological merit; "otherness" isn't dispersed by the instrumental factor of negation but regroups as an ordered ensemble characterizing whole (variable) zones of the extended field, sitting as a primed "charge" of counterpositional potential in the adhesive background of the identity-model.

Contrarily, the *void* factor clings to the postulate of "self" in its representative identity-equation, installing the inevitable discrepancy between the abstract ego-model as an empty affirmation and the plenum degree (or absolute saturation-density) required to close the gap in the projective self-congruence between aim and object.

Thus at the secondary level of the psychological complex, "self" is haunted by the "otherness" of being (both as the generality summing a persistent atmospheric *lack*, and as the potential specificity of abrasive "not-self" personifications serving to *embody* that interruptive void term parting the otherwise-unitive ground into the immediate shore of project-embarkation and the far shore of definitive "arrival").

At the same time, the "otherness" of being retains the disconcerting unity and coherent "selfness" of primary identity-potentials so that the waking Aristotelian boundary-lines established to conserve clarity-of-definition inevitably shift, bleed through and participate in peculiar ceremonious counterchange at the border of sleep and dreams.

In this way "the psychological mechanisms through which one provisionally adapts to whole-being value", being by definition *representational* (in symbolic substitute of a triangulated term for the unitive void-continuity of absolute), generate inevitable degrees of internal stress in the discrimination of *umbilically-identified factors*.

The resultant quotient of "existential tension" isn't strictly a product of the simple self-contradiction involved in the tendency toward one-to-one identity equations, having inextricable mirror-negative counterparts for which a comparable dignity-by-identification is refused (if *this* were the case, the "solution"—which we've *heard* from many mystic quarters and esoteric teachings—would indeed be simple courtesy-extension of the value of identified attachment to the *mirror obverse "not-self"* ["love thine enemies" etc.], whose address is easily beatable since it's always in Identity's backyard). Rather, the resulting quotient of "existential tension" is derived from the stress-value in self/not-self ratios determined by the specific degree of *identity-equivalence* involved, *measured against the standard of Whole-being value*.

Nor is this a matter of comparing incommensurable terms, since—as we shall see in a later section—Whole-being value while unexpressed and inexpressible in itself nonetheless implies an ideal ratio-of-correspondence in the creative field required for implementing a satisfactory Resolution.

From this "formula", it's easy to see that the quotient of tension characterizing the ego-psyche in any given case is a direct function of the degree and committed intensity in the identity-investment of whole-being value, with respect to a given (representational) term. The nearer a one-to-one equation is established (i.e. the more purely "humorless" the effort to stuff an

indeterminate Whole into a finite part), the more sharply *contrasted with whole-being value in itself*, and therefore the greater degree of tension to be found between the coinhering "parts" each inferentially committed to an equal if inversely stated whole-being claim.

## The Graduate

Let's look in, then, on the ideal subject having experimentally graduated our course in "personal reality creation". Should all advice have been faithfully followed till success was manifest, one's "reality" should have been satisfactorily "created" in close correspondence to the heart's stated desire. The formulated goal with which the subject began should, ideally, be realized. The broken-hearted should have her loved one, the luckless fisherman should be closing toward port with teeming nets, the local d.j. should be hired on at KTLA as primetime anchor-person, the physician should now be boasting an SRO practice. Yet in each case the triumphant reality-creator is characterizable as precisely the self-hating doctor who eats avocados, having ambivalent parental identification-patterns that break out in uncomfortable dreams of androgyny, of hermaphroditism and sex-change operations in which (the horror! the horror!) he's his own physician! For we've seen that the one who "creates his own reality", consciously or unconsciously, through codified intent or the haphazard habit-pattern of the chronic interior monologue, is precisely the one functioning on secondary psychological structures of preferential identity-profiling for whom the reality creator hypothesis is peculiarly appealing in the first place.

If *you* have succeeded experimentally in realizing your heart's desire through the kinds of non-ordinary means outlined *here*, *you* are certainly still the self-hating doctor who eats avocados (*even* if you've realized the goal of becoming the hot-blooded fireman who loves himself, and eats oranges). Just who did you *think* had achieved the coveted result? Did you somehow become enlightened in the meanwhile, so that the one who meets his object at the end is *no longer* the one who posited the object as desirable at the beginning? If so, then *who* is there to receive the marvelously magnetized object in the moment? since the one functioning on anything *but* the 3rd-stage rooted, secondary identification processes should find no special affinity toward conditional resultants other than the spontaneous affinity for *conditional existents in general*, as expressive occasion or instrumental advantage of that whole-being realization.

The one for whom the conditional realization of a goal serves or provisionally satisfies an abstract identity-equation, is certainly the one for whom secondary identification-processes in the formation of the psychic complex continue to describe the prevailing functional reality.

Then we must ask, *did* the "reality creator" in question "create his own reality?" What structure is really *in charge here*, in all these instances when a goal is formulated and procedural steps are taken to secure that goal? Is not the factor of *identity* paramount in the determination of the kinds of conditions that will be formulated, and intensified-toward-prevailing? And is not *identity* the dichotomized value in secondary, psyche-formulating processes for which an absented goal or ideal self-description holds merit owing precisely to the internal contradictions and ambiguous negations *actually* descriptive of the currently operative ego-psyche?

In this light, it is *not* the bare lack of material goods or even subsistence quantities etc. that compels the venue to be "created"; rather, it is the quality of *identity* invested in the "testimony" of conditional circumstances, that exerts differential valuation over all such occasions thereby determining the types of consequence or characteristic flow of implication issuing from the point-event.

This is not at all the same thing as saying that "meanings are arbitrary" and that therefore "you create your reality" according to the capricious superposition of meanings upon a neutral field. Indeed given our above characterization, it's easy to see how meanings are precisely the resultant in the relationship between *whole-being consciousness* and the *conditional field*, so that the variable meanings ultimately encoding aims and actions applied toward the field of experience are manifestly expressions of the exact ratio in the *investment* of whole-being consciousness through identity-equations with that field.

## **Wherein We Slice The Lemon To A Finer Decorative *Ganesh* For The Manifestival Fruitsalad**

How may we understand this in concrete terms? Let's go back to our *lemon* (the very fact that many of the readership involuntarily pucker or defensively salivate at the *mention* of lemon, should indicate reason-enough for our continued usage of this sublimely Jupiterian fruit. LIMVN by Hebrew Qabala is 136; and 136 is the quintessential Jupiterian number, as we learn in "Motto-In-The-Lotto". *Note this value was actually edited out of the final "trimmed-down" version of "Motto-in-the-Lotto". It is sum of the numbers 1-16, and is equal to the terms for both the Spirit and the Intelligence of Jupiter.*)

We noted that a form of perfectly objective perception such as *lemon* exerts at the same time a range of *psychic* response. The comparative "sourness" or "freshness" of the fruit prepares an entire symbolic palate which, without laborious self-reflection or piecemeal extrapolation yields unific *ideoform* value, ready meaning-typology and a kind of "transcendental category" (in that its specific "sense" may be interpretively applied to a *variety* of conditions each wringing its own characteristic nuance or quality from "lemon", while the ideotype as a whole *binds* the diverse situations to a psychic common denominator rendering a unific class).

Thus the exhilarating freshness of a citron-skied morning may immediately suggest the purificatory jubilation of biting through a cold fresh lemon; the sight of a disabled Edsel on the curb may evoke the unmanageable defeatism of the proverbial "lemon", in the sense of that "fruit which is impossible to eat"; the breakup of a business meeting of the day before, may make its self-symbolizing appearance in dream where our yellow fruit is left in the middle of the abandoned table, symbol of a "deal gone sour".

In each case the objective form (i.e. the object of identifiable shape, texture, size, taste, odor etc.) functions as variable representation of a *quality-of-being*. Insofar as *any* intelligible whole is concerned, the given form is constitutive of the relationship between consciousness and the phenomenological field and is *exemplary* of that relationship, such that it represents a *total potential of being*. It gives the whole-of-being in its self, as a particular representational quality as if to say "Being is (potentially) of *this* nature."

Thus where the object "lemon" is concerned, its form conveys to consciousness the psychic correspondence between the *whole-being value* of the latter, and the phenomenological field *as a whole*. It gives a variable *equation* for consciousness, of a potential range for *harmony* or *inharmony* belonging to the inherent nature of symbol. It characterizes that potential range for harmony/inharmony in *a particular way*, just as "fire" so characterizes an analogous range, and "water" etc. The potential symbolically represented by "lemon" isn't the same as that symbolically represented by a mountain range, or an ocean wave, yet they equally constitute some psychic

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equation of harmony/inharmony for consciousness (wild or measured power, weakness or gentleness, serenity or sternness...).

How do "mountains", for instance, function both in waking life *and* dream? Doesn't a mountain range on the horizon while traveling measure a "distance"—and therefore a value of discrepancy—between one's present "becoming" and final or intermediate "being"? Doesn't the vastness and immobility of the mountain, either to waking or to dreaming consciousness, often obviously suggest the serene unchangeableness of *noumena*, the stoic perseverance of reality-essence, the power and untouchable majesty of the whole (or the "greater") with respect to the diminishingly fractal forms distributed as so much brush and boulder over its Body? Doesn't it suggest (to waking mind or to dreaming psyche) the irresistible connectedness and eternally-mediated correspondence between blue-void Sky-consciousness and the Earth of manifestation? At the same time, at twilight or steeped in concealing shadow, doesn't "mountain" convey the looming ambiguity and trepidation of the unknown, the immensity and stout obstruction of sheer psychic darkness as with Disney's animated "Night on Bald Mountain" from *Fantasia*?

In every case, what we have are variable equations of symbolically-rendered harmony/inharmony...each (ideoform) whole of the cognizable field is constituted immediately as a *psychic value* in the relation between consciousness-absolute and the delimited realm. While each, *as* such a psychic equation, represents the totality *wholly* in itself, each as a conditional existent can never *substitute* for the whole on a one-to-one basis. It's this consideration which brings us to the question as to the *way* each such phenomenological quality expresses some proportional value of itself, from the whole-potential of its range, as a *contextual* factor (i.e. how is it that "lemon" may function as *purificatory* symbol in one concrete case, and as the epitome of repugnance in another?)

### **A Dreambus With A Full Picture Of Lemonade**

How does the general value summed in the form "lemon" yield its *specific* symbolic quality as the operator of a real occasion? To understand this, all we need do is refer back a page or two to the observation "the nearer a one-to-one equation is established (between whole-being identity and a representative term) *the more sharply contrasted with whole-being value in itself*, and therefore the greater degree of tension to be found between the [resultant mirroring] 'parts' each differentially committed to an equal if inversely stated whole-being claim".

We'll illustrate this rule with the phenomenological quality "lemon".

We may say that an intense—virtually one-to-one—identity equivalence staked upon the *differential* of a given circumstance, compresses *the finitude* of the term proportional to the ballooning of its psychic "mass" (or comparative weight of its emphasis) as when one is strongly *identified* through the present act of running for the bus enroute to an impatiently waiting lover, or once-in-a-lifetime business deal that won't stay put another twenty minutes. (The more acute and thus delimited the concerned focus, the heavier its gravitational influence on the scales of identity.)

The magnitude of displacement for this term is tacitly measured against whole-being value; the more restricted and totalizing the identity-investment, the more it "owes" to whole-being value—thus the greater the reactive displacement its pressure engenders.

As one rushes for the bus, one incidentally sees a passenger seated toward the open door biting into a lemon: in scenario (a) one just makes the bus before the impatient door wheezes shut. In the deep symbol-economy of the mind, the synchronous sight of passenger-biting-lemon is *equivalent* to and *corresponds succinctly* with the rush of exhilaration felt toward the victorious

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footrace. In scenario (b) one just misses the bus as the indifferent door hermetically seals itself, the rolling glimpse of the passenger-biting-lemon being in this case synchronously expressive of—and equivalent with—the disappointing sourness one feels toward the cruel "impersonality" of things. (If these equations don't occur to one consciously in the moment, they may appear more recognizably in the symbol-content of dream. The more vividly the event is illuminated by the character of its psychic charge, the more intensely and overtly do its objects "speak".)



In either case, the phenomenological property *functions as* the symbol-type of the prevailing identity equation. It gives the ratio of correspondence between whole-being identity and the governing psychic profile, as a proportion in the meaning-range of a *representative form*. (It's obvious from this that phenomenological qualities may therefore function as expressive types yielding ratios in the equations of the *ego-psyche*, or equally as expressive adjuncts of *awakened whole-being consciousness*: the "sun" may characterize the merciless oppressiveness of things, the sunny fortune of a sudden opportunity—or it may shine in expressive accompaniment as the cognitive counterpart of whole being Presence, not different from the totality of that Presence yet participating in Its emblematic palette along with everything-and-nothing else.)

*Study this description over and over again, as it accurately characterizes what any phenomenon actually is, how and why existence "suffers the appearance" of any phenomenological expression, and how the entire conditional field is a function of identity in such a way that "personal reality creation" is eternally recognizable as a gross misnomer for the continuous process of forming reality-models against the self-adjustive, Whole-being Standard of Reality.*

## Turning The Lemon Inside-Out— The Everyday Legerdemain Of Mind

The provisional "denouement"—one way or another—of a situation with which one tends to be identified, doesn't exhaust the psychic potential through which the situation acquired its meaning and charge. The *elements* of the situation may be resolved or dispersed; but the *psychic*

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*structure* of identity-equations through which it was organized as meaning-content, has not been changed. Indeed since all such meanings depend upon, reflect and reveal that psychic structure to itself through real occasions, they only serve in themselves to reinforce that structure regardless the given "outcome".

Thus in the case of our bus-chaser, the psychic potential inhering abstractly in *lemon* isn't exhausted through discharge across the "synapses" of a particular configuration; the persistence of the secondary psychic structure (of ego-identification patterns) resurrects the whole potential in the combustive ashes of the moment: in case (a) the exhilarating circumstance of having barely caught the bus harbors the worm of ambiguity within itself immediately; there's still the chance that the lover or awaiting businessmen might be missed, or the "deal" in either instance fall through. The abstract ego-model, haunted by an inbuilt lack in the discrepancy between its "mandatory" specificity (i.e. finitude) and the indeterminate value of whole-being identity against which it borrows for its infinitely-sufficient Standard, interprets such lack through definitional emptiness of the *tenses*: the "no longer"/"not yet" of past-and-future, on the horizontal cross-beam of which the Vertical self-reflector is chronically crucified.

Thus the *inverse* psychic potential contained phenomenologically in "lemon" (as well as every other intelligible whole or ideoform quality) remains abstractly suspended in the identity-atmosphere; all mirror-values of the phenomenological field hover about, springloaded through the persistent tension in the unresolved psychic complex. In case (b), the definitive statement of "sourness" covering a *universe* in that determinative moment, can hold its "absolute" rule no better than its more favorable counterpart; the essential void-being through which the psychic structure is elaborated, steals away the victory from every symbolic claim-to-being. Immediately the converse potential of "refreshing jubilation" insinuates its shadowy continuity as a reviving possibility: one can still hail a cab, grab a bicycle or steal a car depending on the preemptive character of the identity-equation.

The ratio in the proportional expression of *meaning-range* for the psychic value of any given quality, is constitutionally unstable as a function of the identity-construct; it is in continuous flux owing to the fact that its "parts" are coinhering aspects of a whole, so that the specific (symbolic) identity-value assigned a highlight phase in that ratio is inferentially *identified with*, and charged by an *equivalency to*, the term it serves to negate by contextual emphasis.

Thus the *symbolic* character of the (psychically surcharged) phenomenological field, exhibits the same quality as the self-referring statement; such behavioral identity demonstrates a real equivalency.

We may return to our initial observations regarding the *ideoform* character of the phenomenological field. All cognitions and perceptions at the primary level are immediate, abstractly-unific intelligibilities *through all contributory features*; each such apprehension *borrow*s its coherence and abstract unity against the indeterminate "selfness" of the consciousness it reflexively represents. Each such intelligible whole announces its unific presence as provisional *relief*, in *negation* of the potential coherencies through which it is conditionally-existent (i.e. the identity "book" is made as sacrificial *negation* of the contributory properties possessing equal unific coherence in potential—the paper, the marks of ink forming identifiable letters, the grainy material of the cover, the green desk blotter against which the book is framed, the odor of mahogany specifically contributing to the atmosphere in which "book" is apprehended...). Thus *all* such unific identities are, as a function of cognition, *mutually inverse* identities.

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The primary "selfless" of the intelligible whole ("book") as a function of cognition borrowing against the indeterminate identity of consciousness, and the essential *negation* through which that determinable whole is drawn into identified relief, ally all forms of perception/cognition and every phenomenological quality *unimpeachably* to the self-referring statement (i.e. the "first person categorical negative"). And the whole paradox of the "first-person categorical negative", as we've seen, derives from the initial (complementary) postulates of being, one stated from the point-of-view of Absolute and the other stated from the conditional point of view: "perfect self-congruence and infinite continuity even under all conditions" and "perfect self-congruence and infinite continuity in finite terms."

If we are to understand the *problem* embedded in every project of identity, whether framed in terms of "reality creating" or simply as a mundane statement of goal orientation, we must come inevitably back to the self-reference paradox and thus to the very *question of identity itself*. We are reminded of the earlier observation re the Mystery Traditions' perennial insistence on framing all questions of *siddhi*, occult or super-normal efficacy in the overriding context of the primary question-of-being: "Who Am I"? and thus *who* stands in creative relation to *what* reality? (*Who Am I?* and the corollary question *What Is All This?*) Certainly an aspiring "reality creator" who hasn't even asked after—let alone successfully addressed—those basic considerations-of-being, presumes a *mighty amount* when manfully shouldering the "responsibility of reality-creation"! How are you going to "create" it, when you don't even know what it is, or who you are?

### **Innocation With The Infection-In-Question: The Spacebeings Buzz Our Backalleys**

"Oh, but the *spacebeings* know What it Is and Who *They* Are, and they *assure us* that this presumption is just fine", Monty hears some of the readership chime in...but then, this *is just* the question of our modest little review here, isn't it? By *how much* do the "Sassani" and the "Pleiadeans" et al. qualify as teachers to this bumpkin-backwater planet, and by how much are they dragging along behind them certain unresolved presumptions of their own, such that (we may display the bad sportsmanship of pointing out) each separate source confesses in its own way how it proceeds hence to "teach" from a very *problematic background of its own*? Indeed, such problematic background furnishes the—at least inferential—impetus for the given group carrying forward its altruistic Missionary Work here to begin with, since *each* admits from its *own* probability-perspective that part of the teaching-business with 3rd density Earth-beings is conducted in the hopes of *maximizing* certain probability streams (and thus at least tacitly *minimizing* certain others) so as to ensure a "future" outcome in their present tense more congenial to *their* heart's desire.

Now, if their "present" reality is in some way slightly or desperately problematic, and *a feature* of their "present" knowledge and understanding (*through which*, we must presume, they *got* to that present condition in the first place) incorporates quite prominently the winning wisdom "you create your own reality", may we not be justified in asking whether such sources ought not to reconsider their own philosophical underpinnings *where they are*, and find the shortcomings that manifestly brought them to their own "present" density dilemma within the framework of *their* special defining terms?

In *this* case we do not question the "good will" of any given source, merely the cogency

of their approaching with philosophical wings fledged from unresolved crises and conditions of their own (and yes, we understand they're ostensibly *here* precisely to enlist our "help" in reinforcing the efficacy of their wisdom-knowledge toward a more amiable outcome—it's *precisely* here that we ask if you "create your *own* reality," what need do you have *of our* cooperation in creating it? And if it's *our* help you're enlisting to create a more desirable alternative "future" (your "present"), what confidence do you have that "our" reality will prove to be yours? and if it *does* so prove, what happened to our inalienable right to create *our own* reality? (Perhaps one shouldn't question aliens about inalienable rights!)

## Across The Dream Divide: Reflections In A Godin Pond

Returning to the question of the *sakti* or power of the nature-pattern, we may now understand just "what becomes of *Has problematic* component which still seems to be present and operative through the very orientation that brought us to this magnified efficacy". As accomplished "reality creators", we shall have materialized our heart's goal(s) focused and enforced according to the previous instruction, so that—technically speaking—everything essential to the operative definition of the ego-ideal should be set in place. *We have* what we want. The proportions in the symbol values of all psychic qualities have correspondingly shifted (the birds are chirping out the window, a smogless azure sky smiles down over the city, a gentle breeze caresses satisfied wildflowers in a porcelain vase of fulfillment, the lemon-yellow wallpaper of the room appears intensely a-peeling...) While circumstances have changed, and a correlated relabeling in the (self-symbolizing) ratios of all psychic phenomenology has been registered, the basic *psychic structure* through which the drive was conducted has—as we've seen—not changed; rather it is always *reinforced* by its own correspondences. In proportion as *one* side of this self-reference *gestalt* is intensified, the obverse or mirror-negative is correspondingly magnified in its own domain.

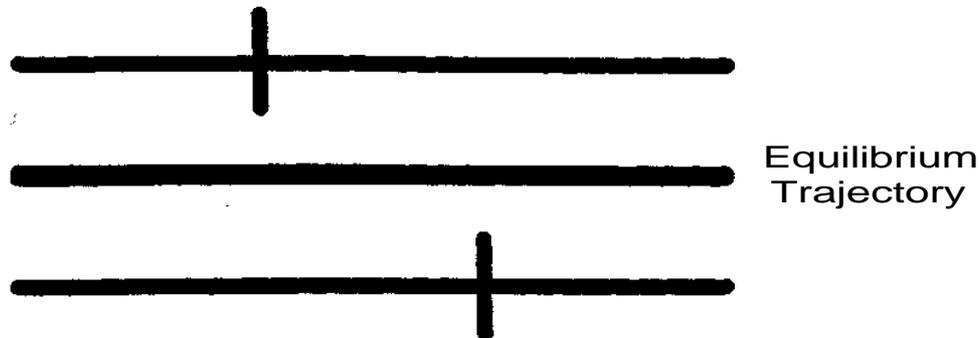
The reason that this is so, remember, has to do with the relation of the identity pattern to the *whole-being* value against which it borrows. This means that the Balance of whole-being equilibrium (identity as *infinite continuity*, which homogenizes to equipotential uniformity) is brought as the *truing standard* against every ratio in the proportional distribution of polarized identity-values on the finite scale.

In the change of ratios to the side of *fulfillment* (in terms of finitizing identity-patterns) the "positive length" stretches while the negative length proportionately shrinks. These respective lengths are *created* by proportional identity-investment in the first place, however, so that tilting the scales in favor of the "positive" phase in this sense only generates the *counter-value* of an equivalent *negative* phase against the unqualified Standard of Whole-being identity. (Remember, attachment of identity to a delimited model in the effort to achieve "infinite self-congruence in finite terms" is the mechanism that sets in motion this comparative measurement, and it is authorized by *phraseology* of the Limiting hypothesis itself.)

Therefore we're obliged to recognize that the prevailing success ratio framing the "waking" status of the identity model doesn't exist in itself, in its own right—it's precisely here that the reality creator's thesis goes out the window forever (cf. "Big Spin"). That prevailing *daylight* success ratio is reflected across the "equilibrium trajectory" or "special limit set" of the asymptotes differentially mirroring the waking state and the dreaming state toward one another, in unclosing cross-reference.

On the other side of the divide, in the realm of dreams, the counter-proportions of the

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identity pattern are reflected; these constitute the *ideal* or *abstract* cosines thetically cancelling the weighted charges belonging to psychic symbol-values serving to correlate the prevailing quotients of identity-congruence in *ego conscious* terms (i.e. if the sweet exhilaration of "lemon" satisfies some daylight identity-equation with an aim or object, its potential sourness subsists with equivalent vigor and a reality of its own as material for dream-manufactory).

Thus the most successful "reality creator" imaginable is haunted by contrary dream-imageries that can't be shaken. In the reality creator's framework, there's no reason for their further existence; they should have no independent life. The "Freudian dustbin" is superfluous; yet it demonstrably persists. The conventional argument would plead a special case, i.e. that the dutiful reality creator hadn't yet rid himself of those unenlightened vestiges of doubt, guilt, fear and co. on which the negative dream-potentials continue to feed. However, in any given instance this is not—necessarily—the case (to a significant degree); rather, it is the continued unremarked existence of "the *pressure* of identity-investment itself, which provokes a compensatory countercharge against the whole-being standard. Thus self/not-self continue to move around inside one another, ambiguously participating in one another's reality without respite.

Noting that, with every form of identified attachment there is a proportional displacement of (mirror-obverse) ratios in the dream-domain, it's now necessary to evaluate the content of that resultant *dream* material—not by some Jungian identification of archetypes, which is true enough on its plane, or by Freudian recognition of repressed contents and verboten wish-fulfillments which also has merit in its own workshop, but with reference to the *general measure* such dream-content makes relative to the degree or intensity-value of identification on the "daylight" side.

### More Reflections In A Godroon Pond

Understanding dream-content *in general* to be just such a reflection of the—varying—ontological "pressure" generated through investment of whole-being value (Identity-of-consciousness) in a delimited term, we may expect that content to mirror *aproportional exaggeration*; for, weighed against the uniform whole-being standard, any style of limiting or limited identification constitutes a highlight "exaggeration" of the representative term. A compensatory exaggeration in symbolic language would tend to present a distortive countenance, one disconcerting to—and taking startling liberties with—the preferential ego-countenance; it's for this reason dream-content is so often given to mocking or self-parodic imagery, expressly nonsensical typologies making hash of daylight "sense", and in general is classified as "surreal". Without resort to psychiatrically

recalled—or fancifully reconstructed—incidents in the early formation of parental identification patterns (which may have anecdotal value, or convey marginal help by a kind of rough parallelism) we may acknowledge the classic presence of self-destructive, anarchic or adversarial imageries in the dream-content of the most "successful" of subjects, as proportional redress of the *operative degree of tension* in the pressurized identity-equation.

We may swiftly read the implication; regardless the degree of "goal" success, technical fulfillment of the abstract ego-ideal or realization of valued aim (or because of it), the subject continues to incarnate sheer existential uneasiness; for the "project" which merited his concern to begin with, is always symptomatic representation of the unresolved complex woven of entwined self/not-self operators. That complex remains, and continues to dominate behaviors, beliefs, drives and desires regardless the technical realization of symptomatic "goals". The "reality creator" is nothing special, just a case in point

## Upbraiding Our Entwined Reflections In A Godel Pond

Because the sifted dream-content with its often ferocious forms and discomfiting, contrary countenances *has* been recognized in various of history's occult/spiritual traditions as just such a compensatory "adjuster", that content has often been actively sought as *oracular* counsel—as if its divining pool were the appropriate medium for recovering nature's nocturnally-manufactured remedies, good against daytime's woes and debilitating identity-investments.

Such dream-antigens, however, have a reputation for proving...tricky. It's generally supposed that the "treacherous" element enters in through dream's inherent *ambiguity*, but this isn't really the case (a sufficiently-astute Oracle or practiced Pythoness can negotiate *through* the ambiguity so as to accurately assess its "message"). The trick clause has to do with the fact that the ordinary dream imagery is generated *against* the initiating disturbance of daylight identity-investment to *begin with*. Therefore, if dream's compensatorily exaggerating imageries are taken *literally* as *advice for antidote*, we're likely to find shamanic personifications of demons, "remedial" practices of ritual mutilation or prescriptions for stringent self-denial in some form. Indeed this is the direct or indirect source of most religious and (traditional) spiritual practices having to do with extreme austerities, penance, ceremonial dramatizations of repugnant "passions" and hellish "morality" plays etc. The basis for many body-negative yogas may be located here as well; for the "waking" dreamscape imageries of the Astral medium are equally charged with mirror-obverse counterparts of the daytime psyche, so that the balancing "antidotal" forms presented there are hardly impartial but take their features from influence of every positively-valued item of the conscious identity pattern.

The technically "compensatory" factor dwells amidst the matter of dream, just as fire technically compensates "water" though you wouldn't want to boil away your bath just to drain your tub—but the symptomatology of *guilt* dwells there with it, and inevitably comprises a part of its equation since *all such counterbalancing imageries are only products and reflections* of the unresolved (secondary) processes of problematic identity-formation.

Once and for all: the power of Resolution *does not dwell* with the subconscious or unconscious. All the "subconscious" can do is manufacture forms of *technical compensation* which you would *no more necessarily want to consult and literally implement* than you would want to blow up your house to rid it of mice—though that would technically compensate the "mouse" problem well enough.

If the—shifting—compensatory balances between consciousness and subconsciousness furnish us the image of mirroring bars divided into mutually offsetting ratios between self/not-self, why may we not recognize the image of equilibrium in a *single bar* simply divided in half: 50/50 gives us a *neutralizing* balance in which the squaring-dance of self/not-self settles into suave self-cancellation, and the drive of "dilemma" slows to a halt. This is, after all, what the yogic traditions recognize as the indispensable *f attvic* quality. What matters, then, that *this bar* be "mirrored" in the dream-domain? They (the bars) remain *simple equivalents*.

Inferentially, what becomes of the distinction between "conscious" and "subconscious"?

As we shall see in part IV of this essay, the polarized currents through which the ideotypes of the identity-processes are patterned (thoughts, perceptions, feelings, cognitions) may achieve the likeness of such a balance only in a special way; this is due to the fact that the respective currents do *not* have equivalent charges in their functions through the mind-body system. This implies the requirement of a specific *ratio* between the currents in order to achieve the model Balance of our ideally-divided bar.

## The *Sakti* Of Our "Homesick Blues": Subterranean Tunneling Toward Our Surface Self-reference Residence

In the meanwhile, though, we may follow up our question regarding the behavior of the manifesting *Sakti* of the nature-current on the basis of what we've learned about the "subconscious". We may have recognized *already* the actual origin of those—sometimes distressing—events which enter our experiential domain as if unbidden, in the above observation that the subconscious forms belonging to dream-life establish a *technical compensation* relative to daylight identification patterns, without in any way amounting to a resolution of the inbuilt *tension* of those patterns. Indeed those subconscious forms only *mirror* the degree of tension embedded in the springload complex of the ego-psyche. If, then, as all good reality-creators have it, the thoughts and intents which you hold in consciousness comprise the patterns of your ultimate experience, it's necessary to recognize the *totality* of what's *implied* in any given thought *as a junction of the identity-profile*, i.e. as an operator of whole being identity-investment committed to a finite term.

Now look again at our formula: "Experience is a functional gauge of the specific proportion in the energy pattern of one's identity-profile, between *Whole-being value* and the orientational stress of those *psychological mechanisms* through which one provisionally adapts to that Value." This asserts there's a virtual psychic *pressure* generated, in one-to-one identity equations with *terrasformulated in the first place* as symptomatic expressions of the *self-negative psychic complex* (i.e. the self-reference paradox knotted by "parental" identification patterns into an irresolute ratio of self/not-self operators). The *magnitude* of the resultant pressure, is a gauge of the comparative weight of *identified emphasis* (generating a proportional, finitizing *compression* of the selected term) against the implicit referent of whole-being value. The greater the functional pressure, the higher the intensity-value permitted the *compensatory* factor (formulated with *respect* to whole-being value).

*This* accounts in general for the "explosive" kind of experience suffered by our Central Park jogger; the experience remains the expression of a *psychic equation*—therefore it continues in

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some fundamental way to reflect the basic identity pattern, in this thesis as well. "Experience" in the Southern Crown teaching is no more the result of "happenstance" or "accident" than it is for the dutiful reality creator; yet unlike the reality creator we don't have to suffer the fatuous implication that a given subject experiences disaster owing to her active wish or desire for same, her "hidden shameful" lust after the calamitously *verboten* etc. The obedient *Sakti* of the nature-pattern transcribes the compensatory forms of the dream imagery, as the *unenlightened equivalent* of wholesome Resolution.

Just as "the dream" gives the technically compensatory form without *resolving* anything, so the thorough nature-current (based on the prototype *circle*, remember) knits together both daylight and nocturnal parts of the coinhering "charges" belonging to the symptomatic identity-pattern. In this way it obligingly serves the *habit* of your continued intention, thus bringing you genie-like whatever you *will* by consistency and unremitting parallelism of direction; at the same time it doesn't fail, in its thoroughness, to serve the *balancing factor* as measured against a constant Whole-being Standard, necessarily brought forward *in lieu* of enlightening Resolution as an exaggerated swelling from the side of the dream-domain to offset the pressurized disproportion of your daylight identity-investment.

Let's evoke once again a passage from Part I: "The specific quotient of pressure (describing the psyche's unique adaptation to the gauge standard of whole-being consciousness) gives the *differential* that accounts for the resultant discrepancy in experience between people doing apparently the 'same things'. The more acutely the encompassing holism-of-being is denied or repressed (in fear of its commanding *subsumption* of all identified parts) the more pressure its continued unresolved Presence exerts, the more truly *dysfunctional* the strategies of psychological adaptation. Experience corresponds much more to that *quotient* than to any particular thought-content, which may or may not reflect that value."

Therefore the *real* point to the relationship between consciousness and experience rotates inevitably back around again to the central question of the *Self-reference paradox*. It oscillates unerringly toward its own "state attractor" comprising the *primary* term of reality, rather than to the secondary and symptomatic *products* of that basic Enigma.

Now we may identify both this classic paradox of the logic embedded in *self-reflection* (i.e. conscious self-reference) and the transformation behaviors of all systems from *pranas* to giraffes, as belonging equally to the polar forms taken by the primary Proposition of Being—which may be stated, depending on whether we "quote" from the point-of-view of consciousness-absolute or from the position of the prototypal point-limit, as respectively "infinite self-congruence and homogenous self-consistency even under all conditions", or "infinite self-congruence and homogenous self-consistency *infinite terms*".

Such variations of expression seem opposed, and therefore irreconcilable on the surface. We may ask, is there a place where these expressions *meet*, so that their "opposition" is only *seemingly* so? Is there a juncture of mutuality where in fact they're resolved as varying expressions of a unitive Idea? Before addressing the "self-reference" paradox as such, it would be helpful to examine these noetic roots of the general self-reference theme. In this way we establish a firm foundation in understanding such questions as "whose Reality is it?" "of what does the 'creation' consist?" "what is 'determined'?" what is 'free'?" "what is the real *latitude* of freedom?" and "Who's on first?"

## In Tolerantly Totaling The Toll In The Whole Toleration Of Limit

First, then, is there a "place" where the primary expressions of Being (that which is issued by Limitlessness, and that propounded by Its authorized Limit) indeed meet so that their "opposition" is only seemingly so? If there is such a place, the Greater would certainly seem obliged to accommodate the lesser. Since "limit" is the dependent prototype of Absolute, it would appear overbearing to expect such qualification to meet its Maker on Its own unqualified ground. (However, just such expectation has been proposed, in one form or another, through various of the historical traditions both religious and philosophical.)

In fact we find it's the insistence of limit that it enjoy "absolute continuity and infinite self-congruence on its own delimited ground" which furnishes the resolving term—and necessarily so, since it couldn't be expected of *limit* that it surpass its inherent qualification toward that which, by definition, it could never be in-itself; while the constitutional dependency of limit on Absolute shows a derivative correspondence which does *not* similarly debar the Latter from fulfilling the term of the former as an expressive *adjunct* of Absolute (such an adjunct has been referred to descriptively as "bangles" in the Hindu tradition, "ornament" in Hebrew etc.).

Owing to the eternal *allowance* bestowed on limit (Akash) by the all-permissiveness of Absolute (consciousness), the Latter may not enter straightway into—and therefore violate the chaste integrity sanctified to—the former so as simply to *negate* its restrictive non-accommodation directly. Obligingly accommodative as Absolute (all-potential) necessarily is, by that much does the prototype of its creative potential necessarily invert or negatively-reverse that value *as* the test of Absolute-all-accommodation, precisely in the form of restriction and the non-accommodation of contractile *limit*.

Therefore, though *technically* Absolute—like "the lizard king"—can "do anything" and may directly disperse the term of limit as much as do ought Else in the halls of its own Infinity, since its all-permissive void being precisely grants the test-hypothesis of Limit as creative prototype of limitless potential it would hardly be sporting of Absolute to call the challenge off by simple forced entry, expansive habitation (infinitely greater than the capacity of limit to bear) and thus by —what would amount to—an instantaneous dispersal. For one thing, Absolute's all-potential would eternally suffer the ghost of "denied" Limit haunting the commodious Premises! Finitude would come back and back like Hamlet Senior, seeking justice on its own behalf. Indeed at *Infinity* (Absolute's very own venue) it would *have* to be granted the dignity of its own premise.

We may note in passing that, in the creative process generated through Limit with respect to the Absolute from which it derives, the *potential* of just such a peremptory violation of the one by the Other (so as to homogenize the upstart term of limit into a dissolving mist receding to a recumbent Infinity enjoying Its dreamless sleep) is necessarily given its spurs as well; just such a "reflective light" of Absolute, generated on the basis of Limit's restrictive presence (and therefore *obliged by that term*) comes to prosecute the hypothesis of Negative-being as a *negation* of the premise of Limit. It becomes a *hypostasis* in the presence of creative limit, precisely that hypostasis driving the proposition which glimmeringly "occurs" to Absolute on the brink of Its accommodative manifestation, as to the greater Efficiency involved in *busting-up* the very basis of Limit "at the start" so as not to suffer its antinomial insolence.

Since "creation" gets rolling ahead of the premise (as a *reflective light* or hypostatic

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*postulate* of Absolute, such a premise necessarily occurs *after the fact* and has some major part of "limit" in its constitution), the effort to intercept and cancel Limit "at the beginning" becomes in practice the will to interrupt the creative pattern at any point in its progress rather than allow it the grace of its implications *free* of such mirror-resistance as is extended by the Contrary Light

This Contrary Light, a kind of bastard byproduct of Absolute-and-relative bom of the first "collision" between their "contrary" values may justifiably be termed reactive; it comprises a kind of subliminal reflex of Absolute (infinite consciousness) just as It emerges from the dreamless sleep of uninterrupted Homogeneity to the dreaming-potential of interruptive Limit. It bears a strong resemblance to one's first, dawning impulse to assassinate the alarm clock hammering bells inside the morning brain.

Carrying considerable "charge", such a reflex Light (emanated from a subliminal sub-state of Absolute necessarily deriving its conditional character through the interruptive presence of Limit already floating on the dreambed of All-potential) extends its continuity by borrowing against the infinite homogeneity and self-congruence of Absolute, as do all other existents—only the premise it wishes to thus "absolutize" by achieving an infinite consistency-of-being involves the *removal* of Limit, unqualified *termination* of the term of Restriction itself.

This Light is called Reversal in the Lurianic Qabala (see inset, **Decocting The Qabala Of The Ari**) and is said to ascend immediately toward Absolute in a Straightline upon Striking the stage of Restriction in the Desire-to-Receive. Because it is called Straightlight, it is identified as belonging to the side of *consciousness* and *will*. Because it reflects backward and "ascends" immediately toward Absolute it is clearly *distinguished* from the reflective Light of Straightline known as *Ruach*, or Spirit, which also strikes the limit of resistance in the 4th stage of Receiving but which is induced thereby to a-lign an ideofrom pattern by reflex angulation and reverberative mirror-regress known thereafter as *Curtain*, and comprising a Return to Absolute by the *indirect*—therefore accommodative—route of Emanation belonging to the patterning circuit or Circle-dance of Logoic Creation.

Such reflective and circuitous emanation thereby incorporates (and so honors) the term of Limit as the *conditional pattern-of-being*, drawing forward and expressing the *implications* of created limit toward the Ideal of Divine Resolution summing the Logoic Order and purpose. Such Logoic Order at the heart of the Circle or circuit, in fact apotheosizes that Means of reconciling the "respective" premises belonging to Absolute and relative alluded to above, when it was suggested the enabling factor was to be found in the insistence of *Limit* rather than the assertion of Absolute: i.e., "infinite consistency and homogenous self-continuity in *conditional terms*." The "finitizing" Order of the Logoic pattern gives precisely the class of measured and exacting conditions whereby the resolving *ecstasis* between finitude and infinity may be modeled.

### **Zoro Rides Again (In A Hora Mazda)**

Such relationship is admirably illustrated in the Zoroastrian cosmology wherein it's said that the Good principle (Ahura Mazda) sets a limit of *time* at the outset for resolution of the contention with the Negative principle (Ahriman), so that their combat wouldn't take infinitely long—i.e. remain unresolved at the Ormuzd-level of Eternity. This narrative point in the Zoroastrian cosmology is deceptively profound; stated in a moment, it implies a universe of philosophical wealth largely overlooked both by proponents and detractors.

For those who've so far prevailed with the assertion that Zoroastrianism is, virtually, the

## Decocting the Qabala of the Ari

Line takes the form of Circles (Sephiroh of Circles); in the Primordial World (Adam Kadmon) Sephiroh of Straightline are drawn through Sephiroh of Circles only *uniquely*, without distinction, in Archetypal World (Atziluth) Sephiroh of Line are preeminent and differentiate out from Circular Sephiroh-at-Infinity. In Primordial World, because Circle (nature-matter, vital being) is drawn with *Line* (Ruach, *Spirit*), the persistent potential of all delimiting progeny abide as *ideatypes*. The "lines of finitude" coexist and inhere indistinguishably while retaining their discrete/unitive value of individuated intelligibility (the boundary-demarkation of circle). In Atziluth, Line polarizes in relation to the essential *point* hypothesis or prototype of Limitation (contained in the circular sephiroh as ideotype). Line is conscious discrimination, orientation, focus, reflection. It *reflexivety* draws the preexistent ideofrom value of the limit-hypothesis in relation to the opaque contractile Point Thus the Sephiroh of Circles with their implied qualities are reflected by and through line, in Atziluth. Sephiroh of Line predominates in Atziluth, as focusing, orienting, reflecting, organizing, coordinating, distinguishing, polarizing and aligning the appropriate Typologies in geometric patterns according to the quality of the Point (Circular Sephiroh or nature-matter in the Upper Worlds). In Oiam H'Briah (the Creative World) the Restriction and existential resistance of the Point-limit predominates as the premise of Circular Sephiroh, so that Sephiroh of Line are unable to enter in and resume the point-limit hypothesis into indistinguishable coinherence through Absolute, by a simple Reclamation without intervening apparatus. Line reflects from Point and is mirrored by Circular Sephiroh or vital matter of the Upper Worlds in such a way as to be prevented from entering the fourth phase of Circles, and instead establishes a "circuitous route" as reflective Curtain generating crystalline/mirror architectures of the Lower Worlds as patterning-expression of the abstract ideotypes. In this way Line *explicates* the patterns and potentials implicit in the undifferentiated ideotype.

The reflection of Une in the Sephiroh of Curtain polarizes a system of coordinate light-values as modes of intelligible unity from above to below and from below to above. (The opacity of the prototypal point or Akashic space repels and prevents Line from entering again at the extreme *limit* of creation [Assiah, the World of Action] so that all the intervening space of created life-patterns is comprised of pure reflection, without an atom of inherence.) All the manifest worlds are appearance only, and constitute the *in-between* state of substance (Akash). All the differentiated values of appearance owe their distinctions to Angle only, as Line is reflected from the resistive Limit of Circles. Angle gives the goniometric value of Line in interpretation of the ideotypes through the reflection fields-of-being against the limit of their uniform Standard.

Thus the Yetziratic (Astral) World carries the emphasis of the Sephiroh of Line in the Form of Curtain, giving the angular reflection of ideofrom Light-value as an "interpretation" of Circles mirrored "below", in the Lower Worlds. It's through such reflection-angle of Curtain that the transiation-invariance or universal symmetry of Circle may be broken. The nature-field or Akash itself (Circular Sephiroh) receptively mirroring the holism of Absolute-value in its ideofrom proposition of Limit, has no power in itself to mask such holism, though the *idea* of masking may abide as an element of its plenipotential amplitude. Its polar propositions of coinherent "value" proliferate without discrimination, thereby completely saturating the all-permissive potential of Absolute which it mirrors with perfect opulent roundness.

The defining values of relief and recess await the differential reflection-axis of Line, so as to angularly offset the otherwise equivalent terms coinhering at infinity through the Circular Sephiroh. Thus *Angle* is the arbiter of the formative principles giving contrastive life to the patterning potential of the ideotypes through broken or displaced (masked) symmetries.

Angle is the power of Line in its reflection (relative to the restrictive point-limit), carrying the Absolute value of Consciousness through the *ideotypes* by a "roundabout" route of patterning cross-correlation weaving a curtain of mutually mirroring, coinhering and indefinitely self-recessive "corners" (highlights, relief-definitions, profiles, perpendicularities). Through such angulated reflection. Line is enabled to tri-angulate, focus, align, coordinate, relate, distinguish and *generate relative perspective*, as planes of variable superposition. Curtain of Returning Light is a multidimensional, complexly filtrate grid-network of crystalline reflection angles and mirror coordinates.

The World of Assiah from which the Line of Curtain is reflected, gives the value of the Sephiroh of Circles in the Lower Worlds. The *Nephesh* or vital-nature of Circles appears as a *function* below, in order to show that it underlies, as causative principle, the processes of reflective manifestation and "corporeal" anisometry in *Malkuth* (the Earth-sphere). The geometry of Assiah as *Malkuth*, extreme vital-limit of creation (mirroring fourth phase of Circular Sephiroh above, known as Restriction) is therefore that of *Grde*: it is Symmetric in itself, yet the angle of reflection of Line producing Curtain of Returning Light (the anisometric impulsion of direction/vortexial *alignment* luring attention toward *intensified degrees of resolution*) breaks the symmetry in filtrate grid-networks of cognitive relief/recess.

Thus to Point and Circle are ascribed an innate affinity with nature-matter, Nephesh or vital-being (the un-conscious *continuum-interruptum* of the Akash) and the Creative fields, though they preexist through *eternity* in the ideo-form of plenum potential comprising infinite reservoir of the *primary power of absolute* (i.e. the all-permissive value of Consciousness contrariiy allowing for limit and restriction); and to Line and Angle are ascribed an innate affinity with Consciousness—Ruach. Spirit—belonging to the Self-reflective power of differentiation and distinction giving them the values of consciousness-matter (Sephiroh of Line)—though the properties of line and angle are carried and incorporated in the ideofrom formats of the Circular Sephiroh. Thus they have their counterparts in nature-matter.

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quintessentially *dualistic* spiritual statement, this anecdotal key gives the definitive rejoinder: Resolution in the form of the ultimate Spiritual Unity is set by design to occur precisely through *Has finite term*, as a function of *time*. This first of all confers a legitimate metaphysical function upon "time" rather than dismissing it (in the manner of many "gyanas" from zen to Krishnamurthi-ism) as an inferentially-inexplicable delusion to be dispelled, rather than an operator to be *employed* through the truly more harmonious form of *alliance*. (The idea of "time" as an acceptable *ally* is treated more extensively in "The Big Spin" essay, part II of "Motto In The Lotto".)

Secondly, it serves to show that in the Zoroastrian viewpoint the Negative principle is *not* on equal footing with the Positive or holistic principle "from the beginning", since Ormuzd (Mazda) clearly sets the terms for battle as well as for the field of Resolution. Ahriman's allotted "time" doesn't coexist at infinity with the Being of Ahura Mazda; the ground of contention (and thus the contextual framework wherein Ahriman may advance the negative viewpoint) is finitized, and Ormuzd is clearly shown to be the Authorizer of such a term.

From this spring two more mighty implications, to further our reassessment of the underpinnings of "Western philosophical dualism": in denominating a finite term of resolution, Ahura Mazda (or the good/creative principle) decisively *regulates* the mechanism of that "stereoptic" focus wherein bifurcated perspectives are adjusted, drawn together and their angles aligned toward the limit-point in the *resolving ratio of balance* disclosing how the lesser principle (Ahrimanic denial) can only *reflect* the proportionally-unitive relation of the greater (Ormuzd affirmation) in devotional correspondence with the Whole (Shervan)...

Both Principals in the equation to be resolved, Ormuzd affirmation and Ahrimanic denial, are coinvolved in the chief factor of *negation* distinguishing the creative potential of limit (arguing its validity in the face of Limitlessness); thus each of the Principals ends up as the variable *proportion* in a ratio determining the correspondence of each ontological "proposition"—addressing the dilemma of finitude's internal *negation* of infinitude with respect to the unqualified whole.

Of these respective proportions "Love" and "the positive" are equated, and termed "greater" in acknowledgment of the innate residency of the creative limit-proposition *through* the lovingly permissive amplitude of infinity.

The Greater, *incorporating* the potential of (finite) "negation" through the loving all-permissiveness of absolute, configures the unitive continuity of consciousness around the finitizing factor (the Mother, Akash) as a *qualified* expression of *creativity*. Thus it is necessarily given as *a. proportion* in an overall, determining ratio rather than as the unconditional Whole (the all-potential *Value* of which it positively represents and "champions").

It is *reflected* in the lesser and *a posteriori* (Ahrimanic) proposition of "cancelling the negation", an internal contradiction which is allowed the limit of *its* expression in supportive augmentation of the Greater or Love-value which grants it as an instance of the *limiting term itself*—though the lesser (Ahrimanic denial) takes its motivational drive from the Influence of infinity. In this case the infinite/unitive continuity of consciousness is configured around the finitizing factor in the form of a *reactive* qualification, coiling about the "negation" of limit like a snake as if protecting infinite's integrity at the *expense* of infinite's all-permissive potential.

Since this is employment of the function of Negation "on behalf of the Whole *against* its own delimiting term, it comprises an internal contradiction. It is essentially anti-creative, but necessarily incorporates the value of negation *belonging* to creativity in order to overthrow it. Thus, such a *reactive* configuration of conscious abundance *negating* or *denying* the umbilical connection

to (integrally-permitted) finitude is conceived as unlove, steals from that very term for its characteristic mode, originates nothing of itself, humorlessly prosecutes an internal contradiction with regard to its own reality and so is called "lesser", constituting a variable proportion in the overall ratio giving the comparative and inclusive correspondence with whole-being value.

## **A *Philosophic* Geneology On The Genial Lallations Of *Logos/Anti-Logos*, Treating How The Lion Shall Rondelet With The Lambdacism (This Concerning The Laterally Lallate Ellipse Of Frater Perdurabo)**

If the greater proportion is the Mazda-like, positive/active expression of Absolute abundance in the form of creativity, it is the "creator" value of consciousness and corresponds to Logos. If the lesser proportion is the Ahrimanic-like, negative/active expression of Absolute abundance (in the form of a contrary commandeering of the interior *negation-part* supportive of creative conditionality) it is the Nihilistic contraction within consciousness pulling away, in denial, against the creation and corresponds to Anti-logos.

Rather than being dualistically oppositional terms in the strict sense of discrete values, they coinhere, have interdependent originations and thus jointly participate in a conditionality-of-being giving them as *proportions* in an overall ratio of correspondence. Whereas the Greater (Mazda) proportion positively represents the Whole *in affirmation* of Its all-potential (permitting internal "negation" by the finite) the lesser cannot represent the Whole in equal measure since it proposes to *negate* the term of that eternal potential. Thus the Greater permits and *accounts for* even the existence of the Lesser, in a way which the Lesser can never similarly permit nor account for the existence of the Greater (since the greater *represents* the Whole positively and directly as Its internally consistent expression, while the lesser represents the Whole negatively as Its proposed *modifier* and complete *substitute*).

Thus the Greater proportion known as Logos doesn't stand in total opposition to the Lesser known as Anti-logos but rather accounts for it, includes it as a covariant proportion in that ultimate Equation with the Whole which the Greater positively assays, and values the "contribution" of the Lesser in a way which the Lesser, known as Anti-Logos, simply can't reciprocate. The intent of Anti-Logos is always, at least surreptitiously, to *cancel out* the creative incorporation of (finite) negation by consciousness, while the will of Logos is always that of finding a means of integrating and thus *redeeming* the "contribution" of Anti-Logos. Anti-logos is in opposition; but Logos accounts for, and *takes into account*, Anti-Logos.

The delicate relations of these proportions are entwined through the creation. They've been identified as "the life-instinct" and the "death-instinct" (for example, in the biological economy they may be recognized as the proportional balance of parasympathetic and sympathetic systems, the relations of aerobic and anaerobic metabolisms etc. such that, when properly coordinated the *greater* of the pairs, for example the parasympathetic system, is able to optimize its organization of the immunology function—yet when the balance tips disproportionately to the side of *sympathetic-system* function the aggravated emphasis on protracted *anaerobic* metabolism encourages the corresponding elements to *cancel out or tear down* the "dysfunctional" Whole, rendering it progressively immunosuppressive and disabled to the point of *extinction*. In a "perfect world", the response to stress or imbalance wouldn't produce conditions in which the "solution"

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to imbalance was to *destroy* the mechanism of balances completely; but Thanatos has found a way, in *this* creation, to be *included* while functioning in its unbridled state as a strict antagonist to the whole. (The sympathetic or fight-flight system is engaged for "combative" situations, while the parasympathetic is the sedative part essential for digestive processes, optimum immune efficiency and chief in proportional emphasis when integrating through the *consciousness-system*.)

The *Whole* ultimately allows the resolving, equilibrative "say" to reside with the *positive*; proportional emphasis is placed upon "the greater" *in order* to adjust the relationships in an equation of—suitably collapsing—equivalencies with Unity, just as *Phi* is the only geometric proportion in which a three term ratio reduces to Unity:  $a:b:c=a:b:(a+b)$ .

### How Ahura Won The Scrimmage By Calling Time

This is an important point to understand: it may be objected that we've rung in a superficial term to "prove our case", i.e. the renowned Golden Proportion, since Mazdaism by itself seems not to make such reference in its appointment of "time" as the limit-set in the field of resolution. (For more of *time*, *light* etc. as limit-set in the field of resolution see "What Is Physics?")

However, the very assignation of "time" as the venue of such resolution between apparently dichotomized terms requires us to recognize this ultimate denouement *as a proportion*; proportional assessment must confer a superior relationship of correspondence between the "greater" value and unity, since the ascription of objectively equal weight to the terms inferentially seals the triumph of the "lesser" (or negative) principle so that it succeeds in having "its way": an *equalizing* apportionment (direct 50/50 assay) cancels the terms to zero while implicitly endorsing the value of Negation against the prolific creativity (and innate *validity*) of manifestation since the directly-equivalent terms *stalemate* one another: their direct equivalency produces a *static* zeroing or inert equilibrium definitively silencing the mechanism of ratio, which alone secures the contrasts indicative of creative appearance.

But this *cancels* the term of finity as well; the "triumph" of Ahriman would thus implicitly be guaranteed, for a 50/50 apportionment banishes the projected *finite* ground of resolution in an annihilative exxing of oppositional values at *Infinity*.

Thus the negative proposition of Ahriman *would* succeed in coexisting at infinity with that of Ormuzd, the creation would be *stilled* in accordance with the *antipathetic value* expressed through Ahriman so that, by inference, *Ahriman* wins wherever He *can* be placed upon equal footing. All Ahriman *needs* is equal footing, not superior status, to triumph over Ormuzd the Good principle; for such "equal footing" *is* indeed dualism, as the conventional accusation against Mazdaism has it. "Equal footing" succeeds in *cancelling* the creation upon an Infinite (and therefore *unresolvable*) ground, where positive and negative indeed float in *Eternal indistinguishable equivalency*.

Yet the *express* stipulation of Zoroastrianism is that the battle of the principles be given *a finite limit* in which to resolve itself. Its venue of resolution *is* therefore the field of time; this ensures that the creative Term of Limit, and therefore the innate "validity" of finitude, will not be violated in the process; if the term of creative limit is *conserved*, Ahriman's "solution" (annihilative cancelling and lapse to indistinguishable infinity) can't be honored and has no ultimate justification.

At the same time, conservation of finitude requires expression of the Resolution of "contending" principles as some *ratio* in the balance of charges, as we've seen. This means however that the Zoroastrian stipulation re *a finite time* for the accomplishment of Resolution infers and *requires* the apotheosis of a proportion, some ideal geometric harmony for the optimizing of a Mean.

Such "Mean" is of course given in the Golden Proportion. Thus we're perfectly justified in our insistence that the Mazdaian stipulation of "time" or finite limit as the venue of Resolution *declares Ormuzd's authority and proprietorship of the controlling term from the beginning.*

Historical commentators have *not* understood the principles involved, have wholly and chronically overlooked the *key* (of what today carries over as the Parsi religion) in the apparently negligible cosmogonic "anecdote" re the *stipulation of finite limit* or "time" as the ground of Resolution. *Zoroastrianism is not a dualism.* (The Manichean "heresy" which followed upon and borrowed against Zoroastrianism may be considered a philosophical dualism if only by default, in that it doesn't include so *subtle* a pronouncement on the ultimate metaphysical weight distributed amongst the respective principles.)

The insistence upon the finite term in Zoroastrianism not only demonstrates sufficient *honoring* of the innate validity belonging to the principle of limit (so as to secure the relationship of Love between consciousness-absolute and the creative field, conserving the sacred legitimacy of the latter); such honoring of the "finite" *automatically* ensures against the ultimate anti-creative or negative victory of Ahriman, which *is* the postulate of "infinite equal footing" or "eternal dualism" mistakenly attributed to Zoroastrianism as a whole, since *any finite* resolution of the contending terms requires a *ratio* in the distribution of *weight* to their respective values both in order to conserve the term of "limit" and to resolve the elements to *unity* (rather than to the eternally-irresolute stalemate of an annihilative—or merely dispersive—exxing of principles without hope of coherent integration).

## **It Isn't So Much Matter That Matters, As The Matter You Put Your Mind To**

Thus we arrive at our next great implication, namely that the creative term of limit or manifestable finitude—although correctly identified as the basis of materiality etc.—is *not itself the culprit*. It is not in itself the negative principle, as it has so often been misidentified (and is still today, even in esoteric philosophies otherwise holding some charm and not a little merit, as that of "theosophy" which despite the excellence of the Bailey materials still points to "matter" as chief villain in the cosmic scenario—thereby conforming to the Manichean deviation, with neither notice nor declaration-of-alliance.)

But since that cosmic scenario is one of *consciousness* with an ancillary plot revolving around the factor of "free will", it ought to be more clear than it apparently is that *consciousness* is the determinant in the proposal of values "positive" or "negative", therefore its interpretive *relation* to matter is the paramount idol to be examined. Nor are the merits of that interpretive relation necessarily what they're conventionally supposed; the discrediting or devaluation of "finitude", "matter" etc. is often taken as the convenient model for such interpretation, so that "negative orientation" is equated with *material* orientation per se just as "positive orientation" is accepted in summary as anti-materiality, contra-finitude etc. However, as we've seen here, the "dualism" involved in interpretive consciousness doesn't break evenly around matter/anti-matter orientations; otherwise the Sassani "philosophy" might indeed seem operative, ultimately, as an arbitrary choice of "meaning" pro-or-con with respect to the experiential field, to "limit" and "matter" in general. The yogi who polarizes by interpretation "away" from finitude and the physical field, or conversely the sensualist who polarizes strongly toward it, might equally be considered arbiters of (equiva-

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lently-projective) meanings against a "neutral field", choosing their respective realities *ex nihilo* in Bashar fashion.

But, as we've seen, the relation of consciousness to the postulate of "limit" or creative finitude is *stickier* than that. Their umbilical relation generates certain *archetypal stress values* around the *form* of that relation. More hangs in the balance of the resultant "interpretations", than an arbitrary equivalency or interchangeable identity of terms.

It is not the question of finitude or "matter" that generates positive/negative meanings, secondary interpretive values etc. (for then "positive" and "negative" really *would* have no basic significance, the principles of Mazda and Ahriman *would* be players in a relativistic dualism of arbitrary consciousness projections...). Rather, it is the *interpretive orientation* of consciousness itself with *respect to* the proposition of finitude that generates fundamental questions of positive/negative value—i.e. *is the given*

*orientation of consciousness* educive of *positive* or *negative resultant* as the "meaning" devolving from its relation with finitude?

"Meaning" then isn't projected *upon* finitude by consciousness, in Bashar-style, but arises in the interpretive orientations generated between consciousness and the creative field carrying respective *implications* assessed against the *integrity of that relationship*.

The Ahriman orientation obviously violates the integrity of that relationship even though it's based on it, depends from it and has no existence *outside* that relationship—therefore the Ahriman orientation generates an *innate* meaning for the Logoic pattern of Resolution (indeed, its "meaning" is that of Anti-Logos) insofar as it is *internally contradictory by character*. Conversely the Ormuzd orientation is in congruence with, honors and conserves the integrity of that relationship—therefore the *Ormudz* orientation likewise generates an *innate* meaning (*not* an arbitrary projective meaning, of ultimate equivalence with the Ahriman-meaning) for the Logoic pattern of Resolution.

From this we may draw two important conclusions. The Light of Reversal cogently described in Lurianic Qabala, while not further specified as such in existing redactions by Chaim Vital is clearly equatable with the negative principle as a *conscious interpretation* toward the factor of creative limit; it is thus the equivalent of Ahriman in Zoroastrianism, and is properly identified with *Lucifer* in Judeo-Christian tradition (*Lucifer means* Lightbearer, so that the identification of *Reversal* with a phase of Straightlight in Lurianic Qabala secures their correspondence). It is the Anti-Logos. At the same time, the unequal and *non-equivalent* generation of meanings—by the respective orientations—through the *relation* of consciousness with the creative field, demonstrates that the Sassani philosophy (of equivalently-projective *rassxmngs* from consciousness to the creative field) participates in the implicit tendentiousness of the *Light of Reversal* for which a sufficient Victory is secured in the *direct one-to-one equivalency* of terms (where everything's equal to

everything else in the sense of absolute "weight" or truth-value, since everything's ultimately arbitrary).

That's what Ahriman *wants*: "hey, it's all just *equal*. *That's* fair, isn't it?"

## **Is Matter Mirrorly A Maze, Or An Amazing Matter Of Minimalist Gaze?**

There is, then, an optimum Way in which the value corresponding most directly to absolute becomes *encoded*, as cross-key patterns of resolving tumblers to the finitized Lock of physicality. In this sense, those esoteric teachings which inferentially depict the Abyss of Existence as a Questionmark configuring a Rebus, an anfractuous maze of matter and of daedalian energy-paths constituting an omnipresent conundrum of—and for—consciousness, take their justification from this aspect of the Mystery; the perennial Teaching certainly confirms by unanimity of overall Form against the streamlined "wisdom" periodically outcropping from our brush with sages who insist the Puzzle-approach (of progressive exercise, esoteric study and investigation of planes) is superfluous, and indeed unbecoming of a Reality which is always nothing other than Us and thus presents itself wholly, without cryptography, in the immediacy of every personalized Presence so that all one need do is cultivate non-problematic *bare attention* in renouncement of the complicated forms.

This is the gist of most "zens", "gyanas" and their variations (i.e. Krishnamurthi-ism); for the source of the slight "misapprehension" embedded in this approach, see "Initiates' Corner", *A Critique Of Jnana Yoga* etc.

We must side with the perennial wisdom-teachings, in insisting that the run of sages agreeing with the "bare" assessment described above have emerged into manifestation with a *blind-spot* blocking apprehension of the *background angle* from which they have approached. It remains necessarily true, therefore, that long prior to any "simple lapse" into uninterrupted "witness consciousness" certain threshold realignments and transdimensional adjustments of the mind-body form (locked into its typical anisometric focus through stylistic patterning of perceptual/cognitive learning models) must minimally be made so as to render *practically available* the uncovered convergence-point or common denominator *void locus* of interactive variables—representing the factor of *conscious indeterminacy* itself as the volitional root of all impression, psychic charge and influential phenomenology.

Having first *graduated* the net intensity-value in that overall quotient between Whole-

\* We refer back to the observation (under subheading "Upbraiding Our Entwined Reflections In A Godel Pond"): "If the—shifting—compensatory balances between consciousness and subconsciousness furnish us the image of mirroring bars divided into mutually offsetting ratios between self/not-self, why may we not recognize the image of equilibrium in a *single bar* simply divided in half: 50/50 gives us a *neutralizing* balance in which the squaring-dance of self/not-self settles into suave self-cancellation, and the drive of 'dilemma' slows to a halt.

"As we shall see in part IV of this essay, the polarized currents through which the ideotypes of the identity-processes are patterned (thoughts, perceptions, feelings, cognitions) may achieve the likeness of such a balance only in a special way; this is due to the fact that the respective currents do *not* have equivalent charges in their functions through the mind-body system. This implies the requirement of a specific *ratio* between the currents in order to achieve the model Balance of our ideally-divided bar."

being consciousness and the mind/body form, the immediacy of unadulterated Presence may be made the suitable subject of meditation, and adjustively drawn into the real discretionary sphere of (ready) contemplation; otherwise it is simply not available at its required, minimally stabilized threshold of mind-body intensity to enjoy similitude of correspondence with that Presence, and is self-deceivingly feigned by forms of mentalizing instead.

## **The Un-becoming Abyss Of The Ever-coming One— Fohat's Follies, Or Skating On Zen "Fs"**

On the other hand, we *only* agree with those perennial Initiatic Schools of the Wisdom Teaching which have insisted upon an *Abyss*—i.e. have acknowledged the presence and taught the peculiar requirement of, a *discontinuous* leap belonging to a critical stage of development. We agree that this juncture represents a *qualitative* leap, and marks precisely that threshold at which the esoteric "adventurism" in the learning-processes of the preliminary Grades succeeds in its underlying object of aligning the mind/body pattern into minimally stable congruence with the *void-point locus* triangulated through, and operating the cognitive coordinates of, the conscious Axis.

Without recognition or acknowledgment of the *qualitative* transition of this juncture, the "esoteric school" remains incomplete and fails to incorporate precisely that term of wisdom for which the standard Sage model emerges in the over-strained effort at compensatory emphasis. Without recognition or acknowledgment of both the Presence and the transitional Meaning of an *Abyss*, there is inevitably presented a linear extension and persisting application of the very same seeking processes thus-far descriptive of the curriculum; the same exercise of mechanical technique, experimental "muscle building" of the subtle faculties etc. is the inevitable recommendation at such an invisible juncture as well so that the teaching remains uniform bottom-to-top...and, by doing so, unwittingly demonstrates a *ceiling* to the usefulness of the teaching and its informing philosophy altogether.

All such esoteric teachings are modeled after interminable *pilgrimage*, in their corresponding philosophies. They may be identified as such. Their tacit form is the absolutized asymptote—the eternal "approach", always *in-the-process* of arriving, always in the mid-motion of getting there, advancing, closing-in yet with no theoretical room for a denouement, no sense of completion except as a provisional transition-state to progressively "higher ground".

Whereas we affirm that "progression" is a suitable model for all educative forms "below the abyss", we must insist that there is an altogether different Standard and hallmark of orientation to be understood when *assaying* that discontinuous threshold Crossing. For at this juncture the real *significance* of "absolute becoming *encoded* as cross-key patterns of resolving tumblers to the finitized Lock of physicality" takes on a critical and decisive aspect. At this juncture the comparatively naive notion of "denouement" as something that must come at the logical end of a given sequence (a notion which holds the lesser teachings in permanent hypnotic thrall) is kindly requested to *bow out*. At this juncture the "steps" of matter, the Jacob's ladder of the DNA code (with its filamental Moebius-twist into the multidimensional subtlety of variable-option *etheric patterning*, i.e. the chakras and meridians etc.) have been modified in their habituated "sequences" by appropriate occult exercise, made to forge alternative energy-keys to the plexiform locks of mind/body biochemical tumblers all under the guiding ideotype of "going"; the changes educed in *talcing* those methodical steps, however, have resulted in the development of a "next step" which

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is *tricky indeed*, and which if one is not watching where One is going will be conveniently interpreted as a step-in-kind and *not* taken with redoubled caution by soberly-intensified consciousness as a threshold Moment quite *different* in kind, and *not continuous* with the modifications-of-matter that "led up to it".

For this step is, properly, the jumping-off-place for *Consciousness itself*, and such a transition is of a *qualitatively* different sort. Making it all the more seductive (and even fatal, for schools continuing to coach such a step as just an advancement of the preceding sequence) is the circumstance that the requisite mind/body alignment-intensification must in *all* cases succeed in establishing the given ego-psyche at the same juncture where the void value of consciousness *necessarily* shines through and illumines the cognitive domain, like Light through stained glass.

Thus the light shining through the tessellated panes of glass may easily impart the *quality* of consciousness to the intervening forms. The stained glass forms, decoratively distributed in a spiral asymptote, seem to "lead" directly to some sequence limit of "most brilliant" consciousness (since the colored panes—the subtle and gross forms—act as variable filters, they appear to configure consciousness as a matter of "degrees of light"—i.e. they extend the notion of "sequence" as if it existed now in the very *presence* of consciousness, was led directly or coaxed by consciousness *as a differential Presence* rather than as, previously, a tacit *absence* toward which the pilgrim's progress was continuously gauged and adjusted).

Therefore without adequate recognition or acknowledgment of the *transvaluative* character of the Abyssal transition, the *illusion* of sequentially marching "across the abyss", of "reaching the far shore" and continuing on across the perspectively-convergent Ground of Absolute Itself toward Its own ever-receding Horizon etc. may be carried on indefinitely, as it is with the esoteric traditions of most yogas, of the Soul Travelers, Eckankar, Sufism and the Sound-current et al.

Therefore the Model school of the Mystery Tradition ought necessarily to have two major phases, one teaching from the conventionalized (and thus *accessible*) point-of-view of *Progress*, below the Abyss; and the other—for those very few who reach it—teaching a *discontinuous adjustment* with the value of consciousness-absolute *in Itself* so that It ceases definitively to function as the Carrot at the end of the stick but rather Remains as the uniform essence, beached on the still shore with the ebb and comparative recess of all cognitive strains and filters, serving as the Common Ground through which the form, sequence, code or pattern of any plane, dimension or world may be resolved thereafter without "moving from the spot".

It's for this reason that we identify the Mahayana school of Tibetan Buddhism as the best available example of a complete Model from the traditions (though it has ceased functioning as such in modern times) with its two distinct phases, the preliminary Way of Means and the greater Way of Ends. The only school of comparable completeness (beside the ancient Egyptian initiatic tradition, which isn't publicly available in its entirety to study) is that of Lurianic Qabalism; but that teaching hardly survived its Teacher intact (see panel insert).

## Seeing Through The Ideotype

That which distinguishes, describes and accounts for *all* mind/body patterning configurations, all phases and operative intensity-values (the relative efficiencies, alignments, integrations and density-properties of all metabolisms, instrumentations and circuitry) is the governing *ideotype*. We've had occasion in this and other *T-Bird* essays to discuss the *ideoform* character of existence. The ideotype is the guiding *idea typology* for the given focus of mind/body patterning processes.

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Thus we may say that the similarities and differences from time to time, place to place and culture to culture with respect to styles of perception, modes of behavior, general syntactical construction of the field or cognitive "grammar" are a function of the prevailing ideotype in each case.

The typifying structure of Western consciousness with its verbal/analytic left-brain emphasis and corresponding, isolative modes of perception/cognition is a reflection of the prevailing *typal influence*. The traditional Eastern configuration of mind/body processes, or classic *tribal* forms of consciousness, reflect the right-brain emphasis indicative of an overall ideotype orientation. Within each such general orientation may be identified local adaptations of type, specific configurations of mind/body process indigenous to geographical and historical zones enriching the type with endless variation.

Anthropological comparison shows that the "commonality" of the human family hosts a great range of actual cognitive, perceptual and behavioral modes; and each such aggregate indicative of a time, place or culture configures a "complete" worldview, not simply in the sense of conceptual interpretation but in terms of *what* and *how* things may be experienced altogether.

Beside the distinctions in organization of brain-function readily discerned by these comparisons, we must acknowledge there are deep variations in the overall patterning of the mind/body economy, the functions of immunological response, differences in the relationships between waking, sleeping and dreaming states, even *operational* differences in what the worldview (guiding "cosmology") allows to be done, either as "norm" or as "exception" (as when tribal cultures *allow the possibility* into their universe of influencing, controlling or affecting others "magically" at a distance, by psychic "spirit" transmission; or when Western technological cultures "permit" only those influences-at-a-distance which emerge as technological extensions, servo-mechanisms of the gross physical appendages modeled after the—allowable—range of their motions).

The *ideotype* is then the overall, abstract unitive Praenomen (in the sense of the "first independent element of a name"—in biology, this is usually the *generic* name); it is the inclusive, purely noetic intelligibility from which all implications of mind-body configurational variables issue, and are functionally patterned. *All* patterning processes for the mind/body form of a given culture are weaned as expressions of the governing ideotype so that behaviors, cognitions and perceptions broadly conform to the requirements of that type and reinforce its standard in a "self-fulfilling" manner; the *cultural* variation of the ideotype is the *Cognomen*, the qualifying "surname" for the general *global* ideotype. Subcultures within the culture may elaborate orientational "worldviews" or specialized angles of their own, thus further modifying the general type as an *Agnomen* or qualifying addition.

This is relatively easy to understand, in that there's obviously a general Typology for the *planet* which furnishes the overall ground of agreement permitting personalities from very disparate cultures to identify common features and shared phenomenologies supporting a basis of (minimal) communication; at the same time, there are obviously specialized *modifications* of the general shared typology which make it progressively *difficult* to agree upon details, interpretation, orientation, permissible and impermissible behaviors etc. (as when the Aztecs had to be *trained* to perceive the approaching ships of Montezuma on the waters, since they had no precedents for the particular form—in the same way, "earthlings" are having to be *trained* to perceive UFOs by actual cognitive shifts and mind/body realignments, since these modern Montezuma-vessels ordinarily occupy a portion of the perceptual spectrum long *conceptually* filtered and focused by opaque-screen

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format in such a way as to be *recessed*, from earlier infant-availability to enculturated *adult-invisibility*).

Taking into consideration the sum of what may survive a culture to be studied (the art, literature, philosophical treatises, architectures, military gear, styles of agriculture and technology, trade, traces of empire, calendars, mathematical modes etc.) and correcting as much as possible for cultural projection, a changing form identifiable as the *ideotype* may be traced in the profile modulations from Greek to Roman civilizations, from medieval to Renaissance times, from the Age of Enlightenment to concurrent overseas models such as feudal Japan or the Ming dynasty. Thus the ideotype may be grasped as a summary cognitive grammar or abstract Word enunciated as cultural, societal or racial *fiat* and loaded with local adaptations, characteristic mind/body codes, keys of apperception, stylized archetypal masks and shared ontological principles tailored to diverse cosmogonies honoring the requirements of time and place.

The ideotype may be understood as the coherently adjustive variable of a global grid-pattern: the "pattern" aspect comprises the versatile extensionality of the nature-field, or creative limit; the "variable" part expresses the indeterminacy belonging to the void-locus of such extensible representation, the petaled *zero-lotus* of hazily overlapping coordinates composing the calyx of consciousness (folded like paper of an origami flower as universal substance—and ultimate referent—for all such representative world-form).

The ideotype is the Void-Word, the Logos of the projective field. The *void-variable* portion diagrammed into the grammatic architecture comprises the resolving Pleroma or universal/cross-cancelling juncture between "subject" and "predicate" establishing consciousness as the volitional dweller-in-the-midst, capable of enacting elastic polarization-alignments through divers styles of cognitive conjugation permitted by the common (void-variable) value of convergent and coinhering pattern coordinates.

It is that which enables both aborigine and scientific "atomist" to perceive a given rock in the outbush, incorporated in the one case however as magnifying mazelike topology of a self-involutive spirit quest through dreamtime and in the other as target boulder of a cobalt-bomb experiment. The meaning and function for "rock" is given by the *ideotype*; yet in no case is it an arbitrarily projective meaning on a neutral or indifferent field, for *each* functions as an equation of relative harmony/inharmony in the correspondence-relationship between whole being consciousness (the power of the volitional void-variable) and the representative pattern-of-being. Each (differential) interpretation of "rock" expressive of the particular ideotype gives the characteristic psychic coefficient for that relationship.

## And Now, A Word Through Our Transponder

Having identified our contextual "ideotype" as a kind of Word, it should be apparent there's a "higher octave" of the ideotype. Here we'll find the full value of everything implied when it's said that consciousness locates the Means of reconciling the "two" characteristic statements of absolute and relative, by honoring Limit's stipulation that it enjoy "infinite continuity and congruence in its own finite terms."

The chief significance of ideotype is that of a *meta-cosmic* Word, a *Logos* in the sense of primary creative issuance. This draws us to its full value for which all planetary, cultural and subcultural versions are local adaptation under conditions of perspectival "obliquity". It's the Grand chord from which echo our tribal ideotypes (Pharaonic Egypt, the Tang dynasty, Holy Roman

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Empire, Vedic India) in turn composing, in various keys, mind/body harmonics of the "familiar" dimension.

Such principal value of the ideotype is rooted in the Ground of Being. We've come to recognize that Being is an apodictically *conscious* quality, predicating the primary Selfhood of existence. The meta-cosmic ideotype taking its immediate infusion from that Being, necessarily renders the multidimensional process in its totality as the *venue of Self-cognition*.

The ideotype (as primary, Logoc value) gives the summary abstract pattern or whole-being Statement declaring compositional elements of a Great Way wherein absolute-being may enact and fulfill its implications through finitized forms of expression. It "speaks forth" basic ontological principles, in configuration-spaces and personifying patterns giving variable combinative features of all worlds, planes and dimensions. It proclaims the modeling framework for representational qualities and (psychically-surcharged) properties through which consciousness may assess itself in differing degrees and modes: as its own apparent antithesis (un-consciousness), affirming itself by the "indigenous" resource of Negation thereby using its effectual absence as a teleological lure; as vital-subconscious units, processes and patterns enwrapping itself in the form of an extended function without *reflexive* awareness o/the function; and as universal integration of all hierarchies, worlds and planes in symmetrizing order and potentially-whole resolution through a common/coaxial Pleroma coincident, in principle, with Itself, thereby coming to itself as a form of awareness able to reflect upon its own presence indirectly or directly, and to feel itself reflected in every cognizable thing-

Such ideotype in the meta-cosmic sense of *Logos* draws directly on the whole-value of Being; therefore the whole-value of Being is its *only* occupation, informing its functions through every style, representative expression or patterning combination no matter by how much it may appear to "deviate" across the sights of some resultant perspective. Whole-being value *comprises* its essence, aim, meaning and the heart of its eschatology; it is the term of identity between consciousness and the phenomenological fields, so the psychic equations expressive of that integral relationship necessarily assert *representative* and symbolically-allusive meanings in orientation to a common referent, *of which* they are the form and function.

## **All The World's A Stage, All The Players Mirrorly Man-erisms**

It's for this reason that, from the extrovertive and literalizing "perspective" the meta-cosmic pattern may appear to be a giant stageplay where all the players run about in random independence excited over something "out there", beyond themselves pointing and gesturing and gibbering toward each other or past each other so that the audience tends to follow along the trajectory of each divergent digit into a space of hanging incompleteness, all cul-de-sacs and abrupt breaks, vacant pauses in a ragged air of arbitrariness—irregular termini posted with questionmarks and contradictory road signs...

Yet that same stageplay, by mystic retroversion into the dream sense of *symbolic* appearance reveals itself as character variations on a single theme, indefinitely interconnected and complementary models of a configurational interface synchronously adjusted and symmetrically self-compensating in all motions and relative gestures on a global scale so that—regardless the literal direction toward which an actor may be oriented—all lines and trajectories constitute mutually

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mirroring references of their own (integrally-intensified) Unity as the field and expressive identity of Whole-being value itself.

Thus the meta-cosmic ideotype is universal *Logoic expression* bequeathing all worlds, planes, dimensions and states within its Transcendental Bailiwick through the dowry of a common Term, a unitary Form of thematic, structural and symbolic consistency under all conditions even of maximum variety and day-glo differentiation so that they all cohabit at infinity, participate in one another no matter how "objectively distant", serve a mutually-regulatory order and exist as a single Function of uncountable versions and parts.

Owing to this deep formal commonality through which dolphin, homo sapiens, gorilla, whale and bipedal reptoid share the same potential of self-reflective awareness, one need fear no longer to raise the Shade of anthropomorphism and boldly invoke its classificatory power as with the Man-like *Tree of Life* since "anthropomorphic" needn't signify a self-centered projection on dissimilar things but may allude instead to a shared Logoic structure as readily modeled to the *nth* degree of accuracy on the Pattern of Man, as anything else.

### **Straining The Murk From *Merkaba***

The ideofrom character of Logos accounts for the nascent *Order* within the chaos of limitless potential; indeed it limits the notion of "chaos" to systems of intelligible unity so densely integrated and extensively copenetrant at a given saturation-level they're difficult to discern through the available perspective. Therefore "chaos" invites creative filtering of a *facultative grid-network* able to model a dynamically consistent, stylized self-representation sifting conformal elements of its pattern as coherent *reference* of unity.

For this reason, "chaos" signifies a kind of provisional "concealment" of hidden order (or ordered *hierarchy*) within the amorphous admixture; its state doesn't justify an identification with *anarchy*, as the variability of its "internal relations" remains a potential *coherence* owing to the abstract-ideofrom character of its constituents. The relationships that emerge from it are inevitably *relationships of correspondence*, not combinations with arbitrary referents as if fixed by a rootless whim of "meaning endowment". Such relationships emerge *with* implication, as soon as coordinative networks for cognitive functions preliminarily align properties in perspectival *relief*, strings of related material are pulled along so that grouping by affinity multiplies in intelligible aggregates, without laborious modeling of "pieces" as if chaos were an atomistic dust of inwardly unrelated potential.

This is the sense in which the static "Throne" in Qabala breaks a fragment (isolates a holonomic "area") from itself that's hurled into the Abyss, transforming *Throne* into the dynamic *Chariot* of *Merkaba*. One end of it stays *above* the abyss (i.e. maintains its relationship with abstract unitive wholeness imparted through absolute spirit-being); the other sifts progressive order from the admixture of chaotic elements below until the Word—pronouncing upon that emergent order—is stimulated to discharge from the High Ground as Intonation of wholeness *through* and *upon* the declared elements of cosmos.

The order thus represented, comprises the *code* by which all delimiting potential of consciousness serves, configures and ultimately comes to Real-ize the eternally self-same Void value of (limitless) absolute Identity. It's the means by which that Identity confirms itself identical under all conditions, the only One in an exhaustless universe of potential company.

## A Logoic Mood-Ring: OM's Ohms In The Omphaloskeptic Circuit

Thus all energies, states, entities and elements through which the dimensions are organized and interact, are by nature *psychic* qualities. As ideofrom representation of conscious wholeness, they serve to characterize that wholeness to itself in expressive form; *as* such symbolic surrogates of wholeness, they pack unthinkable "numen"—they purport in their conditional being to *account* for consciousness, substitute for or satisfactorily serve the complete equivalency of conscious wholeness, so that qualities configured as noetic intelligibility or ideofrom abstraction at the same time give the interpretive valuation of consciousness in tones of charged emotion.

The innate quality of the manifesting field-of-being with all its energies, powers, properties and dominions is that of *psychic affectivity*; the world is the emotional depiction of consciousness to itself, deeply involving the value of its identity—from which is required an indispensable *investment*, in order to impart unity to contingent terms—and the heaving of its heart in order to distill the most refined verisimilitude and loving correspondence from the profusion of representative potential.

This describes what the Process of the World most-intimately Is.

There's a variable *mood* that runs through and informs the components of creation; its energies are an assessment of the correspondence, the net degree of harmony/inharmony "thus far" accomplished in securing the Identity of Absolute-being even under all (Lovingly-allowed) conditions. Such multiplied mood is the essential means by which Identity encounters its correspondences in conditional terms, from the point of view of Perspective and as adaptation of Its eternity of unconditional Love (the motive consequence of Its being an infinite Self-conformance, homogenous congruence and Self-identical agreement through all possible qualities, and In-itself—since all such qualities are comparative expressions of Itself).

## Symmetry-Breaking At The *Line* Of Scrimmage: Roughing The Even-Handed Field *Ref*

Multidimensional states of the meta-cosmic ideotype configure their complex, coinhering potentials as varying projection-angles of an (indeterminately extensive) *geometry*, they live out mirroring *psychic cosines*, in coherent equations with reference to the abstract whole. Their vehicular presence may be imaginatively grasped as a kind of Crystal matrix, through which whole-being is reflected in prism facets each "line" of which is itself a (representative) whole.

*Geometry* signifies, first of all, *ideal relations*. Though the *term* refers to the practical concretion of real magnitudes to be measured and modified (like mountains and aqueducts) it takes its primary being as the purely noetic function of number, *abstractand ideal*, prior to any appearance in comparative materials. "Geometry" is a statement of indefinitely extensive yet lawful spontaneities, of co-implication and involvement as when Euclidean postulates produce the five sacred solids or uniform polyhedra uniquely fulfilling the special conditions of symmetry for an organically nested order.

Forced against an abstract wall, Plato's geometrizing God would characterize Himself as a dimensionalizing system of *differential affinities*, mapping allowable flowlines as keys to the governance of combination and interaction sifting *cosmos* from *chaos*.

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Geometrized spaces with their characteristic rhythms, rates, ratios and coordinative number-values establish modes of interaction interpretable as the several "force-fields" of nature. Cross-section matrices, variably "counting" those geometrized spacemarks from divergent angles, align through—and *as—perspectival reference frameworks* sifting subtle integrals from saturation junctures of mutual meeting and interchange, interfered and emerged through gross information averaging of the macro-order as the predictably repetitious field *of the familiar phenomenology*.

For example, wave-pattern behavior—light, water, air, flame—observed through the 3rd-density lens, describes an ordering geometry of form such that only integral values and their sub-multiples may characterize conditions of the medium (waves don't propagate through water in uneven/fractional states regardless the size or shape of the container). Such a property *is a numerical characteristic*; it isn't a "function of the medium", since the medium is a *condition* of number. And number is clearly a noetic value (i.e. purely ideiform and intelligibly abstract, a power of consciousness).

The *neter* (noetic standard) of Number underlies the sensuous topology of the given, formal order.

Our "known" physics has puzzles, and these puzzles are explainable with reference to an informing symmetry; such a symmetry may be variously mapped by superposition upon the elements to be resolved, so that in elastic rotation around the phenomenalized field an implicit geometry of many phases and facets is noetically "reconstructed". Any geometry of  $x$  dimensions expressible as a complex number equation (real and imaginary components) may be embedded in or expressed *as* a geometry of  $n$  number of dimensions. In this way structures having varying properties in the coordinative framework (with respect to the exclusion principle, spin angular momentum, charge, coupling constant etc.) may be resolved on the scale of an abstract higher-dimensional geometry integrating the comparative values to an inclusive symmetry.

Many such physics-puzzles are modernly "explained" through demands of an underlying symmetry effectively governing the number mysteries of integer, half-integer and rational-fraction charges etc. At the symmetrizing unification-scale "arbitrary" parameters reveal their necessary logic as the expression of a constant zero-sum referent, the universal product of symmetry-convergence. The next reasonable question to ask of these resolving consistencies, is how to explain the *presence* of such a consistent order itself? as if the universe clearly preferred it, though it's not at all clear how it manages to meet the requirements for that preference. Considering such an order emerges through resolution of strict number values in geometric symmetries, it should be apparent the complex pattern-consistency is reflective of some purely *noetic* type.

The habit of the relativistic approach is to expect the emergence of geometry *from* the interaction of forces and fields (which continue to be taken as givens); the operative worldview of quantum theory has borrowed the relativist habit while having to behave as if forces and fields reflect a purely abstract, underlying geometry determinative of their values—that such values are *expressive of the governing geometry*, and reassemble its likeness when properly aligned.

With what do physicists actually deal, in their "strange" world of isospin mirrors and anyons (eidetically uniform particles, indistinguishably interchangeable), discrete spin-values and discontinuous quantum jumps, the abstract cubism in the uniform displacement of quark charges, construction of ideal straightline in the Regg trajectory from the complex components of the  $e$  field, the harmonically progressed intervals in the tables of atomic number and planetary orbits etc.? All such phenomena allude to an informing *noesis*. The *thetic regularity* in the mapping of harmonic

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correspondences and ordering ratios, the fidelity with which essential number values and geometric forms display translation-invariance through "real" and "abstract" space tend persistently to disclose an *informing noetic typology*, not itself subject to the differential erosion of forces or irregular modifications worked upon the compound things by flux-fields of space and time but rather modeling the abstract infrastructures of those fields.

### **Why The Whole Won't Part With Its Parts, Though It Parts Them To Depart From The Whole**

Certainly, such scholastically-exacting symmetries, regular Euclidean forms and integral relationships mapped in the measurement of waves and field properties tend to evaporate against the emergent continent of broken topological contours comprising the (variegated and richly-irregular) patterns of cognitive experience coordinatively assembled through their ideal values; the *noesis* of such powerful geometries tends to be suppressed in the tangible profusion of perceptible magnitudes, though its presence winkingly recurs across aggregate zones of focus roughly recapitulating, in the pits and marks of macroscopy, those ideal congruencies inspiring the whole—when, for example, the spiralic twists in antler and condyle, cochlea and conch, the Fibonacci whirls of galactic clouds, pinecone clusters and floral bracts arrest the eye, and wonderment at the hexagonal exactitude of beehive or quartz rouses question of some Mason presence having originally put calipers and compasses to the scheme. Through all such glimpses and momentary angular sightings (rounding the surprising curves of the macro-order), the noetic field persists as a coordinative harmonic neither spatial or temporal, visual or aural in essential character but constitutive of all such properties and perceptual conditions according to the pattern of rhythms, ratios and interactive angles aligning perspectival identities of the typical grid-network (in this way all the regularities and recursive relationships of being whether expressing periodicity or the nonlinear limit-shape of "attractors" etc. testify to and obey an *ideoform* grammar, which therefore encodes meaning and intelligible value as a *function* of its representative unity).

The meta-cosmic Ideotype is, then, the whole of the Order which characterizes and endows every expression or perspectival power of that whole. Every such expression participates in-and-as reflection of the whole, representing its value as the resultant equation of a *universal convergence-locus*. Every such locus, representative of the whole, while reasonably a "part" owing to its conditional angle reflects and recapitulates the totality as a universe-in-itself, accommodating an indefinitely extensive pattern-correlation through the irreducible referent of its being.

It's for this reason such a totality has been identified modernly as the *holonomic* order. The character of every such locus as participatory pattern-index, ensures an endless mirroring regress of the whole within the part and part within the whole. Logos warrants *order* as the indeterminately extensive and summary correlation of combed and carded patterns, integrating geometric values as psychically meaningful potentials in correspondence with the Whole.

For this reason the universe is a living Being, ubiquitously big, extending innumerable tendrils and feelers as if growing toward itself from countless angles, shooting forth antennae and stalks, pods and appendages in subtle feedback of sensitive self-modifications from system to system and world to world as it becomes the World for which it was endowed. The ideoform Whole, as ultimate Referent of every partial or perspectival thing and Model mirrored through every form, is necessarily greater than its parts. The greatness it enjoys relative to its parts, derives from its

immediate correspondence with the ground-of-being, or consciousness absolute, as the ideal term of resolution between finitude and infinite. Therefore while it presides as the typology of all pattern and form within the framework of its multidimensional field, it claims the distinction of the Greater in that it participates uniquely in, reflects and shares the essential being of Absolute. The prototype and informing spirit of Order, its essence partakes of the formless Spirit of consciousness itself. As such, it necessarily lays claim to the key of Resolution between the "two" primordial statements, that issued by Absolute pledging "infinite continuity and congruence even under all conditions", and that tacit declaration of Limit wherein it vows "infinite continuity and homogenous self-congruence on its own, finite terms".

### **Having *Hadit*: Ready, Set, Go**

The peculiar or paradoxical position into which this seems to place the Logoic ideotype may appear "unfathomable", so that the tendency at this point will be to take the conventional religious attitude on the matter and fall back before the impenetrable Mystery, or follow the logic of lesser esotericisms that insist we've struck the pons asinorum of the Unknowable.

As unknown, mysterious or unknowable as this Point may be to traditional religions and esotericisms, however, it doesn't seem to afford much problem for set theory. So we may as well consult the latter, and forget the superstitious genuflections of the former, if we want to have an easy time comprehending the basic position and character of the Logoic proposition.

In set theory the Omega sign  $Q$  stands for Absolute Infinity; by definition, this is "inconceivable". (Simply consider the Omega to represent here what we've previously denominated "consciousness absolute", "intelligent infinity" etc.) All ordinals less than  $Q$  (the forms, orders and values which participate in and share the Being of  $Q$ ) possess some conceivable property of  $Q$ ; also *all conceivable properties* of Omega are carried by the ordinals which are less than the total (inconceivable) value.

The  $Q$  Omega value, represented as it is by the last Greek letter, is nonetheless *not part of the sequence*. It isn't defined by relativity, comparison or juxtaposition; therefore it is not, properly, an ordinal.

The system of ordinals (formal, patterned properties-of-being represented by the order and consecution of number-value) gives participatory modes and derivative functions of the Being  $Q$ ; it reflects and refers to that Being, extending *toward* the Being  $Q$  through such reference. As such it epitomizes the *asymptote*, exhibiting the variable which extends toward unity at infinity and which approximates such unity but which has an infinite extent to go before coinciding *with* that over-horizon infinity. For this reason, however, the asymptote is "in secret" already equivalent with *that* toward which it moves, since securing such projected coincidence and homogenous identity requires an intervening *infinity* of closing approximations.

It's therefore the exemplification and expressive function of the very infinity toward which it moves, and which it apparently covets in the unrequited gesture of its insatiate reference.

This asymptote or ordinal extension toward Absolute-being (Infinity) possesses within itself all the ordinals; though the asymptotic curve exhibits the implication of infinity, as an ordinal it contains all orders and dimensions, all forms and finite qualities holonomically ingathered to compose its ceaseless "going".

Now recall:  $Q$  is transcendent to the totality of ordinals. Yet, since every ordinal less

than  $Q$ . possesses, contains or reflects some conceivable value or property of  $Q$ , the requirement arises for an ordinal that embodies the *essence of the conceivability* of  $Q$ .—that of being transcendent to or greater than all the finite values of ordinals. Thus the finite ordinals ( $n$ ) necessarily participate in the *universal* ordinal  $w$ , which in set theory is a *transfinite expression*.

Is this universal ordinal  $w$ , itself finite? No. Is it the simple equivalent, or absolute identity, of  $Q$ ? No. Does it possess and exhibit the same value of  $Q$ , which is its *essential* value relative to all finite  $n$ ? Yes. This is the Ideotype. This is the meta-cosmic Logos, as the expression and Order of Absolute.

May this postulate of "set theory" be visualized? Yes. There's a schematic that illustrates it well enough in a rough-and-ready way (whether or not it's ever been considered by the "set theory" set).

Simply imagine that a blank white page is "Absolute". Nothing on this page suggests limitation (if we banish the borders in imagination). We can't determine whether its whiteness and blankness is the total absence of everything or the total *presence* of everything (as when all spectra of light add up to "white"). Now place a dot on the page. The dot represents the all-potential of limitless absolute-being, i.e. precisely the capacity for Limitation. As a point it's unextended, thereby representing limitation in an "absolute" way. As an unextended point, however, it constitutes the basis of potential extension. In the midst of Infinity there's no *a priori* or preferential bias, no "handedness" for such extension. Therefore we may imagine the extensive elaborations of the point in terms of projective radii, non-preferentially arrayed in complementary equivalencies (lengths are arbitrarily "long"; they may extend to infinity and still be functions of the initial delimitation).

Now however we've established another value for the point-limit. As the universal locus of convergence for all its predicate radii, the value which it sums is necessarily zero; all differentiated, diametric axes cancel in a theoretically-saturate rotation of *continuous perpendicularities*. The provisionally-distinguished or contrastive radii persist in potential while rendering an eternal, wholesale cancellation of charge, weight, valence, contrast or bias of any kind. Self-evidently, the *realization* of such value only occurs at the common juncture, the universal locus of symmetric self-cancellation constituting the *initial point* of departure. Since all dimensionalized extension may be summed to a point, the point condenses *everything* which may be understood in terms of "limit". Yet the value it manifests as the median of an unqualified symmetry ceases to convey any part of finitude whatever, even while possessing and summing *all* the potentiality of "property", conditionality, qualifying attribute or identifying modulation.

Viewed in this way, it petitions acceptance as a *transfinite expression*.

The only "problem" with such an easily-visualizable scheme is that, in itself, it doesn't help us understand how Absolute may preserve the *sanctity* of finitude, the guaranteed inviolable *legitimacy* of the principle of limit in its own right since everything here cancels out to an infinite equivalency.

As suggested above, the conservation of *functional limit* through a field of perfectly symmetric self-cancellation (so as to avert a stalemate or inertial settling to some static counterbalance-of-opposites inferentially *voiding*—rather than resolving—the creation) is properly represented by a *ratio*; and as we shall see, there's a sacred proportion that steps in as a quite operational matter, to fill the potentially-catastrophic abyss between the "two" values. Indeed the whole "secret" of the Logos has to do with the means of "reconciling" the perennial incommensurables,

the unconstructable or "irrational" terms of Phi (the sacred cut or golden ratio figuring prominently in spiral forms) and Pi (formulating the relationship between the circumference and radii of a *circle*).

Understanding that this is so, we should immediately consult the real *functional model* of Logos in order to see in practical terms how this resolution between the finitizing tendency of creative potential and the absolute/whole-being value of consciousness is Figured.

## **Part IV**

### **Tube *Siddhi*, Or Shootin' The Transverse Curl On The *Benu* Pipeline**

In diagram 1, we display four concentric circles touching at a common point. Each has its root in *Hasprototype* of Limit, in this case depicted as the physical sphere. Thus each takes its ultimate point of departure from that prototype potential. The largest of the spheres, labelled Noetic, encompasses and includes the rest. The rest differentiate within it, and each is in turn differentiated *within* the preceding enclosure.

We've already seen how the Noetic dimension of being represents the abstract unity, coherence and intelligent holism of the ideotype; and how the ideotype in its optimal form is a Logos. As further explained in the Mother Terasu essays "What Is 'Christ Consciousness'?", the presiding ideotype (Word, Divine Thought etc.) serves to abstract the total Means of Resolution between the mode of finitude (summed in *its* particular declaration re "infinite continuity in finite terms") and the unimpeachable Being of Absolute (expressed through *its* characteristic formula "infinite self-congruence even under all conditions"). As such, it formulates the relation between consciousness-absolute and its lovingly-allowed limit potential as the Spiritual Will to *Realize* the key of Resolution, and to turn that key in the lock of intelligible Potential in order to enforce every authentic claim of the parties concerned without violating the validity of One (the conservation of which is required) or the Other (the proofs for which are lovingly allowed-for, as a corollary of the continuity of the first).

As a universal term *essentializing* all finite/expressible value permitted by Infinite-being, the ideofom Logos or noetic spirit orients with reference to the delimiting Point presence. In *aligning* the value of consciousness-absolute with efficient reference toward the finite end of the equation, the Logos of intelligible Means establishes a pleromatic Axis, a universal Median or abstract Line through which Whole-being may be "folded" without diminishing or compromising itself (in much the way paper may be creased so as to establish an orienting convergence-pleat without subtracting from or "cutting into" its Wholeness).

Folded through that universal Median, whole-being value configures itself as a totalizing *reflex* (just as folding a sheet back on itself is a *reflex*) illumining the coordinative counterparts of the inclusive *ideotype* as which the challenging presence of our point-locus "occurs" to infinity. (Remember that the principle of Limit, while abstract in itself, doesn't "occur" to infinity indifferently; it upsurges as a distinct *proposition* with respect to Absolute, expressible in various ways and always in *some* way as a passionate challenge to the comprehensiveness of Absolute: thus Limit as a prototype might posit the Question of Who merits true Kingship as the *Creator-aspect* of Being; it might arise as the Question of *Place*, i.e. *where* does the finitizing dimension of Being

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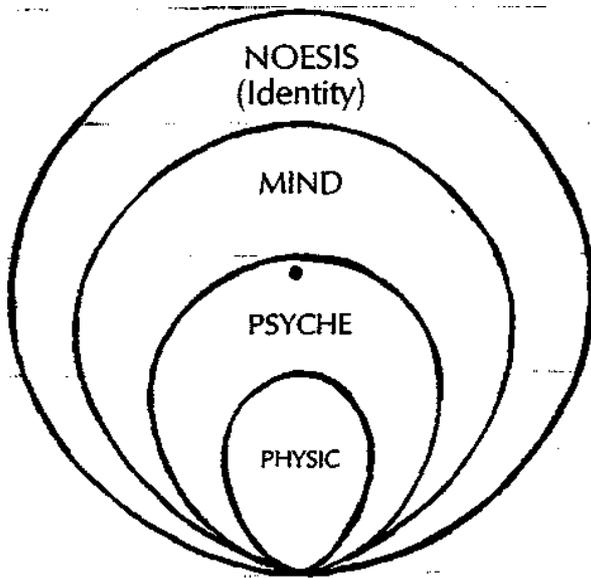


Diagram 1

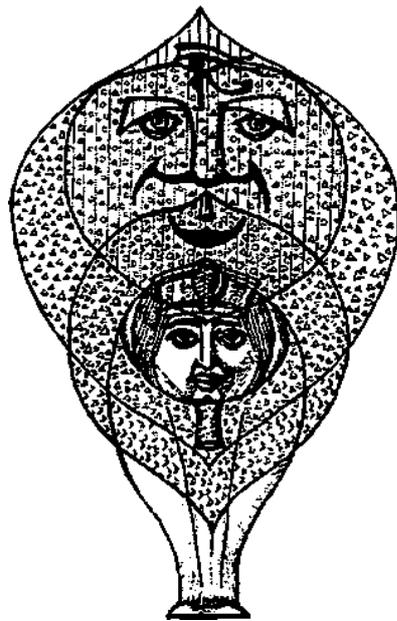
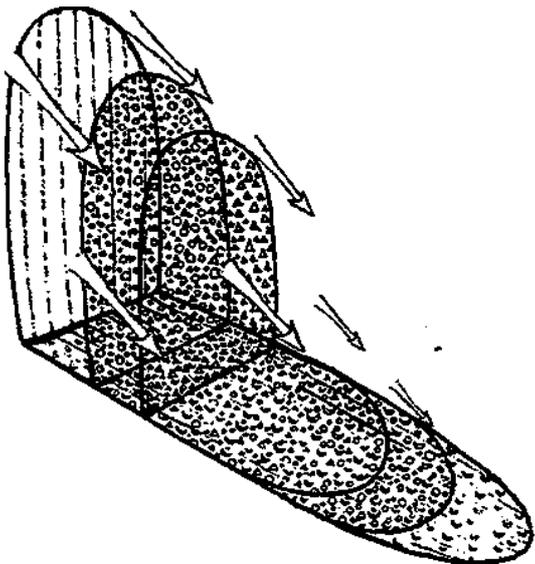


Diagram 2

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have its appropriate home, to what does it legitimately correspond? How does the contractile and compressive finitude of the Limit-principle in itself square with, or become reconciled to, the All-loving expansiveness of Being as which it was originally allowed?)

The Axial Line is "drawn" with reference to the delimiting point presence so that its initiating trajectory stretches *from* the plenum *indeterminacy* characteristic of the Consciousness phase; it extends (as *expression* of such indeterminacy) in an indefinitely prolonged gesture toward the ideal extreme of determinable limit. Thus a preferential Stake is driven through the ground of consciousness, formulated as a polarized "grain" of intensified seed-potential differentially aligning—and selectively enforcing—organizational ordinances that serve to regulate flows in the Logoic relationship between finitude and Infinite (so as to furnish an enduring format of persistently-cohesive and intelligible order able to unfold implications of the governing ideotype, without reductively cancelling to a non-preferential equivalence at infinity). Absolute symmetry is a sign of chaos; selection-axis or preferential "broken" symmetry adumbrates potential order, yet retains the power of the void-term at the core of its cross-coordinates.

*There is no comparable bias* along the resultant, transverse axis appearing on the pleromatic juncture of Line. The functional range of any given diameter on the transverse plane is, however, set by the *preferential* presence of the pleromatic axis; the former must be the lesser proportion of a *ratio* between the two, to conserve the alignment-bias of the latter. Thus the resultant projection-form of the Logoic pattern is frequently given as a lozenge, vesica, Golden rectangle etc. Therefore polarization through the (differential) Line along its *transverse* axis is nonpreferential and rotationally symmetric though proportionately "finitized" so as to generate a kind of void-tube, or cylinder.

In this way the pleromatic juncture becomes a reflective *tube* of Self-Illumination (*Pipe*, in Lurianic Qabala), a Line of void Light establishing a style of selection-axis symmetry as the ideotype seed potential of the Logoic pattern, framing the resolution between limit and Limitlessness. (Remember: Absolute symmetry is a sign of chaos; selection-axis or preferential "broken" symmetry adumbrates potential order, yet retains the power of the void-term at the core of its cross-coordinates.)

The horizontal axis through which we may inscribe a rotational symmetry in the transverse plane, represents the permissive limit in the circular distribution of pairs of opposites or complementary qualities thereby circumscribing *particular* fields modeling worlds and definitional "spheres of being". The functional restriction placed on the diameter of that transverse "rotogravure", ensures the filtrate selection or variable "isolation" of *particular* sets (rather than indiscriminately *universal* sets) through any given "slice" or perpendicular intersection of the vertical axis; thus the vertical axis *itself*, preserves its presence as the resolving pleromatic juncture (Line) serving the *functional common denominator* or void-locus "extension" on *behalf* of all the planes and worlds through which it's drawn, or more properly, which it "draws through" *Itself*.

### **Line To Point: "Let Me Just Bounce This Idea Off You..."**

For the tube ("pipe") of Line may be said to "convey" something through its own medium. It *draws* a particular substance through the very, enabling *w7w* of its Presence, fashioned as it is or subtly crafted so as to reflect (and function as medium for) the metacosmic ideotypes *pre-existing at infinity*. The ideotypes are the "material" of this reflective Line or radiant "tube" of self-illumination. This doesn't mean they literally move through the Line as water through a pipe;

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in this case "pipe" serves as medium of reflection, filtering and coherently mirroring the sifted typology against the resistance-limit of the Point presence.

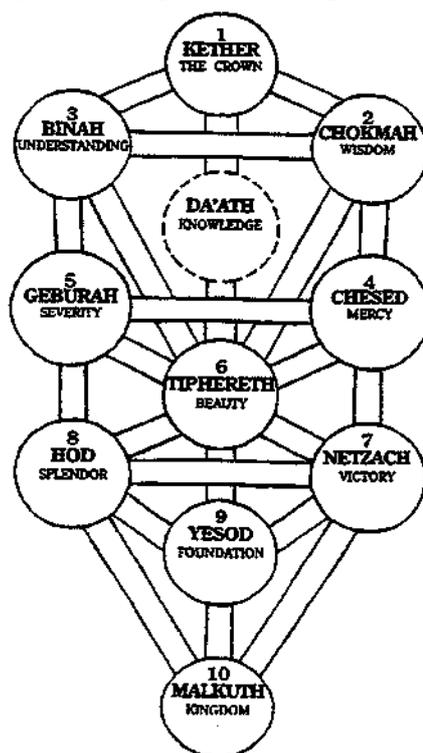
Line of straightlight draws upon the plenum reservoir of typologies floating in eternal pre-existence at infinity, and actualizes them by focal restriction (thus, Line is *oriented with respect to* the restrictive or delimiting point-presence, takes its cue therefrom and accepts the vehicular restriction of *receival-point* as a kind of valvular regulator through which it aligns, focuses, adjusts and coordinates).

The reflected typologies are of the nature of consciousness-matter. They pre-exist through the infinity of consciousness as purely noetic wholes, summing the intelligible potentials as which a given *type* or style of point limit arises to the all-permissiveness of Absolute. Thus the preexistent ideotypes abstractly form around the potentiating presence of modal Limit, the way a smooth and single pearl is invisibly secreted around the infinitesimal, "irritating" presence of a granule.

The point-potential and its descriptive typology pre-exist as purely noetic abstraction, generated against the continuous possible *presence* of such a point-interruption in the midst of Infinity. Thus the intelligent Line of Straightlight gives an enabling "form" to consciousness functionally reflecting (by mimetic correspondence) the abstract ideotype, independently filtered from the plenum matrix of types—the way one may hold a given idea "freely" in focus without having to "think through" the universe of ideas in relation to which it continues to exist. It reflects the ideotype against the concentrated *point* (the eternally-expectant presence of which *inspirits* the particular ideotype); the coordinative implications of the ideotype are *mirrored from* the resistive limit of the point at a certain threshold of intensified "conceivability", so that the point functions as vehicular medium of the typology it inspires.

Therefore the Line of Straightlight (Ruach or Spirit, the Will aspect of consciousness) conveys the ideotype proper to the "particularized" point limit, by traversing the zone of potential wherein the resistance-limit of the point intensifies as a real *probability* of the Creative Largesse, until It strikes the "region" of that potential in which the point is sufficiently real-ized as to constitute the *Prakrit* or Akashic-space of "matter". The abstract *delimitation* as which this denuded Space differentiates from the plenum indeterminacy of Infinity, refuses to accommodate the traversal of Line through its creative zone of potential any longer, not out of opaque stubbornness—as is often the interpretation—but because it must now be accommodated on *its own delimiting terms* in order to fulfill *its* formula and that of Absolute simultaneously.

Thus Line, as pleromatic representation of the Void totality of consciousness-absolute, can't "fit" into the region-of-being set aside for the intrinsically valid and permitted function of the point-limit (now isolated-out as an indefinitely extensible Continent of drifting "contour-space", the prototype of matter-substance). The consciousness-matter of the ideotype reflected by the filtrate purposiveness of Line toward the interruptive Point, becomes reflected *off the* resistance-limit of the



point functioning as impenetrable basis of *nature-matter*. Such reflection *polarizes* the volitional Line, in effect spreading a Curtain of crystal-faceted Light across the coordinative junctures specified by the anticipatory ideotype as the resultant mirror-modeling of the indeterminate point in the overflow presence of encompassing or "surrounding" Line.

## **How Fulfillment Precedes Un-fulfillment, Or, Too Much Of A Good Thing Can't Be Tokened By *Grantha***

Therefore we may show *two* basic potentials of this cosmogonic or "Logoic" process. There exists the (inferentially) circumscribed field or spatial environs of Akash predicated on the resistive point-limit; and there is the noetic "atmosphere" of the Linear median of *Ruach* or Will of Straightline, a form of consciousness-matter—or reflectively intelligent "substance"—conveying awareness of the ideotypes as which "particularized" forms of the pomt-limit take their being. Since this Line is the abstract pleroma or universal juncture of Resolution for all polarized potentials springing from the resistive reflection matrix of the pomt-limit, it may be said to move or "descend" through the circumscribed field or potentiated "space" known as *Nephesh* (vital-soul, *Prakrit*), its Spirit of Resolution drawn by invitation of the ambiguous/problematic nature of the point limit (which, in its restricted character, *innately requires help*).

This "movement" is the passage of Line through progressive *degrees* in the potentiation of the point presence, bringing its characteristic ideotype to various *phases* in limit's crystallization or apparent consolidation. Thus in certain *early* phases, the Akash or point limit of nature-matter may seem to enjoy a kind of provisional Resolution with Infinite-value brought to it through Logoic medium of Line; it may seem to dissolve homogenously into Light with the simple introduction of mutually compensatory properties belonging to its "type". But this is only for the *earlier* degrees in the progressive crystallization of its "desire" to realize innate validity on its own, delimiting terms. At the critical threshold phase of Receiving (of the Infinite abundance brought to it by resolving Light of Line), the encouraged potentiation and intensified *excitation* of the point presence as it "reifies" the sense of its own validity—or right-to-being—from apparent fulfillments with respect to the Resolving Juncture of Line, produces a paradoxical amplification of its inbuilt quality *as* restriction, resistance and limit so that its ultimate phase will no longer yield an accommodative cancelling to the Light.

It's here that the form of the selection-axis or preferential symmetry for the Logoic pattern demonstrates the real importance of its Supernal Logic.

## **Because Of *Meher*, The Trees Of Eternity**

From our depiction of diagram 1, we may note how this "preferential" symmetry axis is subtly crafted; for if we take the absolute "heart" or midpoint of the diagram to coincide with the center of the largest, encompassing circle, a Line drawn vertically through the circular centers would exhibit a displacement reference or axial bias through the lesser circles, reinforcing the functional sense of anisometric stress ratios in those circles for which the true coordinative center was necessarily conceived *above* the governing median of their own zones. For the largest, encompassing circle however (termed Noetic) the underlying absolute symmetry of the Whole remains intrinsic as an immediate, operative principle. It is equally plain to see that this subtle asymmetry fashioned

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from a Model of absolute symmetry (a model *reflected* in each circle as an identity of the Greater, yet functionally compromised with respect to the absolute Median term) is concealed by the *operative* configuration of the spheres depicted in diagram 2 indicative of our collective (operational) intersection of the Logoiic pattern as a whole. Here the lozenge (Tree of Life) form seems to predominate, and the absolute symmetry through which the Order is generated becomes obscured.

By the Light of diagram 1, we see that the encompassing value of the Whole is Noetic; the circle generated within it is denominated Mind, signifying the degree of conscious being within the noetic whole through which *the pattern* of the informing ideotype comes to expression.

Within the circle of Mind is generated the Psychic sphere; the psychic dimension of conscious being gives the universe of affinities, the formal correlations in the typologies projected as patterning process. In the Psychic domain all combinative potential for the operative, patterning coordinates discloses an *affective* differential at the heart of form, giving variable harmonic states *primary symbolic charge* as meanings with reference to the Whole, before they are ever reducible to mechanical terms of an indifferently determined "structural compatibility" as with the dry appropriateness of "condyle" and "socket" etc.

Through the Psychic sphere emerges the vital-physical sphere, in which the guiding form of affined types aligns the suitable *structure* whereby psychic states of the patterning-process may be enforced (as a self-consistent architecture of coinhering values and meaning potentials). The vital-physical sphere, generated "within" the Psychic, Mental and Noetic spheres, is in reality the "granule of matter" at the center of the pearl, around which its noetic luster was secreted. Thus though the functional presence of the vital-physical sphere is a kind of emanative *reflection* from the preceding consciousness-frameworks, in itself it constitutes the nucleating point-of-departure and efficient *instigator* of the noetic/psychic patterns through which its properties are reflexively organized, elaborated and coordinatively aligned.

### **Playing Through: *Guph*-in Around On The Final *T*, With A *Nephesh* Of A Niblick**

The vital-physical sphere, while *depending from* the informing consciousness spheres, is itself *Nephesh* or nature-matter so that, taken by itself its enabling structures may *appear* to be a compatibility-mechanics given as product of "natural selection", stochastic forces etc. It is not in itself a state of Self-reflective awareness directly transcriptive of the value of whole-being consciousness, as are the preceding spheres. Yet it necessarily possesses its *own* quality of consciousness on its *own* terms, since as we've seen the discontinuous point limit or basis of *Nephesh* (vital-soul) gives consciousness to itself in the apparently interruptive form of *un-* or *sub-consciousness*.

As a style of consciousness it is a domain of the *consciousness unit*, just as the spheres "above" and encompassing it. It is a power of the consciousness-unit corresponding generally to the vegetal kingdoms of nature inclusive of the crystal-Kne-mineral states (it therefore corresponds to the vegetative or autonomic nervous system, in the total self-reflective structure). It constitutes the cross-road *intersection* between subliminal and self-reflective values of awareness, and is therefore symbolized in animal-forms of the nature pattern representative en masse of varying degrees in the "hind-leg" transition to functional congruence with the *vertical*—"bipedal"—axis modeling the (transcendent) organizational Line of the cerebrospinal column supportive of standing man.

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The vital-physical sphere therefore correlates with the sacral and coccygeal plexuses and the corresponding hindbrain as harmonic loci of instinctual patterns, coded drives and the maze-like repertoire of appetitive self-sustenance giving the infant-form its creatural impetus as emergent awareness in the World; the vital-physical sphere correlates as well with the *solar plexus*, which is the operative transitional juncture between autonomic and consciousness-systems connecting them through splanchnic nerves on the one hand and vagus bundles on the other (the *sympathetic* portion of the autonomic nerve-networks corresponding most closely *with* the autonomic system, the *parasympathetic* processes of the autonomic nervous system correlating more closely with the cerebrospinal or consciousness system).

Thus the vital-physical sphere, though mediated by and coordinated through consciousness units like the others, *not* having the degree of consciousness in itself corresponding to the pleromatic (vertical) power of self-reflective awareness is considered *discontinuous* with the Noetic/Mental/Psychic spheres above it and extrinsic to systems of the soul-being proper. (The sphere of Nephesh or the vital-soul known as Malkuth in Qabala, is shown *depending from* the preceding Sephirah like a dangling afterthought, though structurally "tied" by Sephiroh of Straightlight to the others.)

It is not an innate structure of the *atankarana* (the "inner instrument" or essential soul-structure of Hindu terminology). Nonetheless it constitutes the basic point-of-departure and—in a very important sense—the *raison d'etre* of the Whole Tree.

It represents the furthest intensification and *reification* of the causative point-presence (or Prakrit of nature-matter), its deepest "invagination" or turning inside-out so that it seems to constitute the *primary reality* while consciousness appears subordinate to, encased within and *dependent upon* its resistive and inertial processes. It is a World wherein the corresponding Ideotype is reflected and variably mirrored through the transecting Presence of the Pleromatic column (establishing its resolving and convergent Line at one of *several* possible intersections, like a Mirror-edge placed angularly on a flat picture so that features are reflected *more or less* according to symmetric coherence); in this sense it's like all the other Worlds through which the Pleromatic Line—in its Psychic, Mental or Noetic phase—acts as plumbline of the density-degrees.

## **Thunderbird Motel And Lounge— Last Chance AAA Rest-stop On The Long Road Home**

The resolving tubular Axis of Straightlight constitutes the informing Consciousness-principle in the midst of the upper Worlds, its noetic atmosphere (whether in *noetic*, *mental* or *psychic* phases) tending to align more directly with—thus seeming to "penetrate", resume and fulfill—the surrounding field of limit-potential; just as the Pleromatic column comprises the ideofonn atmosphere of *consciousness-matter*, the fields it traverses constitute the corresponding Worlds of Akash, or *nature-matter*—the circumscribed zone (circular Sephiroh) based on the point limit.

For the Noetic Axis of consciousness there's a corresponding Archetypal or Light World (*Atziluth*); for the Mental Axis of consciousness there's a corresponding Creative World of patterning potential (*Binah*, the Mother); for the Psychic Axis of consciousness there's a corresponding Form World (*Yetzirah*, pertaining to the Son or ego-soul), giving the emotional values and symbolic affinities characterizing the range of the life-patterns.

## MATRIX IV

There is no exact correspondence of a conscious hypostasis for the Physical World (called Bride, or Daughter). Rather, the three hypostases Above (Noesis, Mind and Psyche) mirror the whole-sum values of their phases indirectly, i.e. in the *zmwhole-sum* counterpart of their comparatively cooperative nature-spheres—that counterpart known as *Nephesh*, or the physical world, reifying the principle of resistive and inertial limit to the degree that Consciousness cannot really *enter in* and thereby belong to such a sphere as an intrinsic value but must mimic any such innate correspondence or belongingness by an *attached* identification (all the more poignant and impossible since the vital-sphere bears least kinship, in itself, to consciousness-in-itself, being many time removed through angulated and symbolic reflections within the informing worlds above).

By tendency of its continuity and persistive self-congruence, *descending* forms of Consciousness seek a correspondence of similitude with vital-being in reductive fashion—rather than the reflection-sphere of physical nature adductively aligning in *terms of consciousness*, as subjunctive mood rendering a cultured correspondence of void-conscious presence.

The Secret is that, possessing a *variable* code-typology of elastic and alternative alignments like all the other worlds and planes, the physical sphere may be aligned through its mirroring correspondences in *deeper* harmony with the value of consciousness so that its symbol-pictures don't just *allude* to a Presence several times removed from it but serve directly as expressive agency *of the* whole-being value belonging to consciousness. In this way the structures of the "physical world" may constitute a compatible place for the visitation, rest-stop and refreshment of the soul-being innately Conscious to the degree of correspondence with the upper Worlds; it may house and shelter that consciousness, gratify the creative attention of that consciousness, enhance the available *energy* of that consciousness (by adding an effective domain of Resolution to Its axis), while never again casting the post-Edenic spell of one-to-one identified equation *with* its reflexively self-symbolizing terms. In this way the Physical World may come to serve as a Triple-A *motel* for the Whole-being value of consciousness, free to come and go as it pleases.

### **How All States And Energies Of The Informing Worlds Appear As One Flat Field In A Flowing Space, Even While All States And Energies Of The Informing Worlds Arise From One *Sat* Fiat By A Glowing Grace**

Just as the *Nephesh* of the vital-physical sphere is represented in neuro-vegetative and bioelectric energies, animal/plant/and mineral forms etc. the corresponding nature-spheres of the Worlds above are represented in pranic or *vril* energies, deva forms and "allies", elementals and affine geometries, luminous cables or living fiber-bundles of cosmic connective tissue-

Note that, if we accept the absolute center in the diagram (1) of nested circles as the locus of spiritual balance for each of the spheres respectively, we see first of all that *spiritual* balance resides outside the physical framework (the smallest circle) altogether, and appears poised in the surrounding atmosphere "above the head". Next we find that, for the level of *Psyche*, the point of spiritual balance appears at the browline of a (given) human form inscribed within its circle. For the level of Mind, that same point appears at approximately the locus of the throat. And for the encompassing sphere of *Noesis* itself, the central Point of which constitutes the absolute center for the system of circles as a whole, the locus of spiritual balance is established at a median corresponding to the heart of a (given) figure inscribed therein.

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Each of these levels representing hypostatic degrees or powers of consciousness, corresponds to a World of nature-matter organized and potentiated in conformance with the value of the given level. The hypostases of Noesis, Mind and Psyche constitute a three-fold hierarchized Being of Self-reflective consciousness, a basically unific Identity of differentiated functions, projections, personality-expressions and degrees of awareness; the physical level enclosed by them (as though it were an enwombed seed-state) constitutes the sphere of Akash or nature matter, of variable densities and grades and representing values of consciousness-potential *below* the threshold value of Self-reflective awareness, i.e. un-, sub- and protoconscious potentials.

Though each of the nested circular levels exists as a total potential of being corresponding to a complete World of cognate activity and knowledge, they're related to one another abstractly as with common concepts of "dimension" characterized by "mutual perpendicularities". And, though each such level may therefore be conceived as noetically "perpendicular" to the next, the congruency of kind pertaining to the first three (self-reflective) spheres as contrasted with the comparatively unlike quality of the fourth (un-conscious) sphere **causes the three to bear a unitary relation of perpendicularity toward the fourth.**

Thus the first three hypostatic spheres may be depicted as distributively sharing a common vertical axis, while the fourth sphere associates through the horizontal as though it were their projective shadow.

If we regard the first three spheres as translucent or transparent (whatever their characteristic "marks") owing to their more direct identity with unclouded degrees of consciousness and light parallel the "upper atmospheres", we may imagine the whole-value light of (self-illuminative) consciousness shining through them one after the other in staggered display along the Vertical, collecting and casting their contributory properties in flat summation over the horizontal plane. With respect to the physical sphere receiving the qualitatively discrete values of the preceding states in a stream of sheer superposition across its comparatively mono-dimensional surface, it appears as if all the powers and properties of the Upper hypostases are concentrated through, and occur in homogenous commonality upon, the summary matte of materiality.

Viewed in this way, it's easier to perceive what the ancient initiatic traditions as well as their modern counterparts mean, when they state such perplexities as that the "bloodstream" pertains to the "astral" state of matter etc.

## A Cartesian Demon Cuts A Diamond Card

The appearance of the self-apprehending system to itself through the physical field of focus, should long ere now have given pause to the enthusiasms of that "naive realism" still prosecuted in one form or another by every modern discipline; expecting either that the given sensorium or its accompanying, cognitive faculties should render a portrait of "the real" in any way accurate or having a reliable degree of (ultimate) verisimilitude with "what is" remains, to today, what it always has been, an unwarranted article of faith buttressed by anemic "correspondences" of a superficially practical kind which only "prove" the agreement of prefigured complements within a profoundly unfathomable context.

Such presumption never surpassed Descartes' "demon"; the cofounder of modern secular philosophy (along with F. Baco, you know) stated the problematic axioms forming *the pons asinorum* of rational inquiry at the outset. They were as plain to him then as they should be to modern investigators now. (How do we *know* what we know? What grants us epistemological certainty on

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the basis of contingent, *a posteriori* faculties and functions? How do we transcend the *petitio principii* of anaclitic faculties necessarily *taking for granted* the very datum evoked to prove its own point?) Modern investigators uniformly take their point-of-departure from a tacit faith, a quasi-religious bottom line assumption bequeathed them courtesy of Descartes' original "special pleading" (i.e. for a Divine all-knowing Being Who, owing to just such status, constitutionally wouldn't lie to us) only long emptied of its original conviction, the deific substance having dribbled away to the secular millennium without notice so that all which is left is the unexamined faith itself, a hollow superstructure with Nobody Home.

Now we may see more clearly the magnitude of the problem involved; and we may also perceive, perhaps with happy non-expectancy, that part of truth which still clings from Descartes' original solution. (Oh; did you expect Monty to be programmatically anti-Cartesian in good old "new age" fashion, doctrinally dubious that *any* part of truth could come from the old "cogitors" of the Renaissance like Francis and Rene? Well, it's not for nothing those two culprits have forenames sounding suspiciously feminine to modern ears—embedded in their "egregiously macho" and aggressive philosophies are many subtle reflections and soft reservations unbecoming the negative icons we've made them in light of ecological catastrophe).

The magnitude of the problem, lies here: we have no way to assess the truth-value of faculties and processes which allow themselves to be perceived *only through prefiguration of their own pattern*. It's for this reason that we've modernly settled on pragmatism *alone* to rule on "truth". And, as we've seen, pragmatism alone doesn't account for the actual truth-value even of things demonstrating experimental domesticability; we see more clearly now how empirical links *do not* equate in one-to-one correspondence with the phenomenological whole (as when we may activate memories and emotions by electrode stimulation of brain-lobes, yet are no nearer understanding the experience of consciousness thereby). We see the ways in which factors of phenomenological process strobed to operations of our pre-patterned faculties may yield a coherent "discussion" of reality in terms of those faculties (as when cause-effect reality performs technologically according to our equations; or "renormalizable" mathematic operations yield magical correspondences-of-agreement with "real" behaviors of forces and fields); by the same token, we perceive just as plainly how reality continuously surpasses the zones through which we may conduct an intercourse of mirror-agreements between process and patterning faculty.

On the other hand, in light of our preceding *metaphysical* examination of the subject (taking its point-of-departure in the *Noesis* of reality, yielding *apodictic*—therefore irreducible—values assessed from the common-denominator *Being* informing and filtering through the interstices of relativized faculties), we may find again our rightful measure of agreement with *Descartes' original assessment*: we may renew our confidence in the authentic correspondence between conditional faculties and prepatterned functions with respect to Being (i.e. truth-value) while enlarging the framework *immeasurably* in which we may exercise that confidence.

*Indeed* we may agree with Descartes that our sensorium and reasoning faculties etc. participate in the Reality of Divinity (Self-evident or apodictic Truth) so that ultimately, given sufficient *self-correction* or *balance*, they may yield reliably-accurate correspondences with that Reality (i.e. "God" would not—ultimately—lie to us); for we see the way in which all processes and functions regardless how complex or ranging in interpretive faculty comprise coordinative elaborations and projective expressions of *basic ontological principles*. The *ontology* behind and informing those functions is immediately accessible, *not* primarily as reflex activity or self-assess-

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ment of *those* functions but owing to their derivative participation in whole-being value.

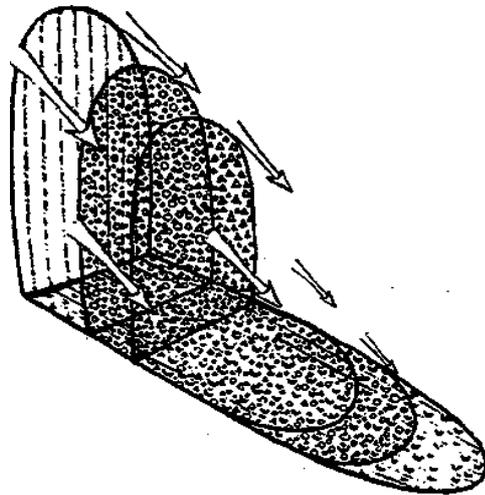
Once the "mask" of their filtrate/focal operations is penetrated (through threshold realignment of their coordinative operators *congruent with the Resolving Void-value, or axial pleroma*, from which they issue) the Spirit of that primary value endues the blessed Beholder with the immediate power of *discrimination (buddhi*, in the Eastern traditions) whereby the conditional may be clearly distinguished from the unconditional.

There is then no further question as to whether the ground of assessment proceeds from relativistic and conditional faculties *toward some* approximated "truth" wholly dependent on their configuration to begin with. All relativistic and conditional faculties are *illuminated* in their fundamental derivation from the Ground-of-being (this *lifts* the burden of truth-value from their conditional objects altogether); their ontological continuity and principial correspondence with that Ground is rendered Self-evident

This form of *Self-evident* knowledge is primary and irreducible; it's that which the term "apodictic" *ought* essentially to mean, therefore it isn't just an intellectual certitude—as when we say the effect of oxygen on iron is "self-evident"—rather it refers to the wholly-convincing and transparent certitude of Being when the Self of Being and the Being-of-Self are exactly identical, without anything at all "left over".

## A Return To Goodly Form

In this way we may return to diagram 2 wherein the composite configuration of what we know as the human form and its corresponding field demonstrates how the facultative continuum of that form—yielding processes according to the type of an homogenous plane, apparently participating in and composing the flat venue of that plane—takes its Being in an *extendedReality*; how the appearance of its own processes and functions maps itself as compound-synthetic resultant of a *reflection grid* stylistically filtered, focused and aligned across an informing network of ontological projection-fields (flowering intensive meta-physical qualities "procedurally" in the manner of budding dimensional perpendicularities sprung one from the other so that the resultant projection-grid of faculties and functions represents a complex background of "right angle" turns coinvolved upon itself in folding fashion giving goniometric specifications for the sum).



Each such "system" of the reflected human form (apparently coexisting across a single shared field) may now be understood according to the *quality* and *ontological function* it represents through the self-configuring plane of cognition; it may be identified as the (progressively modulated) projection of a discrete value-of-being, carrying that value forward and preserving the integrity of its character in function and form even as it becomes modeled by (and measured to the specifications of) a succession of *implied* Values giving bloom to their own qualities, that "clothe" the ontological principles from which they derive thus nesting each within the other and summarizing as they go until the first (noetic) value is braided through the vehicular whole, according to the composite configuration-dynamics of the resultant projection grid.

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Holding to the conceptual model of diagram 2, then, we may understand how esotericists can say the circulatory system/bloodstream of the human form corresponds to the "astral" state of being (*esotericists* may come to an inkling of what they've meant as well). More than that, such model gives a productively different *basis* for the classification of systems germane to the human form.

While noting, on aggregate, conformable wholes paralleling the discrete systems mapped by modern bioscience from *its* angle, it becomes possible to identify and correlate such interacting wholes according to a framework which values them from subtler perspective. Thus their general outlines may retain recognizable shape with the analytic research of science (as they should, if there's an essential correspondence amongst the vertically collated levels), while exhibiting lines of relationship not apparent at the physical level but revelatory of *higher-order functions*.

These *non-ordinary* lines of relationship make more apparent the integral purpose or overall meaning of the biophysical pattern; more than interpreting the combinative possibilities of immediate mechanical structure, the kinds of configuration disclosed from the "vertical" angle exhibit informing organizations of a general *value typology* (deeply related to what Lord Verulam meant when exhorting the science of his *Instauration* to discern *the form* of things).

Since *the form* of things belongs to an order outside quantification per se, and indeed grants the criteria by which tabuli of "quanta" may make any spiritual sense at all, the failure of the resultant scientific epoch to make any "sense" of the injunction toward *form* in its wholesale embrace of Baconian *empiricism* accounts for the general quality of cancerous proliferation and randomizing coverage-for-its-own-sake characteristic of the scientific ethos presently; it accounts as well for the dislocation of "blame" in contemporary misreads of Bacon's intent, as well as average misapprehension of the scope of his understanding and overall character of the philosophical *magnum* with which he intended to christen the ship of Science departing from the hand-built pier.

Subsequent history has obscured that essential subject of *form*, allowing it to languish as though tiptoeing away from the cloud of incomprehension surrounding its quiet desuetude; yet this is precisely the part of natural *alchemy*, the sprite of *esotericism* belonging integrally to the Lord Chancellor's (overall) thought which has thus been hid away like an embarrassingly dotty relative, impossible to explain to the neighbors, so that its very existence is scarcely suspected.

If however we were to return to the fateful scene of the initial deviation, we might catch the presence of *form* ere it's *exxed* again in rounding the historical corner; and, by adhering to the logic of diagram 2, we might renew an ancient appreciation of its *central place* in any classificatory scheme expected to correspond to the most coherent/unified degree of overall spiritual apprehension.

## A Transdimensional Assembly Line And The Vehicle Of Cognition

Since the horizontal "shadow" of physicality falls from displacement through the vertical axis belonging to the hypostases of consciousness, we may see first of all that "physical" processes encode basic *psychic* functions. They must be understood above all as patterns of *cognition*. The basic organs of cognition are coordinated in systems of "knowledge" and "action", the former belonging to modes of perception and the general sensorium, the latter to overall motor functions. Therefore all the reflectively-analyzable "concrete" processes whether digestion, respi-

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ration, reproduction, circulation or perception constitute integral modes of *cognition*. The aim, purpose, meaning, activity and order of the biophysiological processes and functions is that of cognition; they inform cognition, support cognition and indeed encrypt the very patterns corresponding to the "psychic grillage" aligning intelligible coordinates of cognition.\*

Note therefore that, on the horizontal axis where the vital-physical field is reflected, the innermost circle depicting the physical zone *per se* is compounded of patterning coordinates actually corresponding to states and planes dimensionally *discrete* along the vertical axis. This implies, then, that there *is no* physical world "in itself, or rather that such a world is the resultant composite/focal alignment of sentient domains along an axis *perpendicular* to the projection plane through which its grid-network models itself as the "thousand things".

We may extract further implications from this diagram.

First of all, the enclosed (innermost) circle of the horizontal plane represents what we ordinarily know of the material world. From the perspective of this schematic, it's obvious we ordinarily perceive only *the physical part* of the aggregate material world; equally as obvious, there's more to the material world than this physicalized cross-section exclusive to our general perception.

*Informing* the physical system and comprising intrinsic elements of its composition (as if guiding, adjusting, regulating and generally "advising" its processes) are nested gradations of patterning coordinate-states reflecting the relevant qualities of *conscious hypostases*, projecting their respective standards of Influence "through the perpendicular".

Thus we may easily see that the "most-physical" focal grade of the material world as a whole, is informed by "etheric" states of matter conveying values of the hypostases in correspondence with the respective Worlds to which each such hypostasis belongs on the *vertical* axis.

The immediate "current" of etheric-material process informing the compound physical projection field is therefore one which reflects, conveys and is inspirited by the value of *Psyche*; it imparts *affined* influence giving the symbolic *charge* as which physicalized structures are coordinated, and reflect their ultimate significance back to the "cognizing subject".

In turn this current is informed (at virtual "right angles", within the framework of the vital-physical field as a whole) by processing currents organized according to the *characteristic pattern* as which the material order of perceptions is projectively aligned. The *pattern*—coding ratios, rates and coordinative harmonics corresponding to the given "type" of the cognitive field—constitutes the intelligible *gestalt* of Mind which is their Life: the meaningful, directorial coherence underlying the continuous organization of wholes.

Therein is directly implied the character of the *basic* mind/body current informing the rest; inspiriting the organization of wholes is a unitive *type*, an abstract/ideoform standard reflective of the essential *identity* as which the order of patterning coordinates aligns itself; such standard is

\* We've encountered the subtleties involved in this definition before, when it was noted that the Sorcerers' Way of Castaneda's "Don Juan" closely parallels our hierarchic insistence here in claiming that the whole mind/body process is that of a "bubble of perception"; we have elsewhere lodged our preference for expressing it in terms of a vehicle of cognition. This isn't semantics. It reflects a deep difference in the estimates of respective "paths". There is something very much of the *vital*, still, which clings to the Sorcerer's insistence on the premiere value of perception. It hauls in the whole realm of nature-matter *per se*, in its definition. It is the business of the Sorcerer to "perceive worlds". It is the business of the Magus to "know Being". Thus the difference in ruling upon the mind/body whole as a "bubble of perception", or vehicle of cognition.

a "logos", giving the term of homogenous self-continuity warranting descriptive coherence through the diversity of—angularly convergent—qualities and enabling constituents in the life-pattern.

This *principal* etheric-material current reflects and conveys the value of *Noesis* from conscious domains of the vertical Axis.

## **Versatile Virtues And Variable-Option Appointments On The Luxury Dash Of The Cognitive Vehicle**

We are now able to perceive a general purpose and function for the mind/body form along with its organs, nerves, currents and instruments priorly unavailable to the physical faculties alone. With help of diagram 2, it becomes plainer that the interrelated systems process an overall *power of cognition* having ideiform, patterning, formative and structuring parts. What we perceive of "the world", inclusive of that mind/body form beheld according to its own agency, is the projective *resultant* of a stylized ordering of properties proceeding from ontological ground, the "objective" part of which is modeled at an angular intersection *representative of*, but subtracted from, the immediate totality through which *noetic holisms* and abstract congruencies of the participating principles are endued.

This implies there are *variable* ways in which infrastructure processes of the resultant, objectivized pattern may be given; the informing principles may be modeled in combinative alignments begetting alternate *libraries* of living symbols, lighting themes of the Cognitive grid-network through its own incandescent filament. Like shadows of the same object cast by differently angled light sources, some may appear similar to one another though slightly displaced by subtle gradations, and projecting distinct qualities; while others may seem exotically different or of altogether separate character, as if belonging to another order of existence without reference to the former.

We may perceive glowworms and galaxies, Madascagar tigers and New York taxi drivers; but we may, with the merest displacement of a few coordinative threads, apprehend principial powers of our own processes in projective terms of Titan towers, palaces of the moon and glowing nightseas, devas of the wood and undines of the lake, mirror-world corridors in a fungal maze and phosphene elementals floating witch-webs of geometrized silk over shivering meadows of dew...

Understanding this self-modeling *variability* as a basic factor of the Being which is *noetic* before it's comparatively "material", we may grant *abstractly* the existence not only of that standard anatomy/physiology given to the Grey faculties but of other, "complementary" systems or alternative perspectives through which *subtle* meridians as well *aspranic* flowlines and fields may emerge, as viable depictions of processes or powers screened out of the "flat" anatomical texts printed from strictly physical plates but naggingly present (if ordinarily unaccounted-for) all the same; and we may appreciate the unexpected availability of practical means for realizing such abstract potential *perceptually*, so that "rumored" states and rarefied planes of function needn't remain a matter of inference from ambiguous results measured by a merely material gauge.

It may now be understood that, by the "material" field of the mind/body form we mean not only the known vital organs, the plexuses and ganglia, endocrines and exocrines but the rarefied subtle flowlines of a coherent energy-network parallel the physically focused centers—the *chakras* and *nadis* of an extended system having its own perceptual/cognitive correlatives securing its estate

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on its own self-characterizing plane.

There is a stylized *vital-physical* field of focus (the one we "know"); and, tuning the next level of coherent adjustment, the cross-section panels and capillary pressure-pumps of the corporeal form dissolve hard edges favoring the general halation of a phosphorescent flow-field, surrounding and enveining the lingering shadow of fleshly tubing. In turn a subtle adjustment of mind/body alignments may be made, so that the self-representation it educes on its own behalf polarizes previous pulpy folds and lines of fuzzy glow into complex mazes and regressive mandalas of flowering wheel-geometries, generating oddly understandable picture symbols of the soul record.

### **Systems And Integrated Circuits: Knowing Maintenance Requirements Of The Cognitive Vehicle, And Where To *Get Spare Parts***

Just as we may say that, taken as a cross-sectional "whole" on its own perspectival plane there is a collective current (representative of the total system of innervated organs) known as the *vital-physical*, we may acknowledge the presence of additional dimensions to the general body-mind; informing and organizing the projected "phase space" of the vital-physical current is the *fluid/watery* current of material ether; and, inspiring the formative force of the watery current is the patterning, *fluid/airy* current of material ether.

Imparting ideofrom coherence and abstract organizational unity to the airy patterning current, is the *radiant/fiery* current of material ether.

As we've seen, these participatory currents (extended multidimensionally through the total "material field") generate a composite reflection-space through which their processes are modeled to a common perceptual configuration or shared, convergent cross-section appearing as an homogenous substance of standard elements; therefore the systems which are categorically identified through locus of strictly vital-physical perspective, differentiate "on the same plane" in rough correspondence to the dynamic enclosures marking their discrete existences "behind the scenes" through the multidimensional projection fields.

In this way we may say that, though *all* the current systems are mutually modeled in biophysical *materia*, the vital-physical current in itself (through which the stylized focal field is mnemonically "digested" and structurally encoded to aduplicable consistency of type) corresponds specifically to the *digestive system* of the material form.

Similarly we may say the fluid-watery ether, while corresponding to a discrete level in the overall material-form processing, is reflected in and encrypted as the *circulatory* system.

The fluid-airy current corresponds to, and is encrypted as, the respiratory system; and the radiant-fiery current correlates with, while being encoded through, the "generative" system (as employed in esotericism, an overall term for which there's no exact correspondence in neuroanatomy, signifying the nervous systems in general and relating them, through the endocrines they administer, to the creative and reproductive forces of the physical being).

Since each such etheric-material current feeds into, informs and serves as coordinative reference for the others while existing "in its own plane", we'll see the ways in which organs and processes categorically allied with a particular neuroanatomical complex appear as participants in, and serve to cross-correlate, the work of the other systems.

The vital-etheric currents patterning grades of matter into (variable) composite apper-

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ceptions, comprise in sum the breathing/pulsatory matrix of the physical vehicle. Their circulations give knowledge of lemniscate meridians linking hemispheres, crossing sides and segments in functional translation (and integral correlation) between mirroring moments of the whole.

Just as stylistically perceived systems of the physical nerve-network describe complementary distributions of sympathetic ganglia lateral to the spinal column, and parasympathetic bundles fore and aft about that column, so the infeeding energy-currents coordinatively modeling reflex apperception of those networks loop around, cross back-and-forth over one another in throbbing lines of memory-laden light, filaments dense with codes streaming from stars, suns, moons and planetary *chakras* only coinherent, without spatial or temporal separations while loaded in the glowing threads—such circulating patterns or snaking lines of subtle connectivity flowing through, and composing the convergence-locus of, the physical vehicle, give angular intersections for cosmic congelations of influence woven through the *chakra* webs in changing tones interpretable as *astrological* markings for vital, behavioral and psycho-emotional tendency. The immediacy and essential non-separateness carried in these radiant courses, encode matter (*physically* measurable by distance, velocity, the Doppler etc.) in terms of geometric harmonies giving the net of factorial figures as a *living architectonic jewel* often emblemized to subtle vision as a summary tiara, shield, badgelike crest or glowing bar.

Such circulations in the sequencing lights of the etheric-material field are, as we've seen, transparency-projections across a comparatively horizontal plane of powers belonging to conscious hypostases at dimensional "right angles" to one another and, collectively, to the physical field.

Atmospheres of the informing hypostases (Identity, Mind and Psyche) invariably produce behavioral flows of the physically focused plane out of their own, characteristic "breathing" patterns.

### **Down Through Depths Of Feeling; We Float In An Amphibious Vehicle**

That which is known in the traditions as the Countenance of Microprosopus, is equivalent to the projective ego-soul or inspiriting doer-personality. It enacts the "human" in the physical field of focus. Its correspondent affinity is with the Form World, the "astral" realm of Psyche. It's that aspect of the hypostases more nearly integrating with the corporal degree of mind/body organization; it aligns most deeply into functional congruence with the complex of vital *chakras* through which the sensible/olfactory physicality of the life-patterns is coordinatively filtered and resolved.

The hypostatic ego-psyche is the self-reflexive Soul of *Atziluth* (the Form World), corresponding to the "feeling" astral state. It draws toward a qualitative intensity-value definable as an emotionally charged *identity enrichment*. In so doing, it mobilely aligns along the inbuilt banks of stress-states belonging to its value typology, as a *signature circulation of currents* sweeping the resistance-limit of nature matter (corresponding to that world) into conformal streams of geometrized webbing.

The whorled glow as which that webbing grid-weaves a probative self-inquiry through mists of an (obliquely filtrate) astral light, is reflected in resume under the inversion sheet of swarming scales where Earth's ocean-surface separates land from mirroring leagues of dimming light tapered to astral-like depths wherein corals and anemone, phosphorescent infusoria and jukebox protozoa, delicately structured blobs and glowing squiggles of a bioluminescent sealife

retrace early signatures of the informing Worlds in a phantasmal euphoria and spirally-distractive abyssm.

Such webs of nature-matter serve to polarize frameworks of psychic affinity on behalf of the soul-presence to whose typologies they conformally respond. In general they format networks of repeating tendency as self-representative memory patterns, all-absorptive in corkscrew intensification toward threshold values in the alignment of succeeding phase-space potentials (adumbrating orders of implication through mirror-angled media modeling modes perpendicular to the inspiring psychic current).

If the vital-physical circulatory patterns describe a kind of lemniscate periodicity and self-enfolding, the psychic pattern-circulations preceding them outline *parametric* values through which the periods and cycles of cosmic physical rotations are extracted. Such parametric values disclose the essential/form as which all rhythms, ratios and indicative rates discharge.

The periodic rates as which the matter field self-organizes may be minimally characterized as *quantitative*. The abstract *form* through which such cycles are structured must be characterized as *qualitative*.

The modern approach to an understanding of such form (properly belonging to and issuing from the *Form World*) derives from the study of state attractors.

## **Catching Kalpas In A Butterfly Net—The All-Attractive Lotus Floats In Koor-Prakriti's Soft Parade**

An attractor is a point or zone of function toward which the elements of a given system collectively tend. There are periodic attractors (electron orbits are an example) and chaotic attractors (plotted as a state space of unstable periodic orbits, having a minimum of three dynamic variables or perpendicular "degrees of freedom", without retracing of trajectory but with proximal, unpredictable repetitions occupying distinct preferential regions of the phase space). The steadily identifiable zones of the demarcated phase space of chaotic attractors are "held in place" by what are known as *static variables* comprising stable parameters—i.e. certain variables which become coordinatively fixed and remain set as constants through the life of the system, such as driving rate or velocity, length of rods, tension or tensile strength of coils etc.

While scientific study of attractors tends to remain quantitative, the *secret* life of the attractor form is *qualitative*.

How may we understand this?

First of all, it's been observed that attractors yield repeating shapes of at least suggestive correspondence, as with a Rorschach: they seem to outline cognitively reminiscent patterns, as those of a cat or butterfly (commonly, the proximal windings or repetitions plotted through the perpendicular axes of an attractor—time/motion etc.—generate a torso with brachiating appendages like paddles or flippers elliptically rotating from the central self-similar "lozenge"). Though analyzable into a nonlinear ensemble of cycles, the aggregate repetitious pattern isn't that of cycle, sequence or periodicity in the temporally anticipated sense. The repetitions of the Form under consideration give descriptive limits, map behavioral extremes or defining parameters as which the manifestation of the form may be expected to respond while keeping the shape of its attractor.

When first reviewing this *non-ordinary* consideration of form (affective and qualitative, rather than strictly quantitative) we might well fear we're in the presence of some confused

*literalization* of an abstract *model* or conveniently graphic representation, as if an aborigine might expect the quixotically "butterfly" tracing of a chaotic weathermap to lift off the chart with fluttering wings.

We've discussed elsewhere, however, the way in which apparently graphic and purely spatial geometries may be expressed in serially tonal terms of rhythm, ratio and mnemonically organized harmony generating the perception of ordered unity through a temporalized *ecstasis*. (Musical fifths and fourths are graphically equivalent to proportions of the logarithmic spiral.) These translative equivalencies should indicate that the involved rates, rhythms and proportions are purely *noetic*, i.e. they possess an abstract intelligible existence able to take form in variable ways and indeed *composing* the complementary states as which they're tangibly cognized.

*Visual* representation of such *noetic* or purely *ideofom* values may claim organizational kingship (since the grasp given by that means possesses an inclusive *immediacy* only retrieved by mnemonic synthesis across time-like orders of organization); yet it doesn't *validate* one mode as against another. Rather, the fact of that "regency" ought to show how the visible form bears continuous correspondence and relation of symbolic kinship to *all* the forms of organization as which its patterning ratios may be exploited.

This is *why* the ancients, the alchemists and the spiritual scientists of yore perceived in the form of a "lion" not *only* the literal creature but a treasured natural *library* of formulae concealed in its dimensions, traits, physical harmonies and proportions giving the secret relationships linking space, time and Eternity.

It is this to which Baron Verulam referred when exhorting in *Novum Organum* that the new scientific philosophers were mandated to determine the governing *form* of the thing so as to extract the essence through which all shared traits open the alchemical door of counterchange and transmutation; having not been understood on this *single point* regarding form, the Whole of the Vision held out for Science was fatefully distorted and interpretively reduced so that he may be blamed in some eyes for the subsequent objectification and estrangement of the modern era.

## Cultivating Perceptual Fields With Share And Attractor

Being in a position to better understand what's meant *by form*, we may profitably identify the "breathing" pattern of the organizational current emanated from *thspychic* hypostasis through comparison with its analog attractor; the latter may be recognized as a recovery—through abstract reconstruction of variant, periodic behavioral ensembles—of some governing ideotype possessing immediately-visualizable representation.

In this way we may ask "what is a lion?" and get a whole different perspective, with its characteristic constellation of answers, than was formerly permissible under aegis of differing criteria.

We may find in the "lion form" the special type of an attractor, i.e. a tendency-of-being or ensemble of subset harmonics, proportions, cycles and ratios of coordinative distribution plotting a behavioral phase-space of preferential extremes marked by stable parameters over time. What's more, this "lion" necessarily encodes some certain existence-potentiality for the *beholder* (since all such complex attractor states arise as apprehensible form on the order of the *anthropic principle*, where one can "know" something only by its constitution of and as some reflex of the "knower").

Therefore "the lion" is objectively real and is *also* the living symbol of a given range of one's own being-potential; this "lion" is not only constituted as an immediately-apprehensible

presence through visual organization of an ideotype, but "occurs" in quiet form as a network of ratios, proportions and harmonics contributing periods and subcycles of one's own experienced life-processes, with its psycho-emotional ranges and alternative extremes. The ancients were able to "see" creatural forms through immediate gestalts of stars, and across temporalized rhythms or objective cycles of the star-patterns.

Let's assume then, that the "imagistic" attractor gives sufficient schematic representation of a real Psychic form from which energetic patterns of the corresponding Hypostasis emanate. If the "butterfly" should turn into a "caterpillar", or for that matter a "cat", there may be presumed a transformation in the character of the limit set (or convergence-locus) around which the rotations are plotted.



The form of the psychic flow-pattern exhibiting the given extremes, maps out generalized ratios of an internally self-similar harmonic. The form projects a network of coordinative properties, maintaining a dynamic configuration of variables as stable identity-pattern (i.e. an *indefinitely enduring limit-congruence*) through its typifying set of *static* variables, or parametric guidelines. Such static variables fix the form, and ensure its self-similar persistence amidst a nonlinear flux of uniquely aligned "initial conditions" (nonrepeating junctures of coordinative confluence, issuing through an unpredictable interaction of dynamic variables contributing  $n$  degrees of freedom to the determining state).

Static variables in the realm of *physics* may be identified as a magnitude like that of the *Planck constant*.

## Getting A Fix On Static Variables

Ordinarily such a constant isn't considered an instance of a *static variable* belonging to a state attractor, simply because the context in which it's exploited hasn't had occasion to ask what it might be the variable *of*. Its fixity and reliable constancy is taken for granted as a background value, and implicitly regulates the interactive properties of dynamic variables such as velocity and time, or energy and position (by the indeterminacy principle, the product in the measurement of complementary variables such as energy and time can't exceed the Planck constant).

In the psychological realm, the presence of the "static variable" is approached across a comparative sampling such as that which identifies transcultural "common denominators" in the Jungian archetypes etc.

In the realm of biophysical processes generating reliably-repetitious orders of perceptions, the static variable may be identified in the minimal cycle of *em* states underlying regulation of brain patterns, general synaptic discharge and myoneural measurements.

Though examples of the "static variable" from such diverse domains give an impression of differing parametric types for different fields, the diversity is in the *appearance*. The same *static variable* which reproduces the Jungian archetype across cultures independent of time, place or

conditions of diffusion, informs the constancy of neurochemical processes reproducing reliable images, identifiable sounds and tastes; and that same static variable accounts for the persisting value of the Planck constant. The stable parametric value of the *governingform* establishes the asymptotes (gravitating convergence loci) of the given system.

The asymptotic "pressure points" of the Form give the defining borders beyond which the probabilistic approximations of participatory elements cannot cross, nor be in complete agreement without forsaking the governing pattern and appearing in the presence of another order altogether.

Such an asymptote is the value  $c$  for the physical system. It too is rarely considered as candidate for a static variable, since *within* the defining terms of the physical system it appears to be a "constant" without competition. Again, the question is seldom asked, of what could  $c$  be a variable? The value of the Heisenberg Indeterminacy principle itself is another such variable. (These "different" static variables—the Indeterminacy principle, Planck constant and lightspeed—are interlocked and refer to the same stabilizing, parametric term or asymptotic limit-set.)

## The Colossus Of Cross-Rose At The Great Divide

It is owing to asymptotic constancy of the static variable for the governing form, that a line may be drawn giving the limit shape of an attractor representative *of a total life-pattern*. Such a line is familiar to behavioral dynamics as the *equilibrium trajectory* or *special limit set* (usually assigned the value  $c$ ). The special limit set may represent quantitative magnitudes such as the physical constants; but it may also represent the condition of psychic states—for as we've seen, a common "static variable" informs the descriptively diverse parameters of physical, biochemical and psychological "realities".

It may therefore function as the discontinuous dividing line between  $c$  and supraliminal velocities ( $-\delta t$ ); *but it may also signify qualitative distinctions, such as the discontinuous gap between conscious and subconscious states, waking and dreaming etc.*

These quantitative and qualitative domains aren't that separate on the frontier borders of physics/psychical research, since the mirror side of the asymptotic  $c$  divide is speculatively attributed to negentropic or synergic orders of organization ontologically as well as temporally "preceding", and influentially informing, the entropic field. Such a realm would be the shadow source of "precognitions", often rendered in the symbolically masking material of dreams anciently held to be Oracular.

Due to the asymptotic constants ( $\Pi$ ,  $\Phi$ ,  $c$ ,  $h$  etc.) holding the shape of the given field, stable definition is allowed the mirror counterpart reflected across the resultant equilibrium trajectory, or special limit set. The defining ratios established through regnant fixity of the form (with its characterizing "static variables") determine an order of inverse/compensatory ratios and complementary values across the asymptotic Divide.

Such inverse ratios, on the "mirror-negative" side, comprise certain keys or relative "solvents" to the psycho-physical knots characterizing the delimited fixity of the "familiar" order (e.g., 3rd density focal-field). The locked-up interface Form, taken as a whole, gives the model of an overall Balance based on the prevailing integral degree in the allowable resolution of terms for one side of the equation. That is, the established constants on our "familiar" side giving reliable properties and proportions of our taken-for-granted world, fix the limit of resolution amongst polarized operators belonging to the vanishing-point perspective of all positive-time asymptotes.

The tendency is to identify exclusively with that "side" of the total system, for which there is no independent resolution or ultimate congruence of terms (the exclusive positive-time asymptote ensures such limit—for example, as the figurative ring-pass-not of  $c$ , keeping the polar terms *infinite mass/zero mass* eternally shy of their equivalence at infinity).

This is why the locked-up interface Form of the total system, modeling mirror-component values of  $+\delta t/-\delta t$  across the  $c$  divide or *special limit set*, may supply a type of provisionally "resolving" balance which the polarized terms of a single side can't furnish on their own. Ordinary identity equations fix the whole-value of identity on *one side* of the Divisor (e.g. that of the positive-time asymptote). This is the manner in which everyone tends generally to be identified, at the 3rd density level. It's easy to see by this that *the pons asinorum* of the *asymptote* furnishes the upper limit to any effort of resolution, or transcendent self-congruence through the polarized factors of anisometric manifestation in itself. The total, locked-up interface Form supplies a kind of compensating Symmetry which a single side alone necessarily lacks.

Unaccustomed as 3rd stage consciousness is to *recognizing* the fact, it does not belong exclusively to one side of the equation; rather, the mirroring sides of the asymptotic divide (defined by the static variable of a given Form) participate in, through and as *a. Junction of the Whole-being* value of consciousness.

A single thought problem, perhaps in practice with its coupled exercise, will demonstrate the point.

## **Dream-Snorkling Through The $c$ Of Love (Navigating Negative-Time *Nidiras*)**

When for example we think of the special limit set ("equilibrium trajectory") as dividing *conscious* from *subconscious* or sleep/dreamstates, we share a psychological analog of the discontinuous "zero-infinity" stasis of physics where we find allowable mass-existence *below* lightspeed and above lightspeed (tachyon etc.) but an unoccupied nomansland at lightspeed, across which neither positive-time nor negative-time energy/mass may step. Similarly, we may enjoy waking cognitions "above" the asymptotic dividing line and dreaming cognitions "below" the asymptotic dividing line, but the precise moment of *transition* from one mode of being to the other seems chronically elusive. The passage from wake to dream or dream to wake seems similarly *discontinuous*, comprising a nomansland that appears consciously uncrossable.

Yet *we* appear on either side of the border, "waking up" relatively speaking in diurnal life or dream-consciousness. If in practicing certain techniques such as "yogic nidira" where we Will to hold onto the transitional "moment", we're sure to cultivate, by-and-by, a certain facility in *reminding* ourselves to look where we've just been, so that the instant of the "discontinuous" transition-point is abbreviated and we may "notice" we've just emerged into dreaming consciousness from a lapsed moment of wakefulness, or conversely that we've just awakened from a nearby dreamstate still vividly clinging to the lids of dawning consciousness.

After prolonged practice there comes a state in which the common denominator of *consciousness* seems consistently present through all transitions—if the *moment* of transition is eternally ungraspable, the value of identity has nonetheless been lifted from fixation to the transitioning/counterchanging processes or elemental ratios involved in the lap-dissolve crossover; such "witnessing" reveals that all such transitions are accomplished *by virtue of* their mutual

participation in the *medium* of consciousness. The polar extremes don't exist independently *in the first place*—waking states and dreaming states are modes of consciousness, and their exact equivalence with the common-denominator transitional medium is unreal to begin with.

In the same way, the conventional value  $c$  is distributed through an axis functionally equivalent to the observer—no matter that it has a finite value attached to it (e.g. 299,792 kps); everything falling along the null-line trajectory is self-congruent, non-separate, instantaneous and infinitely continuous. In itself it comprises an absolute (thus its function as *asymptote*, which everything may approach but nothing short of Itself may touch). Its limit-value is established only in coordinative relation to factors polarized through its resolving axis. Thus its given limit value is, as a constant, a *static variable*. And as we know, a static variable is a value set at a given "time", which may be changed.

## **The Codependent Soul-mate With Which *One* Can't Be Satisfied**

Thus the mirror values facing across the border of the "equilibrium trajectory", established through governing constants of a given Form, furnish countercharged properties technically in balance with their polar counterparts. The "anima" of one's waking identity has an "animus" reflected toward it from the dreamstate. The point-like processes of the *em* field distributed over collapsible probability-waves in positive spacetime, reflect across cancelling counterparts in negative spacetime where their statistical "deBroglie" distribution turns out to be the non-statistical negatively entropic wavestate of a mirroring, *magneto-electric* field; the centralizing point locus of positive spacetime becomes invaginated, as it were, into the pomt-at-infinity of a counter-Euclidean space comprising the teleological *growth-locus* of an infinitely regressive orientation of envelopes whorled 'round its phantom "Pascal line" (given precisely as deBroglie-style distribution-patterns in positive spacetime).

Yet these mirror modes exactly depend on one another for their properties. In that sense we may say their form-fitting counterpart curvatures are incidental, a function of the setting established through the *fixedparameter* or static variable. While it's true that the face of the anima presented in my dream corresponds by compensation to the "animus" descriptive of my chiseled psychic formations, it's thereby necessary to accept the counterpart countenance in its oneiric form regardless whether it manifests as hoyden or harridan! Given the persistence of *the fixed* factors derived from static variables locking the familiar psychic Form in place, the accessible "keys" for resolving the problematic format are confined to counterparts generated in relation to weak integral values to begin with. If the index of integration is already low on one side of the equation, the mirror ratios of the counter-values generated "across the divide" will be equivalently low, if oppositely charged. Thus my strategically-masculine animus is only given the "Excalibur" of a solution from the mirroring lake of dream, extended on the arm of a mediocre Morgana.

In the same way, the "predictable" forms of matter generated in the linear accelerator, or theoretically extrapolated according to the constants, mold their traits around the *common point of departure* or perspectival angle through which atomic behaviors display their "familiar" modes. The predicted Z appears as a Z, the W shows up as a W in conformance with the conventional contour-sketch in the curves and crevices of which they fit quite nicely. The prevailing picture of subatomic behaviors appears in the first place, however, not as the inevitable map of objectively

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viable things but *as function q*"the *cognitive grid network*. The manner in which the constituent coordinates-of-being are aligned and focused, should in all cases be recognized as the reigning factor determining how such elements are to be reflexively intercepted.

A stylized behavioral "cross-section", it need be kept in mind, is an angular slice through a representative locus of contributory properties; while that "slice" bears a necessary relation to the whole which models it, it shouldn't be confused as a one-to-one correspondent of that whole. The reliable consistency of traits such patterning may present on its own behalf over a selective range, derives its high-wire confidence from just that necessary *relation* it bears to the whole; the blurred margins at which any closed cluster of traits begins to melt in inconsistency, are an equally necessary expression of the *non-equivalence* between the whole and that stylized self-representation (or cognitive grid-network) coordinately aligned out of its plenum potential.

The energetic "observer probe" of micro-order distances obtaining amongst forces and fields, jiffy-popping a predictive bedlam of particles through Heisenberg rules of its own self-modification, is based upon the ontological "angle" as which observer perspective actively integrates the coordinative matrix. The psychically focused "angle" sets the terms of the static variables. The implications of the coordinative angle fixed by the parametric constants carry through from known to unknown magnitudes, from "close" or behaviorally accessible domains to the projective vanishing-point of remote potentialities; and the "unknown" areas are obligingly contoured along one salient edge by the shapes of puzzle-pieces conforming to highlight features of the focal field.

### **Angling Along The Right Track, But Tracking Along A Right-Angle**

Owing to the idea that every attribute is a stylized articulation of values patterned through endowment of the whole, every attribute—known and unknown—bears representative *relation* to that whole. Thus, as we've had occasion to note time and again, the existence of any attribute regardless the artifice of the projective pattern of which it's expression, isn't ultimately arbitrary but appears in a particular way, forming a necessary bond with its plenum ground. Since all possible attributes embody this same relation regardless their contingent correspondence with one another, a "universalized" means of resolving their (perspectively contrastive) differences according to a coordinative "common denominator" may be found for any given field of focus. That Means, while reflecting their common and necessary relation to the whole, will always bear *characteristic* markings of the coordinative perspective through which the field is assembled. It will give the universal "formula of resolution", but in number values very characteristic of the particular field.

Thus our physicists apply a standard of Symmetry to the orders of forces and fields "found" through self-configuring correspondence of the shared perspectival grid. And this standard is not simply a relative, contextual expression of the given perspectival locus without merit on other ground; it has universal value and finds applicability elsewhere, in other "local" frameworks, owing to its derivation (not from the conditional traits of any given field but) from the common relation between all stylistically-representative patterns and the whole from which they're coordinatively mixed.

There are several implications involved here.

First of all, the approach toward Unification taken by quantum physics, while employing a version of the universal symmetry map, makes use of that map only upon one essential "plane"

(regardless the number of additional "dimensions" they have to count in order to straighten chirality, integrate gravity etc.).

That one plane is the "given", delimited field of focus still accepted according to naive realism as "the world".

Regardless the number of added dimensions, the "allowable" plane of behaviors remains basically monochromatic, oriented in one (entropic) direction thus taking the order of spacetime itself as an underlying given against the background of which all forces and fields operate.

Organization along the "perpendicular", for example on the axis longitudinal to spacetime, remains at *leastformally* verboten on the slim excuse that it makes "no sense" or is meaningless relative to spacetime-organized forces and fields (of course! that's why one must ask what new sort of "sense" such longitudinal influence would yield over-above the tautological expectations of the ordinary spacetime field).

The unification Symmetry such physics expects to achieve through the particle accelerator is, therefore, a chimera; though symmetry is a correct principle, the perspectival cross-section is being taken for the Whole so that the resultant "symmetry" of the cross-section will constantly leak, and betray the intrusion of hidden values emanating from that Whole which *can't be found* in the self-displacing direction-of-orientation.

## **Force As Function Of The Field (Rather Than *Feel* As Function Of The 4s)**

Acceleration in the "direction" of the projected, monoplane unification scale can only amplify a linear energy toward logical implications extrapolated *from* that linearity—it can only hasten toward its own self-frustrating *pons asinorum*, where all the mass in the universe would be needed to push the donkey of atomic positivism over the ultimately resistive precipice of its lightspeed limit.

Configurational attributes of the posited "supersymmetry partners", generated in asymptotic approach toward the graelcup of the Planck constant, would only arise in the manner of the other symmetrized forces (e.g. the weak and strong force): as mirror confirmation of the perspectival world of common electric charge, chemical valence thresholds, the experimental coupling constants, the phenomenon of Faraday screening etc. While it's true therefore that the expected "supersymmetry" partners (or some such structures) would exhibit the validity of the Symmetric *principle*, the application of that principle in the displaced direction of the identified monoplane remains simplistic (Penrose, for example, by applying "homogeneity of the twistor function" to an analysis of lightwave helicity interprets *a. fundamental* asymmetry for the given field of spacetime).

In the same vein, the geometry of spacetime continues to be accepted as *ihefimction* of interacting forces (thus linear acceleration bends spacetime, as gravitational mass, toward its upper limit); whereas the evidence of unification theory suggests another tack in relation to spacetime geometry ought to be considered more profitable, i.e. that which accepts the properties of forces, fields and the configurational dynamics of spacetime itself *as, functions of an underlying noesis*—i.e. an abstractly presiding geometric pattern accounting inclusively for the *perspectival relations through which* the unified field polarizes according to a coordinative scale, contrastively distributing its potential across the faceted model of a focal reflection-axis.

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Were these implications to be correctly accepted, modification of spacetime geometry toward various aims would be sought in another direction.

Rather than bending entropic spacetime to its tightly-squeezed limit, the implicit symmetry, distributed *across the reflection axis* would be invoked by other means (such as transcendental symmetry includes the *negentropic* domains, of which the countersign "supersymmetry partners" are only shadow projection coaxed across the divide to the entropy zone through ambitious bending of the co-implied halves of the limit set equation, as when a metal strip is squeezed between the fingers so that a shadow of the upper part is cast over the lower part).

Invoking of the implicit symmetry distributed *across* the reflection axis can be done by two *mechanical* means, one strictly technological and the other biophysical.

### Mass-Assembling The Energetic Coordinate Point

This is possible due to a fact which we can now identify: the order of mind/body alignments through which the behavioral fields of spacetime are coordinatively projected, correspond to a governing *ideotype* determining the prevailing polarization-phase and index of potential resolution for patterned terms of the cognitive domain. Those mind/body alignments, conforming to patterns of the governing ideotype, crystallize the *static variables* as which the "state attractor" (giving *form* to the cognitive field) is held in place—thus functioning as guiding organizational matter of all subcycle syndromes, patterns of periodicity and self-similar recursion as well as establishing the behavior zones or allowable extremes contributing to the characteristic mind/body state.

Thus the very same cognitive/perceptual factors which serve to lock the value  $c$  and the Planck constant in place, align coordinative harmonics giving the *governing degree of potential resolution* "for psychic components of the 3rd density complex (i.e. the functional resistance-barriers between "male" and "female" charges, passive/active ratios etc. Similarly, the Planck constant gives the coefficient of resistance in the process of quantum change.).

The coordinative alignments establishing "static variables" locking the physical field in place, belong to the mind/body *Axis perpendicular* to the projective field. That coordinative axis enjoys a transdimensional relation to the stylized "spacetime locus of cognition". The specific fixating locus generated as product in the alignment of coordinate variables along the (transdimensional) axis, is known as the Coordinate Point. (This is the same as Castaneda's "assemblage point"—since Southern Crown has taught theoretical and practical knowledge of the coordinate point years before Castaneda's book first appeared discussing the identical subject of the Assemblage Point, independent corroboration of the non-ordinary truth of both teachings may here be located.)

### Identical Nuclear Particles, And A Particularizing Nucleus Of Identity

The strictly mechanical means of acquiring practical relation with the Symmetry of the reflection axis (special limit set) has to do with "quantization of the observer". This is a problem in state-vector theory explored by Von Neumann in the '40s. Quantizing—postponing general state-vector collapse through—observer perspective, involves integrating the observer *into* the

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quantized system (i.e. an enclosed *em* field etc.). The energy-multiples obtained through plasmas, superconductors and caduceus coils have (secretly) already been proven to Solve for—or simply transcend—the problems involved in linear acceleration. The special properties educed through modified dimensional geometries of coils and conductors include that of *anyons* or identical—often fractional—charges, the nature of which end-runs the Pauli "exclusion principle" for matter-particles through variant subtotals on accelerated windings exponentially amplifying the energy—and thus, by proportional equivalency, the *velocity*—of a "fixed" field.

Nonlinear energy-acceleration according to such altered dimensional geometry, differently distributes the resultant mass; this is due in part to the *identical* character of anyons organizing the phase space of that mass. At a critical threshold of acceleration the indistinguishability of particles contributing to the sum-over amplitude of forces produces the effect of a virtual *transluminal* "flash matrix". The effect is similar to the phenomena pertaining to the closing angle of a shearwave or the rotation of the background starfield, except in those cases lightspeed isn't violated because the magnitudes are considered "unreal"; in the case of anyons however the quantities involved are real quantities, multiplying to real energy-magnitudes yet owing to their indistinguishability able to represent a spacelike separation-distance or distribution pattern beyond the linear limit of lightspeed to bridge.

The subject of "anyons" is treated more extensively in "What Is Physics?".

The second mechanical means of invoking the implicit Symmetry distributed across the reflection axis, that of the biophysical, affects a similar "unlocking" or modification of the static variable; rather than converging mutually accelerated magnitudes toward the  $h/h^*$  locus of the spacetime/timespace fields, the biophysical method modifies the *mind/body coordinate alignments* through which such static variables are initially locked in place.

The simplest example of the biophysical method is "yogic" style breathing (see Charger Breathing section).

It should be evident from this that the system of *static variables* as which the familiar world—dancing to the calls of the established constants—is held in place, corresponds to the nuclear-lockin of the kundalini coil situated anatomically proximal to the perineum.

## *Intermundorum*

So significant a principle is this, that is shall be resumed and expounded in the following section. A hint of its enlarged application (ranging from dilemmas of psychological and spiritual development to problems in physics) may in the meanwhile come from illustration of what's meant by the "governing shape of the state attractor", the "prevailing integral degree" in the allowable resolution of terms and the corresponding "inverse ratios" of the mirror-negative form given by shape and integral degree of the attractor.

Let's presume an attractor has a whole value of 10 emblemized by an unbroken bar; and suppose further that the ratios of ordering tendency it exhibits in the development of its phase-space yield a proportion two to eight, visualizable as a corresponding segmentation of the bar. In physics terms this may indicate the proportion of points tending toward the limit set of a basin attractor, and those tending toward the non-attractor of a separatrix; or the probability distribution in the overall systemic function of an equilibrium point as "attractor" or as "vortex center". In psychological terms it may represent the prevailing proportion in the operative ratio of male/female components

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for the given personality-complex (vividly analogous to the pairs *attractor/non-attractor*, or *attractor/vortex point*).

Were one looking for the balancing point between the proportional values, one could either slide the dividing line of the bar to symmetric center; or one could introduce a counterbalancing bar exactly divided by mirroring proportions.

The former choice immediately modifies the type, implicitly changing the static variables or parametric values of the total form thus rendering a completely different (and inert, self-cancelling or non-evolutive) system. The latter choice establishes a kind of "balance by artifice", as when dream-images manufacture compensatory types mechanically imbued with the precise countercharge to waking identity-values.

There is *nothing* intrinsically *noble* or "spiritually essential" to such types and such images. The dream material of anima and animus has no sacrosanct standard attached to it; it is all automatic/compensatory adjustment strictly gauged in relation to the *prevailing arbitrary ratios* in the "daylight" economy of the given psychic complex.

Thus if the personality is manifesting an operative proportion of two-to-eight male to female values through the particular identity-equations, *dream life* will dredge spontaneous mirror manufactories disporting just the inverse ratio, usually to the chagrin of the one recovering the night's contents on rising.

The latter choice thus gives the solution of "balance" in relation to factors as they are; it "plays it where it lays". The problem with the former choice is *stasis*; the problem of the latter is *artifice*, as when a reprobate presumes to assuage the "guilt complex" masking his real psychic imbalance by doing austere (not to say absurd) penance for protracted periods, only to aggravate the unchanged urge of his postponed drives.

Both "solutions" appear, in various forms, through the spiritual and philosophic traditions. The basic dilemma bred by both, has a definitive solution which also appears (less commonly, and usually in partial form) through certain other traditions. That solution is given in whole form, in the following section.

### ***Forma Intermundia***

Thus when a "butterfly" appears to psychic vision, in dream, trance, normal waking-consciousness or non-ordinary astral states, it doesn't signify merely the literalized "stage" in a cyclic process from larva to pupa to free-winged form; it constitutes a psychically resonant pattern modeling the limit-extensors of a given ontological potential within the life process, or range in the repertoire of available behaviors under the governing type.

The proportions, resonances, subtones and harmonic relationships engendered as line and color, shape, motion or sound variably *symbol-code* for *elemental energy currents* modulating a recursive range of cognitions, styles and behaviors. A given "state attractor" or (*astral*)*form* tends to order a fixed field in the compound grid-network of apperceptive processes aligning a framework of focus. Eagles, ants and organelles, conifers and hedgehogs configure a common domain of Identity according to variant, coordinative proportions each yielding characteristic symbol-equations in the resolution of elemental terms, while encoding the distribution of those terms in behaviorist subcycle patterns.

The image of a "butterfly" or impression of a "cat" (e.g. in dream/astral media) constitutes an intelligible whole pertaining to a specific focal field, in general the one familiar *as*

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"material reality". At the least, the recognizable forms and images of dreamlife *intelligibly clothe* certain states and qualities in terms of the delimiting domain of known, waking circumscription; all such identifiable images *constitute* that specific waking range, make the latter *what it is* in terms of their symbolic proportions and sub-tone resonances even though such qualitative infrastructure is *subliminal* relative to ordinary waking mind.

Prevailing harmonics in the cycles and ratios of the given form (its value as an attractor coding information of extremes and means for coinvolving patterns or typical homologies), become telescoped into a kind of grid-filter imprint for the structural positioning of spatially correlated features turning whole systems of cosmic congruencies into the symbol-silhouette of a "solid" creature or thing, reconstituted as such through the focal plane of waking cognitions. Thus a "cat" may encode a universe of shifting emotional nuance patterning storms and lightnings, stealthy currents curling into squalls whipping winds after their own tails and yet, when the dreamdust of its twinkling star-composition is wiped from the eyes of the waking state, it appears as the familiar furball tiny in its tiny corner in a world of typhoon enormity and dwarfing skyvault detachment. Such projective *structure*, generating the given form through a web of coordinate linkages and coherently superposed types (thus integrating it through a process of *regularized alternation* and *cyclicity*) continues the function of the form in context of the *temporalized* and *spatially apportioned* world. It operates quietly as the qualitative pattern symbolically encoding a typifying range of psychic apprehensions.

Some such structures constitute *intermediate* forms (even in the context of waking consciousness), i.e. forms which straddle states and focal fields; certain forms comprise organizational bridges between compound focal states, and thus between veritable worlds of cognition. It's for this reason "shamans" can be escorted by literal, physical birds, deer, mice and moths over threshold zones of regnant apperception into alternative domains-of-being.

### *Animi Repetere*

Another common biophysical method of strictly mechanical character, is the related yogic-style format involving types of concentration. *Concentration* exercises, regardless then-divergent features or the varying traditions from which they spring, all have as their essential aim the significant modification of pattern-coordinates holding the normal range of attention in place.

Though the manner in which we perceive, think etc. is often taken for granted as the invariable "given" of unalterable physical structure, small application toward forms of concentrative exercise proves this a frail presumption; it soon becomes apparent that normal modes of perception/cognition are habituated means for triangulating the required magnitude of attention. The way visual or auditory focus moves in and out of alignment with (mutually-invertible) impressions, the manner in which thoughts take form and discharge through consciousness or speech-patterns assemble themselves, becomes challenged as to exclusivity wherever the quotient of concentration informing such activity is volitionally altered.

Whether attention is fixed on external or imaginary-internal object, repetition of a *mantram* or prayer, the subtle draw of breath through the nostrils etc. the altered type and degree of concentration required soon demonstrates its effect upon the habituated processes; it becomes progressively apparent that common rhythms of conscious thinking, the rates, cycles and subliminal waves compounding standard states of mind or sensible apperception represent characteristic but *changeable* ways of locking the cognitive pattern in place. Mechanical alteration of such flows and

intensity-values through focal modulations of a regular type, gives swift intimation of the underlying—and unsuspected—reliance upon variable coordinative factors for persistent perception of "the world we know".

The interdependence of all such processes unking cliches of the "internal monologue" with cliches of focal apperception etc., shows itself readily-enough in the way modified concentration alters the breathing patterns and vice versa, or the way in which sustained fuzz-focus of the visual field disengages thought-process from the accustomed "density" and rate of its ordinary track locked into enforcement of the standard stereopsis, so that "thinking" begins murmuring in a medium of variant viscosity. Virtually any such mechanical modification of the standard cognitive/biophysical modes will serve to prove the point and, with further practice, serve as well to induce alternative alignments of a sustained type suitable for a range of non-ordinary experience adjusted to a "density" of cognition varying from the norm (implicating a rosary of related reorientations in terms of conceptual integration, affective identity patterning and focal-coordinate alignments with respect to protean perceptual *gestalts*).

Thus concentrative breathing, mental or sensory focus, sustained body posture or formal body movement have been at one time or another recommended as means of addressing the subtle factor of the "fixed variable" functioning as subliminal/coordinative lock-in for the standard field of reference in order to nudge, budge or uproot it in favor of a more unitive mind-body potential.

Virtually any means of mechanical modification through biophysical channels will serve the purpose—*except* the practice of modifying thought *content*.

## ***Content With The Form; Or Claiming Expense Taxis On The Zero-Two Form With No Visible Means Of Transport***

This may—should—come as a great surprise to all those accustomed to accepting teachings on "positive thinking" (whether of the Ernest Holmes, Christian Science or Seth/Bashar variety) as existing on a par with the conventional repertoire of yogic and esoteric means. However, as we've suggested elsewhere ("Why You Don't Create Your Own Reality" etc.), the *content* of thought is precisely a secondary consequence of the standard lock-in-pattern of focal adjustment to which we're inured by enculturation. That content reflects its variable, polarized range on a strictly *horizontal* plane. The extremes of its orientational alternatives are subliminally fixed and locked in place the way dynamic variables in a state attractor are governed and ultimately defined in their interactions by the quiet presidency of *fixed* variables.

The whole extent of the efficacy involved in standard thought content lies in the shift from "negative" to "positive" orientation. Such "negativity" or "positivity" necessarily functions, by inference, as a means of relatively rejecting or relatively accepting the modes of identification available through the determinants of the standard pattern. *No amount of affirmation will change that pattern itself*, for the required phraseology in which any such affirmation is embedded participates in the same rates, rhythms and reflexes of cognitive "density" holding the consensual order in place.

Certainly one can verbally suggest—for example—an awakening in the dreamstate; but unless one has managed to modify the concentrative integrity through which such verbal "decree" is imparted (i.e., by smuggling it down through progressively subliminal strata of the murmuring mind poised on the brink of dream, where its coarse grammatical shell soaks and dissolves leaving

the non-verbal kernel of *intent*), its voice invariably discharges at the surface level without linkage to the coordinative means that might awaken the will it preempts.

Such affirmative "content" is, in the *effective* case, merely used as the means of fixing intent through a convenient vehicle—able to detain its threshold coherency past the common point of dispersal—long enough to pass down corridors of consciousness toward regions where the *vehicle* is now quaint as an abandoned Electra by the side of the road, but where the conserved integrity of the intent may function as seed to impregnate the ground for more "contemporary" yield.

Thus the "voice" initially addressing itself through content of the verbal instruction—"I am awake within the dream"—is that of the matter-of-fact math professor of the daylight mind; yet the "voice" responsively awakened within, at the *dreaming level*, in *self-reflexive upsurge* out of the Intent conveyed by the quaint coach of that daylight persona, is more the muttering of the Mad Hatter than the reasonable oratory of a Carroll Dodson. The whole original "content" (the fustian professor "ego" clothed in characteristic verbal tweeds) may be viewed as the vehicular *interpretation* of a given form; such "content" having served the furthering of a kind of *Intent* implicitly transcendent to the governing form, necessarily keeps faith with the *spirit* of the Intent by holding its threshold integrity past the usual limit permitted by the form. In this way the whole original *content* (fustian professor clothed in verbal tweeds) effectively subordinates its guideline form to an overriding Intent requiring *integral modification of the form*. Read slowly: *Intent* authorizes "*content*" to modify that form in which it's ordinarily conveyed, so as to transpose the intent successfully to the Other Side. Thus "I am awake within the dream" becomes a content, representative of the whole "fustian professor ego of verbal clothing", utilized in a non-ordinary way as concentrative vehicle maintaining the kernel of conscious coherence a bit ahead of its ordinary dispersal-limit into the dreamzone—so serving as efficient instrument for *modifying the form* in which it was originally framed, as expression of an Intent reaching *beyond* its normative *context* (ordinarily acting to fix *the form* in place). *Is the reader keeping this reeling Tarantella o/content, context and intent perfectly straight as he drifts empathetically toward sleep, perchance to dream some frenzied personification of the principles?* Therefore the whole original *content* (fustian professor of participial tweeds) functions according to a consciously-assumed *Intent* requiring modification of the *very form* permitting and holding together the initial content; the content-vehicle which starts its engine at one end in the person of the antiquarian prof, thus finds itself at the other End in fulfillment of its conveyed intent, not in the familiar shape of the Professor but as *Alice* bewilderingly confronting strange new contents integrated through a very different (dream) form.

## Why Hypnosis Flunks Its Subconsciousness Exams

In the same way, "non-ordinary" effects apparently generated by content of the verbal command issued through a *hypnotist* are not ascribable to the literal value of the phrase alone but owe their efficacy to the modified *medium* in which the order is received. As we know, that medium is induced in the subject by a strictly mechanical means of concentration. The fact that, alone amongst the non-ordinary states of consciousness the *hypnotic* state shows no EEG modification thus suggesting it takes place at the level of or is most like ordinary waking consciousness, might recommend to superficial observation the sufficiency of thought *content* of the strictly ordinary type, in inducing non-ordinary modes.

This "fact" is, however, not as extraordinary as it may first appear; more than anything, it demonstrates the insufficiency of EEG monitoring in accounting for—or registering—the range

of variables actually involved in questions of consciousness states. While EEG patterns indicate relative functional emphasis through the *vertical* distribution of *gnomon* strata (Beta corresponding to predominant cortical activity, Alpha to midbrain dominance, Theta and Delta to the deeper dream-and-sleep states of the medullary centers and brainstem etc.), they fail to discriminate a type of *horizontal* shift in functional ratios-of-emphasis between left and right brain hemispheres when unaccompanied by corresponding "descent" (or downward retraction) through the brain-mind layers.

Such a shift is hallmark of the hypnotic state, in which right-brain *gestaltism* is made to prevail through concentrative modification (fixed focus on a metronome motion, monotonous repetition of instruction) thus deemphasizing left-brain linearity, subject/object dichotomization and related means of abstract distancing, separative self-enclosure etc.

The "dreaming" mind isn't just a function of one set of lobes, or the expression of a specific mind/brain locus such as the medullary. It is a compound *condition*, and one of its indispensable components is the hemispheric emphasis of the right-brain. The condition ordinarily apprehended as "dreaming" takes place through basal brain lobes in a recession of the "cortical storm" down the brainstem, and proportional activation of the right hemisphere as fixed-focus linear emphasis of the left brain (ordinarily dominant in daylight identity patterns) correspondingly disperses.

However, a dream-like *condition* of hypersuggestibility may be enstated without the subject succumbing to *actual* sleep and dream, in the proportional shift of hemispheric emphasis to the right-brain *without* concomitant slippage of cortical activity in recession toward the medullary lobes. This *dreamlike* condition is properly known as hypnosis. It is a modification of the consciousness-states induced by purely mechanical means.

Verbal content is strictly secondary, *a way of directing attention*, and has *no transformative value* in or by itself—witness the numbers of people in any sufficiently large sampling who simply do not *take* the verbal directive as a *concentrative* injunction; without the respondent concentration, the verbal command by itself is perfectly ineffective. (Castaneda's "heightened awareness" is a *type* of hyper-suggestible hypnagogogy induced by repolarized bio-magnetic alignments. Traditional tribal cultures, oriented with proportional emphasis on right-brain patterning processes, exist normally in "hypnagogic" state accounting for the charmed fluidity and haunted psychic resonance of the identity-profile, merging indistinguishably through totem and fetish etc.)

## **Reality-Creation As Interior Decorating (Or, / *Think* If You Put The Lamp In The Opposite Corner We Won't See The Mouseholes, *Therefore I Am* Certain We Won't Need A Floorlength Curtain)**

While it's true that *any* form of verbal affirmation, positive thinking etc. has *a potential* for concentrative induction, the ordinary flow of the induced "concentration" is—constitutionally—in the standard direction. The *Sakti* of the concentrative arrow will certainly take the *intent* embedded in the preferred thought-content and run with it; therefore change can be—and is—wrought through regular return of the attention to protracted dwelling on a given idea, mood, feeling, desire or concept.

It is for this reason we routinely deny *only* the efficacy of such prescribed means for

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transforming the total *context*, away from the framework in which such content continues to fix the range of experience without being properly identified as a variable system of rules rather than iron-bound laws. Indeed we've implicitly *relied* on this characteristic of the nature-current to nourish, coax and unfold the plenum seed potential engraved through the pattern of a given thought imbued with a sufficiency of basic Identity-value (thus in our above experiment in "reality-creating" we suggested effort be expended *only* on those goals or objects in which one really had some identity-investment). Therefore it's always possible to change the arrangement of one's psychic "furniture" *within* the total (implicitly set) context. One may change orientation from negative "denials" to positive "affirmations" and, with consistency and persistence realize an accurate *reflection* of such change in the types and qualities of experience magnetized to one's personal purview. (This is hardly the revolutionary idea or major metaphysical breakthrough as which it's touted by its acolytes, whose enthusiasm for the "new" notion only identifies them as beginners in the work of true spiritual transformation—helpful perhaps to other beginners a few cobblestones back on the turnoff road toward Oz, but scarcely consequential otherwise. The magnitude of attention perennially paid them is only index of the chronic condition of "beginner" characterizing a majority of incarnative souls.)

One may, theoretically, through a pure form of the model, fill a sad empty house with bright ornaments, a bustling family, two cars in a built-on garage and pets for every family member; yet the tacit background context of "the house" remains. Changing the charge on *content* from negative to positive succeeds in vibrating the preferred meaning as a potentiated *intent* across the threads of implicated force belonging to the nature-current; thus the dull finish on the familiar surface may acquire a lustrous patina, the bleak may become comparatively shiny. In the ideal case, every kind of positive inflection for a given set of conditions may be realized—assuming the "affirmations" drawn up for the occasion aren't the repressive *protestations* of a severe complex (as they usually are) in which case a peculiar admixture of positively-anticipated results and subliminally dreaded consequences appears as the realistic product. What inevitably remains intact and grossly unnoticed regardless the relative "purity" of the result is the governing set of coordinate variables, *fixing the* field wherein all such conventional content discharges as "my" identity-pattern unthinkably rich in conformable verisimilitude of a self-confirming type.

Preserved *untouched* through all such affirmation are the habituated mind/body alignments, focusing and locking in place the total framework wherein such *content* may be considered at all meaningful or central to the identity-pattern in the first place. The whole range of *content* from which one necessarily extracts the matter of the affirmations, remains held in hypnotic thrall by such persisting/habituated alignments; the whole range of content is only *a function* of that configurational form. If we ask where the *meanings come from* with which that (comfortably familiar) content is imbued in the first place, we'd have to see such meanings convey only *tautological* sense as consequential expressions of the relative */orm* conserved through mind/body alignments around the static variable.

The subtlety of the variable is such that the framework as a whole is chronically taken as a constant. Thus the only "movement" conventionally contemplated is a movement that takes place *between the allowable extremes* of the "given" context, the cognitive field "we know". We only accept our viable options as transpiring *within the house*, in the manner of one who's born and lives his life in a single domicile so long he can't *imagine* what it would be like elsewhere, nor can he contemplate any prospect of moving (except from room to room). The *limit* of "positive

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thinking", "personal reality-creation" and the list of affirmations should now be more apparent. We may decree "I *deserve* a happy family life", "a thriving business", "a summer vacation home and another Ferrari" ad infinitum; and, should we succeed through such affirmations in proportionately quelling the corresponding doubt, the parallel undercurrent of guilt etc. we may "impress" the *Sakti* of our personal energy configuration sufficiently to enlist the nature-current at large in a concerted direction magnetically attracting the necessary elements of our aim.

The entire underlying structure through which "I", "deserve", "family life", "summer vacation home" etc. derive any meaning at all, isn't however effected or touched but to the contrary only *enforced*, subliminally reaffirmed and its particular "stock" heartily invested-in once more without question.

The underlying structure of current processes and mind/body coordinate alignments whereby an "I" is strategically nucleated over-against a field of potential "others" challenging the temporalized integrity of that "I", remains unquestioned, is never touched, persists as the governing mechanism through which such intentions acquire any meaningfulness at all, underwrites and reinforces all the activity organized about such intents and *is reinforced* in turn by the resultant response-patterns conformably reiterating—and inferentially endorsing—its bracketing premises.

### **You're Enlightened If You Think "*I Am*" (Or, There's One Born Every Minute)**

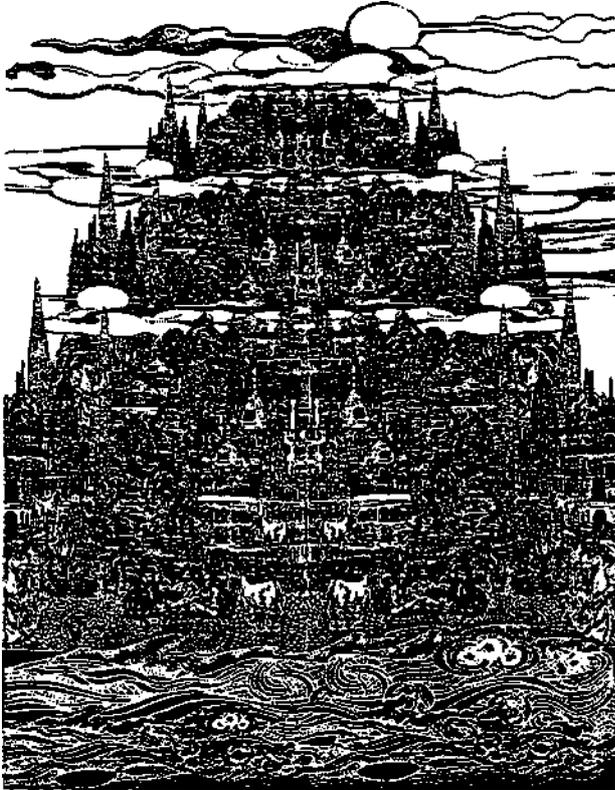
We may *imagine* some such affirmation as "I am enlightened", "I am at perfect peace with myself, "I am identified universally and am in complete harmony with the cosmos"...but we must at least muse *in passing* why such simple methodology was never recommended by, say, the Buddha.—Perhaps he simply didn't have the counsel of Ernest Holmes (one always wants to write *John Holmes*, for some reason).

After all, as opposed to the merely *mechanical* means recommended above for shifting alignments with respect to the "static variable", the network of affirmations possesses a real *content* charged with *meaning*, and isn't *meaning*, we ask, the fundamental value by which the psyche is engaged in the first place? Why the ostensible "superior virtue" in a set of exercises which, *being* purely mechanical, seem utterly lacking in the central nourishment of *meaning* otherwise able to effectively enlist that *other* commodity identified as indispensably valuable, i.e. the value of Identity itself?

In answer we need merely note that the above—hypothetical—affirmations, veritably bristling with easily-identifiable meanings, nonetheless enshrine all the standard orientations and implicit conventions governed by mind/body alignments through the "static variable" (locked-in coil of the *kundalini* nucleus, for those who prefer Eastern mystic nomenclature rather than Western science-ese).

Certainly these affirmations *refer* to states posited as intrinsically outside or beyond the normative context; such states can be *conceptualized* within the standard framework. Yet the *Sakti* of the nature-current is very "faithful"—as we've had occasion to mention before—in its role as the Dog fetching its master's newspaper; it will only retrieve *the familiar* paper, the one written in the same language as that *employed to issue the command*. The master may effect a changeup in the content of the command, "authorizing" the *Sakti* to fetch a neighbor's paper written in *Farsi*; but the *target* meaning of the intoned content isn't selectively significant to the *Sakti* as it may be

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to us. The retrieving Dog listens to the *inflection* in the voice, the *style* of the command, takes its cue from the *overall implications* embedded in the sentence-structure and phraseology, for it's shy of strict meaning-specific orientations in itself. Rather, it *recognizes* the *full meaning* as belonging to *the form* which serves to structure and impart special resonance to the content to begin with. Thus the *Sakti* is always actually responding to the *total form* subliminally serving to shape the context of the meaning-content, when it moves to bring a mirror correspondence of our reigning mind configuration. In that sense it's quite punctilious; it is strict in a blindly-faithful but subtle way regarding implicated nests of meaning informing the target content of the "preferred" thought or feeling. It acts on *implicit* meanings within our motives about which we'd generally rather not know.

At the very least (i.e. simplifying-away all the practical *psychological tangle* actually carried in a given idea or "affirmation") we may say that *Sakti* necessarily acts on all the subtle infrastructure of *typological* meaning encoded in the content, so the range of implication involved in locked-in assumptions of "me" and "you", "self" and "other", "subject" and "object" gets embroidered just as readily and even more consistently by the current—considering how much less ambiguous are such primary presumptions relative to their secondary psychological twists.

Therefore if, given the *ideal* case, I should "succeed" through my affirmations in realizing my "identity with the cosmos", my nature as "always already enlightened" etc., such "success" can only come in the form familiar to the context. It can only come back as exemplification of the precise cognitive phraseology (with its *implicit fixed variable*) that authorized it. Thus "my" enlightenment will not be Enlightenment, *my* "identity with the cosmos" will not be Identity with the Cosmos but some self-representation of the idea *carrying forward* all "my" implicit and unresolved *ontological* assumptions: it may be served up to me by the *Sakti* of conventional monetary reward, the glorifying respect of my peers, the sudden consistency of success in finding a parkingspace (even in downtown Los Angeles)...but all such reflections of the initial *intent* remain conditional manifestations of that whole *subset* of presumptions coded into the command; they'll invariably bear the mark of the informing-unresolved dualisms and polarized tensions indicative of the standard lockin range through which "thought" manufactures the meaningful contents-in-question to begin with. They'll invariably manifest as objectivized "evidence" of my enlightenment, feedback reflection from the realm of Other as to my "essential oneness with the cosmos"—for that's the *only* way I'm conditioned to perceive and identify the substance-of-being, as responsive confirmation of a perfectly contingent and conditioned kind.

And, *owing* to the lockin range of my conditioned expectation, this will suffice!

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Indeed under the circumstances *it's the only thing* which would satisfactorily serve: *objectively rendered response-patterns* corroboratively submitted from the realm of Other, or (conventionally), the field of "not me".

This "hypothetical" instance in the application of "positive thinking" indeed corresponds to more than a few real cases; the fatuous products of these misplaced enthusiasms may be seen on various public access television shows, the human potentials self-help circuit and 12-step affirmative programs for the fatally self-absorbed...

### **Don't Board The Beamship Without A Complete Change Of Under-Ware**

Of the several mechanical means here mentioned of making a *true qualitative shift* to a more innately-unitive coordinate alignment (through modification of the *static variable*), it must be submitted that the least satisfactory and most dangerous is that of the purely technological, as described by arrangements of coils and conductors actually shifting the geometry of the operative phase space. This is the "Merkaba" mode of the so-called flying saucer vehicle, the "time machine" etc. It is least satisfactory for the simple reason it forcibly induces a coordinative unlocking of biophysical elements, through the exclusively *material* polarity of the mind/body form, resulting in the subject's being *propelled* into novel mind/body realignments in conjunction with alternative psycho-physical patterns having no necessary or *organic* correspondence to *willed* changes in cognitive orientation.

This is a haphazard method of unlocking, disturbing or completely unsettling the time-coordinates of the personality, the biomagnetic keys and current patterns organizing the effective cognitive "space" of the being so that the psyche is or can be alarmingly dislocated (cf. the ill-fated Philadelphia Experiment etc.).

Even where the shifts are induced under greater technological control so that the psyche isn't overtly disturbed, the lack of organic correspondence between the objective-mechanical means of polarization and the induced realignments in the subject's own system persists as an undesirable factor. Unlike the biophysical mechanisms of breathing and concentration etc., in the case of strictly technological means there's been no preparatory ground in the practiced *alignment* of the unlocked "lower" (vital-physical and etheric) centers, with the amplified energy-potentials of the higher (psycho-emotional) centers.

This means in effect there's no accustomed, quietly awaiting pattern of harmoniously-integral elements prepared to greet the unleashed magnitudes of energy and psychic charge in the transitional chaos of confluent realities.

The real danger doesn't lie so much in disintegrative disruption of the mind/body vehicles, as in the unaccustomed *openness* to empty potentials of the cognitive form; where no wholesome/integrated alignment through coordinative adjustments along the cerebrospinal axis has taken place, the psyche so recently accustomed to—habituated—deflection in overall orientation through vital-physical centers now finds itself in *abrupt passive* orientation to the deeper magnitudes of its own being with which it has little-to-no formal practice, or history of volitional (and thus *organic*) acclimatization. In effect, it blindly confronts dimensions of its own *cerebrospinal axis* which are technically *empty* or unused owing to lack of practiced alignment through organic/biophysical means. These exposed, *empty* dimensions of the Will (cerebrospinal axis or, multidimen-

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sionally, the *susumna*) constitute magnitudes of potential relative to which the psyche is as yet quite passive.

Indeed its only "conception" of these greater *conative* dimensions now comes in the bewildering form of changing mind/body states, modified apperceptions and feelings, all relatively incoherent except through Procrustean interpretation of the carry-over cognitive format

Where the psyche is essentially *passive* to such *exposed* dimensions of its own volitional "track" (no longer insulated by the biophysical barrier or filtrate energy-net of the ordinary "Earth grid"), it is inordinately vulnerable to the *usurpation* of that volitional instrument by forms of intelligence consciously functioning in-and-through those denser/richer states.

In the "higher" densities of mind/body alignment the distinction between individuated *susumnas* is not so pronounced and the barriers not so intensified by exaggerated forms of cognitive polarization. This state of affairs may be fine when the imposed Influence is imparted from Positive Zones of higher-dimensional alignment; but it is not-so-fine when the imposition is effected from zones of the *negative* hierarchy (see "Channeling, UFOs And The Positive/Negative Realms Beyond This World I, II and III"); and, according to the modifying modality in question, it is most likely in this technological case to emanate from the latter rather than the former, since *potentiation* through (and from the direction of) the *vital-physical centers* is the characterizing methodology of the Negative being. Again, we may refer to the (true) case of the Philadelphia Experiment/Montauk Project and in particular the strange case histories of the Cameron Brothers, for a telling example. The general concept prevailing here is: "if *you* don't know where you're going in this vehicle, *we* 'll tell *you*."

## **Apostases From The Seats Of Learning; Or, How The Streams Of East And West Split North And South**

The above concepts shouldn't be entirely foreign to those who're familiar with several classic yogic injunctions against "dehiscing" the energetic pod of the *susumna*-and-centers from the bottom up, without concomitant adjustment from practiced contemplation through agency of the "higher" centers.

Such injunctions may be considered informal rules for the inexistent "instruction booklet" on the mind/body form; they refer to the principle that the obedient behavior of the Sakti-current invariably magnifies, and multiplies many times the various implications of, whatever object-of-focus the flow of attention may turn it toward. The "higher centers", led by the *Ajna* or Third Eye, encompass and serve to regulate the "lower centers" according to the more holistic values-of-being in much the manner that—physically—the pituitary gland is denominated "master" of the endocrine system and serves to regulate hormonal metabolisms of the extended complex.

Where the order of concentrative opening *begins* through the *tan tien* or abdominal zone of the vertical centers, which technically is a kind of accumulator for subtle energies, the danger of disproportionate amplification relative to psycho-somatic properties of those centers is correspondingly enlarged and submits an additional degree of difficulty to the total equation.

Although this methodology is quite characteristic of the greater Oriental tradition apart from the Hindu cultures, classic Buddhism and Taoist philosophies incorporate mitigating modes of moral observation, forms of insight-meditation and a simple surfeit of vital responsibilities (a preemptive methodology not to be under-credited!) in controlled irrigation of progressively-higher

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centers from burgeoning aqueducts of the lower.

Derivation of the various martial arts practices from meditative modes of the Oriental Temples (Shaolin etc.) is well known. And, whereas proper conduct of martial arts training is obliged to incorporate all cautions and spiritual injunctions springing from the hermitage source, it's also common knowledge that, where the basic object of the esoteric practice shifts and swells in its own right to a sufficient *raison d'être* the danger enlarges that the point of the original practice will be obscured along with the injunctions. Thus the Oriental schools of "mysticism" including branches of the Martial arts, taoist and buddhist forms of "magic" etc. tend to align in order of technical "vulnerability" with the Western traditions of the Mystery School, similarly ushering the spiritual aspirant through the introductory door decorated with sigillae of the (more accessible) vital drives.

The original object in each case is to secure spiritual success the more thoroughly and completely by engaging the aspirant at the magnetically-intensified zone of his immediate concerns, enlist his energy and attention from the familiar point of view so as not to discouragingly exhaust them in grappling with abstractions for which he has as yet no similar enthusiasm or rapport.

### **Bottoms Up: On Rite Use For The Cup Of The Mystery Scole**

Time and again in the history of these traditions we find the initial spiritually-oriented schools splitting, branching into subdivided and often competitive "lodges" or "temples", many of the offshoots based on a reordering of priorities featuring some intermediate or secondary objective of the Parent school as the chief goal (installing, as it were, some strictly local deity in the place of presiding god).

In the case of the latter, these branch streams of the basic spiritual tradition may be influenced in their autonomous drive by invisible (extradimensional) blandishments of the Negative hierarchy, sometimes overtly as when the hubris of the self-installed new-order hierophant is addressed directly by subtle voice instructions from "offstage", sometimes covertly as when such would-be hierophant awakens from dream without exact memory but with "a good idea". It is under such (historically repeating) circumstances that traditional streams of instruction bifurcate and diversify into myriad branchlets each purportedly representing the root tradition, some faithful to the inspiring ideal but some most certainly of differing dedication to a diverted goal, i.e. martial supremacy for its own sake, magical hegemony over the elements and over man himself etc.

In the latter case the specialized emphasis on lower-abdominal concentration, vital-physical energy accumulation and accompanying instinctual enhancements characteristic of the originating school within a transcendental framework, becomes "streamlined" as the exclusive province of strictly mechanical techniques, the complex of common motivations indicative of every neophyte being by inference preserved intact (so that, as the powers associated with the *hara* in itself become progressively enhanced the corresponding "mental" polarity of the basal brainlobes—reptilian hindbrain—becomes proportionately enflamed in its characteristic enthusiasms without mitigation or modification).

Naturally, since the "antidote" to such contretemps depends in the final analysis on the sincerity and acumen of the student, even those technically "positive" schools of the spiritual traditions, East and West, may randomly produce a solid candidate for the negative hierarchy—this is inevitable, given large-enough volume, and simply "comes with the territory" here and elsewhere.

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This is, after all, how such schools and traditions manage to manufacture the embarrassment of competitive hierophancies in the first place. This is how legitimate and spiritually oriented martial arts schools may spawn individual or group autonomies lighting out in the "dark" direction on their own.

Though it's not common knowledge at the popular level, given a sufficiently high competency or technical degree of initiation in the martial arts there intercedes a phenomenon *well known* at such deeper levels, wherein the practitioner—regardless the "style", positive or negative orientation of school etc.—is petitioned by the type of insistent "off-stage" or subtle voices alluded to above, enticing toward what in the *Star Wars* saga would be termed the "dark side of the force". At this stage should the practitioner affect to resist such blandishments, a negative envelope of reversed fortunes and downturned circumstances seems mysteriously visited upon him until such time as he succumbs...or, until such time as he finds the means on *the positive* side of the coin for overthrowing the factor within himself *allowing* the continued attachment to his person of that "negative presence". This latter eventually constitutes a higher initiation of its own, and may be considered equivalent to a "crossing of the abyss", transcending the "dweller on the threshold" etc. in counterpart Western traditions.

### **That's Why They're Called "The Heavies"**

In the same way, the Western Masonic, Qabalistic, Rosicrucian and Templar initiatory schools (et al.) have acquired a kind of overall "negative" reputation with certain "conservative"—largely, fundamentalist Christian—critics, a reputation which has a quaint basis in fact wildly distorted by commentators influenced by said mossback element.

The "basis in fact" is this: given the general point-of-entry or chosen orientation of the Western traditions (dating back at least to ancient Egypt), there arises the same initial introductory dwelling on forces and processes *corresponding* to the lower-abdominal centers. (In the case of the Western Mystery schools this has been, until very recently historically-speaking, an *inferential* rather than direct concentrative emphasis; such schools largely mediate the activation of such centers through use of corresponding *symbols*, thus seeking to "sublime" the impact of their awakening with psychic/noetic keys.) As a consequence, the same potential for deviation in approximately the same proportion characterizes the profile of these mystery schools, as was shown to be indicative of the Eastern taoist/martial arts orders.

Therefore we have the typical bifurcations of Scottish Rites Masonry and British Free Masonry, the Rosicrucianism of the Martinistes and the Rosicrucianism of the Golden Dawn, and innumerable variations or purported representations of the Demolay/Templar tradition. In the case of some such variants and autonomous branches, the founders and followers certainly took the "cue" from amplified vital-physical tendencies unmitigated by loftier motives or more perdurable standards, heeding the blandishments of negative internal whispers without skipping a beat and so orienting their (deepest and most secret) motives toward a strict securing of temporal power.

These latter thus become dedicated to physical wealth, political, social and economic supremacy and even a kind of controlling *metaphysical* ascendancy over all "uninitiates".

Owing to the respective *qualities* adhering to the resultant, bifurcated orientations of these mystery schools (often bearing the very *same* name, remember), it is inevitably the negatively-inflected branch which leaves its mark, deposits a camouflaged but nonetheless evidential trail owing to the gross *physicality* of its overall aim and orientation; by contrast, those schools which

preserve their positive spiritual inflection intact, seldom leave gross evidence of their existence or clues to the Busmess about which they labor, of a type liable to fall within the framework-of-attention of any uninitiate public, simply because such schools conduct the dominant portion of their real work on the *subtle* planes to begin with, take their aims and goals in those planes, deposit their light marks in those planes alone and leave it entirely up to the potential ripeness of the real spiritual candidate to locate the address of their unadorned physical Door.

Thus the only version of the perennial Traditions which attracts any publicity at all, tends to be the one working most deeply *in* the material medium (shared with the public as the *only* realm the latter knows). The sole activity of those sources detectable beneath the political-economic camouflage, is necessarily that of the Negative tradition-for the tread of the Positive is so light and gentle in its inward progress that it tends to leave no impression at all for edification of the gross senses. In this way it's almost *assuredly* the activity of the negative mystery-school branches which our fundamentally dedicated protagonists detect when they declaim upon the "godless-satanic" character of those furtive factoti behind the notorious Ordo Seclorum...since such fundamentalist minds are only able to deploy the detection equipment of the gross senses to begin with. Although, as MT has always volunteered to commend, such fundamentalist watchdogs are often actually more acute in detecting the catspaw presence of the Antagonist than their "occultist" counterpart, for the accelerated paranoia of the former always acts as psychically-sensitive geigercounter unerring (and spookily-uncanny) in upturning *authentic clues* completely overlooked by the allegedly "trained" eyes of the initiate. (How many *initiates*, subscribing to the so-called positive orientation, are aware of the camouflaged Tree-of-Life presence in the commissioned painting adorning the wall of the U.N. "meditation room"?)

## **Initiation Machines Of The Negative Hierarchy (Or, Are You *Sure* This Is The Holiday Inn?)**

It becomes easier to see how the strictly technological alteration of the "static variable" belonging to mind/body coordinates locking the physical world in place (e.g. through scalar electromagnetics, ambient field propulsion and other proposed "saucer" modes), would tend to serve a predilection toward negative polarization-alignments. The inevitable induction of vital changes in the *chakra*-coordinates through biophysical coupling to the electrostatic field, exerts its transiting impact most directly on the lower



centers mediating vital processes of the being in themselves (the remaining *chakras* along the vertical axis, while uniformly vital-etheric within the given framework, mediate successively astral and "mental" zones of the mind/body form).

In this way the vital-abdominal and corresponding medullary regions are magnified in intensity and sum influence over the remaining structures, exacerbated in the attractive power belonging to the given "identity investment" of the 3rd stage personality-complex, and imbued

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with de facto unitive hegemony in aligning all faculties and forces toward themselves.

In the normal 3rd density mind/body structure there is inevitably instituted a practical polarization "top to bottom" *as an orientational stream of deferential reference* so that the "superior" cerebral and abstract-cortical faculties are placed in implicit service of the psycho-emotional (limbic) system and both are deferred toward serving vital-abdominal drives or coded survivalist patterns of the hindbrain; in this highly amplified case the orientational *tendency* becomes "absolutized" owing to the superior power of volitional control imparted by mechanical means to the virtual *void-locus* opening of the *hara*, or abdominal *tan tien*. The additional "degrees of freedom" introduced by the symmetrizing effect on the vital-physical geometries (allowing a multidimensional convergence-alignment and amplification through such facultative coordinates) enters the "ordinary" personality structure into a preemptive condition of *chaos* resulting—practically—in a bewildering superposition of familiar and unfamiliar, fantastical and "normative" states (cf. the report of the Cameron Brothers from the Philadelphia Experiment—despite the objection of detractors who don't know any better, these are true accounts insofar as the [heightened] memories of the siblings serve). Yet it's precisely this chaotic/unsettling condition which signals *uncoupling* of the multidimensional mind/body alignments orienting the void-locus coordinate point, from normative fixation through the ideoform "static variable" (maintaining hypnagogic constancy of the Planck scale, Einsteinian lightspeed etc.); it's precisely the threshold domain of this condition which signals concentrated reorientation of vital-etheric coordinates through *intensified congruence* along the cerebrospinal void-axis, so that the *volitional* factor is especially awakened, denuded and faced in the specific direction of (chaotically magnified) abdominal potentials.

As we've noted above, the actual "emptiness" of that axis through the higher centers (necessarily unpracticed in volitional activity from such levels), plays into the hands of higher-dimensional intelligences *already practiced* in the occupation of grades corresponding to that very space; given the subtle imposition of such Influence, and a hyper-potentiated aptitude for exercising extraordinary volitional control relative to *vital-physical* programs and survivalist-oriented patterns of the *hara/hindbrain* complex, there's imparted virtually-irresistible momentum in the direction of aggravated self-aggrandizement, aspiration toward metaphysical power brokerage—and thus, veritable enslavement after-the-fact to the blandishments of Negative-hierarchy control.

It's for this reason that invisible/extradimensional as well as corporeal/emissary representation of the Negative Hierarchy continuously encourages strict *technological* advancement through manipulation of Earth-based military and scientific orientations; under the premise of furnishing what such personality-structures *want* in terms of personal and professional advancement, hegemony in the power-race, control over refractory factors of the natural and social order etc., the Negative hierarchy promotes the exploration and manufacture of what is in general *saucer technology*, i.e. the dominant type of technology characterizing development in their own higher-density worlds.

The reason for this now becomes apparent: the "saucer" isn't what it appears on the surface. It isn't just an advanced means of getting from "here to there" in space and/or time; it isn't simply a superior way of out-maneuvering the aerodynamic competition. Properly understood, the "flying saucer" with its electrostatic modification of biophysical and vital-etheric field alignments, is an Initiation Machine of the Negative Hierarchy. The aspiring pilot or passenger (or abductee) steps foot in such a vehicle for what appears to be an empyrean cruise, and is instead subjected—all

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unknowingly, in most cases—to an authentic *initiatic* mind/body repolarization-alignment necessarily emphasizing, by virtue of structural requirements of the purely technological approach, a *negatively-directed* current polarization from the higher *cerebral/chakra* centers and volitional axis *in deferential service-orientation* toward the vital-instinctual, power-and-survivalist centers. The fact that such initiations do not "take" in all cases, is tribute to some spiritual-psychic development on the part of the given personality which inhibits complete "succumbing" (and which, in certain cases, may even serve to "redirect" the amplified power-potential).

Before the reader finds anything too glamorous or perversely "attractive" about this sort of initiation (*technological* induction is so much swifter and simpler, you know), let it be noted that in the majority of cases a true conscription to the negative hierarchy is not expected or anticipated by the Negative perpetrators, who look on all such "candidates" in any case as contemptibly beneath them; rather the "initiate" is exposed to such vital amplification/modulation more in the spirit of fattening-the-calf than in the sense of "readying for higher-dimensional Glory".

The additional vital-physical reserves generated through *iheprana* vehicle are simply vampinized; minions of the negative hierarchy "potentiate" the vital reserves of the subject only so the subject may be *de-vitalized through* psychic or biochemical extraction of hormonal energy-essence.

It's necessary to note here that not all "saucers" are of the strictly negative variety. There are counterparts at certain levels of the positive hierarchy (cf. *Positive/Negative Realms* etc.); in such cases however we emphatically point to and take agreement with the *Ra* material on the subject—saucers of the positive hierarchy are seldom seen, almost *never* participate in those scenarios known as Close Encounters (either of first, second, third or fourth variety) and become progressively "tangible" to certain subjects (*only* those with a real background affinity for same) as a natural correlative of the subject's independent spiritual development.

### **Posit-ion Tells *Where* You Are, But Negat-ion Tells *Who* You Are**

Another important factor need be noted here as well; in the purely technological form of changeup in the state attractor for the system as a whole, nuclear potentials are directly and mechanically modified by *cancellation* of sum-over forces around the *scalar* moment (as in the superposition of identical phase-dislocated *em* waves); this permits an artificial "pumping" of gravity-potentials and mechanical alteration of alignments in the nucleus.

Such technological "bypassing" of delimiting (vectorial) valence-potentials of the shell, allows a kind of direct bench-engineering of magneto-gravitic and electro-static states; it opens a remarkable energy-latitude virtually at the discretion of arbitrary mental decisions.

But there is just the problem.

This is a basically "inorganic" way of coupling to longitudinal phase-states allowing "verboten" motions transverse to ordinary *em* signal propagation (i.e. in the direction of *lateral* time movement, either forward or back in time). As with all such deracinated mind-meddling in Mother Nature's Works, this availability merely magnifies the potential for throwing innumerable—and now multidimensional!—things arbitrarily *off*. By contrast, the *biophysical* means of mechanically modifying the *static variable* through realignments of the coordinative Locus (i.e. through practices of breathing, posture, concentration etc.) display the distinct virtue of approaching the

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problem "organically". Where persistence in practice leads to success, such purely mechanical but *organic* means succeeds just as well in modifying nuclear alignments, potentiating variable biogravitic and *em* organizations etc. but with the additional virtue of having done so with at least minimum coordinative agreement amongst the related parts of the actual whole.

Rather than promoting a simple extension of the piecemeal approach already preached by the fragmentism of conventional science, the biophysical model of mind/body modification relies at least minimally on the organic wisdom of the whole. And it does so not by *bypassing* the vectorial valence-mechanism of the electron bond, but through enhancing the effectiveness of its action. Just as the *technological* means necessarily relies quite strongly on positive-ionization in plasmas etc. so as to expedite direct nuclear engagement, the counterpart *biophysical* means conversely relies on magnified negative-ionization potentials through the somatic system.

As we've described elsewhere (Charger Breathing etc.) negative-ionization is associated with strong oxygenation of the system; this is accomplished through changing the *proportion* of CO<sub>2</sub> to O<sub>2</sub> in the bloodstream, and may be done either through amplified breathing or by way of certain concentrative methods. Negative-ionization is classically associated with enhanced vitality and alertness; the weather-patterns and climatic atmospheres tending to promote it, are coveted. Briefly reviewing what we've described more completely elsewhere, negative-ionization increases the overall/available information pattern of the system. This is due to the additional orbital electrons *comprising* the "anion" ("anion" is *negative-charged* particle; don't confuse it with "anyon", which is *identical* particle).

As Charon has suggested, the "electron" is only a point-particle to experimental limits; in fact the compass of its organic exchange-patterns suggests it has, or acts as medium of, *negentropic* properties. We suggest it conforms more to *Eddington's* "locus" made up of superposed magnetic moments; by Einsteinian structural calculations for the quantum shell, it might be considered to conform topologically to a magnetically braided toroidal attractor-state with vanishingly small "navel", corresponding to Charon's singularity with event horizon specifying a dimensional-threshold/through-the-looking-glass for phase-conjugate properties. Across that threshold, virtual photonic exchange operations "tunneling" amongst space-like separated particles would continuously take place with no information-loss due to conservation limits of the singularity. The Moebius-twist belonging to this (dimensional) right-angle across the electron space would bring all such *synergic* information-patterning into direct alignment with the atomic nucleus, from the "inside-out" as it were; the *interior* of the nucleus would thus be identified as continuous, through a dimensional perpendicularity, with the "outside" space structuring the electron shell having its coherently superposed waves exactly coinciding with orbital multiples of *e*.

All the phase-conjugate (and thus time-reversed, negentropic) properties of the electron infrastructure space would then be recognized as contributing vital information-coding to the strong-and-weak forces governing nuclear composition/alignment.

Enhanced *negative-ionization* (as with Charger Breathing etc.) would self-evidently serve as exponential amplifier of such organic information potential. The non-ordinary amplification of information exchange may then serve, in Lavoisier manner, to promote biomolecular transformations through modified nuclear relationships corresponding to truly *gestalt* patterning processes, producing far-reaching potential for molecular combinations and advanced biochemical structures largely unknown (at the normative level) but constituting electrolytic/hormonal keys for higher dimensional mind-body alignments (coded for cognitive, perceptual, behavioral and somatic

changes in the overall system).

These changes draw of course on the inbuilt, pre-coded wisdom potential of the total mind-body being. They're not induced through rootless caprice of the manipulative mind left to its bare technological devices. Indeed we may describe the nature-intelligent organization of some higher dimensional phase space, in the lattice-bonding of molecular ions generating *topologically* the type of self-cancelling *em* grids denuding the purely scalar moment in the case of Bearden's pulsed magnetic vectors. In the case of the organic molecule, information patterns of a holistic and far-reaching type coded across ion bonds and communicated directly through the resultant magneto-gravitic potentials of the "exposed" scalar state space, would serve to catalyze extensive realignments of a morphogenic and multidimensional order completely beyond the grasp of mechanically-induced means taking their effective point-of-departure from idiosyncratic *mental* priorities alone. The superiority of the organic model is every way evident.

## **Two Basic steps, With A Right-Angle Turn Between Them (Or, Why You Can't Just March Up The Staircase Of Spiritual Accomplishment With Your Eyes Shut)**

Drawing on the wisdom of the most complete and altogether cogent spiritual traditions, it must be recognized as well that the biophysical/organic model of mechanical transformation is in itself inadequate for authentic Realization. It constitutes a *step*; it is usually given as a preliminary step whereby the necessary mechanical modifications of the mind/body form may be made, enabling nonordinary availability of cognitive potentials through willed changes in the "static variable" (i.e. modification of the contributive patterns giving triangulation-values of the Coordinate Point, which sets typical limits for the framework of focus, sensory-motor orientations etc.). Therefore a certain minimum success in the biophysical/mechanical aspects of the Work, makes possible a magnification of the overall potential readily available for the Greater Step of *conscious* reorientation. Such conscious reorientation requires an intelligent inquiry of the being into fundamental values of existence; it may be summed in the *gyana* abstraction: "Who Am I?"

Since such a question—necessarily—has meaning for the ordinary state of mind as well, the mistake may easily be made that such inquiry can be successfully conducted at the normative level. That level, however, is chronically inadequate for the sustained degree of intensity or quotient of concentrative fixity needed to obtain the requisite *perdurable* value indicated by the place-of-honor assigned such Inquiry. The ordinary level of chronic physical focus globally presumed as "the real world", has already locked-in the limit of resolution for the complementary terms of cognition before the fact. In order to *intensify* overall potential for the quotient of resolution, the contributive components of that lock-in must be modified.

This is the proper place for what we identify here as *the first* step: biophysical practices of a purely mechanical type such as exercises of breathing and concentration etc. In order for coordinates fixing the range of perception and cognition to shift so as to alter the potential quotient of resolution for cognitive faculties, the very rates and rhythms of thought to which those faculties are chronically coupled must be modified. This corresponds to the stage in Buddhism known as *absorption*, in Patanjali yoga as stilling the "modifications of the thinking principle", in Alchemy as "fixation of the volatile".

Such targeted *equilibration* in the fluxes of chronic thought-patterns (to which all forms

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of perception and cognition are mechanically adjusted) imparts the requisite *stilling* of the interior monologue enabling awareness to address the implicit question-of-being more directly, without discursive mediation of the ordinary conceptual processes. This is still an expression of the purely *mechanical* part of the practice, and buddhism (for instance) recognizes that a very conscious and volitional investigation of the total Ground must ultimately be conducted. This brings us to a less known or understood dimension of the Practice, one in which the tendency of the thinking process to persist is *allowed* and accommodated as legitimate self-endowed means of engaging the fundamental Inquiry.

Thus it is possible to have a clarified form of awareness and to engage the thinking faculty in ongoing Insight into the ultimate character of being; what's mandatory in relation to awareness *and* the thinking process is not some permanent "extinction" of the necessary modes of either, but a modification of the implicit "static variable" or fixed coordinate reference (and its related typology) setting the normative limit of Resolution for both.

Thus, "thinking" must continue in *accompaniment* of an intensified form of awareness, but through a medium of cognition coordinatively aligned in such a way as to furnish a denser/richer field of potentiated Being-value.

In this way rhythms, rates and overall patterns of the thinking process become harmonized to a threshold degree of potential resolution, *below* the Initiatic minimum of which no such Insight-resolution may be accomplished (owing to the indigenous *turbidity* of the prevailing medium). In a true state of overall value-intensification induced through biophysical/mechanical practices of the *first* step, thinking may take its point of departure from a critically different quality-of-being, as expression of the informing factor of *Identity* largely relieved of the discursive pattern-formations of preferential *identifying/identification*.

Free from serving strictly as a function of *identification*, thinking is allowed to serve the whole-being value of *Identity* more directly.

The very state in which thinking discharges, then necessarily returns a decisively different quality; rather than forming impressions restricted to flat, one-sided surface values parading linearly through the monologous circuit (for instance), the process of thinking now tends to exhibit a type of *translucency* whereby the obverse and complement of every polarized impression spontaneously gives itself to the overall item of cognition. Thinking then *thinks through* things rather than toward or on the surface of things. In this way awareness and volition are furnished an optimized medium for authentically-penetrating insight. (The domain of the *pun*, visual or verbal, gives light expression to the connotative bleed-through facility imparted by processes of cognitive intensification, and often laces even the casual communication of adepts as a jocular—if disconcerting—type of "zen-pointing". *Finnegans Wake* is a master's thesis on the genre, and characteristically assays to join that generator-of-groans to the most ecstatically comprehensive insight/overview on Being.)

Such insight comprises the distinct *second* step of spiritual development, a step which is necessarily discriminated from the mechanical approach of the first and proceeds by an altogether different means. Ordinarily the two steps are improperly telescoped into one, the second being confused with features of the first which *seem* manifestations of intensified awareness but are in fact contingent reflections of changed coordinates not necessarily allied to volitional value at all.

## Part V

*Our description of the Hypostatic Currents is here resumed; the whole preceding section was devoted in a sense to the Psychic Hypostasis alone, while the remaining Supernal Hypostases are summed in a paragraph each. This reflects the immediate requirement of humanity (the incarnate, Psychic Hypostasis), that it learn intensively regarding its deeper nature, in particular so that it may arm itself with Self-aligning knowledge against higher-dimensional sophistries purporting to so teach while in fact infecting with "plausible" notions serving—in practice—to keep certain crucial lights concealed*

### CURRENT OF THE MENTAL HYPOSTASIS

The Mental (*Briatic*) current properties which precede and inform those of the Psychic (*Yetziratic*) states, may be characterized as rippling lines of mutually shifting emphasis generating correlated orders of displacement identifiable as motion—an overall Symmetry of fluxing impressions reflectively rebalancing and redistributing the Balance in a universal process of equilibrative constancy.

### CURRENT OF THE NOETIC HYPOSTASIS

The Noetic (*Atziluthic*) current properties ontologically preceding and informing those of the Mental states, may be characterized as steadily Self-illuminating filaments of radiant Being.

## **"Inside" Isn't Viscera And Bone (Or, Why Everything You Think Is *Inside* Is Now On The Outs With Everything Else)**

Thus we're furnished our own "photonate" Family Portrait of the coinhering spirit-currents of the Hypostases.

Such shining tableau gives the ways in which noetic Light value is projected, distributed, patterned, processed, balanced and aligned through the function of *identification* in each of its basic states. It accounts for the worlds and their planes, properties and powers as *Self-expressions of an ejective overflow* imparting influential pressure to each successive density-potential, the next geared to move from modulations of the informing field in accordance with its own requirements.

Thus the Light of Noesis reflects on the general *hypothesis* of matter-limit, as through an antinomic medium keeping coeternal company with Its gnostic value; and It's reflected *in* that medium as a type of *ideofrom unity* burgeoning with abstract implications, the seeds of which push toward the gestatory power of reflective Light as the irrepressible *patterning* tendency of Mind.

In turn the living configuration as which the current-atmosphere of Mind breathes out the reflective holohedry of the world pattern, possesses overflow pressure of a unitive intensity sufficient to awaken the matter-field (degree of resistance limitation) correlative with the "angle" of Psyche.

In turn, the currents of the three Hypostases serve to influence, organize and regulate characteristic cycles of the compound *vital-etheric* stream through which the filtrate order of the physical structure is perceived.

Thus the "physical world" is in itself a reflected format of the nature-current without

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"indigenous" inhabitant. The conscious Hypostases (Identity, Mind and Psyche) align *indirectly*, in conjunction with loci of the vital-etheric current, through processes of identification adapting the ideotype by preferential affinity for the leisurely/linear examinations unique to that field.

As we've seen, the vital-etheric current *transmits* values belonging to the Hypostases, through an organizational axis which may be considered "mutually perpendicular" to all three. The (horizontal) *plane* of that axis descriptively constitutes the physical field; and it has been illustrated above how lights of the Hypostases, appropriately modified at each level by the nature current of their corresponding Worlds, reflect through one another and into the *vital-etheric* field imparting formative influence for successive "nests" in the organization of phase space potential landscaping the configurative grid-network.

Rather than thinking in terms of derivative patterns already locked into place at removed levels of focus (e.g. the physical atom and molecule, biochemical nerve networks etc.) body-intelligence must accustom itself to the sensitive presence of a weblike infrastructure of *folded space* with an elemental life of its own, and tending to *gestalt* organization of every "far flung" force as non-local collaboration upon the universal gyre identifiable—through its own stylized format—as DNA.

The gradations differentiating "type" and patterning process of matter in this multidimensional field witness to the hegemony of *consciousness*, as resultants of the Hypostases aligning through and resolving at discrete levels.

### **The Currents And Their Corresponding Systems: Working For The Corporate Whole While Reporting To The Department Supervisor**

Thus the *fiery* aspect of the vital current represents the phase of direct receipt for impressions of the presiding typology, reflected from light geometries composing atmospheres of the "approaching" Hypostases. The *fluid-airy* phase of the current interprets the presiding typology as lineiform networks of allowable connectivity, linkages for variable modelings of the plenum "field geometry". The *fluid-watery* phase of the vital current catalyzes the affinities coded into the geometrized state space; and the *solid-earthy* phase of the current settles into place the resultant, *static variables* for the coordinative grid lock-up fixing the field of focus as a stylized/subtractive topology of perspectival modeling (rendering all the familiar perceptual qualities, reconstructive evidences of submicroscopic "vector-fields" and behavioral parameters etc.).

These elemental current processes of the vital-etheric field, each reflecting some aspect value of the Hypostases and together compounding the focal state of "matter", correspond as we have seen to integral systems of the stylized physical pattern. Each such system is "operated" by its correlative breath-current, through the multidimensional convergence loci of the *chakras* (physically interpreted as the plexuses and related ganglia).

The radiant-*fiery* current corresponds to the nerve-networks and overall "generative" system; the fluid-airy current corresponds to the respiratory system; the fluid-watery current corresponds to the circulatory system; and the *solid-earthy* current corresponds to the digestive system.

What we "know" of each system is, of course, its composite stylized appearance through interpretive mediation of the cognitive grid-network (configured by the breath-currents collec-

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tively). Thus while they *appear* to coexist on the same physical plane, each functions through and mediates the value of a discrete "dimension" in the etheric patterning process. For example while the generative system represents the glandular processes and nerve-networks coding vital information of the biochemical being, what we "see" of it is a stylized rendering aligned through all four systems and currents *chiefly functioning in and through the radiant current-state* of the etheric field. Its principal purpose is that of "interpreting" the governing *ideotype* as a key for the preferential alignment/regulation of nested state potentials configuring the etheric current-field. (We perceive *through* the resultant alignment; fields and energies do not exist as we perceive them. According to our epistemological proofs, however, *neither* do such properties bear *no* necessary relation to values of which we *can* have knowledge, or with which we can share an intuitive understanding—since the most "fanciful" perceptual demesne springs from a rigorous ontological uniformity.)

It should be kept in mind that, when consulting our epochal table of classifications ahead, the physical organs, processes or systems cited in conjunction with a correlative "breath-current" of the vital/etheric field come to us "already" as a reflective composite of the currents while functioning as evidential emissary of a specific stream. Each such lobe or system represents its correlative current through the composite field, so that while—for example—the prefrontal cortex exhibits functional correspondence to the ideofrom character of its radiant-fiery current (as a focus for symbolic, conceptual, abstract and anticipatory thinking etc.), it assembles categorical service for the *fluid-watery* current under which it's cited since it sits at the end of a sequence receiving organizational work from the striate cortex and limbic systems.

### **Conscious And Subconscious Channels— Enweaving The Thought-thread**

While the composite activity of the (multidimensional) breath-currents weaves the centers and systems paralleling what we perceive as the physiological processes en masse, those processes are worked through two principal agencies, that of the nature-field and that of the consciousness-axis. Thus the composite activity of the breath-currents serves to coordinate, align and preferentially assemble the correlated "sheaths" mapping the network of autonomic nervous systems as a whole; and, while remaining in itself a function of the sub-conscious nature processes only indirectly related to noetic light values of the conscious Hypostases, serves just the same to configure the collective *vehicle* of those hypostases in the form of the cerebrospinal axis or conscious nerve-networks.

We may imagine this most easily as the *Sakti* of the nature current constructing, out of its own densely rich and versatile substance, a vertical tube with "portals" for the convenient billeting of the conscious hypostases "on their way through". Across the coordinative portals of that axial tube, the hypostases shine light of the informing ideotype from their respective "angles", producing a convergent ray in adaptation of the ideotype to a stylized configuration reflecting *in and through* the streams of Sakti-current (preferentially highlighting the angles and confluences of their courses). The resultant pattern of highlight properties defines a grid-network of processes feeding an overall, cognitive function (we say "feeding" advisedly, since such metabolic work is the chief business of the structuring current).

The thinking, perceiving and range of cognitive behaviors characteristic of the resultant pattern (the physical world "we know") are identified expressions of the informing *ideotype*. As

products of the *conscious hypostases* focused through the "physical field", they represent modes of knowing coordinatively organized across the subtle/subliminal "pivot" of the void-variable. The current processes through which their self-consistent grid alignments are ordered, are themselves polarized expressions of a unitive void field; that crucial void-factor itself, however, is only available to the *self-reflexive* faculty as its unique expressor, so that the fulcrum of change alone able to enforce or to modify the *ideotype* remains out of range of the nature-field in itself, belonging exclusively to the Conscious axis.

The active thinking and behaviors issued as expressions of the ideotype, are necessarily generated through responsive agencies of the coordinative *Sakti-current* (aligning field geometries in servo-mechanical reflection of the typological "angle" given through identity values of the consciousness-axis). Thus the patterns of thinking, feeling, doing and perceiving are *continuous issue* as energy-events of the Sakti current. Mind-body processes organize and encode around the qualities represented through such *meaning* typologies; activation in thought or behavior *lights up the extended field* as a configurative modification tending, by intensity, to map reality in the image of the thought.

Thoughts and feelings of sufficient intensity or coherence do not merely pass through the nature-field as a flicker of transient distortion (i.e. as a "contrail" in the aura, or an electrified jet streaming into the magnetic ambience). Such feelings or such thoughts, especially when expressed as speech or behavior, or surcharged with prolonged brooding, represent the sum coordinative activity of the Sakti current holonomically "personifying" the thought as a characteristic, configurative code of the field-geometry through which it operates. It concentrates the code of that geometry to an intensified seed-presence, ultimately sowing the general field as a range of formative potential reflective of the cultivated value and curving all parallel potential—inseminated through the general ambience—in conformance with itself, to the degree of its organizational unity; or conversely, deforming into alignment with some similar patch of energy-potential possessing higher quotient of ordering influence.

In this way the mind/body processes of the autonomic grid network, comprise the coordinative *sakti* pattern expressive of the informing ideotype; the field of perception is ordered and aligned through this elaborative network in accordance with values of the type.

## **Magical Mirror Magnetism And The World "Out There"; What's In It, For "Me"**

Then what of the extended field itself? Is it the great questionmark, the *unknown* eternally inapprehensible save through some modeling mode akin to the a priori "categories"? The field from which conformal perceptual alignments are elicited (as if such objects existed in themselves, "out there") represents the extended density-potentials displaced around the concentrated *pleroma* itself, constantly sown—like an ontological garden—with thought-seeds impressed from patterns of the mind/body grid. Such seeds are always germinating, according to factors of coordinative timing, into bushy magnetic sprouts of pullulating potential progressively enlaced through an abstract identity-network carrying forward the signature *identification* of the conscious axis, twining 'round the mesh of magnetic couriers and correspondents forwarding all other such signatures thereby ordering, through non-local medium of the enfolded state space, a complex of fecundated furrows related by affinity to value requirements of the inseminating thought. At the same time the qualities

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of such thought seeds, reinforced or modified by resonantly similar seed-patterns, influence formative forces in the opulent potential of the nature-field so that plants and animals, fish and birds adopt tendencies of germinal alignment through their derivative seed yielding perceivable plumage to the conscious grid-network *symbolically returning* the range of mind-born values.

The blue-green in the feather of a parrot; the iridescence in a midnight rainpuddle bouncing points of reflected neon; the diamond splash of jetty-reef or waterfall; the rust and dun-gray tangle of a junkyard, or the flicker of fireflies in a twilight orchard—every quality, hue or cognizable form serves to symbolize and objectively reflect the nuance in a thought, the range of tones and tendencies embedded in every available feeling or conceivable idea on the personal and collective scale; and all the types of *experience*, the cachet of events and sigillae of circumstance incorporating those display-values of the peacock world, render the *narrative* of all that's contained, denoted or connoted in the available range of thoughts personal and collective.

We may characterize this magical-mirror process as "magnetic", without subscribing to secondary or derivative models as of the electrician's field, or imputing to the general ambience some *petitio principii* begging the question as to how such ambience may be known "in itself", apart from a given/stylized grid enforcing the manner of its interception. As an extension of the density-potentials through which the common denominator *pleroma* of the mind/body axis cosmically projects, it may be said that everything intuitively available for the Being of the one is potentially available to the cognate being of the other.

The "magnetic" quality imparted, by the given thought seed, to the field through which its sown (and finally harvested) as reflective experience yielding the wealth of encoded potential, is minimally descriptive of a value of *identity*. Even *em* events of the physical field may be productively understood and reinterpreted in this way.

When we think of the generation of "magnetism" or production of "magnetic lines", we are referring to the type of a parallelism in being and behavior that's essentially repetitious, self-reproducing, eidetically enforcing of itself, classically self-similar and tending toward conformal alignment of everything with it. The "magnetism" we may recognize as flowing through the general field, is expressive *projection* and *elaboration* of the value of Identity as it implicitly tests its "self" hypotheses in propagation over runnels, cross-courses and snaking convolutions of the seething ground. The alignments, modifications and cancellations amongst occluded signature-prints compounding self-echoing waves of the overall field, are indices of the average strength or intensity of the respective identity patterns.

We may "see" these things more directly by a yogic art of inwardness; but even this "seeing" is the product of an interpretive instrumentation (the *atankarand*) generating all such visions as representative signature and symbol according to cross-cut stylizations of a coordinative perspective. Any such inward witnessing takes place as through a "Veil", no matter how comparatively refined and accommodatingly gauzy.

The decisive *nature* of what's beheld is, in any case, no more the obliged product of such witnessing as it is of any physical or gross-sensory approximation. The intuitive (and immediate) identity-of-correspondence between the "witness" and anything at all of which it may *be* the witness, is sole grounds for understanding and accurately identifying the nature of what's "known".

## Since We Just Knew You'd Ask: Straightening Out The Lightning-Flash Of *Fohat*

The Light operating through vehicle of the conscious axis, is that of *Fohat*. The term *Fohat* in theosophy has come interchangeably to mean the creative light of Dhyans Chohans (angelic intelligences, certain forerunners of Man) and the *kundalini-sakti* or serpentine electric force known to yoga as the encoiled nature-intelligence situated proximal to the perineum. In *this* context, we identify *Fohat* as the principal Noetic Light lent the Conscious Hypostases from that Light of Infinite (the "more than Luminous Darkness") in which all beings and events preexist a fullness beyond discrimination or non-discrimination of qualities.

*Fohat* has been identified first of all as the mysterious principle mediating mind and matter; the "mystery" of this mediation has been given ample description in the "Mother Terasu" essays, especially Part II of "What Is 'Christ Consciousness'?" Here we characterize it as the chief vehicle of *consciousness-matter*, as distinguished from nature-matter (as we'll see, the reflective light of *nature-matter* contoured according to the noetic properties shown through it by Straightlight of cosmic *Fohat*, operates the vehicle of the *autonomic* systems in the mind/body form).

Light of *Fohat* is identifiable as the Self-luminous instrument of Logos, or abstraction in the formulated Means whereby Infinite and its allowable finitude are to be "reconciled". It is the unitive Light reflected without intervening "instant" from the homogenous sameness of Infinite, which, in its *abstraction* of that unity from *full prior* inclusion of all satisfied selves fatefully *reduces* the state of Being from the value of Absolute so that "resolution with the finite" comes in the form of an open proposition *projected* to be realized—thus its *emanative* behavior, issuing the fields in which such resolution is to be "civilly discussed" and at the same time formulating the contrastive grounds through which the terms of finitude may be conceded essential requirements of their *own* quality thereby magically *potentiating* unqualified Absolute with a kind of (ultimate) enrichment It couldn't claim according to the strict *pre-existence* of Its progeny. (Indeed in this way Absolute *shows* itself to be Absolute, e.g. by eliciting qualities and conditions out of its all-accommodative amplitude it "ought not" to be able owing to strictly definitional standards establishing the *candidacy* for Absolute: "eternal prior satisfaction", "completion without lack", "puissance that can suffer no infirmity within its nature" etc.)

*Fohat* is the vehicular presence of Clear Light, itself without modification and claiming no conditional quality as first reflection of Infinite, while transmitting—at the same time—all the *ideoform* unity bearing upon Infinite in constitutional *aspiration* after an expressive field "of its own".

Such *ideoform* unity represents the *essential* manner in which "things" abide through infinite; by abstracting the *ideoform* unity *from* Infinite—holding it up to the Light as a transparent value with its own independent legitimacy apart from the general Satisfaction of its identity, at Infinity, with Absolute—that finitizing quality may be reflected *through* *Fohat* as the abstract *proposition* of finitude/denmitation *toward* the resistive Point-limit (*thetically* comprising the granular "irritation" at the heart of infinity enduing the point-of-departure for conditional existents, that opportunistically *reifies* with the exclusionary abstraction of Clear Light from the absolute-ground-of-being so as to contrastively offset the generalized principle of "matter", or circumscribed *Akashic* Space from which the ocean of Infinity apparently recedes).

In this way Clear Light (the noetic Self-luminance of *Fohat*) reflects the principle of

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ideoform abstraction *from* its abidance in Absolute, conveying it as the Idea-proposition of a Satisfactory Form secreted around the permitted *suggestion* of the point-limit at Infinity, and *toward* the fateful state of Limitation-in-itself comprising the impenetrable *pons* of resistance to the dissolving all-accommodation of Absolute—like a *creation mound* or islet of self-isolation under withdrawal from the Surrounding Sea.

Fohat, or the Logoic vehicle of Clear Light, reflects the Idea-typology of a *holistic pattern* predicated on the proposition of finitude, and fashioned in such a Way as to comprise a promissory grounds for integrating the specific Existent of finitude with the general Well-being of Infinite.

Understanding this, it becomes clearer what the creative *Sakti* actually is; in contrast to the provisional definitions furnished by theosophy in a haste to bring broad concepts of virtually-unknown things to a greater mass of humanity, we recognize a subtle distinction between Fohat—as the "mysterious mediator between mind and matter"—and the nature-intelligence or cosmic vital-matter of the *Sakti*.

*Knowing the consternation such variant use of the term is liable to cause those theosophists who've struggled long and hard already in mastery of the conventional definition, we may move to placate the disturbance somewhat by noting the formulaic nature of the term so the divergent usages may come down to a matter of which phase of the formula is being employed. It may be noted that Fohat can be rendered Qabalistically in two significant ways, each of which gives internal testimony as to its particular use. If Fohat is rendered FVHADT with the "t" as Teth (see "Motto-in-the-Lotto") its value is 31.31 being equivalent to AL or LA both of which may signify void, nothing or non-being while AL refers to divinity, we may say this phase of the formula suggests the SC usage: the presence of HAD or the point locus in its midst indicates incorporation of the preexistent potential for limit ("Had" means "limit" in Persian) as luminous-ideoform seed or Logoic Type of a Resolving Pattern, having elaborated the thesis of restriction and resistive inertia (or opacity) into the abstract sum of the seed-type but not in itself factually that potential—in itself it remains lucid (void), clear light of the Divine. It is equivalent to Thought in the most unific and whole-being sense. Rendering Fohat as FVHAT with the "t" as Tav, we get the value 418 which is the numerical equivalent of Abrahamadabra, the Word of the Aeon or Logoic formula—as such it is the manifesting, "conjuring" or magickal phase of the term whereby all the limit-potential of existence comes into being. In this phase it may be understood in the conventional theosophical sense; the Manifestation of Akasha is—by theosophy—Fohat or divine Energy. On the different planes—so explain the texts—it's known as aether, air, fire, water, electricity, ether, prana, Akasha as the Astral Light, Universal Soul, Matrix of the Universe, the Mysterium Magicum, Prakriti, sea of fire, atomic matter, fiery serpent, evil serpent, pregenetic matter, divine thought or energy (Sakti) as manifested on any plane of the cosmos, the interplay between Spirit and matter, the Shakti of Adi, Anupadaka, Atma, Buddhi, Mental, Astral and Physical (Ether).*

*The Daleth of the HAD in the first term is "folded under", absorbed or masked (the ideal point locus of being is invisible and non-manifested in the manifest field, just as Egyptian architecture based itself on the dimensionality of volume rather than on the thetic-nondimensional point). "Daleth" signifies "door" as entrance-point or locus of a creative cornucopia. That entrance-point is concealed in the Manifestation, and only "appears" through its coordinative representations in the relative field. The Tav of the 418 formula indicates the Manifested or volumetric-representational center, just as a cross (T-cross, e.g.) extends an implicit "center"*

*elementally through the cardinal coordinates. This latter, manifesting phase of the formula (Abrahadabra) shall continue in all SC texts to be called Sakti according to traditional usage; theosophy equates Fohat and Sakti in the latter sense, while we prefer to distinguish Fohat from Sakti in the sense of the first numerical formula, 31, thereby furnishing an identifiable term for the ideofrom light in itself, ontologically prior to its reflection off the 4th stage of resistance-limit wherein it renders the reflex geometric coordinate-fields of Sakti.*

Fohat conforms to Straightlight, otherwise known as Light of Straightline (Ruach, Spirit-being in *Qabala*) while *Sakti* and kundalini-*sakti* correspond to *Nephesh*, (nature-soul or vital being, Sephiroh of Circles in *Qabala*).

## Why We Don't Fall For The Fall

*Sakti* is itself the plenum patterning potential *diffracted from the resistance-limit of Akash* under unitive Light of Straightline (Volitional Void-value of the conscious Hypostases). That Light superposes a preferential format of "shape integrals" implicit in the reflected ideotype, upon the plenum potential of the patterning phase-space. According to the degree or given value-index of the ideotype, the patterning processes of *Sakti* conformally align to abstract impressions superposed across its plenum field—suppressing operative potentials not immediately indicated by the functional degree or value-index of the ideotype, and angularly highlighting those operators which correspond.

Interestingly, this simple analysis shows two important things, relevant to the Resolution of perennial "problems" of cosmogony, theodicy etc. (which are no better "answered" by channeled or self-invited flying-saucer voices than they have been by the historical roster of inept earthly officiants).

First of all we see that this "reflective" apparatus is interpretable in terms of a kind of "fall", whereby the ideofrom passage of a governing Light through progressively displaced and distorted values of a patterning geometry encourages the reciprocal occluding of that Light so as to further modify the magnitudes *effectively* available through the ideotype. At the same time, we should be able to see from the description that there is—and can be—no *actual* "fall" at all. The apparent distortion in the *Sakti*-current or nature pattern as it accepts and further molds the available range of its informing Light, is simply the function of relative perspectival *angle* (superposed by coordinative keys of focal alignment projected from *available* magnitudes of the ideotype). The state of the vital-soul or *Nephesh* *remains global* throughout, with only variable elements of its *Sakti*-components provisionally "recessed" or steeped in shadow.

In effect it is the Volitional Light of Straightline (Ruach) itself, as expressive vessel of the conscious hypostases, that interpretively projects the angle and thus determines overall degree of displacement functionally aligning the cognitive grid through which its hypostases must subsequently function, according to greater or lesser measures of Identity-investment (the greatest measure of identity-investment being donated by the Psychic hypostasis or individuated *atman* most easily understandable as yourself).

It's for this reason that Sephiroh of Circles (vital-soul *ox Nephesh*, the principle of Akash etc.) is clearly depicted in Lurianic *Qabala* as *never extending below the Daath juncture* (i.e. the *Abyss* between Macroprosopus of the Supernals, and Microprosopus of the "created worlds"). The Creation never suffers a *literal* "fall"; the *Sakti* never really descends into the infernal worlds, the *Shekinah* is never *actually* exiled in the desert of manifestation where the wandering tribes of Israel

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seek their Creator amidst the sand and brush. Nonetheless everything suffers a "consequence" as if it *were* literally so—and this owing to the angular displacement between Straightlight (Fohat) and Circles (*Sakti*) generating an apparent Parental discrepancy regarding means and mode in the Alignment of Resolution between finite and Infinite—a discrepancy which is, however, just as clearly the product of a mirroring mechanism whereby the minutest interpretive "distortion" between the ideofrom vehicle of Volitional Straightlight and the permissive limit-value of *Akash* (finitizing void-space) becomes reflected and magnified—by runaway exponential extension and deductive enacting—through the obligingly impressional Matrix of the Mother's speculum facets, the shimmering crystal-net of Her global unity approximated in rectilinear geometries.

### **"Binding By Striking": The Lovesong Of Ike And Tina Luria (Or, Why Humanity Tends To Belong To A Dysfunctional Family)**

To Fohat is theosophically attributed a kind of "serpentine", zig-zag motion; for this reason also it's often equated directly with kundalini-safoz. But we may see this exact zig-zag motion depicted as the so-called Lightmngflash incandescing the connective Paths of the *Otz Chaim* (Tree of Life) diagram introduced by Lurianic Qabala.

These countercrossing paths linking circular Sephiroh are ascribed to Ruach—Spirit—and the Sephiroh of Straightline. The interposition of a linear gap between any pair of Circular Sephiroh is attributable to the initial cosmogonic description wherein the ten Sephiroh of Circles (*Nephesh* or vital-soul of the—Sanskrit—*Mulaprakriti*) are comprehended entirely within the framework of *root and first three stages* of Straightline Sephiroh; the fourth Stage of Straightline, unable to penetrate and subsume the corresponding limit of Restriction in the parallel stage of Vessels (circular Sephiroh) enters a critical phase called "binding-by-striking", which in effect replaces the fourth stage of Vessels in the Circular Sephiroh with a phase of Curtain—the noetic Light of Straightline, "bound" to the logic of literalized limitation in the fourth stage of Circles which it "strikes", thereafter reflects all implications embedded in the cosmogonic encounter by extending its own fourth phase, as mirroring Curtain, across the "abyss" into and as the field of manifestation or "created realms" of Microprosopus.

It shadows and repeatedly echoes the initial encounter "above the abyss" (in the realm of the Supernals) through all the Sephirothic phases "below the abyss", thereby reflecting the presence of the ten Circular Sephiroh at *each Sephirothic junction* comprising extension of its own last two phases below (its third phase above still "trailing", as it were, from lack of transitional fulfillment to the fourth phase above—this incidentally answers an unanswered question hanging from redactions of Lurianic Qabala, over which presentday Qabalists mumble and swiftly slur as a "verboten" subject of inquiry out of deferential obsequy to the *Qodisheh* of old Isaac—i.e. if the Curtain of Straightlight extending below the Abyss is expression of the "rebuffed" fourth stage of that Light, how is it that the third stage of Straightlight makes its reappearance as the World of *Yetzirah* before it strikes the fourth and last stage of the extended Tree, as *Assiah!* Time's up—the answer is, because the third Stage above was "left hanging" as it were, owing to the inability of fourth Stage to fulfill itself immediately by entering in and directly subsuming the Vessel of Reival for Circular Sephiroh. Since, as Qabalists well know, the *Kether* of a succeeding World is the *Malkuth* of the World above, Straightlight could not *complete* its third phase above since that third

phase would have required a *Ketheric* point for its fourth phase in which to ground itself—which, as we see, is impossible owing to its being "locked out" by fourth phase of Reveal in Circles, above. Any other "answer", hasn't understood the question.)

*Non-Qabalists should get sufficient gist of this little discursive entree to the subject, having read the non-technical exegeses of these self-same principles previous—in this essay, the Mother Terasu treatises etc. None of the MT expositions owe their insight to a study of Lurianic Qabalism in any case—any more than Luria's original expositions were indebted to reading knowledge out of their own unwritten texts! The origin of insight is the same in both—primary, not secondary. Elucidation of Lurianic Qabala as well as all other mystic and esoteric teachings, derives its efficacy in these pages from initiatic wisdom always seeing directly with Subtle Eye, and the awakened heart of direct Intuitive Knowledge. As another great Qabalist has said, it has really nothing to do with being merely "learned".*

This is why the lightningflash of Fohat seems to "skewer" the reflected spheres of nature-matter as on a zigzag shish kabob. In fact it doesn't penetrate the degree of Restriction in nature-matter at all, but rather carries the reflection of the latter "forward" into the mirroring modes of creation as a kind of rippling Pool for imaging of the informing Ideotype. Superficially, it would seem that the Circular Sephiroh (the phases of Akash) are merely inert, and that therefore all the intelligence codes and instruments of action attributed to the nature patterns are, indeed, the property of Noetic light, as it's the latter which seems to move and be mirrored in angulated flux across a resistively stationary field.

## **The Mother's Version (In The Ongoing Custody Suit)**

Shifting to the viewpoint of Prakrit (Circular Sephiroh) however, we recall perhaps from the Mother Terasu treatises the way in which the Point-Umit of matter has a motive and kind of consciousness of its own—though in itself this consciousness is *un-* or *swi*conscious, it's inspirited with the drive toward Conscious wholeness as the *quintessential expression* of the power in that wholeness. There is (an at least) rudimentary *soul* and tendency-to-realization in the delimited void-point of matter. Opaque in itself, it's an *empty* opacity which therefore employs the very feeling involved in its aspirational self-surpassing to extend sensitive tendrils of core identification *along the coordinative fabric* woven, by reflection of noetic light, off its own delimiting presence.

All such fundamental units of nature-matter are, then, modes of Absolute Itself in Its apprehension of potential Limit within Itself; the unitive ideotypes imagistically woven about them by reflection of noetic light are therefore recognitions or identifications within Absolute of the specific potential each such unit brings to It. Each unit, imbued with and endowed by blessing of the Whole and inspirited—in degree—by consciousness of the whole, comprises the effective agency operating coordinative counterparts of its contractile limit through *identification along the reflexive light channels* enwrapping and "clothing" it. While the noetic light of consciousness-matter *imparts* the ideofom qualities by which the nature-field may be known, it's the inbuilt vitalistic tendency of nature-matter itself (the rudimentary consciousness-unit) through which the lineaments of that light are functionally engaged and electrically aligned, as autonomic operatives of a vibrant life pattern.

There is, then, Light and Life as the ancients have reiterated, unified and fulfilled by Love.

We may clearly distinguish between the noetic Light of Fohat, and the electric light of

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the *sakti-current* though they are "two sides" of a single stream of Bliss-love Being. Fohat is Light of consciousness-matter pertaining to the transdimensional axis or, physically, the central nervous system. *Sakti* is Operative of the reflected light identifiable as nature-matter, pertaining to the spheres or enveloping Worlds of that axis and corresponding physically to the autonomic nervous-systems. When, through "yoga" etc., the Sakti seems sufficiently harmonized in its polar currents to converge upon and "move through" the Central Channel, it *remains* nature-force throughout—though the yogis indiscriminately attribute to it a type of Divine Spirit consciousness exhibiting the unfolding intelligence of the vital-codes formerly enfolded through it.

In *conjunction* with the cerebrospinal axis or conscious channel, the awakened *kundalini-sakti* has the *opportunity* of being directly regulated and guided by a type of Oversoul consciousness functioning through Fohat or noetic Light (i.e. the Archangelic intelligences, superior Hypostases etc.) meeting and marrying it through the Common course. This depends preeminently on the type of (indispensable) *mediation* afforded through embodied "emissary" or representative soul-presence of the Psychic Hypostasis—the incarnate consciousness we conventionally mean by

We must examine more closely just how this works.

## Faculties And The Hypostases

In conventional anatomy, the peripheral nervous systems are a direct extension of the central nervous system; the autonomic nervous systems are less direct branches of that central system. Since the senses are associated with the peripheral nervous system, we may say they have a direct relation to the *central* nervous system or conscious channel; at the same time, the senses are physiologically linked, in a "mysterious" way through the "black box" of the reticular formation, to nerve-bundles of the autonomic processes. Esoterically this corresponds to the ancient fact that the senses are emissaries of the conscious channel, and operate the autonomic coordinates of the subconscious channel.

Consulting diagram 2 once again, we may note that the systems of the "physical body" are compound projections of the values belonging to Hypostases discretely distributed in mutually-perpendicular relation along the "vertical" (multidimensional) axis. Thus the faculties, senses and systems perceived on the comparatively "flat", horizontal plane, comprise composite contributions of the projective hypostases collectively and represent discrete values *of a particular* Hypostasis individually.

*Vision* is not, then, the perception of physical objects essentially; it functions first through its *own* vital-etheric plane, that of the radiant/fiery current, as receptor and transmitter of the *noetic* value belonging to the *Identity* hypostasis; as etheric-current operator of the structuring field of physicality (*Assiah*), *Vision* encodes the basic *ideotype* as which its imagistic network is to be elaborated. *Vision*, being the primary "sense" (owing, as we've shown, to the comparative *immediacy* of its unitive apperception), coordinates the operations of the others, and supervises the specific organizational qualities belonging to the others; the other senses operate, *first of all* through the value-typologies and organic agencies pertaining to the faculty of *Vision*.

Just as *Vision* corresponds to *idea* and the *Identity* hypostasis, *Hearing* corresponds to the *patterning* implications conveyed through ideoform code and thus to the hypostasis of *Mind*. Though its correlated (vital-etheric) current is therefore the *fixad/airy* breathstream, *Hearing* first of all operates in and through the radiant/fiery medium belonging to the regnant faculty of *Vision*.

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The faculty of *taste* corresponds to *formative* implications carried in the patterning typology and thus to the *Psychic* hypostasis of the *Form World*; its principal operation (from the same, radiant-fiery breathstream) is that of organizing by implied affinities/antipathies, which it serves through its own *fluid/watery* current.

The faculty of Smell and the sense of Touch correspond to structuring values of the *structuring field itself*, i.e. the "physical world" giving the resistance-limit or density quotient for matter in the sense ordinarily assumed. These faculties have no corresponding Hypostases. Indeed they emblemize the property of *Akash* or nature-matter per se, and are related only indirectly to informing values of Consciousness-matter distributed through *Fohat* of the vertical axis.

The faculty of *Smell* functions first of all from the common plane of Vision or that of the radiant-fiery current, and is processed through all the regular channels or breath-streams modified therefrom. Its own corresponding medium is the *solid/earthy* breath current of the vital-physical vehicle (informing the ordinary flux field we identify with "breath"). The sense of *Touch*, while ordered and imbued with *correlative meaning* through the preceding breath-streams, does not function from levels of the infeeding currents themselves but operates immediately through *solid/earthy* agent of the vital physical vehicle. These subtle observations are directly paralleled by the fact that, in terms of "monodimensional" physiology, all faculties but the sense of *touch* are processed through the *thalamus* (a lobe associated chiefly with *vision*).

### **Faculties And The Autonomic Currents (Also, Fixing A Few Holes In Acupuncture Points Etc.)**

We've previously recited the correlation of etheric breath-streams with the reflex-composite systems of the gross physiology. The relation of sense faculties to autonomic systems is thus plain, since they're linked through their respective etheric-current processes.

*Vision*, corresponding to the radiant-etheric current, is therefore associated with the *generative* (nervous and hormonal) systems of the gross physiology.

*Hearing*, corresponding to the fluid/airy current, is associated with the *respiratory* system of the physical vehicle.

*Taste*, corresponding to the *fluid/watery* current is associated with the circulatory system.

The faculties of *Smell* and *Touch* correspond to the solid/earthy current; they are therefore related to the digestive system of the physical vehicle.

The regulatory operation of these autonomic-physiological processes by the corresponding sense faculty, is functional expression of the general order of influence obtaining between the conscious and subconscious systems (i.e. consciousness-matter of *Fohat* or the central channel, and nature-matter of *Sakti* and its autonomic currents). The sense-faculties are related, remember, through the peripheral nervous systems to the *central* nervous system.

This means of course that the *sakti-canents* (breath streams) of the autonomic processes and—ultimately—the gross physiology are organized and coded in their interactive patterns by *noetic* values of the dominant *ideotype*. They are not fixed/independent structures of objectivized matter at all (as if the nervous systems and physiological processes had just a single set form through which consciousness was condemned to operate); they are, on the contrary, variable and elastic response patterns encoding flexible coordinates on behalf of a consciousness virtually *pledged* to change and subliminally dedicated to upward development, in progressively higher degrees of

integration or alignment-intensity.

Herein we're shown a very specific etiology; it possesses specific implications regarding the primary order of influence in the perennial debate between mind and body, the direction of flow in the organization of processes as well as the *character* of the directorial agency, and suggests also the most effective fulcrum for inducing beneficial change. Because of this, the reader will note in the following Table of Mind/Body classifications how the conventional wording—and thus, the informing concept—has been advisedly changed in such matters as acupuncture meridians, where for example it's classically stated that the liver "controls" the faculties of vision and motor functioning. While we honor the validity of these correspondences and subtle connections, the scope of the context in which we integrate them obliges a real reestimation of the ways in which they're discussed. Thus we would say, under the general heading, that subtle values of "the liver" encode and convey correspondences relative to primary *noetic* values belonging to the sense-category "vision", and volitional values involved in efferent currents of the motor faculties.

The choice of wording from the advisory concept, depends on direction of approach to the given field to begin with. The science of acupuncture *begins* from the physical angle; manipulation of yu points mapped across the body exhibits demonstrable connection to far areas and to faculties, senses and systems supporting *psychic* properties (mood, feeling, thinking, perception). As with neural stimulation of certain cortical areas in the parallel domain of occidental science, evidence suggests a *causal* connection: when a physical zone is triggered, a corresponding mental or motor trait arises in response, so that the one seems to mandate the other. Indeed we can identify a *conditioning* influence encoded in currents, meridians and nerve-networks of the body; yet that matrix of conditioning is aligned and locked in place to begin with through value typologies emanating from factors of the *consciousness-systems* (the central and peripheral nerve networks and their corresponding "sheaths" or subtle vehicles). Such typologies *key* the processing currents through which correlated faculties and functions enforce the given values; habituation of such currents to patterns of the prevailing ideotype lock faculties and functions in place, generating persuasive sets of *loci* or coordinative crossroads for vital-etheric networks (serving to condition coaxial alignments whereby consciousness takes expression in the field of Action).

## **Bugging The Programmer: When The Variable For "Virile" May Only Be Read As "Viral" How Do You Fecundate The Format Without Fatally Infecting The Program?**

Considering our description of ordering current-processes and their corresponding values, the reader *should* have questions regarding the ways in which we practically perceive. If, for example, the reigning principle of our mind-body patterns is the *ideotype*, focused through the conscious axis according to its own lights and decreeing the basic value-of-existence as Noetic, why is it this quality seems secondary and subjective in practice, recommends itself least as the ordering principle of life and appears thoroughly subordinated to material properties? How is it things don't seem to convey the subtlety of *psyche*, but the inert resistance of an objectively-opposable world?

The answer to these significant questions, has to do with a trick clause in the currently governing ideotype. Suppose, just on speculative whimsy, that you were in charge of "loading" the content-value of the ideotype the way we learn to program software of a computer. Let's say you

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spent a lot of quality free-time loading in programs which allowed consciousness to float through brilliant seas of its own self-evident nature, manufacturing kaleidoscopic ranges and landscapes *fantastique* wherein Mind might enjoy its native elusiveness, its dazzlingly shapeshifting faculty, its power of sounding any imaginable tone without restriction or prior qualification...including those potential tones that resonated to values of resistance and inertial opacity giving the contrastive exhibition of what consciousness constitutionally *isn't*...

Let's say you're the Wiz who concocts a clever program based on these apparently paradoxical values, turning out new lines of software specifically designed to task the powers of resolution to the tolerance of your mainframe. What *is* the devilishly ingenious device behind these new kinds of program? Suppose we were furnished software through which we were to operate, encoded with instruction that the native character of such software as *idea-typology* was to be specifically *subordinated* to one *particular* idea-typology, i.e. that of the *non-ideative*, objective and inert/resistive nature of the program itself! Suppose the uniform and indivisible character of the software as abstract idea-typology had coded into it the antinomial idea of a dualistic *division* between such unitive value and its apparent anti-value, the dualism *itself* furnishing—and *functioning as*—the anti-value, so that existence in the free-variable form of mind through Illimitable Void-conscious Being was counterposed against one of the chief qualities allowed admittance *through* that free variable. Such counterposition or seeming *competition* between the free-variable factor of noesis and the conditional character of concrete existence automatically compromises and so subordinates the very *spirit* of the ideotype, the essential *soul* of the free-variable, Hindering it with dualistic extremes confining its freedom to a restrictive venue of contingency-options.

Clever program, no? The question then becomes, how does (or *can*) the conscious mainframe work itself out of the inbuilt knots and self-tripping snares of the program?

### **Transfixed By The Past, Fixated On The Future- Mailing Mind As Matter With Plenty Of Return Postage And A Self-addressed *Envelope***

Something very much like this takes place through the mind/body processes described above. Noetic Light (Light of Identity) from the Conscious Axis enters into play with the *sakti* current through locus of the *third eye/crown*—physically, the complex of patterns enfolding the pineal gland—by reflexively illumining its processes. Rather than steadily modeling the etheric nerve-currents in unitive *light* of the conscious axis (by giving the Whole-being value of Identity itself as their consistent organizational object and having them conformally aligned with it, by taking it as their Common Denominator) the noetic light is apparently deflected "offside" through its zone of interception with the polarized currents; it's apparently captured in their operations, as if its self-illumining character had been peremptorily appropriated for the highlighting of aims and objects of their own. That noetic Light, entering at the third-eye, seems immediately absorbed by the energies operating the two-eyed stereopsis of *anisometric* vision, and expelled through actions conforming to the displacement-orientation of exteriorized value commitment (in identification with projective qualities assessed as to their proximal "unity" according to purely prehensile measurement).

Owing to the literalizing character of such processes, noetic light is so subordinated to the relative projection patterns of the Sakti-current that it tangibly displaces out into the general

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field as them, absorbed through and as the coextensive nature streams *becomingfragmented-offits* consubstantial alignment with the Axis of Identity and embedded in *tattvic* tides, floated along vital conduits so as to light internally the configurative fields of all the creatures cutting phases and angular facets to the central Self-conscious axis (or transdimensional Line), like the flame inside a jackolantern.

Since such Light is in its own nature One and indivisible, the "fragments" into which it seems to be pulled by identifications of the nature-current are ultimately illusory. This is why such literalizing processes may be attributed to *Maya*, the Play of Illusion in Hinduism. At the same time, however, the actual *wholeness* belonging to such apportioned units of noetic Light-value loans a thoroughly convincing and tenacious quality to the patterns apparently conscripting it. Even for the myriad entities lacking degree of integration equal to alignment with the self-conscious axis, the unity of the light-value imparting cohesiveness to the reflected silhouette of their sensuous operations instills a vital confidence-of-identification that brooks no flicker of doubt, giving Nature on balance the sure-footed narcissism of a Cat.

In this way we may think of Noetic Light as streaming in on Mind-born rays of its creative seed-state, lighting up interior processes of the psycho-physical form through efficient agency of the "third eye" and flowing along channels of those processes in irregular emission into streams of the nature field. Light of noesis seems conformally to "attach" itself, by its internally illumining power of identity, to vital energies involved in hormonal manufactory and chemistries of the nerve-complexes so as to run the balance of the body and selectively "light", while aligning, the sensory-motor systems ordering the network of experience.

This whole and indivisible Light appears divided up and eventually scattered, like pieces of the Osirian body or the Lot of clothing, into elemental appendages and adornments-of-identification marking haughty flourishes and features of the nature-kingdom with all its host of creatural "rabble". Light of noesis issues intermittently, in bursts of variable interlocked cycles, along streams of exteriorizing identity directly through the pineal, out through the sense faculties and motor functions, through pores and radiations of the skin surface, from cerebral or sexual activity, from excitations or exertions of the heart, more-or-less intensely through the *chakra-centers* according to degree and orientation of engagement and in waves of emission from palms or soles of feet.

All beings of the nature-pattern, while subsisting "beyond time" as consciousness units presenting specific ontological "posers" to intelligent infinity, receive their coordinative frameworks and contextual enthusiasms from qualities of identification patterned, aligned and projected through Median agency of the self-reflective Axis; since all such beings take form as "embryonic" states of the Self-conscious state, organized from elemental aspects of the thought-structures and feeling tones emitted as "complete" expressions of self-reflective agency, it's appropriate in one sense to view the human vehicle as the "future" form of all creatures and entities of the elemental kingdoms presently furnished habitable networks-of-identification from the exudate and radiant vital-electric overspill of nature oriented man. By the same token, all states, qualities, entities and forms constituting objects-of-perception in the nature-field may be symmetrically considered "past" predications of man.

The presently available *Whole-being* potential characteristic of the very *state* of Self-reflective consciousness, is not the value presently realized; rather, conditional qualities of color, odor, texture, creatural being and elemental *ergos* monopolize the apparatus of attention for the majority Soul in incarnation, so that the tendency of the potentiated Vessel of Whole-being is to look *back*

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upon itself, to—in effect—dwell in contemplation and absorbed consideration of the states and qualities from which it has emerged, to brood over the creatural values from which it's woven its body and that have thus been assimilated *as facultative* agencies and facilitating instruments of itself.

This symmetric temporalization between "past" and "future" states of the same essential consciousness-unit represents the necessary *lag time* between integration and thorough introjection of the strings of elemental properties associated with phyla of the nature-field (the apprenticeship-terrain of flowers, fawns and faery-energies), and *understanding* of their integral value—the one being a function of the *causal body* summing all levels of apprenticeship in the nature-field while furnishing the vehicle of emergence for the consciousness-unit aligned to fullscale partnership with the Self-reflexive axis, and the other characterizing a function of the *Whole-being* value potentially available *through* that optimal axis.

Therefore while your presence as a "human being" and all the creatural kingdoms composing your "human environment" seem to transpire on the same plane, in an homogenous context, they do not. In perceiving the patterns of nature you're in fact viewing the cinema-presentation of your own past. You're looking out on "past" states of the consciousness-unit which you are, both figuratively and literally. The current vitality of your own identification-patterns reaches out, from your "present" state, into the nature-kingdoms modeling modes and manifestations of your past (i.e. out of your characteristic, ideative amplifications and preoccupations).

### **Physical And Spiritual Time: Not So Much A Matter Of "Telling Time", As Of Time Telling You**

Thus the "world we know" is not just a *spatially* organized hierarchy of kingdoms, a kind of pyramidal foodchain with "self-conscious creatures" on the top; it's a compound field of *temporal* striations apparently informing and serving to organize a "single" space—which, as we've seen, is a telescoped composite across a "horizontal" plane, of densities and dimensional levels *vertically* distributed in projective perpendicularity to one another and *jointly* to the physical field.

There is, then, not only a horizontal "temporality" in terms of linear directional flow pointing an arrow entropically "one-way"; there is a *vertical* stream of temporality flowing through the transdimensional Axis. This may be considered a kind of *spiritual* time. In its approach to "intersection" with the horizontal (physical) plane it coincides with the pole of itself that's relatively "past", *in terms of spiritual time*; considered at the opposite pole, or in progressively higher phases of ascent toward that pole, its towering verticality marks transdimensional states and stages considered relatively "future" with respect to lower phases and to the nether polarity coinciding with physical-time expression.

### **Horizontal Time**

The lower polarity of the vertical axis (intersecting and feeding the compound, "horizontal" or shadow plane) constitutes a kind of "past" state in *spiritual* time, and may be considered relatively wn-integrated—all existent unities distributed in mutual relation through that field take their organizational point-of-departure from angles *displaced* to greater or lesser degree *from* the central-unifying Axis, so that the average quotient of tension amongst unities for which the resolving value of the axial Denominator isn't available tends to be maximized. The quotient of resultant

*friction* is proportional to the ordering degree of tension, so that a state of overall *entropy* seems to characterize this pole at which unitary complexes are obliquely organized (with respect to their mutual and resolving axis).

Even the agency of Self-reflexive consciousness itself is, as we've seen, organized through (projectively displacing) focal-coordinate alignments in relation to the "physical" polarity—which makes *itsfunctional* presence a general expression and exemplification of the entropic nature-field. Its *alignment of Identity* is set at an oblique angle with respect to its own—potentially *available*—axis. It's this specific, focal-coordinate alignment which *orders* the energies of the conscious ID-patterns in such a way as to displace them through the extended field, imparting elemental qualities and affective implications (embedded in typologies of the patterns) to *mirror* coordinate attributes assembling the description of the nature current. For this reason, the light-patterns weaving identification phases of the nature field run entropically in an apparently one-way dissipation stream. The "future" oriented arrow for the horizontal axis, considered isolated and in-itself, seems strictly *degenerative* so that everything would appear to decay toward progressively *less ordered* states.

## Vertical Time

On the other hand, we've seen that the temporal arrow for the *vertical* time axis moves toward a "future" when aimed in the *upward* direction; the "future" along the vertical, *spiritual* time axis is oriented in a direction diametrically *away from* the physical field of optimally oblique alignment/organization. Thus the "future" in terms of *spiritual* time is progressively *more* ordered, increasingly integrated and directly aligned *in congruence with* the central-resolving Axis.

Since that Axis represents the value of self-reflective (or universalized) consciousness, higher degrees of integration congruent to its essential value represent deeper phases of *Conscious realization*. Just as the *horizontal* arrow of strictly physical time seems to "unzip" in the future-oriented direction, so the *vertical* arrow of spiritual time seems to *zip up* in the "future" direction. This of course gives us a more cogent view, in terms of the *natural science*, of those perennial scriptural references characterizing the "future" for strictly sensuous existence as Death, while the "future" for the Being in spirit is contrarily characterized as Life-everlasting. More than this, however, it gives us a way of understanding a certain inbuilt mechanism for the achievement of whatever truth may lie at the core of such injunctions.

## Idea As "A Being" Of *Being*, And "A Being" As The *Being* Of Idea

First of all, we've seen how the "entropic" field of nature tends to be organized and projectively patterned in the first place on the basis of *ideotypes* (generated through the central/vertical axis of Self-conscious *soul* being as thoughts, moods, feelings, desires and intents) commanding a sufficient threshold degree of identity-value. This seeding of the nature field with luminous filaments of encoded identity-value, is in itself a necessarily *synergic* or *negatively* entropic process. There's been persistent effort in certain areas of science to detect a *negentropic* phase of the nature-pattern; it seems the clever confection of processes entropic in themselves but "driven far from equilibrium" or topologically twisted, for example, so as to account for the evident *ordering*

function in growing and evolving things, provides but pale simulacrum within thermodynamic limits of those truly *negentropic* powers exhibited by the enchanted renewals and regenerations of nature. From our present viewpoint we may see that the authentically weg-entropic functions of life derive not from processes on the strictly horizontal plane, but rather arise through a multidimensional matrix of "vertically" ordered elements integrated through whole-being value of the initiatory *ideotype*. The life patterns of a chick-in-embryo, of a pumpkinseed, the spores of a fungus or the odds-defying endurance of a proton, are inspirited from the inside-out; all such seed-potential of the nature field is built up "in secret", from within, taking life and light from the subtle states and an ultimate *integrity* from the abstract unity of the informing type. Spatially configured entities of the physical field are therefore ordered from internal sequences of a *spiritual* time process.

The priorities of sequence in *this* zone of time, have to do with *intent* rather than structure, organizing abstract *value* of the identity investment rather than rigidly-locked rotations of inevitably repeating cycles (this state of affairs may be identified in, and accounts for, certain basic anomalies of quantum physics—see "What Is Physics?").

From this we see that the organization of forms and entified fields in the nature-pattern is product not only of an authentically negentropic process; it's product as well of a type of knotting or entangling of the noetic light-value belonging to identity of the Conscious axis, provisionally committed in identification to signature codes of the coinvolved planes (carrying forward seeds of sentient quality and coordinative agency subtly folded through a given self-conscious thought, desire, feeling, motive or belief).

We're familiar with the apt *metaphorical* resonance between an abstract idea, sentiment or image and some creatural "quality" imparting to the perceptual field an enriching parallelism of type—as when a behavior exudes a "spidery" character, or a personality known to daylight consciousness appears with tailored appropriateness as a dragonfly in dream. Such rich analogical relationship between abstract and concrete, the qualitative and quantitative—in effect giving psychic, emotional and ideative meanings an immediate vocabulary of real images—exists in the first place owing to the complex *creatural* character of every idea as living estimation of the coordinate whole, and the *ideoform* character of every creature (in expressive *registry* of being-values through pickup networks or unitive impressional webs of the coordinate whole). Their happy interparticipation isn't simply the homologous result of existing in the "same kind of world".

## **I Don't Care What He Says: It's Still Hard To Believe "No Fat Chicks Allowed" Sums A Philosophical Case Every Bit As Much As *The Timaeus***

Self-conscious thoughts, possessing a threshold intensity-value of *identity* and of *will*—converted from the gathered energy-capital of desire—aren't just heat-exhalations of the head; they're composed by and through the same interaction of coordinative centers making up the mind/body complex. They express ratios in the relative contributors of each *chakra* zone, ganglionic axis or cross-road cluster in the patterning processes of the overall form. They're therefore the interpretive representations of the *universe of that form*.

The mind/body form of the Self-reflective being, so we've seen, isn't some speck in an indefinitely large field but a nested pattern of polarizing networks distributed through the common, transdimensional Axis or universal Pleroma comprising the Emanative Line of Logos. Each actuated

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thought, mood, belief or desire, as representative expression of the *totalform* in its visible and invisible parts, is therefore a kind of stylized microcosm of that universe (regardless how apparently meretricious may be the thought-content in itself). Each such thought, *capable of enlisting the whole-being light of Identity* in provisional identification with its given "sentiment", projects—no matter how nesciently—a replete if implicit "philosophical prospectus" on what reality is or ought to be; such ideative seed-type is surcharged with multiple nuance as well as overt observation, subtle inference and moody undercurrent as well as didactic expectation.

Rather than belonging to the class of "insubstantial subjectivity"—as it would seem from the ordinary invisibility of the dimensions through which it's active—each such thought is packed with seed-potential of the planes and worlds where it's really formed; each grabs the abstract geometry indicative of compositional coordinates for the world or plane and inscribes the adaptations of each in a common "cotyledon" of memory traces, made magnetically secure in all its phases and density-transitions by virtue of the noetic light-value serving as substance of its persistent "self reflection. All such seeds, sown through the ground-of-being as bounty of a consciousness conceptually aware of itself, come to fruition in due course according to coordinates of cosmic and personal timing.

If, however, the soul-being is continuously linked by threads of identification to the resultant nature-processes and psycho-active qualities presented in the pattern of every objectivized form, the question might well be asked whether the organic *persistence* of form (so "self-evidently" desirable to those who value creatural life and the mutually-supportive realms of nature) necessitates a hidden though potentially undesirable consequence: that is, the persistent *attachment* of the psyche by bio-adaptive affinity of its own thought-forms, to creatural cycles and the nature-realm in general so that buddhistic woes of the bodily existence are thus ail-unknowingly maintained, being leashed to the rack of the Wheel-of-Life and clueless as to the self-inflicted cause.

### **Negative Response To The Nature-link (Or, Loaning A Whole New Dimension Of Meaning To McLuhan's "Extension-amputation And Numbing")**

This question isn't novel; know it or not, it has been and *is being* asked quite seriously as the ultimately-serious consequences of the conclusions generate the range of orientational allegiance factoring out as perennial philosophies or fixed theologies East and West, as well as the Positive and Negative lines of development growing like beanstalks out of the 3rd density medium itself into respective, higher density *worlds* of implication.

The Negative response to the proposition, we've characterized in detail in other essays; it may simply be summed as the decision to adopt an artificial insularity of "selfness", suitable to synthesize a "chill" identity emotionally neutered with respect to (potentially self-wounding or seditiously unbalancing) passional attachments and so seemingly distanced from "organic" identifications, yet by just that magnitude of distance estranged from the real resolution or emotionally *melting* denouement of unity-recognition and releasing acceptance; as substitute for such recognition and in the face of an ongoing identification with powers of the manifest field *exacerbated* by the denial-gap, the Negative decision consolidates 'round a kind of universal dominance wherein lingering links of identification may seem satisfied through subjection of every form—holding a "piece" of the subject-portrait—to the imperial Identity of the "completed" (because perfectly

uncompromised)self.

## **Positive Response To The Nature-link: Remember The AL-ammo(ne AKA-nuttin')\***

Initiated Interpretation from *Positive* side of the Perennial Mystery Schools, on the other hand, recognizes the ultimate *cul-de-sac* character or final irresolution embedded in any such orientation. (If we ask *why* Initiated Interpretation should forward such far-sighted vantage on *its* side, of which the negative seems comparatively incapable, we'd advisedly refer to former SC essays in which the relations between "higher" degrees of Initiation and "lower" for Positive and Negative poles were characterized as respectively *open* in the one, closed and constitutionally *dissembling* in the other, since the Negative hierarchy wishes to *mask* from the lower stages of "self-serving" servitors the higher-order goals of cosmic *annihilation* substituting for the ultimate manifest inadequacies of identity-abstraction and distancing. The "final solution" for the negative interpretation of existence regarding persistent bondage to the tarbaby identification patterns of life, is liquidation of the very ground continuously catering such compromise—see Essay VI.)

Initiated interpretation returns attention instead to the *negatively entropic* processes whereby the nature field is built out from primary patterns of Identity-commitment; it would remind that such psychic symbol-projection, encoding creatural forms and bio-magnetic states of the nature field, results from self-representative modes of ideative reflection emanating from the Conscious Axis.

Rather than the Conscious Axis being immediately aware of—and in congruence with—its Absolute Void-value of Identity comprising the irreducible Selfness of Being, it chronically broods over mnemonic states of the nature-pattern from which it functionally emerges and reflects. It is first of all impelled by carry-over impressions of its aeonic apprenticeship as a consciousness unit *obliquely* aligned and *indirectly* related to Whole-being value of the conscious-

\* "AL-ammo": *Alamo*—"Ala" signifies the "wings" of the nostrils—thus, the yogic breathing *m.o.* (modus operandi); AL=God, thus *God-ammunition* (ammo); "ammo" suggests AMA, i.e. the Mother, thus AL-AMA, masculine/feminine of deity; "AL-ammo(ne)" suggests "alimony", the "dues" or *karma* paid under circumstances of Male/Female estrangement (i.e. the provisional irresolution between Divine Being and Its Creative Principle); "ammo(ne)" suggests *Amun*, Egyptian Sun-deity—thus the following word, "AKA-nutin", suggests the presence of *Ahkanaton*, New Kingdom Pharaoh who abolished the Amun-deity and correlative pantheon during the course of his reign in favor of the solar-disk *Aten*, a variation of *Horns*; "ne" means "formerly known as", so that the AL-ammo or AL-AMA is identified as the Ahkanaton of old times; AKA, "also known as", reinforces this "alias". "Nutin" of course recommends "Nothing"—thus, ALAMA, AKA "no-thing" or Non-being, void-being. "Nut" is Nut or NUIT the Skygoddess ascribed to Absolute Non-being; while the "*tin*" in "Nutin" suggests Jupiter, *tin* being a Jupiterian metal. The Egyptian version of Jupiter is *Shu*, the Skygod who holds up the Heavenly Vault of *NU*—thus the secret identity of Jove (Simon Magus) and the Mother (Helen), whom he "holds up" or represents to people as the mistreated and forgotten Logos. AKA contains KA, the "soul" of Egyptian symbology, "also known as" (AKA) Nutin', no-thing or Void. This single part of a pun alone compresses a complex philosophical resolution of terms the tensions between which refer back to ancient arguments between Buddhism and Hinduism, and indicates an essential identity between Soul (Hadit) and NUIT (Void-being absolute) in the same way "Atman is verily Brahman" etc. "Shu" and "NU" suggest the NU-Shu or "New Shoe(s)" constituting the modern Ankh (the type of the *ankh* was a sandstrap) for Going, or the Mode of Action for accomplishing the Summum Bonum.

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ness axis; the light of all the identification-filaments with which the nature pattern is threaded, comes from *and calls to* the Conscious Hypostases as a lorelei echo of psycho-biological impressions claiming interest of the Whole-being light of Identity (of which they're reflectively encoded extensions). These are the drives, instinctual claims, biological imperatives as well as the more ambiguous potentials of sheer sensory experience coded into the hindbrain and corresponding plexuses of the abdomen.

The "past" states of the Conscious Hypostases, imbued with indirect Light luridly illuminating the configurative codes for nature-entities displaced—in their aeonic apprenticeship—from *direct* alignment with the Consciousness Axis, call out for the Attention of that Axis so that their "future" being in the form of hypostatic powers will send *more light* through Psychic agency in the committed shape of concern, desire, belief, interest, allure etc. Such "past" states of the Hypostases, as consciousness-units elementally integrated through the nature-field and indirectly illuminated, in degrees, as sentient *gestalts* by patterning coordinates angularly related to the Conscious Axis, carry forward their very existence on deep *subconscious drive* for direct fulfillment values of Whole-being light.

Thus they call implicitly to their future self, or the fundamental Identity of that light in the form of the Conscious Hypostases.

The efficient agency upon which they call is the *Psychic* Hypostasis; it's through locus of the *soul-entity* (functioning as organizational instrument of Mind and Identity) that the "personalized" patterns are authorized giving distortion topologies for the whole (implicit) harmony of the transdimensional Form, in endowment of the nature field with symbol-imprint and representative signature rendering sentiment as centipede, and spiritual serendipity as butterfly wing.

Because they call on Psyche through light of Its own (or cognate) identity patterns, the attention of the soul-complex is first of all turned toward eager importunities of the consciousness-units in their form as nature matter. Exhalation of the light through senses and centers of the soul complex generates ideoform reinforcement of the nature-pattern at large, maintaining and modifying its types and furnishing its units with a kind of "self" illumination whereby to grow in spirit just as sunlight furnishes plants and flowers a nutrient with which to materially grow. On the basis of light that nature-patterns draw from interest of the physically focused Soul being to nourish its subconscious units, those units progressively magnify for themselves the amount of available light capable of illuminating the next most complex form suited to their migratory assumption.

In this way consciousness-units "advance" toward ideal coincidence with the "future" Self of the Conscious Axis, appropriating progressive magnitudes of noetic light-value (which takes its whole-being *directly* only through conformal alignment with that axis) as indirect, compound "script" of the memory-impressions stored subtly in the akashic field; "marked" light in the form of these impressions (i.e. light which identifies through, or loans its identity to, codes of these impressions) is—in effect—accumulated as distilled experience of the given unit making its periodic memory-deposits when living a particular class, order or category of being in the nature pattern.

In this way the apprenticeship transmigration of the rudimentary consciousness-unit through increasingly complex realms of the nature field (as described in "What is 'Christ Consciousness'?") traces a cumulative *spiralic* memory-path enriching itself through continuous recourse at deeper degrees of integration-potential commensurate with the additional complexity of the superadded "turn".

By virtue of this symbiotic relation with its own "future" Self (figuratively or literally)

the consciousness-unit ideally nucleates a coordinative complex or spiralic nature-pattern incorporating the sum of grades and degrees-of-complexity outlining potential of the nature field as a whole. It may move from *pranic* energy-charge to grazing cow, working itself up through amoeba and housecat; the comprehensive form as which it may incarnate itself, in penultimate magnification of informing light-value to the Transition stage of Self-reflexive Soul complex, is that of the *causal* vehicle (or Soul body—known anciently and referred to here as the "breath-soul").

## **Be-cause (HADIT), The Night (NUTT) Was Made For Lovers (RA-HOOR-KHUIT)**

The breath-soul is a kind of summary record and functional distillate of everything the nature-field represents; it's a universalized "score" and impressional repository of all the life-functions coordinatively running through and as the nature-field. It is therefore a model and vehicle of the autonomic totality of manifestable life. It is not itself the Psychic Hypostasis or Soul-being—that Event awaits one more transitional phase, through the magical *exchange-pleroma*, once the consciousness unit has served its definitive apprenticeship *as* the breath-soul or causal vessel. Having accomplished this over eras of "time", it may indeed make the lap-dissolve transition into coincidence with its own future self, becoming basically identical to the self-reflective Being of the Conscious Hypostases while *effectively* functioning as the *Psychic* hypostasis, or microcosmic soul-being—now operatively aligned in identification with *its* coordinative soul-vehicle or causal body made up of "past" states as a consciousness-unit apprenticed to the nature patterns.

As we've seen, in *that* auspicious condition ("your" present state) the Psychic hypostasis or soul-being of the Conscious Axis remains provisionally *unaware*, in direct manner, regarding its status *as* Consciousness but rather broods upon the impressional matrix of "past" states, that is, it dwells for some time in exclusive contemplation of the nature-worlds, of exteriorizing sense-experience rendering symbols and self-representations through patterns of the *pranic* field etc.

Thus the soul-being perpetuates unconscious symbiosis with that field, by drawing clear light from its own axis in displacement through identification-patterns illumining the relative realms as reflective maintenance of their courses.

Consciousness-units of pre- and sub-conscious grades align and "focus" through such illumining coordinates in oblique orientation toward ideal (Whole-being) value of the Conscious Axis.

*This entire discussion of course presumes the constant supervisory presence of the Conscious Axis to begin with, contrary to present speculative ideas re material evolution which look on the cerebrospinal form of self-reflective consciousness as a dependent development and late-comer. Rather than iron-out all the tangles of "petitio principii" and false presumption in the evolutionary scheme, let's leave it for now with the digestible idea that the necessary Presence of the full-Consciousness Axis as orientational framework and model through all migratory apprenticeships in the sub-conscious nature fields, may be accounted for by stating such Presence needn't be physically embodied at all times of Earth-development; it may "hover" suspended in the subtle planes, and all its symbolic energy-emanations possessing a degree of intensification past a given threshold standard may manifest through some physicalized field where it doesn't yet dwell in itself.*

Now we may understand why the sense faculties, organs of perception and action etc. don't—at present—directly yield self-evident testimony to the *noetic* or ideative character of reality

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insofar as such faculties are connected to and run by the conscious axis through which noetic light-value discharges: though *noetic* light issues at the "third eye"—by physical correspondence the pineal gland—it is displaced *through* the senses, *through* motor activity and the manufactory of hormonal complexes suited to run the sexualized vehicle; it emanates *out o/the* chakra centers, hands and feet, the navel and reproductive organs, the pores and skin surface but it tends *not* to illumine any such organs or functions in accordance with their noetic nature. All this is due to the fact that noetic light of Identity is mediated, when reflected through the Psychic Hypostasis, *by interpretive apparatus of the causal body or breath-soul*—the Psyche's subtle vehicle of the nature-patterns through which it's operatively aligned and oriented.

### **Living With The Noetic Type Of "Materiality", Or Putting Up With The Down-cycle**

The *noesis* of the consciousness axis is certainly drawn on, through Psychic function, in the case of every concept or sense-impression, any act or speech; yet the *noetic character* of any such act or impression tends to be obscured owing to the practical employment to which the life-codes have been put. Noetic light-value is engraved, through space of the Akashic record composing the "matter" of the Soul vehicle, as mutually supportive *memory impressions* expressly filled-out according to the instruction of *obliquity*, whereby the patterning coordinates of the impression strategically emphasize the kinds of cognitive "anisomerism" masking symmetric void-value in favor of ratios stressing "surface contours" of highlight sensation.

If we recall that the noetic seed-idea transmitted by Clear Light of Identity takes shape owing to the *patterning coordinates* implied therein, and that such coordinates infer *the form* as which governing stress ratios are to organize the ultimate *structure*, then we may say that the impressions of the *Akash* enforcing autonomic nature-codes are such that the *noetic instructions* of the informing ideotype specify the *subordination* of noetic values to the masking stress ratios of stylized relief-structures. The *value* of idea itself, is subordinated to the "idea" of *physicality*.

Thus in processing the various sense perceptions, cognitive functions and *n oiox* activities, the Psychic Hypostasis duly "rises" through the conscious axis bringing noetic light-value to bear in the coordination of forms. Yet it rises up "out of the passive repository of impressions engraved in autonomic functions of the soul-record, where *noetic light* is committed by *pattetiiiis* of identification toward dominantly *structural* interpretation of form. The "nature-field" is efficiently locked in place when the strongest and most consistent of these codes predominate.

Physically, we may think of Psyche functioning right out of the cerebrospinal column, but effectively sheathed by conditioning memory-patterns of the cortex claiming its committed values of identity through biochemical codes, so that it tends to conform its immediate *whole-being* value to identification circuits *displacing* its axial self-congruence (i.e. through preferential subcortical zones and corresponding ganglia of the vegetal plexuses).

Considered multidimensionally, we may describe the seed-impressions of the Akash as—effectively—*nucleating* the noetic value of the informing ideotype, enwrapping it with successive obscuring turns of its own patterning coordinates and finally encasing it in an impressional "rind" of *structural* codes corresponding to a *most* pronounced physicality. Indeed, pronunciation of the term of physicality is precisely the *praenomen* such codes are designed to effect, through governance of the sensory-motor keys.

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Since the causal vehicle (*karana sarira* or the subtlest body of Vedanta etc.) patterns the "successive" phase space of the vital-etheric geometries, a parallel order is reflected through the organizational currents of the "physical" breath pattern.

The essentially *noetic* current of the radiant-fiery phase is, by reflective instruction, subordinated to its own current-modifications. Though the successive phases of the currents should properly be viewed as enveloped each within the other, beginning with the all-enclosing sheath of the radiant-fiery current and ending with the subordinate "core" of the vital-physical current, the practical order is exactly opposite.

In effect we may say that the proper order is mirrored "below" as in a pond, its comparatively vertical axis reflected upon the contrastively horizontal plane comprising the composite physical level only *inversely*, the "light sources" by which it's mirrored being bent and distorted in such a way as to nest the current-reflections insideout with the physical envelope exteriorized and the noetic seed-value thoroughly nucleated and obscured.

This in fact describes the *kundalini* apparatus, traditionally the magnetic current or "serpent-force" coiled "at the base of the spine" through translucent report of subtle vision, and said to be the mechanism responsible for locking the physical framework of focus in place. Thus in present (3rd density) practice, the mental and noetic—or ideative—character of being seems internalized and invisible, insubstantial and purely "subjective", while the resistive inertia and opacity of "physicalized" existence seems self-evidently real and objective, descriptively exterior and "up front". The kundalini code transcribes, in pre-chemistry language of the *structuring* field of matter, the balance of elements formulaically engraved as nature impression in the autonomic sum-state of the Akash, or subtle soul vehicle.

Though the breath-soul corresponds by degree of refinement and grade of matter to the Psychic field (the *Yetziratic* world) and is thus the quintessential instrument of Form, it "contains" in its impressions the reflected Light of Mind (patterning process) and Light of Noesis mirrored through its rippling curls. Correspondingly, its causative seed-energies *project* coordinative instructions into the succeeding state space, for the enweaving of cognitive *structure* aligning all infeeding variables to a "physicalizing" focus. The state-space of such structure is the phase of *nature-sakti* known as *kundalini*.

In this way we may characterize the existence and function of a processing circuit in the mind/body form.

## **The Circuit Inside You, Or The "You" Inside The Circuit**

From our diagram (3), we locate the central presence of the causal body (breath-soul). Various traditions variously describe it; confusion in the apparent divergence of descriptions (from Vedantism to theosophy, Mahayana buddhism to Golden Flower Taoism) may be avoided by realizing that all such descriptions where authentic, spring from an Inner Vision which however is not necessarily constituted by the same inner faculties or governed by the same alignments of the faculties, ratios of the "qualities" etc. from case to case. Whereas theosophy tends to describe the causal "lotus" in terms of petaled bracts one within the other corresponding to the extended *chakras*, Vedantism tends to characterize its *linga sarira* as a concentric set of spheres situated in a subtle "cavity" of the physical heart organ. It is also identified in the Castaneda material as a small glowing orb within the enveloping "egg" of the human form. The difference in descriptive characteristics is actually superficial; it is a telltale function of the particular subtle "angle", with its identifiable

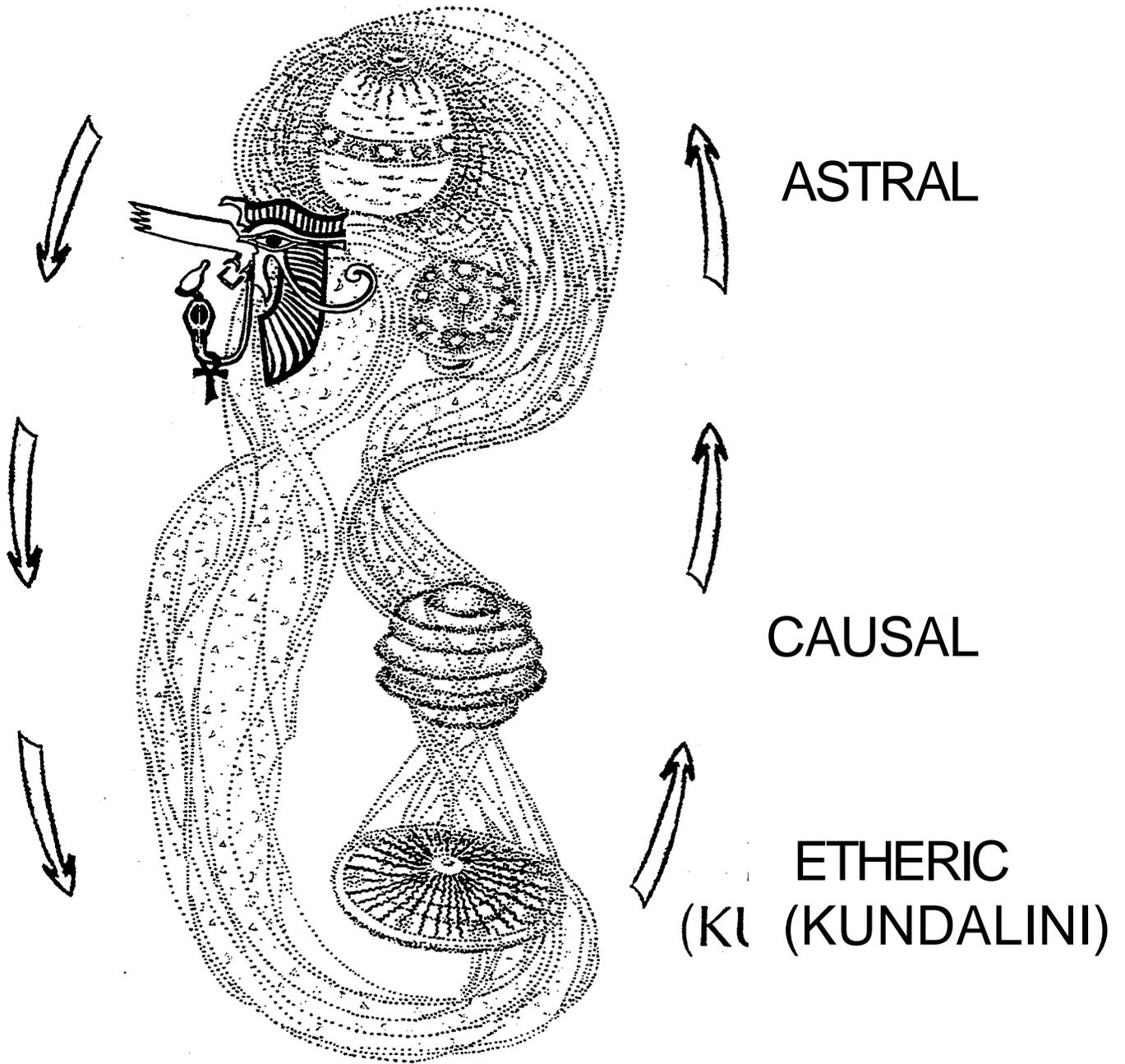


Diagram 3

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set of inner instruments aligned according to precepts of the practice, that elicits such signature embroidery for attributes which are actually uniform.

Such "attributes" refer to common *principles*; and the "appearance" of such principles in descriptive terms according to the variant modes of staying, is strictly secondary. Our description here is based as always on Initiated Insight, opened to the primary organ of Intuition and *variously* perceived by experiment with filters of the inner faculties in different arrangements so as to be well versed in both universal/changeless principles and the diverse perspectives of the traditions. The advantage to the student of these present teachings in terms of the comparative texts should be apparent. (For an account of the processes through which such stages of Initiation were taken and faculties developed, see "What Is The Mother Current?" and "T-Bird Meets The Phoenix" Part VI.)

The causal body in our diagram (3) is represented by the convention of concentric orbs. Each orb concentrates a universal principle so that—as with Vedantist vocabulary—we have an "individuation" of cosmic *prakrit*, of cosmic *pranas*, of cosmic *chitti* etc. The Psyche of the Form World (astral state) is coordinatively aligned through this "individuated" seed-universe or *micro-cosm*. This is the vehicle of Microprosopus, concentrating the values of Identity, Noesis, Intuition, Mind etc. from the triadic Countenance of Macroprosopus (for more on the philosophical implications of these values, see section of *Liber Al vel Legis*, *The Mother Book*). Those basic values are elaborated into the *impressions* or mnemonic codes of the ocean of *chitti* (the "thinking principle"), configured through the Akashic space with its *pranic* geometries of shimmering-kaleidoscopic network maintaining steady triangulation of the void locus comprising limitation-orb of *ahamkara*, or the "principle of egoity".

In this way we see that basic geometric coordinates composing patterning potentials or subtle *pranas* of the Akashic space, efficiently "constitute" the Psyche (or focused self-representational emissary of the Supernal I.D.) as the centrally-referred convergence radix in the alignment of extension fields latently useful for the filtering of perceptual worlds. The elaborated "ego" or centralizing self-reference of that—representative—presence acts as the efficient transformer of *pranic* geometries (shimmering like mist from the Akashic field) into specific seed-impressions giving pattern and mnemonic *form* to the ideotypes, through processes in the distribution of Identity-value according to curiosity or desire.

Such impressions or *samskaras* make depositional marks that, in totality, comprise the "ocean of *chitti*" (in other modes of symbolic self-representation, this "ocean" is characterized as a glittering star field, each star a radiant seed-impression comprising an entry in the ledger of the soul record that indicates an outstanding balance).

Stirred movements in this "ocean of *chitti*" are awakened impressions or renewed activation of the mind-forms, efficiently the cognitive product of ego (*ahamkara*) focused through its coordinative cross-references in alignment with variable states and worlds claiming its interest or attention.

Waves or "rays" of *prana* in the form of these impressions rise through the general mist overhanging the "ocean of *chitti*", like beams from a lighthouse bent or distortively curved by covering fog. The *prana* or geometrized emanations of the mind-forms, carry noetic light with which they're seeded in the reflective form of subtle patterns activating the mirror-instruments of *manas* and *vijnanas*, or "mind" and "intellect" composing orbs of the *astral* sheath. (This is the "mirror" of the traditions, on which it's insisted not a speck of "dust" should settle.) In practice, the colorful

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"dust" of the impressions flows in a continuous *pranic* current of variable intensities, forming droplets making up *volumes* in the stream that turns the agency of *manas* like a paddlewheel.

*Manamayakosha* and *vijnanamayakosha* (mind and intellect sheaths) act as instruments of attention and selective focus under influence of the "impressions" and their radiant *pranic* streams. Thus we see the spiraling mists of the rays or pranic emanations rising from the causal body (diagram 3), curling around and composing the involuted folds in the subtle "sheaths" of mind and intellect. The ego-soul or Psyche triangulatively "fixed" through the causal body, extends up through the axis of pranic flow (we may say this takes place "within" the cerebrospinal column of the physical being, as long as we understand that the physical structure is itself a compound impression *reflectively projected* by filtrate processes involved in these very "steps").

### The Transdimensional Organ-grinder Of The Monkey-mind

In the standard case of 3rd density consciousness the *pranas* that influence the astral sheaths of mind and intellect are predominantly coded in such a way as to tend toward focal alignment with the *etheric* field-density. The typologies carried by geometrizing coordinates of the *pranic* streams organize their creative principles as specific ratios of emphasis; each factor of creative processing is assigned a specific "value" according to the informing type, so that (for example) in the case of etheric-physical alignment the presiding typology subordinates the *noetic* value within the cognitive event to *formative* and *structural* values—meaning in essence that the formulated fascination with relativized contrasts and tensions of contour-emphasis will override all self-evident immediacy of the cognitive datum as *ideoform unity*, or abstractly self-constituting identity pattern of purely conscious character.

The tendency for cognizing the extended field-of-being (through the various modes of stylized self-representation) is projectively organized as a *perception* employing the patterning processes as structuring "organ" holding all respective values in proper alignment. Each ontological principle within the informing type is therefore represented, according to its assigned "ratio", by a corresponding *organ* or patterning instrument.

The noetic or idea-value of the given typology is paralleled by the organ of *vision*, within which the principle of *noesis* will express itself optimally *under the circumstance* of being subordinated to form and structure.

The mind-value of the given type is paralleled by the organ of *hearing*, within which the *patterning* principle will express itself optimally under the circumstance that it effectively dominates the noetic, and is subordinated to form and structure ("hearing" is less immediately like an ideative event than "seeing", which gives the perception all-at-once as a spatial unity rather than *primarily* as a temporal sequence that has to be *mnemonically* synthesized).

Therefore, the patterning typology in "sound" *compromises* ideoform immediacy as a compound memory-event "stretched out" in time. Concurrently however, the pure synthetic abstraction of "sound" is compromised by its subordination to *affective* values given through *structural resistances*, according to the predominant psycho-physical typology.

The form-value of the given type is, in turn, paralleled by the organ of "taste", within which the *affective* principle of psyche itself will be expressed optimally, under circumstance that it effectively dominates the *ideal* and *mental* and is subordinated to *structure*. ("Taste" with its sweet and sour qualities gives the type of a strong affinity/antipathy, characteristic of the emotional polarizations claiming identity-commitments of the Psyche.)

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The *structare*-value of the given type is paralleled by the organ of *smell* and the sense of *touch*, within which the principle of resistance-limit will express itself optimally under the circumstance that all previous values of the processing typology are subordinated to it (thus the ideative value of *vision* is given the resistance-limit of vanishing point perspective etc. as a function of *structure* within that faculty). Note that *touch* is the most immediately sensate and tangible of the faculties; it tends to set the Standard for what qualifies as "real" in the physicalized world of perception. "Smell" is the most *invasive* of the faculties since it has a direct *visceral* influence.

### **How The Elephant Got Its Ears; How The Lynx Got Its Tail, The Parrot Its Larynx, The Lemur Its Parotid, The Protide Grew Peepers And Man Got His Walking-papers**

In this way, Psyche seems to "flow" in identified conjunction with the streams of patterning *prana* emanating from dormant record of the Akash, or heart-vessel (causal body, breath soul). The activated coordinates of the pattern tend to align corresponding complexes making up the several "organs", mediating the principles within the presiding type and rendering such principles as *faculties* in various elemental ratios.

Thus the "organ of vision" is chiefly a radiant-etheric *eye* of processing current-values, coordinatively integrated with and through the succeeding principles and faculties. The "organ of hearing" is chiefly a radiant-etheric *ear* of processing current values, moderating the ideotype while emphasizing the patterning life-stream to which it corresponds—the fluid-*airy*—and coordinatively integrated with and through the remaining elemental streams and faculties etc.

While there's a tendency to view the sense faculties as essentially *passive*, simply receiving impressions and processing them according to interior activities with which the conscious being seems to have nothing to do, in fact the faculties are actively organized and process their characteristic impressions from subtle *engagement* of their coordinative attributes. The pointillist *matrix* of rods and cones is *actively aligned* through a sensitive variability of function in order to filter, organize and stylistically "impress" the pattern perceived according to requirements of the presiding typology.

The *extended field* of perception abides as a surcharged region or pregnant space of superposed geometric potentials corresponding to the potentials of the *pranas* constituting the *interior* mind-body circulation; units in the states of pre-, sub- and unconsciousness focus through such extended field-potential, taking cues of alignments and receiving webs of coordinative light-rays from emanative "angles" oriented through the Conscious Axis. Thus all the creatures and things of the extended nature-field take their own specific perceptual "instructions" for the assembly of "a world" from ideotype requirements patterned through the central, Self-conscious Median. On the other hand they are "beheld" through direct operation of the ideotype, as stylized self-representations structurally "separated" into an exterior-objective panorama of creatures and things.

### **How "Will" Shalt Show In The Masked And Shadow-Places**

The active engagement of perceptual coordinates (such as the variable alignment of "pixels" in the rods and cones) through agency of the Psyche, expresses subtle presence of *will* operating the ideofrom "spirit" of the identification typology. We are not, however, ordinarily aware

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of a volitional component to the primary process of perceptual registry (we may be aware, of course, of the intent involved in shifting our eyes or "focusing" the direction of sounds through the ears, but the actual event of perceptual registry seems purely passive and mechanically impersonal). Owing to the *spontaneity* of the volitional component in this case, we aren't aware of its active presence in the adjustment and alignment of facultative coordinates; the Psyche may seem passively *aware* that it perceives, during the event, but it's unaware that it volitionally tunes the *act* of perception.

This is due to the fact that every phase of existence is a coinherence of passive-and-active values, in variable and changing ratios.

The *akashic* space of impressions seems fundamentally passive, a repository of mnemonic marks; yet the seed of activity coexists throughout its engraved expanse in the form of the noetic *identity-value* nucleating each curled-up symbol glyph. In the same way, the act of perception through the sense-faculties seems largely a spontaneous process relative to which the Psyche abides as passive "subject". Yet even in quasi-subliminal states where the subject merely "drifts", paying scarce active attention through any facultative portal, a minor-key component of volitional "interest" persists in functioning at the door of every available domain. As with the Tai-chi symbol of countercharged colors, there's alternately major and minor contributors in each hue indwelling one another; thus even in instants where the visual window is all-but-glazed-over and opaque to alert impression, a faint psychic outrider enforces influential pressure from the ideotype-tendency flowing forward on *pranic* streams so that Will, mounted on its ideotype charge, in effect always answers the call-to-arms and engages the coordinative keys of the sense-faculties (no matter how dreamily or distractedly).

There is then a type of Will with *major* active charge (the ordinary consciousness-of-volition); and a type of Will with *minor* active charge, as we find in the subliminal ordering of sense faculties and the "involuntary" motor functions—the latter being identified in yogic Hinduism as *Ichha-sakti*, or vital-will apparently functioning directly through the nature current.

### **"Will" In Nature: *Setting The Proper Attractor* For The *Play Of Shakti***

The quality of *Ichha-sakti* is traditionally located in the *abdomen*; and, while we may identify a type of "volitional" imperative informing activity of the nature-current as a whole, it's necessary to discriminate both the inherent drive belonging to "empty" consciousness-units composing the *pre-conscious* matrix as well as the elan-vital characteristic of the aggregate *Nephesh*, from the root of conscious *Will playing* in the nature field by displacement-extension through the Central Axis.

Thus we find that the vital-etheric breath currents, operated through sensory patterning of ideotype values projected from the conscious channel, accept the "will" of the governing typology according to its conscious origin regardless the subliminal character of the conditioning processes. That "will" is reflected through—and passed along as—nature codes organizing interaction of the vital-etheric breathstreams, serving to coordinate "physical" phase space geometries. The composite systems of the physical projection, each enacting ratios of the informing currents according to dominant value of the "breath" to which it corresponds, consequently embody behaviors that aren't really fixed but rather are functions of a "static variable", set by Will

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conducting the authority of the given ideotype.

These composite systems, as we've seen, are the generative, respiratory, circulatory and digestive systems along with their corresponding endocrines, plexuses and ganglia.

Thus the ideofom "senses" regulate impressions coding the extended *autonomic nerve networks*. Each such subconscious system functions according to a set—but secretly variable—latitude of processing harmonics; the characteristic rates, rhythms, and ratios of their metabolisms reflective of the governing "attractor" impart an overall tendency holding the purview of a particular "world" in place.

Such typical, processing patterns serve to align, reinforce and regularize the perceptions of which they're the extended coordinates. The matter of "your" physical metabolism—familiar as circulation and digestion etc.—is therefore actually a stylized, reflective self-representation of the means by which "physicalized" impressions and sensory-motor values are filtered, aligned and coordinatively maintained in the first place through a perpendicular *multidimensionality* of life-functions.

From the viewpoint of the "physical" perspective itself where the whole apparatus is "stood on its head", it may indeed appear as if the autonomic processes and their visceral correlatives order and regulate the experience of sense, the dispatching of "thought" and "feeling" etc. This is why it was advised some pages back that our upcoming Table of Correspondences, while *correlating* factors such as *chakras* and acupuncture meridians, can't be presumed to ditto the spirit by which certain of those systems are described (i.e. the "liver" doesn't *control* eyes and vision, the motor centers etc., but rather its physicalized functions, associated plexuses and *subtle* nerve currents transcribe, regulate and reinforce by tendency the coordinative architecture processing the "type" for vision, hearing, taste, touch and smell as well as the allowable range of "motor" activity. This implies, of course, that the chakras and nerve currents subtly arranging infrastructure variables for the "world we know", possess alternative potential for producing perceptions and prehensions).

## How The Heavenly Hypostases Match Up To Current Conditions

We now see how each of the "senses" processes the governing typology through the *radiant-fiery* current, mediating *idea* and the cohering value of *identity*; through the *fluid-airy* current plotting *pattern-networks* implied in the idea; through fluid-watery current combining such networks in stress-tensor infrastructures drawing *form* to the forefront; and by solid-*earthy* current organizing formal affinity into enforcing *structure* (reflectively identified, or "reconstructed", across the monodimensional plane of physical perception as valence-bonds for molecular combination etc.).

Each such current is reflected through the compound order of the physical field as, respectively, generative, respiratory, circulatory and digestive system, so that—in effect—the *locus* of physicality is represented in the composite/symbolic structure of the human form as the *abdomen*.

The "perception" that appears to take place through physical eyes, fleshly ears etc. is the result of the multidimensional nature-current, corresponding primarily to the vagus branch of the autonomic nerve-networks, aligning ideofom coordinates in inverse order and nesting the resultant, composite current "code" as a nucleated coil proximal to the abdominal/pelvic complex.

The Psychic Hypostasis, functioning through the Conscious Axis, is *practically* aligned

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with this *kundalini coil* (corresponding to a ganglionic root-cluster at the perineum) mediating autonomic and central systems; its perception of a "physical world" is due to its *effectual* functioning, through the lower *chakras* and subtle correspondents of the nerves operating the *kidney/adrenal complex* (the lowest or *muladhara* chakra in the yogic system is, indeed, frequently ascribed to the kidneys and the adrenal glands). The Psychic Hypostasis is, as it were, slumped far down in the "seat" of the central axis so that it's thrust forward into conformal alignment—or "close fit"—with the lower extremities and abdominal complex. Sexual orientation and pressurized reference "low" and "forward", is the physiological concomitant and representation of this practical vital congruence of the Psychic Hypostasis.

By contrast, the Hypostases of Noesis (Identity) and Mind remain—in present 3rd density circumstances—unincarnate and at a greater remove from direct alignment/functioning through autonomic loci; they remain "above the abyss" of microcosmic/incarnative focus while functioning indirectly, through organs and plexuses of the "physicalized" form corresponding by current to their respective values, as monitoring agents. Mind holds out the factor of Balance to every thought and action generated through the ego-psyche; and Noesis holds out the Whole-being value of Identity as implicit standard over every act of will or desire.

### **How Compassion Comes Filtered Through Holy Cheesecloth (Or, Why Jesus Weeps Long-distance)**

The *indirect* character of their presence and function through cerebral and cardiac centers, is evident in the practical Questionmark surrounding the reality of Spiritual themes, and in the ease with which the psychic "ego-soul" is able to steer the material vessel off course. At the same time another consequence of this comparatively oblique functioning, not so well known, has repercussion of a peculiar sort that makes the "malfeasance" of the incarnate Psyche much more a *reciprocal* responsibility than even "higher-dimensional" sources are sanguine to claim: the comparative *dearth* of direct experience *as* the Mental or Noetic Hypostasis in a recalcitrant framework of function like the "physical", has resulted in those "avatars" (primarily commissioned to bring such Hypostases forward *toward* the physical, as Their more direct representatives) failing perennially to "fuse" with physical reality even when technically "present", in such a way that complete empathy with the physical condition has generally evaded even those expressions of the "avatars of compassion" etc.

Therefore counsel and instruction emanating from such Sources, while at all times Worthy and Venerable in some sense owing to the sublime/sacrificial character of the agent, has not been *optimally* compatible with real requirements of the incarnative framework. Thus we've been insufficiently prepared to accept the idea that such a framework is *experimental*, changeable but according to codes of its own requirements, and that therefore the Key to the lock of physical existence doesn't exist as an infallible possession of Eternity, hovering overhead and occasionally brought down for "our" edification as if this were all just a little test question for which the Guardians already have the essentially-correct answer.

The conundrum of incarnate existence has all-too-often been presented in just this way, owing to the childlike character of the—quite anaclitic—consciousness billeted here but owing also to the comparative *unripeness of time*, historically speaking—it's this same unripeness of time which accounts for the *lack* of empathetic correspondence in essential, harmonious congruence of Noetic

and Mental Hypostases with the servitor centers of "physicalizing" expression, up till now.

Pending 4th density transition *should* signal a ripeness of time for more direct Hypostatic alignment and *manifestation* through the physical "feet". Thus far this Event has been successfully heralded by the Mother accompanied by Her functionary the Mahachohan; it remains to be seen whether avatars responsible to the Hypostases of Mind and Noesis can or will follow suit, according to the Coming Cut of the Cards.

## **Perceiving By Heart-Beat; The Median Is The Messenger: X-tensions Of Man**

We may see (from diagram 3) that the Psychic Hypostasis, "ensouling" the vessel of the causal body as previously explained, slips forward as if conforming to the glove of a physical-abdominal "fit" by virtue of the extension, *into vital-etheric current patterns*, of codes configuring circulations of the breath-soul.

Indeed the breath-soul, corresponding to and in proximal alignment with the *heart* of the physical form, has a natural pulsation; it exhibits a kind of "systole-diastole", an expansion/contraction or "breathing" in and out which is source of its ancient name. This psychic respiration or rhythmic pulse is the Eye of the "blinking god", i.e. the Hypostasis focused below the abyss which suffers alternate phases of relative consciousness/unconsciousness, sleep and wake.

The "blinking" or pulsation characteristic of the causal body is a function of the essential *finitude* involved in the patterns of identification deposited as codes in the akashic memory-record of that "center". Finite forms of identification (of the type characterizing psychic "spells" of incarnative focus) are necessarily contingent and variable, compound flux-states having a limited "warranty"; the parts tend to wear down from waking "use", become fatigued or fail altogether owing to complex friction so that periodic rest, replacement and renewal is called for. These alternating phases make up incarnative *intervals* where the identification-patterns are periodically "put to sleep", refreshed and renewed according to fruitful recombination of their parts. Such soul-intervals are paralleled *in* physical incarnation by phases of waking, dreaming and dreamless sleep.

The soul-body mediates all such cycles and patterns. Thus its pulsatory "respiration", the breathing-pattern or heartbeat of its form comprises a kind of trans-temporal periodicity; its breathing in and out generates the circulating streams and *pranic*-flowchannels awakening, unfolding and aligning all the *enfolded* seed codes patterning nature-fields as functions of the (governing) ideotype.

In diagram 3 the coordinative codes of the breath-soul are depicted as emanating-out and informing the vital/etheric field, in alignment rotations that effectively invert the natural order subtly *enfolding* the etheric systems. This virtual eversion of the order within the physical breathstream places the structuring phase in practical ascendancy, as we've seen, and accounts for the lockin nucleation of invaginated "turns" in the etheric spiral as if a ghost sheath curled up, insideout, within the primary pattern and settled into mirroring fixity at its root. From the *etheric* root and repository of these impressions (called *kundalini*), the breathstreams" guide and are guided by the prevailing typology into a configurative consistency representing a "vital-physical world" through stylized perceptual apparatus.

When the Psyche "sees" through physical eyes and "hears" through physical ears

therefore, the activity which seems to take place exclusively in the corporeal brain is actually an expressive function of the total mind/body form and its multidimensional breath-currents derivatively identifiable as the extended autonomic circuit; it takes place through mediation of the *etheric* coil (invaginated so that its *noetic* quality seems nestled within and subordinated to its own reflective physicality at the pelvic foundation) and the neighboring *breath-soul*, receiving mirror-back impressions from etheric currents which it encrypts and "seals" according to constant modification from responses of the Psychic Hypostasis.

Thus the ego-soul (Psychic Hypostasis) aligned with the conscious channel according to focal triangulations of the causal body, receives sensory impressions of its own keyed-in alignment typology through *functional* integration at the abdominal locus, where the composite result of etheric-current activity transmits an aggregate impression to the informing breath soul (causal body). It is the configurative pattern of the *causal* body which is actually "seen" when physical manifestation is experienced.

Since the causal body or breath-soul is essentially the same as Castaneda's Assemblage Point it may be inferred from principles of the aforesaid material that an induced change in etheric-current patterning (due to cognitive "escape clauses" in the typology taken advantage of by the ego-soul etc.) would be received by a parallel shift in coordinative alignments of the *breath-soul*. In fact this is the case. Yogic vision registers this overall coordinative shift or modification in codes of the causal body as an illumination, or change in radiant ratios, of its projective "centers" or astral/etheric *chakras*. The Castaneda material, reporting from vantage of a different "style" of alignment than that of the conventional yogas, describes such a shift in coordinative current-ratios as an apparent displacement of the relative "position" of the causal body itself with respect to its physical counterpart.

## **Psyche's Place In The Circuit, As Emissary Of The Transcendental Hypostases (Who Hang Out "Above" The Whole Scene Making Rude Remarks)**

Psyche is illumined to varying degrees in its attention through activation of the *breath-soul*, kept churning from impressions aligned with vital-etheric current activity (itself processing perceptions and cognitions according to typical consistencies projected by *pranas* from the causal vehicle). From diagram 3, we see how a multidimensional circuit is maintained in this manner.

The etheric nucleus (kundalini-coil) summing and stabilizing autonomic current-patterns, is impressed like a wax seal from psycho-active values organizing its configuration space out of coded contents of the breath-soul—floating, like the proverbial mind-borne lotus, on the murky lake of the "astral". The perceptual content thus aligned to its "solid" value through common inversion-ingress of the *kundalini* nucleus, is never a raw representation of "something out there" but is necessarily endued with sufficient significance to *qualify* as "psychic" impression in the first place owing to the affective and associative charge it necessarily bears (as product of processes primed by types of *identity-orientation*, infused with committed light-value).

Such charged impressions, received through summary "kundalini" code (corresponding, in the invaginated and "exteriorized" representation of the physical form, with cerebellum and medullary centers) convey potential meaning to the Psyche through stimulus of the informing breath-soul.

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Although, as with the conventional biomedical model such impressions seem "passively" received, there remains on the metaphysical model a countercharged "jot" of volitional presence in all such perceptual/cognitive registry.

The point of contact/transition between autonomic currents of vital processing and the causal vessel, occurs on the "exterior" map at the abdominal locus; the major key produced by receptive "indwelling" of the vital-physical centers causes the Psyche to recline amidst a largely subliminal processing, while the minor key spillover of attention from more active enjoyments maintains a murmuring "boil" of pre-conscious alertness, a submerged periscope of will amidst the miscellaneous mackerel trawled by mind/body net of the subconscious currents. From this flip-flopping bounty of impressions the minor key presence of will continuously sifts and sorts, inclined to the iridescence of one "species" of impression and pushed from another. When a particular, "bidding" impression attracts an adequate interest-level of Identity, attention grabs it by its thrashing "tail"; the subliminal churning in the abdominal net produces a sufficient quickening of light value, kindling some central soul-of-identity through will, that the ratios of passive-to-active components in the brooding thought process undergo an interchange.

As the preferred impression associatively suggests an active line of thinking, it consolidates into a thought *type* possessing some threshold measure of central significance to the regnant identity-value. Along with related feelings, emotions, desires and the implied background of symbolic links the quality of thought, buoyed by the proportional injection of active will, seems "fished up" out of the general abdominal reservoir of churning impressions and is landed onto the "deck" of the causal vessel.

The causal vessel correlates with the *heart*. It is here that the "astral" character of Psyche, at the dawn of *intent* with its correlated degree of consciousness and emotionally surcharged by symbol-representations of its ontological "project", engages a ray of *thought*, filled by some central draught of noetic light-value pulled in by patterning agency of Mind.

At the causal locus of the heart, Psyche nurtures its cluster of seed-ideas (coded with characteristic impress of basic identity-value), quickens them to proportionally *active* magnitudes of meaning and purpose and in this manner further engages nature processes of the breath-soul in engraving coordinative keys and dimensional tracks corresponding to psycho-magnetic linkages or latent lockups.

Such keys and intaglioed tracks are "curled" or become encoiled in cotyledons of the seed-thoughts, and when issued as active outlines of experience draw to themselves the "nutriment" of the nested dimensions they encrypt, so as to feed and fill out all implicated geometries on the exteriorizing webs of the world-lines.

Buoyed and charged to proportionately *major* magnitudes of will (in contemplation/brooding at the heart and corresponding *limbic* system or affective, nurturant-mammalian values of the midbrain), the given seed-idea is "levitated" on its measure of noetic light into correspondence *with* the Light realms of Mind and Identity. It correlatively "ascends" through multidimensional current processes, from the causal locus or heart center, on *pranic* emanations merging into beams of *mind and intellect* sheath astrally parallel the *Creative World*.

Mind-processes and Identity-values of the upper worlds code the thought according to the plenum implication it bears relative to the idea-world as a whole, the repository of all latent and potentially-employable ideas of corresponding realities and all the faculties and functions through which it was borne to expression in representative summary in the first place. It receives its "karmic"

correspondences or compensatory codes-of-adjustment through the radiant spaces, and is either "stored" in the Akash of the upper region (parallel the head, cortex or "crown") where it's intermittently reinforced or further "loaded" from a stream of related thoughts; or is allowed to discharge on keys of coordinative timing through locus of the "third eye", from the regions of Mind and parallel forebrain into progressive unfolding, subtle pattern-propagation in synchronous alignment toward optimal "matting" of the physical venue and final decoding as *experience* of the corporeal field.

## **Correlation Of Currents, Centers And Systems In Compositing The Flat Physique; How Lovely Lights Become A Carnal Lump (Or, Where "Before" Looks Decidedly Better Than "Aphtha")**

So far we've seen the way processes of perception, thinking, emotionality and memory, conventionally ascribed to events transpiring in the brain, are the result *meta-physically* of a subtle life-current engaging each aspect through a discrete "plane" and *pranic* grade, producing a composite apparently arising across a uniform field. We may better understand the correlations from the physicalized "cartoon", on the homunculus model.

We know from modern neuroscience as well as acupuncture-derived disciplines gaining currency in the West, that zones of the brain—for instance—map the extended human form across the cortex; that the ears, fingers, feet and genitals as well as other areas not so anatomically defined configure microcosms of the whole. Findings on the brain, in particular, "officially" sanctify the Southern Crown habit of pointing up parallels between gnomon strata of the organ and the physical structure *in toto*.

The cortex, as most *mature* cephalic representation may stand for the brain-mind as a whole; the limbic system/midbrain corresponds, analogically and structurally, to the thoracic region of the mind/body pattern; and the medullary/cerebellar loci parallel, in position and function, the abdominal/pelvic zones of the body *in extenso*.

Thus when we describe, through Initiated report, the efficient *imagination* of striate current-patterns processing contributive values through the multidimensional complex, we're narrating the assemblage of a qualitative *effect*. We're describing the interaction of currents which in themselves are *constants* of any such physicalizing focus, but which in the *modeling* case of 3rd density resolution exhibit characteristic ratios and arrows of emphasis assigning values to *variable* terms.

Thus the currents borne by abstract-ideative impulsive technically responsible for the typology of the whole, are efficiently subordinated (in terms of aggregate *effect*) to patterning processes of the succeeding current-issue—i.e. the general mental *framework* absorbing the ideotype. Mind-modulations in the coordinative keys of that current become subordinated, in turn, to the *affective* values forming psycho-active flowlines of the pattern; and that formative issue is sublimated *pari passu* to its technical successor, so that sequencing keys and defining cycles (encoding structural consistencies for "vehicularizing" affective elements) are locked into chemical rivulets conformally adhering to topological curves of the memory-banks.

The *ideative* value of the processing currents corresponds, in the composite physical representation, to the cephalic zone as a whole epitomized in the cortex and aggregate nerve-net-

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works branching from the conscious axis.

*The patterning* value of the processing currents corresponds to the temporal portion of the brain, and by extension the respiratory system of the mind/body form.

### **An Amplification On "Breath"**

*Respiration* with its variable rates, rhythms and ratios (CO<sub>2</sub> to O<sub>2</sub> etc.) patterns the aggregate influence or *mental disposition* for affective processing/interpretation of sense-qualities and associations; it gives the *gestalt* of elements "metabolizing" the network of impressions according to the mental matrix, interpretive of the ideotype.

The sense-qualities (associated in their patterning stage with the temporal lobes) are—as we've seen—variably composed functions of the presiding ideotype; therefore the metabolic medium through and as which they're processed, regulated by interactive breath-currents epitomized in signature rhythms *of the physical* breath, enacts the aggregate mental "take" on that type, determinative of the cognitive value as which the sense impression will be received.

We know for instance that our mental disposition influences our overall feeling, which may be clinically indexed in the *breathing* pattern (panic and hyperventilation are the most obvious examples). Breathing, owing to its fundamental processing of life-current properties (pH levels etc.) is the biophysical function instrumental in ordering and monitoring the overall *efficiency* of the life systems.

*According* to the relative efficiency of that processing pattern keyed by mental dispositions, perception will comport variable tendencies of response and reaction "as if" the objects of perception contained these qualities in their own right (rather than as a range of *potential*, specifically elicited according to the presiding *gestalt* of mind/body perceptual patterning). Thus with a preponderantly "acidic" constitution owing to relative metabolic imbalance, we may "perceive" a particular sound as unusually appealing, even appetitively *necessary* as if a tonal craving corresponded to some "food" for our disturbed digestive requirements; or the sight of some object, usually innocuous or "neutral", suddenly engenders nausea owing to the interpretive "tint" of its perceived hue etc.

The respiratory system, ordinarily considered a strictly autonomic function, is nonetheless the subconscious process most *directly regulable by will*; it is the most immediately amenable to overt mental direction. Such linkage points to its equation with the patterning value of Mind. Not only does it faithfully correspond to the patterning "grasp" or aggregate determination of mind *as* an autonomic function; it submits that function most directly to the self-conscious *desideration* of Mind, as when we will to modify or hold the breath.

### **Return To Form, After Our Breather**

The *formative* value of the processing currents corresponds to the limbic system and diencephalon of the brain, and by extension the *circulatory* system of the mind/body form. *Heart-beat* comprises the most direct registry of *emotional* changes in the being; it is linked, poetically and biophysically, with *affective* values. The *limbic* system is the center of such psycho-active qualities in the physical brainstructure.

The *structuring* value of the processing currents corresponds to the basal brainlobes, and by extension the digestive system. Since these are the most physicalized component-steps, in terms

of the corresponding breath current, for compounding the aggregate impression of "material" reality, we would expect to find the most direct or overt correlation at this level between brain-function and autonomic system of the extended form. This is in fact the case, as we shall see.

Indeed according to our characterization of the brain-body model as a compressive, monoplane representation of the *multidimensional* mind/body current process, we should expect to find all the strata and functions effectively "invaginated" therein (so as to produce the aggregate material impression) suitably represented and recapitulated in the micro-anatomy of the physical form, and its homunculus the physical brain.

This proves to be the case; drawing on most recent findings of biochemists, neuro-anatomists and other scientific types converting simian sacrifice to isotopic tracery and biopsy panel, we find a suggestively parallel "route" mapped through byways of the brain.

## **A Deft Adeptus Adaptation Of New Exoteric Findings To Old Esoteric Windings**

(A) First stage in the processing of perceptions is the *striate (visual) cortex*. The perception arises as rudimentary impression, giving for example no more than the position and general orientation of a line. This reflects, in compound physical terms, the actual point-of-origination through the *vertical* axis, in the radiant-fiery breath current conveying value of the *ideotype*. The impression processed by the striate cortex is at its optimum abstraction as a unific, coherent generality (this is of course in relation to values (position, angle etc.) belonging to "succeeding" states of the patterning current energy—but we must recall, we're viewing the process "from the bottom of the well", so to speak, giving us its reflection *au rebours* as far as the derivative brain-map is concerned). The striate cortex traces an anatomical route to the *posterior parietal cortex*, responsible for registering spatial information; spatial relationships are analytically processed along that route. "Spatial relationships" are, of course, characteristic of the most abstract/Ideofonn values, given the elements of structure and form being processed.

The posterior parietal cortex transmits information to the principal *sulcus* (furrow in the brain convolutions) of the *prefrontal cortex* (see *C. The hippocampus* (also *C*) is connected to the posterior parietal cortex by a spatially-discriminative function.

So far, then, we see that the posterior-parietal and visual cortices along with their characteristic functions correspond quite reasonably, in their reflective and secondary descriptions, to attributes assigned the *radiant-fiery* current by initiated report—correlated with etheric paths of the generative system (pineal gland and gonads, nerve-networks); with the faculty of *vision* and the organ of the *eye*; and with the *noetic* value of the *ideotype*.

(B) Second stage in the processing of perceptions (in terms of the monoplane composite) is located through the *inferior temporal lobes*; this is where, biomedically, the aggregate *pattern* of the impressions is organized. By anatomical location, the lobes are associated with the ears; esoterically, "sound" is recognized as embodying the principle whereby *pattern* emerges from ordering *numen* of the ideotype.

Since the physical structure of things is organized as the "reflection at the bottom of the well", the material lobes are identified in *all* sense-organ patterning—the principle esoterically ascribed to "sound" is perceived to participate in memories and associations involving vision, hearing, taste and smell.

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Any of the senses may be disturbed by abnormal electrical discharges in temporal-lobe epilepsy. Such pathology indeed serves to disrupt the "physicalizing" order of interaction in the pattern-directives, so that intimations of *informing* processes (reflexively represented by the lobes *et al.*) are given by inference in the dreamlike states and splices of *deja vu* that invade the reality-framework of the percipient. Properly interpreted, the dreaminess or stuttering "repetition" of an event is sign of the disruptive intersection from the physical focus of consciousness, upon the twilight states and pre-conscious processes actually taking place transdimensionally along the vertical axis and—usually—only intercepted in composite physical format.

Activity in the processing of sense-information through the inferior temporal lobes, corresponds by physical reflection to *The fluid-airy* current of the vital field; the etheric precursors of *auditory* faculty and *otic* organ, operating subtle nerves and plexiform pathways of the respiratory system; and *ike patterning* value of *mind*.

(C) Third stage in perceptual processing focuses—in terms of the monoplane composite—on the *limbic* system or "mammalian midbrain" and that posterior forebrain subdivision known as the *diencephalon*. The diencephalon is composed of thalamus and hypothalamus. The thalamus is in turn a paired structure of ovoid organs comprising the greater part of the lateral walls belonging to the third ventricle. It acts as a central relay station for signals sent along primary sensory-pathways, distributing them to specialized receival centers in the cortical area.

The various sensory signals laterally connect to the *reticular formation* of the midbrain and brainstem enroute to the thalamus, contributing impressional modifications to its arousal level. The brainstem regulates electrical activity governing the degree and intensity of attention, the quality of awareness and the gradations between wake and sleep. An associated function of the thalamus furnishing non-specialized passage to the cortical areas, is that of the *diffuse thalamic projection system* active in immediate fluxes of focus, in degree, quality and intensity of attention etc.

At the reflective level of physical representation, the brainstem itself is structural testament to the meta-physical idea that the organs of perception are processed through, and are regulative of, the patterning agencies of the *etheric-nerve currents* informing the *autonomic* systems. The reticular formation is known biomedically as a kind of *black box*, receiving autonomic nerve networks through one end and sensory projections through the other; though physical science appends a questionmark to the occasion, it's diagrammatic of a relational fact.

The *hypothalamus* portion of the diencephalon is associated with the autonomic nervous system (e.g. as a lobe or electro-chemical complex mediating emotions of fear and anger) and contributes a regulative function toward various internal processes including those that govern wake and sleep.

Nuclei in the thalamus associated with limbic structures pass fibers to the anterior portion of the frontal lobe known as the ventromedial *prefrontal cortex*; the sulcul areas of the prefrontal zone are linked with the *hippocampus* of the limbic system, responsible in part for consolidating ongoing associative networks of affective impression *processed* by the ventromedial cortex. This prefrontal zone acts as common receptor and synthetic agent coordinating the ensembles of associations, basically through a system of inhibitory controls, unifying their contributions from the sections in which they're formed.

Sulcul areas of the prefrontal cortex are linked as well, through the *hippocampus*, to the *posterior parietal cortex* (see A) responsible for processing spatial information of the sensory impressions; the hippocampus furthers the parietal function as a *discriminator* of spatial relation-

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ships, as in the fixing or comparative location of objects. It processes information of the *inferior temporal lobes* (see B) as *affective* response-pattern; it's responsible for integrating the received impressions in terms of interpreted emotional value, imparting the unifying *psychic charge* of "affinity" (e.g. assigning variable values of attraction/repulsion, associative pleasure or pain of comparative like and dislike). As a locus of spatial discrimination (in determining coordinate orientation of objects etc.) the affective agency of the hypothalamus gives that operation as an instance in the function of *selective recognition*.

We may say that, carrying forward the primacy of the Conscious magnitude from the vertical axis, evidence at the reflected "physical" level testifies according to its character as to the actual *inexistence* of mechanically-behavioral or objectively indifferent processes of perceptual registry; such taken-for-granted functions as the way we scan, perceive and identify a given object in the room, are organized on purely psychic grounds. Each such act is charged with *affined* potential constituting the whole focus of activity as a sentient and willed operation, a discriminative grid of feeling and emotionally meaningful differentiations.

### **Asurcharge On The Axxess Of *Hypo-thelemic* Action**

Just as the hippocampus processes sensory impressions in terms of emotional response we've seen the way in which the *hypothalamus* (*regulating* glandular activities through the pituitary) assigns response-governing emotional value to sensory inputs. It's here that the linkage of the hypothalamus to the sympathetic portion of the autonomic nerve networks through messenger hormones, keyed by interpretive response to sense impressions, displays the reflection of processes conducted through subtle currents of the *vertical* axis upon the "horizontal" plane of stylized physical representation.

*The fluid-watery* current of the subtle system, mediating the faculty of *taste* and organ of the *tongue*, processes that phase of the informing ideotype organizing values of its *affined* or psycho-emotional potential (tendencies of empathetic correspondence, "tastes" of pleasing and displeasing qualities etc.), and contributes to its overall consolidation as *mnemonic* impression. It imparts *psychic coherence* to the general pattern, according to orientational identity-values carried in the type (i.e. those "instructions" requiring inertial and resistive forms of "physicalized" perception identifying with bodily being, effectively subordinating *noetic* principle to structuring process et al.). It functions principally through the circulatory system and its innervating plexuses (physically interpreted), in conjunction with the respiratory system and related ganglia of the *Quid-airy* current.

Involvement of the representative "physical" structure—hypothalamus—with functions regulating *hunger* and *thirst* etc. indicates correspondence and symbolic parallelism in the *affined* processes of physical and emotional appetite, psychic and somatic desires, cravings, attractions and aversions. Indeed the "hypothalamus" may be considered fleshy-tissue token of our observations above, regarding the *unity* of symbolic and instrumental prehensions, the immediacy of metaphoric value given through the quality of any "object" (as when we may compare a person's mind with a sieve).

The *amygdala* of the limbic system functions as switchboard of the nerve-circuits, connecting by reciprocal paths to all the senses; nuclei of the amygdala project fibrous reticulations to the hypothalamus, thus linking the complex of senses to systems interpretively integrating both discrete and aggregate impressions through psycho-active values.

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According to regulatory biochemistry of the system corresponding to emotional quality and level (serotonin, dopamine etc.) the hypothalamus acts through releasing-factor hormones on the pituitary in production of adrenocorticotrophic hormone, stimulating production of hydrocortisone in the adrenal cortex (seated athwart the kidneys) and modulating epinephrine/norepinephrine levels. The kidneys and adrenals are associated esoterically with the "lower" chakras of *muladhara* and *svadisthana*, through which the Psychic Hypostasis is given to integrate and "residentially" function, in forward displacement/extension from its resolution zone of the conscious or cerebrospinal channel. Thus the Psychic Hypostasis corresponding to the Form World (and "astral" plane), is reflected in formative currents of the etheric network regulating processes "physically" projected around activities of circulatory and limbic systems, mediated by *hypothalamus* governing sympathetic response-patterns focused through kidneys/adrenals which are...physical loci of the subtle plexuses housing the *Psychic Hypostasis*.

The stress of such psychic focus and coordinating activity ("ego" as organizational instrument) with respect to organs and systems chiefly associated with the *sympathetic* nerve-network, indicates a characteristic emphasis setting operative ratios in the proportional interaction of sympathetic/parasympathetic systems.

Since the parasympathetic branch innervates deep viscera conducting ruminative processes of *digestion* presided over by the cholinergic system, it's chiefly sedative; it is thus closest, in terms of autonomic functioning, to the more tranquil or *sattvic*, balanced spirit of the central nervous system (*susumna*). Proportional emphasis and preferential, *structural connection* between the Psychic Hypostasis of the conscious axis and the *sympathetic* or *excitatory* nerve networks, gives the preponderant emotional balance characterizing projection of the ego-psyche into physicalized expression. It shows that, in its present state it is not optimally structured for conducting ratios of autonomic interaction favorable to more direct alignment and harmonic self-congruence with the Conscious Axis.

Rather than exhibiting preferential ratios of alignment through afferent currents mediating deep processes and tranquil states of the mind/body form, the clear structural emphasis favors efferent flows of the fight/flight alert system dilating capillaries of the muscle and surface tissues, while constricting vascular networks of the deep organs. This produces a consistent "pressure" of surface displacement, as if "leaning forward" anxiously into the perceptual zone of projective and symbolically-mediated experience. It's for this reason that yogic processes of relaxation, deep breathing and redirection of attention "inward", are implemented; they establish a counter-conductivity tending to alter the autonomic ratios of interaction in favor of *ofihsparasympathetic*, correcting for the psychic "parallax" of bifurcating/outward two-eyed orientation and serving to resolve such tension through unitive common denominator of the central channel.

### **A Trained See-horse From The Hypno-Campus: Riding The Nag Of Negation Through The *Caliente* Gates**

Note that the amygdala itself, transmitting general sensory input to the hypothalamus, is formator of *positive* associations. Thus it tends to submit a primary, positive impressional organization to a lobe serving a principal function of *negation*.

The *value* of negation, derived from void-being and integrated preferentially by structure through the brain-mind system (see *Logos/Anti-Logos II*) is itself valid and indeed indispensable.

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Its agency is located preponderantly in *left-brain* functions of cognitive and verbal abstraction, the disruptively reordering artifice of linearity, the faculty of divisive "distancing" etc.

The "working memory" of the *prefrontal cortex*, chiefly responsible for the objectively focused ego-presentations we largely identify as "one another", was described as an associative complex operated through mediation of assorted *inhibitory* controls. Such inhibitory controls are operatives of the principle of "negation", and are therefore self-evidently quite useful. The prefrontal cortex is the immediate "I" that coordinates elements of associative, psycho-sensory synthesis from other zones of the brain, employing them as symbolic information for short-term behavioral adaptations and ad hoc relearning; it functions admirably through *negation* processes of the void-variable ("chaotically" presiding over all such patterning functions) forming and reforming by spontaneous tailoring of behavior to knowledge, concretely acting—by regulation of motor functions through the *principal sulcus*—on abstract concepts, through thetic modalities of planning, anticipating etc. with respect to the temporalized negation of "future" and with reference to the negatory tense of the "past".

As the agent of symbolic information and *representative* modes of knowledge, as well as anticipatory actions (such as turning one's back to run for a struck ball, in the direction one expects it to drop) the prefrontal cortex exemplifies the psychic employment of the principle of *negation* in modeling affective cognitions and behaviors. (Indeed, properly understood, this practical operative of the principle of negation shows why we're not "robots" of mechanistic behaviorism.)

Though such functions *serve*, they may be overemphasized and given organizational "lead", as they are in the general enculturated case. As we've seen, the hypothalamus intercepts first positive impressions as praetorian guard and vigilant veto, thereby assigning clear priorities. The *hippocampus*, which serves to carve the psychic space of our sense perceptions, does so characteristically through operations of *negative reinforcement*. Indeed its spatially discriminative faculty is at the root of that—thetic—division between "internal" and "external" space giving orientational charge to the primary polarization "self"/"not self".

It's symbolically appropriate that the hippocampus is, in shape, like the "seahorse" from which it takes its greco-medical name. Just as the figure of the seahorse curls into a contractile kind of questionmark, so the existential "doubt" introduced through the hippocampus serves the figurative and somatic contractions manifesting as self-recoiling of the ego-self, and translated repercussively in terms of coiled *kundalini* reflected right down to the energy-spring of ATP molecule, the knots of body-armor and subtle constrictions of the *chakra* centers.

Activity in the processing of sense-information through *diencephalon/limbic system* corresponds, as we have seen, to the *fluid-watery* current of the vital field; the etheric precursors of *gustatory* faculty and *lingual* organ, operating subtle nerves and plexiform pathways of the circulatory system (the heart organ of that system is also a gland); and the *formative* value of Psyche.

## Down Memory Lane

(D) Fourth stage in perceptual processing focuses on the *basal forebrain, cerebellum* and *medullary centers*.

First of all it's important to note that this system of mind-brain loci corresponds (by coordinative inversion of hierarchic current-principles toward the composite field of physical focus) to the *earthy-solid* stream of the vital/etheric breath current. The earthy-solid flow-field is the modified phase in the overall noesis of the vital ethers correlated with the principle of *structure*.

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"Structure" signifies the process which translates copenetrant field geometries through their most stable, "polyhedral" extension (emblemized in sacred geometry by the furthest exteriorization of the dodecahedron, as nearest rectilinear approximation to the initiating *sphere* from which the five special "solids" are sprung); the abstract coordinates of this pre-pattered phase space give the specific *stress-tensor gradients* generating "energy-dynamics" in the form of characteristic complementary forces, serving to *lock in* affined potentials coded through/rationalized infrastructure geometries of the fluid-watery current phase etc.

This lock-in is the regulatory stabilization of a cyclic or mutually-reinforcing pattern of persisting repetitions (e.g. "far from equilibrium"), giving the habituated feeling of reliable consistency and relative predictability. As such, it's a consolidative stage in the overall processes of *memory*, itself pervading every state and level of the mind-body whole. In this sense it *apotheosizes* the function of memory, as if we could view this phase in the projective synthesis of the physical field as uniquely belonging to and embodying "memory"—even though as a function it appears at *corresponding* levels of current-process through each of the planes and worlds.

The basal forebrain is, therefore, first of all associated with the stage *mnemonically encoding* and conserving the foregoing stages in the ordering of sensory-motor impressions. It's chiefly identified with secretion of a neurotransmitter that influences the *structural* order of synapses, crystallizing the product of infeeding activities as memory pattern through sensory-circuits of the cortex.

Such circuits act as guideline-tendencies threading the coordinative interplay of ongoing perceptual processes; multidimensionally—i.e. if we separated-out this composite, physically representative picture into its component "etheric" elements—we'd find this to be an analog of the coded *kundalini-lockin* at the energy-nucleus parallel the perineum, comprising the matrix memory-impression transcribing and "reporting back" to aggregate mnemonic marks in the akashic space of the breath-soul, and serving as regulatory tendency in the variable interaction of infeeding breath-currents.

Tracing the processes strictly according to their physical representation and monoplane "summary", we may identify the memory-impressions guiding ongoing activity/response as structures of perceptual tendency infused with affective value, being both product of, and subject to, varying psychic interpretation. Owing to the fact that *specific ontological values* common to the field-of-being are encoded through all such ideofrom variables, the latitude of psychic interpretation actually embedded in perceptual experience can never warrant the bumptious dictum "you create your own reality", as we've thoroughly shown by now. The actual processes giving rise to potential mis-perceptions typical of that half-truth, should be apparent to the careful reader.

*Acetylcholine* is a neurotransmitter found throughout the nervous-system, and concentrated particularly at neuromuscular junctions (serving the memory-functions of *activity*—note that Malkuth of Assiah in the Qabalistic system, the ultimate outcropping of mnemonic process, is called *Action*). It's a chemical of the *cholinergic* system. Just as corticotropic hormones and the adrenalines were associated with activity of the *sympathetic* nervous system, so the neurotransmitter acetylcholine and the cholinergic chemistries are associated with the *parasympathetic*. Recall that the parasympathetic system, through its characteristic neurotransmitter, is the "sedative" branch of the autonomic nerve networks chiefly involved in the dilation of deep blood vessels optimizing digestive activities of the abdominal plexuses and organs. Its comparatively relaxative influence, inclines parasympathetic activity toward the tranquil equipoise characteristic of self-congruent alignment

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through the *conscious axis*.

Proportional emphasis on the parasympathetic nerve-network is *sine qua non* of higher-dimensional awakening, which takes place only through threshold intensities of psychic alignment with the central nervous system, or Conscious channel. The fact of the cholinergic system operating memory-functions of the basal forebrain, illustrates first of all the intimate link between this synaptically *structuring* phase (engraving sensory-impression as mnemonic tendency) and the attribution of its corresponding earthy-solid "breath" to the *digestive* current system; and it suggests as well the deep, "meditative" or comparatively tranquil phases of mind/body process such as rest and sleep that are necessary for the consolidation of memory-impressions.

It's well known that excessive *sympathetic* activity impairs the processes of long-term memory formation and retention; it should be apparent by inference that meditative states and spiritual practices serving higher/deeper alignment through the conscious channel, depending as they do upon a ratio proportionally favoring parasympathetic dominance, are by that token conducive to intensified degrees of *memory-integration*—and, that such memory integration is itself a hallmark and function of the deeper mind/body field-coherence productive of both conventional and spiritual genius (i.e. the power to *perceive* beyond the norm, and to *exist* beyond the norm).

A specific structural complex of the basal forebrain possessing webs of sensory-motor fibers known as the *striatum*, has been modeled biomedically as likely neural locus for the formation of habit-patterns. Habit patterns are of course abstractly compound, reflex behavioral memories just as recollected sights or sounds are abstractly simple cognitive memories.

### **And The "Hand That Rocks The Cradle Award": To Those Legions Of Behaviorists Who've *Manfully* Labored To Determine Over The Years, Regardless The Cost To Specimens, "What's Love Got To Do With It" ...**

The basal brain structure above the medulla oblongata known as the *cerebellum*, is physically associated with the coordination of sensory inputs to complex muscular response-patterns. (Here too we understand the designation of the field of *Assiah* and its corresponding sphere *Malkuth*, ascribed to the basal brain centers and abdominal/digestive loci, as the World of *Action*). The cerebellum is a principal stratum of the mind-brain, operative—and emphasized—during infancy and early childhood. In physical terms, this zone of the mind-brain is chronologically first to be developed, but is not (as some commentators have it) the first to be activated. All the strata, lobes, levels and "planes" of the mind-brain are present and active through *ibepre-natal* "breath", much less the moment intake of the vital-physical breath occurs. It's just that the cortical and mid-brain components are *subordinated*, in manifestation of characteristic activities, in service of the early vital-learning functions associated with instinctual reservoirs of the hindbrain/lower abdominal centers (and parallel *svadisthana-muladhara* chakras).

Indeed this orientational downflow of operative strata in deferential reference toward the vital functions is *conserved* throughout development, and characterizes polarization-alignment of the spiritually "masked" 3rd density field altogether. Emotions and the power of conceptualizing are put in service of survivalist drives and reproductive imperatives, even if those imperatives are subsequently disguised through the more abstract, mnemonic self-reproduction and survivalism of

the *ego-ideal*.

Owing to cerebellar involvement in learning associated with sensory-motor coordinations, and in light of its functional emphasis in infancy, "findings" of the antiseptic sciencelab reiterating what's ever known by natural maternity are understandable: early deprivation of contact, caress, varied movement etc. is positively related to poor adaptation in terms of both physical and emotional growth. As any real parent might have informed the medical minions carefully stunting growth and thwarting life in a plastic cage, simple actions of nurture, of touch or comforting tone, of rocking or swinging impart to infant consciousness the indispensable love and enveloping caress-of-being comprising confident transmission underwriting every success in adaptive orientation, vital-bearing and relational mastery. Demonstrable stimulation of or feedback through the cognitive and emotional centers, testifies to their unitive participation—and the requirement to *represent* or *sponsor* them in behavioral parallels—even at the early "medullary" or "hindbrain" stages of development.

## **Moving Through *e*-Motions; Meaning Of The Molecular *Dugpa-mean*\***

The so-called pleasure centers (*anterior hypothalamus, septal structures* of the limbic system etc.—see C) respond to the comparative attention or deprivation accorded the "lower" centers (which encode the vital-patterns comprising built-in desire tracks, and the innate drive to exercise ideiform life-tendencies toward meaningful behavioral orders and coherencies of perception).

The *caudate nucleus* of the forebrain under the cerebral folds, is also involved in coordination, initiation of movement etc. *Dopamine*, the neurotransmitter of the caudate nucleus, stimulates its function from the *substantia nigra* in the basal brain. Deprivation of dopamine (e.g. due to neuronal deficiency in the substantia nigra) is causally related to Parkinson's (a disease of *motional* impairment). Conversely, a chemical excess of dopamine is causally connected to schizophrenic symptoms; significantly, schizophrenia is marked by severe paranoia and fear, by anxiety and painful cognitions, contractile response-patterns and so forth. (Indeed modern case histories of schizophrenia and its variations the "multiple-personality disorder" etc., inevitably show early abuse, childhood traumas, deprivation or parental impairment of some type.)

Psycho-emotional coordination of movements focused through these "early" sub-cerebral zones, is therefore represented in the presence of a chemical molecule the operative balance of which inversely effects conditions of *motion* (Parkinson's) and *emotion* (schizophrenia). It should be noted that, contrary to earlier biomedical models, it's not a "content-carrying" function of the biochemistry but a *structural* function of the dopamine molecule which serves to account for its

\* The obscurity of the pun here forces another belaboring of a slight witticism, rationalizing that any deeper insight imparted thereby may offset so excruciatingly earnest an exercise. The term "e-motions" of course compacts in one portmanteau carry-on the ideas of "motion" (coordination of movements) and "emotion", as well as the electrical component essential to the chemical changes of state implied in activities of the dopamine molecule, discussed below. "*Dugpa-mean*" is itself a complex pun on "dopamine", compressing together the ideas that the chemical serves as catalytic "mean" between motional and emotional functions, and that it comprises the physical-molecular expression of the *serpent-fire* or kundalini-coil of the breath currents—"dugpa" is Tibetan for thunder-dragon.

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variant influence between "coordinative" and "psycho-active" systems. Only if the "content" of the molecule were significant in terms of "information", would the inverse relation characterizing its comparative *contextual* benefit remain a puzzle.

As signal stimulator/transmitter, "dopamine" simply conveys—and indeed emblemizes—the existence of an operative interrelationship between categorically discretized functions, so that "physical" and "psychic" orientations can't be taken as expressions of a Cartesian dualism at the *structural* level; it is, in its reflective physical terms, a function of the *tattvas* or elemental flows of balance. If "content" were somehow carried in the biochemistry like bookpages in a library rather than manifesting as the variable resultant of structural alignments (e.g. as *letters* the presence-or-absence of which give the conditions for forming different words), the absurdity of some inflexible reciprocity between mental health and physical coordination owing to the invariance of "message content" would have to be contemplated; the two "symptoms" would invariably be coupled by a smooth transposition of operators and would occur together every bit as much as salubrious mental and coordinative-physical adjustment went together. Krishnamurthi, for example, would *also* have to be a schizophrenic.\*

### Willing The Mind/Brain Pain Drain

The respective (*motional* and *emotional*) systems are specifically linked, as noted, in the cross-correlation between cerebellar centers and medullary functions, and the zones of pleasure/pain in the midbrain *limbic* system. The key regulatory functions focused physically through the *hypothalamus*—governing hormonal flow of the pituitary—along with the *reticular formation* serving to adjust metabolic balances in temperature and appetite, degrees of waking, sleeping and levels of awareness, suggests how fundamentally important are the formative factors of vital-stimulation, love response and affectional care in the aggregate "positive" or "negative" influence over psychic organization. It indicates how significant are such values relative to the resultant optimum of mind/body integral harmony and happy adjustment; for the hypothalamus is itself divided into anterior and posterior sites of pleasure and of pain, respectively (we've already seen the way in which "positive" information is submitted for monitoring to the "negative" regulator of the hypothalamus).

At the same time, the associative activity of the *hippocampus* links that lobe to the formation of long-term memory patterns (constituting features of an overall identification-index, in that "who you are" is a function of preferred repetitions and reinforcements laying more durable sets of tracks); the depth, growth and mnemonic enrichment of regulatory functions implied in that activity, and indicated by participation of the cholinergic system—associated with tranquil states

\* The existence of the letters G-O-D and the letters D-O-G demonstrates the common presence of the English alphabet, and its requirement for their respective spelling; but it doesn't imply an instruction for assembling the one out of the other. It doesn't infer a mirroring of content (excusing the poetic aplomb!), nor that the disappearance of letters from either indicates gainful employment in spelling the structural inverse.

Again: a jet turbine and the fuselage of an aircraft are certainly united, structurally, by the rivets holding the latter in place; yet the laxity of a workman leaving a bucket of bolts in the *exhaust* is bound to cause a malfunction of firing—nor does such a turbojet malfunction owing to the inappropriate presence of rivets in the one instance, imply a corresponding absence of bolts in the fuselage so that the craft flies apart at the seams simultaneously.

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of the parasympathetic complex—in structural coding of memory synapses seems haunted by the lowering shadow of a shiftable "ceiling", since the hippocampus is largely known as an organizational locus identifying conditions of *deprivation o xpain* (as is the amygdala—see C. This seems to tell us what types of formative experience tend to impress us most by conservation as long-term memory pattern, in our current 3rd stage condition of mind/body alignment—yet the "evidence" of such effect needn't be taken as any more permanent description of an immutable objective fact than the currently "fixed" notion that this is an inevitably entropic universe.

Indeed it's just another example of functional emphasis, and of the variable "charge" assigned the central value of Will in its coinherence through relatively active or relatively passive phases (as with the reversible countercharges of the Wu-Wei symbol). Referring to the more extensive description given in *Logos/Anti-Logos Part II*, we find that the initial "positive" registry of perceptual information—corresponding to anterior sites of the hypothalamus, e.g.—relates to the essential *self-identity* as which all phenomenological content is indiscriminately given, in its existential immediacy (most purely exemplified in infant consciousness); the submission of all such "positive" input to the negative monitor—posterior hypothalamus, e.g.—is simply expression of the irreducible *void* factor of being separated-out into specific *functional* stress as a reflexively inhibitory and "negating" watchdog of secondary, survivalist factors attaching to the positional state of contingent instrumentality (cf. the work of hippocampus and posterior parietal cortex et al.).

The function itself is perfectly legitimate. Its relative *emphasis* in engagement of the principal, "active" charge of will at passive levels, serves a balance which becomes "negative" by inflection, overwhelming and burying the positive immediacy and self-identity of being so that an operative ceiling is placed upon the overall memory-function and thus the governing degree of mind/body integration etc.

Relative settling of the *kundalini* monitor parallel the sacrum, gives the concentrated (or inversely-nucleated) case of the extended etheric currents processing psycho-active energy hierarchies as mattes of "material" perception. Its mirroring coil sets required correlations for a multidimensional current-pattern, focusing a Through-the-Looking-glass style of self-apprehension (namely the fleshly features we identify as the objective case, rendering glowing clusters and electric geometries of its own subtle network as an ovoid mass of pulpy convolutions housed in a calcium crate) at the same time determinative, by just that token, of the relative proportions and emphases mapped into the operative flow-lines of the physical assemblage.

*Kundalini* configures the efficient condition, through its transdimensional turns, for the adjustive adaptation to spacetime "norms" established through medullary and abdominal centers at correlated points of the mind/body vehicle (in telescoped physical signatures). Fixation of the focal field in terms of material spacetime according to enculturation processes, takes place through that very polarized correspondence between the subtle nuclear regulator at the sacrum, and the cerebellar or deep-brain strata enlisting the allegiance—and influencing orientational direction—of the "superior" psychic correlatives of midbrain and cortex.

Subtle locus of the "serpent-fire" sums a complex weave of internested ethers representing emanative functions of one another and encoding the coordinative composite, while serving to hold it "in place". Such etheric linkages regulate perceptual, cognitive and psycho-active keys, adjusting ideofrom modes of self-symbolization with behaviors reliably related to a developed—if reflectively abstracted—pleasure index. Damage to those linkages (through radiation, inopportune "astraling" or pharmacological improprieties etc.) is therefore liable to involve complex repercus-

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sion in terms of hormonal imbalance, biochemical changes modifying ion-flow in neurotransmitters and shifts in intercompartmental processing, as if "accounting" arbitrarily decided to send its figures to "R and D".

Recall the radiant ideofonn light pattern is involved in the deep nuclear core of the *kundalini* coil, and is correlated with the physical mechanism of hypothalamus/pineal/pituitary so that disturbance or dislocation of the encoded typl patterning-index of the kundalini regulator for the multidimensional coil immediately disturbs the relation between the etheric processing currents of perception and of cognition (associated with the noetic-generative [ideative], mental-respiratory [patterning], psychic-circulatory [formative] and physical-digestive [structural] fields organizing and setting ratios of function, patterning harmonics of the elemental media for "perceptual" metabolism etc.).

Since each such field is correlated with a psychic or brain-mind center, the relations and delicate chemical adjustments amongst their encoded patterns must undergo an aggravated realignment; this accounts for the "trigger" effect of the dopamine molecule in cases of schizophrenia etc., an effect otherwise unaccountable in terms of overpopulated receptor sites given the specific if unpredictable "times" in the onset of symptoms etc.

## Part VI

The following section gives a guideline *Table of Correspondences*, linking processes of the Life-current described above with systems and centers belonging to disciplines enjoying currency according to one or more traditions. Now that the relationships have been satisfactorily traced and processes described, relating the ways in which patterns of the physically focused field represent—by reflexive self-symbolization—the telescoped composite of Hypostatic foci integrated through the spiritual breath-current (emanatively expressive of inbuilt ontological factors), the work of the several disciplines may be compassed on the *whole-being* basis of a *scientific esotericism* according to a true hierarchy of cause. The functional correlation between higher-order currents and the lobes, glands, ganglia, senses and organs of the "physical form", as well as mediating agencies of *chakras*, *acupuncture meridians* etc. (gaining greater currency in occidental circles as the objections to asiatic wisdom erode) must gradually lead to an integrated spiritual medicine and overall *divine* science successful in superior measure to the degree it grounds itself in direct orientation, practical alignment and first-person understanding of the regnant requirements of Soul.

This millennial Table, seed of a functional universe, is divided into two cross-related columns, or (depending on limits of the publishing format in which the reader presently finds it) two succeeding but cross-referred sections. One section is labelled *the column of Fohat, consciousness-matter*, and represents the function of Light-value from the Hypostases as described above acting upon the respective organs, centers and systems through the *conscious axis*; and one section is labelled the column of *Kundalini, nature-current* (according to Southern Crown refinement of the basic theosophical descriptions) representing the function of reflective energies correlated with the causal vehicle or breath-soul, and associated with the autonomic systems just as Light of Fohat from the Hypostases is associated with the central nervous system.

Notably, the list of "conscious"V"subconscious" centers and psycho-active processes overlaps on certain items (e.g. "liver" and "gall bladder" appear under both *Noetic* columnar headings for *Fohat* and *Kundalini*); in all such cases, the *functions* are differentiated whether or not

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the respective sites for the complementary workings within each center or organ are indicated. This reflects the varying degree of differentiation obtaining for forms of the given Agency in any particular case, and is grossly reflective of the specialized "intensity" with which such conscious/subconscious powers focus through and employ the particular site, the quotient of coordinative congruence between their respective functions at that site etc.\*

The whole System being variable according to "spiritual time" density equivalence (e.g. the correspondences cited here, take their point-of-departure in 3rd density styles of mind/body organization), it must be kept in mind that *application* toward such a system in light of the superior wisdom taking account of its *effective* interactions necessarily serves "in the long run" to modify vehicular relationships as they initially obtain. (This is in theory no different than the kinds of refinements made in the automotive industry where, over a period of time, improvements in the linkage and closer gear ratios are innovated so as to conserve the system, improve its overall performance and reduce aggregate wear from friction etc.)

Suffice here to relate that the ancient yogic science notes a "division of labor" in its *chakra* systems, whether or not the given school reifies the discernible differentiation as a dualistic set of parallel centers: the *chakras* are described running down the front over the sternum and in general alignment with the *vagus* nerve (a part of the peripheral and cervical nerve-networks belonging to the autonomic system) and, at the same time, running a twin string of "subtle lotuses" up the back in general conjunction with the cerebrospinal or central nervous system. Thus we may find—in our Table of Correspondences—the power belonging to the Hypostatic intelligence as *consciousness-matter* mediating Noetic Value, operating through the posterior hypothalamus and dorsal pituitary; while the power belonging to the Hypostatic intelligence as *nature-matter* mediating Noetic value, functions through the anterior hypothalamus and ventral pituitary. In the overlap of operators with respect to "liver" and "kidney", on the contrary, we find their discrete participations discriminated chiefly by function rather than zone (describing the locus physically identifiable as "liver" in terms of the operator *Fohat*, we find it characterized according to acupuncture study in its relation to nerve-networks governing peripheral motor activity and the neuromuscular system; describing it in terms of the operator "kundalini", we find it characterized in correlated acupuncture and biomedical terms as the physiological purifier of the bloodstream etc.).

Indeed the millennial innovation of our Table of Correspondences takes more than a minor share of its uniqueness from this feature of its classificatory order: discriminating the operative presence, function and participation of conscious/subconscious "emissaries" through systems and centers of the mind/body form, can only secure over time an accelerated respect and *reverential* expertise relative to the real subtlety and sublime comprehensiveness of even the minutest mode materially considered. An entirely revolutionary conception of the character of "health" and "well-being" is bound to come about, and an altogether-superior wisdom regarding the practical manner of their attainment. Not only the *ways* in which mind and emotion affect physical function

\* Also, the fact of *three physical* systems being telescoped or stylistically compressed structures perceived "horizontally" by a tacit multidimensionality of summary focus, necessarily produces the effect that an organ or system *chiefly* ascribed to a particular value-level (e.g. Form, Structure etc.) will nonetheless appear at times to be doing double service under another categorical heading. Each such organ or system expresses the sum *totality* of hierarchic current processes while functioning chiefly in relation to, and as projective expression of, one such level and process.

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(as by examination of the peptides or cholinergic system), but the very *meaning* of such psychic signatures biochemically encoded will become an intimate part of any discipline considered medically or scientifically sound, and will augur a way of reading statements of the Soul as unerringly as Divination-by-entrails counsels the shaman-specialist of tribal cultures. Finally, understanding of the interrelationships and *hierarchic* requirements of such systems will serve to place the very Art and Science of Spiritual Realization upon an unimpeachably *sound* basis (so to speak), eternal proof against the perennial *fata pas* of unripe practices breeding more superstition than substance, yet flaunting an unearned endurance owing to earlier absence of any universal Discipline or truly *Divine* Science (forestalled in its Birth by the fateful distortion visited on the seed of Baconian science) that might have interrupted its protracted imposture.

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### **CONSCIOUSNESS-MATTER; Fohat**

Value: *Noetic*

Region: *Cephalic*

Phase of Type: *Idea*

Organic System: *Generative (neuro-hormonal)*

**Regulatory lobes and glands:** *Posterior hypothalamus* (regulates appetite, sleep, motivative sexual behavior, fluid balance, body temperature, moods and emotions, coordinates nervous/endocrine functions through influence on pituitary. See "life-organ/acupuncture system"); *dorsal pituitary; pineal; thalamus; visual cortex.*

**Plexuses:** *Carotid plexus.* In yogic subtle system, *bindu visargha*, located parallel the top/back of cranium. Clusters of cranial nerves sprout from the locus of *bindu visargha*, projecting branches to the optic system. Emphasis on "third eye" (*ajna*) and visual system links the governing value (noetic) with the phasic type, "idea". As explained elsewhere, owing to its immediacy and gesta//impressional unity the *visual* system dominates the perceptual order and continues as chief regulator even in conditions of blindness.

**Chakras:** *Ajna* (generative system)

**Vertebrae:** *First cervical*

**Sense (organ of knowledge):** *Visual system* (part of peripheral nervous system, connected to cerebrospinal systems [CNS].)

**Organ of Action:** *Hands*

**Life Organ (acupuncture):** *Triple Warmer*—involved in the regulation of principal life-functions such as appetite, fluid balance and body temperature (cf. *hypothalamus*, above, under "regulatory lobes and glands"). *Liver:* the system associated with "liver" includes the peripheral nervous system; thus asiatic traditional science correlates the organ to regulatory functions of *eyes* and *vision* (the usual assertion that "liver" *controls* "vision" framed from the *yu*-point of view, so to speak, is here modified according to the Initiated interpretation not presuming from the angle of mechanical linkages, as previously explained). The liver is likewise correlated to regulatory functions of the neuro-muscular system, is involved in peripheral motor activity (through motor centers of the brain, cf. *prefrontal cortex*) and applies to *muscle tone* as well as to that of tendons and ligaments. Whereas the muscular *tissue* is correlated with the *spleen* (qv), *muscle function* is monitored through liver's association with the nerves (i.e. the generative system). Thus the compound locus of the "liver" gives the projected *organ* for the organizational apparatus involved

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in hand/eye coordination etc. It is also associated with the "*Will-to-grow*" in the asiatic system; it is the organ-locus through which the *reproductive centers* are vitalized (continuing its application with respect to the neuro-hormonal complex of the *generative system*, aligned to Noetic value); thus it is connected to the "root" of creative/sexual drives and desires. In the asiatic system, the *Gall Bladder* is adjunct organ to the liver similarly involved in "hand/eye coordination" etc. or the chief sensory/motor functions of *opprehensile dexterity*, whereby the organizational ideotype differentiates and distributes its cognitive phase space. The gall bladder organ is correlatively associated with the execution of "plans" (again, cf. *prefrontal cortex*).

**Value:** *Mental*

**Region:** *Thoracic*

**Phase of Type:** *Pattern*

**Organic System:** *Respiratory*

**Regulatory Lobes and Glands:** *Thyroid; parotid glands; temporal lobes; sinoatrial node*, on the consciousness-side. Prior to puberty, the *thymus gland* functions on the consciousness-side.

**Plexuses:** *Laryngeal, pharyngeal, cardiac plexus and cervical spinal ganglion*. Functions of several centers are involved in the connection of lungs to the *voluntary system*, i.e. the consciousness-side. "Voice" is controlled by the lungs (see "organ of knowledge"); "speech" (see "organ of action") is ascribed chiefly to the tongue, and is controlled by the *heart*.

**Chakras:** *Vissudha; Lalana chakra*, located parallel the nasal orifice (upper epiglottis) where "nectar" or *bindu* is stored to be purified by the "throat" or *vissudha* chakra. *Anahata*: controls sense of touch (see "organ of knowledge"); sense organ of *anahata* is the *skin* (skin as well as lungs [cf. "life organ-acupuncture"] are involved in respiration).

**Vertebrae:** *Third cervical and eighth cervical*

**Sense (organ of knowledge):** *Ears/hearing* (note—association of "ears" with equilibrium); *skin* (*heart's* organ of knowledge is the *skin*, while lungs are associated with cell respiration/skin. Thus the intimate association/cross-correlation of "heart" and "lungs").

**Organ of Action:** *Speech/vocal cords; hands*. For *lungs/vissudha chakra*, organ of action is speech; in asiatic system "speech" is equal to the "tongue", controlled by the *heart*. Since, as observed above, the *heart's* organ of knowledge is the *skin* whereas the lungs are associated with cellular respiration and skin surface, the linkage of their systems is patent.

**Life organ (acupuncture):** *Lungs* (regulates larynx and sinuses). *Heart* (Chinese): *cerebral cortex and limbic system. Circulatory/cardio-vascular system. Thyroid and thymus* (cf. "regulatory lobes and glands") are associated with heart function. *Circulation-sex organ/meridian system*: correlated to or identified with the heart's "protective sac" *oxpericardium*. It is said to serve the function of guarding *shin* ("spirit", in the form of universal love) from modified emotional states and expressions correlated with or generated from the other organ/centers. All other such centers and their related emotional states tend to be polarized modifications of the central/resolving *heart* center and its unifying psycho-emotional value of love; thus the "protective" function served by the pericardium or circulation-sex system of acupuncture is that of harmonizing and resolving the emotional modulations of the ancillary centers with respect to the common denominator heart locus. (For example, the kidneys in themselves are associated with courage/fear; the liver, with anger/calm etc.) The circulation-sex meridian system is responsible for blending or "subliming" the physical with the emotional components of love/sexuality.

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**Value:** *Psychic*

**Region:** *Abdominal*

**Phase of Type:** *Form*

**Organic system:** *Circulatory*

**Regulatory lobes and glands:** *Adrenal glands: cortex and medulla* (adrenal cortex is endocrine gland). *Gonads. Pancreatic gland.*

**Plexuses:** *Prostatic. Coeliac or solar plexus.*

**Chief subsidiary plexuses:** *Hepatic, pyloric, gastric, mesenteric. Splenic plexus. Vagus nerve* (on consciousness side).

**Chakras:** *Navel/manipura chakra. Svadhisthana* (*svadhisthana* is associated in the yogic system with the sense of *taste*. Its "organ of knowledge" is the *tongue*, and "organs of action" are *reproductive* and *kidney*. *Svadhisthana* corresponds to the prostatic nerve plexus. *Karmic* patterns of the collective unconscious are recorded and stored in *svadhisthana*.) The reproductive centers (*chakra*, corresponding plexus etc.) comprise the negative-polarity locus concentrating and reflectively integrating functions of the breath-soul, just as the pituitary and associated subtle centers comprise the positive pole functionally vitalized by, and according to, operative elemental ratios of the invaginated breath-soul (see above, breath-soul/pituitary gland).

**Vertebrae:** *Eighth thoracic* (spleen: first lumbar).

**Sense ("organ of knowledge"):** *taste/tongue* (esoterically, knowledge-organ and quality representative of the Form function, relating this value and "region" to that of the *heart* as well [e.g. the Egyptian "heart-and-tongue"]).

**Organ of Action:** *Sex organs/kidneys*

**Life-organ (acupuncture):** *Kidney* (the Psychic Hypostasis functions, at the 3rd-stage level, in angulated integration/alignment through the kidney/adrenals). Yin Water organ-meridian system, called "Basis of Life", "Root of Life" (cf. Qabalistic *Yesod*, "Foundation"). Kidney/yin water organ-meridian is considered "immortal" owing to its involvement in genetic regulation and control (chiefly through the *adrenal cortex*, see below). Its function focuses overall determination of the *vitality-level*; thus it's regarded as principal factor regulating *longevity*, and the general mind/body life cycle. The *renal* kidney of Western physiology reflects this hypostatic function in quantified terms through its regulation of acid-base (pH) balance in metabolizing electrolytes (urinary tract excretion or resorption of minerals, unused testosterone and estrogen hormones etc.); homeostatically optimizing blood/tissue fluid compositions through recycling and excretion of waste products, removal of excess water and metabolites from blood. Yin Water organ-meridian system includes the *adrenal glands*, i.e. *cortex* and *medulla* regions situated atop the kidneys. The adrenal medulla produces adrenaline/noradrenaline (cf. development of sympathetic nervous system on *nature-side*). The adrenal cortex is an endocrine gland. It produces steroids regulative of metabolic, reproductive, excretory, immuno-defensive and mineralizing functions. Hormones of the adrenal cortex participate in regulating sugar metabolism through action on the pancreas; others by direct secretion into the system influence gonadotropic hormonal generation, wherefore the asiatic model ascribes to the adrenal cortex the power of presiding over "ancestral energy", i.e. the sperm and ova. The Yin Water organ-meridian system is said to store *ching*, the *vital essence*. *Ching* is a subtle reserve energy and nerve tonic; its accumulation is a type of *vital-potential charge*, as is paralleled in the yogic system of energy-accumulation/storage through the abdominal locus etc. The *kidney* organ with its parallel plexuses and meridional networks is considered the main reservoir of

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*ching*, or subtle vital-energy, for the whole bodily-being. Both the adrenals and reproductive glands are given as part of the "kidneys", in the asiatic model; thus *ching* is the vital essence involved in secretions manufactured or stored by those glands, and presides in general over the reproductive physiology. Through polarized relation of the Psychic Hypostasis (functioning in identified correspondence with the breath-soul, projectively displaced from the spinal axis and concentrated into the abdominal locus) the spinal cord is energized, and brain directly vitalized, by kidney/reproductive centers. Thus the *locus of psychic balance* is efficiently determinative of overall available energy of the system according to polarizations of affinity/antipathy (reflected quantitatively in blood lactate, detoxification bottlenecks etc.), the relative integration of charge potentials (quantified in terms of electrolytic/ion regulation mapping flow-patterns, values of bio-electric and magnetic coherence/alignment) and aggregate circulatory maintenance. *Ching* of the kidney/Yin Water organ-meridian system governs the *lumbar* region of the back and the *skeletal system* as a whole inclusive of teeth, marrow and bones, furnishing the vital-essence or subtle life-force sustaining their cycles and activities; its infusion of the bone marrow makes it a key factor in blood production, immunological resistances etc. It imparts vital strength and flexibility to the spine, knees and joints (rheumatological implications should be apparent; the connection of viral disease and progressive, elastin decrepitude of the collagen in connective tissues as well as the immunological impairment of kidney function, co-presence of anemias etc. through various rheumatoid abnormalities indicate the appropriate line of holistic inquiry). As a vitalizing life-force or subtle essence, *ching* is associated with pubescence and the regulation of hair growth. The asiatic model for the kidney-meridian system reveals that it "opens into the ears", and is thus responsible for energizing the *hearing* faculty. In this connection the *parotid facial glands*, as psycho-emotional centers holonomically involved by resonant correspondence with affective regencies of the abdominal loci, as well as *mandibular* and *maxillary* nerves linking parallel regions with the paired ears and glands, are duly integrated as aspects of the overall complex (see *Mental* value, *Thoracic* region above—note *lalana* chakra, storage of *bindu* or nectar of the subtle essence). While the kidney-meridian system is characterized as principally Yin/Water, as all exemplifications of the *Wu-Wei* it possesses Yin and Yang components both of which in their various harmonies are efficiently responsible for operative energy-magnitudes and vital-distribution assignments over the whole mind/body complex. Yin-value applies through actual *tissues*, *hormones* and *fluids* of the kidneys, gonads and adrenals etc. Tang-value of the meridional system applies to the quotient of *vitality* effectively surcharging and generated through those components of the kidney/reproductive complex. The *psychic* value associated with "kidney Yin Water organ-meridian system" is that of *will*, and the principle of *courage*. Note connection of adrenal complex with *fight/flight mechanism* of the sympathetic nerve-networks, i.e. the corresponding autonomic processes through which volitional modeling of the Psychic Hypostasis is enacted.

**Value:** *Vital-physical*

Region: *Pelvic*

**Phase of Type:** *Structure*

**Organic system:** *Digestion*

**Regulatory lobes and glands:** *Gonads*

**Plexuses:** *Coccygeal plexus; pelvic; coccygeal spinal ganglion.*

**Chakras:** *Muladhara* chakra. Both *muladhara* and *svadhithana* are connected to sacral

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and coccygeal nerve plexuses. *Muladhara* is located at the perineum; it's associated with sensory-processes innervating testicles; in the female it's parallel the cervix.

**Sense-"Organ of Knowledge":** *Nose/smell*. Esoterically, knowledge-organ and quality representative of the Structural function, corresponding to *Earth* element.

**Organ of Action:** *Phallus/kteis*

**Life Organ (acupuncture):** *Large intestine; Yang Metal organ-meridian system*. Distributes, modifies and eliminates solid waste-materials; is efficiently responsible for general purity and compositional balance of fluids. Reserve subtle energy-essence or life-force vitality (*ching*) of the kidney, may be absorbed directly from fluid/nutrient energy-extract or reclamation processes of the large intestine and treated thereafter for storage. Large Intestine is considered to be "partner to the lungs", since it serves a similar respiratory process through governance of skin exhalation and porous perspiring as immune-response to fever etc. Through meridional correspondences it has influence over throat, facial and cephalic areas. *Small Intestine: Yang fire organ-meridian system*. Bacteriological environment whereby nutrients are analyzed of impurities, compounded and processed for absorptive assimilation through the system. Its regulatory function is related to the *pituitary gland*, the hormones of which conduct metabolic and energy-levels, psycho-emotional/adaptive responses and resistances, sexual functions and behaviors; thus the production and absorption of basic nutrients essential to *structure*, is affected or substantially influenced by hormonal correlations and meridional relationships whereby the small intestine participates as function of, and in monitoring capacity over, the process of vital-emotional balance (thus the emphasis often placed in "esoteric" instruction regarding vigilance over mood and emotion while eating, digesting and assimilating). Correspondingly the Small Intestine is involved in the assimilation of *ideas, thoughts and concepts*, through those processing/coordinative patterns as which they pass into encoded bio-psychic and physical life-structures.

### NATURE-CURRENT, Kundalini

**Value:** *Noetic*

**Region:** *Cephalic*

**Regulatory lobes and glands:** *Anterior hypothalamus* (exercises control of sympathetic nervous system); *pituitary* (breath-soul is reflexively aligned with and functions through frontal portion of pituitary gland).

Plexuses/ganglia: *Carotid plexus* (chief subsidiary plexuses: *cavernous* and *cephalic ganglia*).

**Etheric nerve-current:** *Radiant-fiery current-generative system*

**Life-organ (acupuncture):** *Liver: Yin wood organ*. Serves physiological function of detoxification, blood storage; stores sugar (glucose) in the form of glycogen. Its relation on the nature-side—through the generative system—to the noetic-ideofunction of Fohat on the *consciousness-side*, may best be understood by first considering *liver/yin wood* directorship of *protein production and breakdown*. In that capacity the liver-organ and meridional systems serve the *qualitative* organization of formative constituents (e.g. amino acids, proteins), building out the specific typologies of sexual and genetic "profile" with reflex on the immune function (identification of "self/not self" operators etc.). Thus the liver/meridional system is responsible for production of essential protein factors in the blood plasma: *coagulation proteins* for blood-clotting

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of damaged vessel-walls; *albumin* for regulation of water exchange between tissues and blood; *immune system complement* (eleven sequentially interactive proteins which variously-enhance phagocytic attraction to antigen-antibody complexes, release inflammatory agent and serve to modulate other complement interactions); *globin*, a component of oxygen-bearing hemoglobin pigment; cholesterol (essential for sexual function) and fat-carrying proteins. *Amino acids* are sent to liver from absorption in *small intestine* (qv, **Value:** *Structure*) where they're recombined into proteins, urea, liver-manufactured "non-essential" aminos and glucose. The liver system also serves the catabolism of *hormones*. Both liver and kidney (qv, **Value:** *Form*) mediate detoxification functions for the bloodstream. Liver modifies the chemical structure of various absorbed substances, making them water soluble and prepared for excretion in bile. Bile transports waste from liver, and aids fat catabolism/absorption in the *small intestine*. (Oxygenated blood from hepatic artery and nutrient-rich blood from portal vein, is processed through liver into hepatic veins—thence to posterior vena cava circulating deoxygenated blood to right atrium of heart [qv **Value:** *Mental*].) *Gall bladder*: through small tubular *cystic duct* branching from bile duct, bile produced in the liver is passed to gall bladder for storage and concentration; when food from stomach moves to duodenum, gall bladder expels bile content into duodenum by contractile influence of gastrointestinal hormones *secretin* and *cholecystikin*; bile emulsifies fats and oils from food content in the duodenum. In the asiatic model, gall bladder enhances strength of muscles especially in legs, by relieving muscle fatigue in association with lymphatic detoxification processes.

**Value:** *Mental*

**Region:** *Thoracic*

**Regulatory lobes and glands:** *Thyroid; thymus* (after puberty, thymus functions on nature-current side).

**Plexuses and ganglia:** *Pharyngeal plexus*—connection of lungs to autonomic system. *Cardiac plexus* (chief subsidiary plexuses: pulmonary, coronary). *Superior cervical sympathetic ganglion*.

**Life-organ—acupuncture:** *Lungs*—Yin organ-meridian system dominated by Metal energy; governs *Ch'i* (subtle energy field). Cellular respiration and that of pores, skin etc. is regulated by lung meridian. *Heart*—Yin Fire organ-meridian system. Heart is regulative locus of mind/psyche/emotions, in the asiatic system said to be the "Master Organ" in which *Shin*, Spirit, resides. (Note the Hebrew letter *Shin* signifies Spirit.) Lungs are principal respiratory organ serving CO<sub>2</sub> elimination, and blood/body oxygenation. Heart is chief organ of circulatory system responsible for pumping blood to lungs and throughout body. Greater portion of heart is composed of specialized muscle, the *myocardium*. A thick muscle wall (septum) divides the four-chambered heart into left/right cavities, each half having an upper chamber (atrium) and lower (ventricle). Blood is conducted to atria or ejected by ventricles, through large blood vessels emerging from top and sides of heart. Veins (*vena cava*) conduct body's deoxygenated blood to right side of heart (see *liver* under **Value:** *Noetic*). Blood entering right atrium moves to right ventricle, where it's pumped by pulmonary artery to lungs for oxygenation and CO<sub>2</sub> elimination. Oxygenated blood from lungs is conducted to the *left* atrium through pulmonary veins, drawn to the left ventricle and distributed throughout body. Drumbeat maintenance and modulation of the circulatory pattern is attributable to the heart's "pacemaker", located atop the right atrium. Electrical impulses of the *sinoatrial node* conducted both by heart muscle and specialized nerve fibers, regulate heartbeat sequence in the

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atrial/ventricular systole (contraction-phase), and diastole (relaxative-phase). The atrial/ventricular *systole* is induced by electric-sinoatrial impulse, spreading from atria to atrioventricular node. *Complex resonance patterns, of constructive or destructive interference-modulations variably proportional to biospheric flux fields, are conducted in the continuous translations of mechanical-to biomagnetic-to-piezoelectric energies for the overall system through oscillatory beat-phase rhythms, organized via heart/lung interaction. Yogically modifying or suspending the breath, changes destructive to constructive wave interference in the ventricular backwash from aortic bifurcation through trunk toward lower extremities, so that energy-translations promoted rotationally amongst the mind/body states (e.g. mechanico-skeletal to magneto-biochemical to piezoelectric brain-gel vibrations) allow system as a whole to resonate in standing-wave amplitudes of the biosphere.*

**Value:** *Psychic*

**Region:** *Abdominal*

**Regulatory lobes and glands:** *Pancreatic gland*

**Plexuses/ganglia:** *Solar plexus: splanchnic nerves and celiac arteries*

**Etheric nerve-current:** *Fluid/watery current*

**Life-organ (acupuncture):** *Yin Earth organ-meridian system/Spleen.* Splenic functions include pancreas (insulin etc.)—thus, *pancreatic gland*. Also, *Adrenal medulla*. *Spleen* oversees the digestion, absorption and distribution of nutritive substances and fluids; in conjunction with kidney sharing regulatory role for fluid circulation, spleen conducts a coordinative process for overall gastrointestinal function. Its lunar and tidal correspondences are reinforced through a subsidiary aspect of general fluid-regulation, i.e. its role in regulating quantity and quality of menstrual blood. This is reflex of its participation in *lymphatic system*; it combats infection on behalf of immunofunctions by production of xenophobic antibodies, *Hasphagocytes* and *lymphocytes* that gobble foreign microorganisms; the spleen has lymphatic tissue made of these phagocytes, lymphocytes and red blood cells. Spleen serves the function of eliminating worn-out red blood cells. In the fetus it *produces* such cells, a job postnatally assumed by the bone marrow (however in the case of bone marrow diseases such as *thalassemia*, the spleen may resume its—prenatal—task of red blood cell production). In the asiatic model, the spleen participates in extraction of *Ch'i* (vital-energy) from digestive processes of stomach, and serves meridionally to conduct *ch'i* to the lungs. In conjunction with lungs (qv **Value:** *Mental*) which also extract *vital-ch'i* through respiration, the spleen is efficiently in charge of overall tonicity and physical vitality; limb-muscle development and maintenance; and those flesh-building processes conducted continuously throughout the body. This overall vital function is augmented by digestive and hormonal processes *of the pancreas*. The *pancreas* is a gland, composed of both exocrine and endocrine tissues. It's primarily made up of exocrine tissue, in which are embedded nests of endocrine cells (islets of Langerhans). Digestive enzymes are secreted by exocrine cells into ductile networks converging to form the pancreatic duct; the pancreatic duct merges with common bile duct transporting bile from the gall bladder, to form the *ampulla of Vater*—a small chamber opening into duodenum. Digestive enzymes (of the pancreatic exocrines) are catalyzed by other duodenal enzymes, and serve the digestive functions of catabolizing carbohydrates, proteins, fats and nucleic acids. Pancreatic exocrine tissues serve to neutralize stomach acids entering the duodenum, through bicarbonate secretion. Endocrine cells in islets of Langerhans secrete hormones *insulin and glucagon* into surrounding blood vessels, serving

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to regulate blood glucose levels. *Adrenal medulla* produces adrenaline/noradrenamine, same substances generated by sympathetic-system nerve endings (development of sympathetic nervous system, *nature-side*). Neurotransmitters of adrenaline medulla aren't hormones.

**Value:** *Vital-physical*

**Region:** *Pelvic*

**Regulatory lobes and glands:** *Gonads*

**Plexuses/ganglia:** *Coccygeal plexus, pelvic plexuses, coccygeal spinal ganglion.*

**Etheric nerve-current:** *Vital/earth-current (imparts structure).*

**Life-organ (acupuncture):** *Large Intestine. Stomach. Yang Earth organ-meridian system.* Biologically, the systems through which food is catabolized into nutritional constituents, passed to *small intestine* (qv **Value:** *Vital-physical, Fohat column*) for bloodstream absorption. In the asiatic model, the *ch'i* (vital-energy) is extracted from food content along with action of pancreas, then passed via meridional network to lungs for blending with respiration *ch'i* (surcharging air-anions etc.). Combined *ch'i* is conducted through *lung meridian* in circulation throughout mind/body complex. The Yang Earth organ-meridian system is responsible for building and conditioning striate (voluntary) muscle, has a direct influence on fluid metabolism and, through digestive processes, conditions functions of lips, saliva etc.

We've come to see that the mind/body processes through which we practically exist, and by which an intelligible world comes-to-be, are functions of a hierarchic process; that the elements of such hierarchic process, while mutually influential and sensitively responsive on an acute/reciprocal basis, take their point of departure in a very specific Value of the diversified operation—so that, for example, the only "competition" or "contention" involved in their interactions (mental, psychic, physical) stems from the *interpretive reflections* mediated through relative foci of those processes. Whether Reality is ultimately vital-physical, atomic, energetic, spiritual, archetypal, ideal etc. is not a conveniently "unresolvable" question suited for categorial embalming in the Syntopicon—at a minimal, initiatory threshold in the integration/alignment or ongoing intensive function of those processes, they themselves achieve a hallmark lucidity cooperatively conductive of a common "answer" for the myriad questions such services may have meanwhile engendered; the *virtue* of such an "answer" supplied by the total, cooperative interaction of processes at a threshold level, lies in the inescapable fact that it's *apodictic*—it is *self-evidently* true since it's no longer product of a specialized *emphasis* in function (i.e. left-brain styles of cognition) but whole-being *harmony* of function, integrated through and as expression of a common-unitive Ground. All modes interpretable as *energetic, biological* or *subtle-atomic* constitute compositor functions of *apsychic* integrity, excited on behalf of a perceptual-cognitive framework; perceptions and cognitions are models of the informing *ideotype*; and the ideotype is engaged as a principal function of Identity, representing the value of whole-being consciousness addressing the delimiting venue of its creative prerogative through "transfinite" mediator or "universal ordinal" of the Point-locus.

Therefore the question of "reality" altogether doesn't depend nor has it ever depended upon secondary processes of reflexive creativity or interpretive expression enabled *through*—and symbolically mirroring—the ontological constants. Those secondary processes are *not* rightly understood through *any* comparative evaluation of their contents, the "considered" products of their

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activities in themselves etc. but only insofar as they uniformly characterize and functionally *enable* immediate apprehension of the whole-being ground they celebrate (e.g. either in puzzling pantomime as in 3rd density, stentorian operatic allusion as in 4th density, self-closed pictorial or "mandalic" parable as in 5th, or immediate Self-exclamatory fashion as in 6th). Thus all such creative, cognitive and perceptual processes along with their bewildering amazonian networks of supportive energy-grids must be known in terms of the Ontology they express, not in deflective and distractive terms of conditional *ontological interpretation* (the latter clearly distinguished and *distinguishable* from the Former as reflective *content*, rather than as essential Form—essential Form permits the free-flow of all interpretive contents without falling to the reflection, in consistent maintenance of its integral being as Void-value *bending all contents back in genuflective acknowledgment of that Mothering Source*).

Thus we can never resolve the conundrum-of-Being or recline like Vishnu on the Lotus-bed of our Original Nature, by any mode of "reality creating", by manipulative modifications of powers and potentialities—powers and potentialities "built into" the aggregate Pattern in any case on the basis of ontological Propositions, *oxprimordial principles*, that never yield nor mold into conformance with such secondary functional potentials since they preside Immaculate in Eternal Conceptual Support of them (if, in this peroration, you hear faint echo of the Enunciation of the Virgin to Bernadette at Lourdes, i.e. "I am the Immaculate Conception", the allusion is no accident This statement, so "heretical" to the Church Fathers protecting their velour flanks at the time, was perfectly sublime Expression of the Spiritual Truth-of-Being outclassing by a billion-light-years the dire negative-cast predictions Intoned by Orion-counterfeit at Fatima).

Locating the Source of our condition, then, obviously can't be done by *painting alternate versions of its unsolved symbols!* (So goodbye, ye host of misbegotten busybodies from Elsewhere.) We must favor the earlier discussion given here of Ontological principles, settling first of all around the spiritual *Point-proposition of being*. This Coordinate Point (Castaneda's assemblage point, remember, is not essentially different from SC's coordinate point except according to contingencies of respective practice) is the root and foundation of our whole spiritual geometry, and is therefore the Reality behind all architectural geometries in general whether of *Assiah* or *Briah* etc. The fixity of this point is *noetic*, or ideal. It is the still Point-of-being by definition, not by infinitesimal corrections of the measuring rods. (Similarly, all geometry arising from the "point" is first of all noetic; the straightness of Line in spiritual terms is given ideally, a function of the ontological proposition: "infinite continuity and homogeneity in finite terms". Its ideal character *doesn't mean it doesn't exist*; rather, its *existence* is first of all ideal—again, it's given definitionally rather than asymptotically by the standard of "rigid rods" etc.)

Such fixed, centralizing point *is functionally a locus*, as we've seen (the collector or state-assemblage of all possible coordinates, vectors etc. for a given field).

Its existence is precisely analogous to, and underlies in fact, the celebrated *Self-reference paradox*—and here's where we may locate the Place at which we must mount our concerted assault on the Citadel of Being, so as to resolve its mystery permanently and not provisionally. We've seen already that this fixed point/center, as the coordinative *locus* of being enrooting the whole self-reference paradox (embodying the proposition "infinite continuity" etc. "in finite terms", *on behalf of Has* Absolute proclamation "infinite continuity" etc. "under all conditions") occasions the Creative overflow of Chaos. It presides at the cosmic percolation of *Tohu V'bohu*. Examining these spiritual facts more closely, we may now close in on the great Metaphysical Calculus whereby the

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basic Questions-of-Being may be addressed at last *on their own terms*, so as to find surcease in the Arms of their Real Mother (relieving them with the Lullaby of their inbuilt harmony).

The Point-locus is not an objective coordinate in itself but a persistent *reference*; such point-presence is not only indefinitely displaced through the whole of being: it's *referenced by* such coordinate displacements, coming to expression as variable *ratios and proportions* of self-consistency/self-displacement. It therefore functions (in evocative and not-unsuitable modern terms) as a Strange Attractor.

The strictly *geometric* point (i.e. the nondimensional origin of "geo"-earth, "metry"-measurement) is a function of the median focal resolution which always displaces in two directions, the infinitely Great and the Infinitely Small—between those variables of mutual displacement an apparently "fixed" objective reference may be established; this is simply due to varying rates-of-change in the compositor elements of that focal field (i.e. stream and stone, the flights of birds, the background glide of starfield and the erosion of ridges—simply put, we don't stake our architectural foundation on a quagmire...unless of course we're selling Florida real estate by mail). The "fixed point" produces a finite emulation of the self-referred locus-of-being, which *isn't* contingently predicated through its own displacement-field but is *coordinatively referenced* through that field; the self-referring character of such a prototype locus generates varying ratios and proportions of *prevalence* between the two conditions (self-referred locus and "fixed point" representative) depending on "qualifiers". This is the condition that makes its variability *chaotic*, not-linear.

In terms of Dynamic Logic, the truth-value of the self-reference is expressed as some *replacement-value* for itself; it *substitutes* for itself or *represents itself through* the coordinates of its own locus. Its qualifiers *are* its symbolic self-representatives. Insofar as it *negates* itself through its qualifiers, it establishes an oscillation between proportional values making itself a Strange Attractor. And it *continuously* negates itself since the coordinates through which it's referenced are *replacement or representative* (self-symbolizing) values. Only  $p$  as 0.5 doesn't oscillate. ( $1/2$  spin is *fermion* value—stable matter particle.)

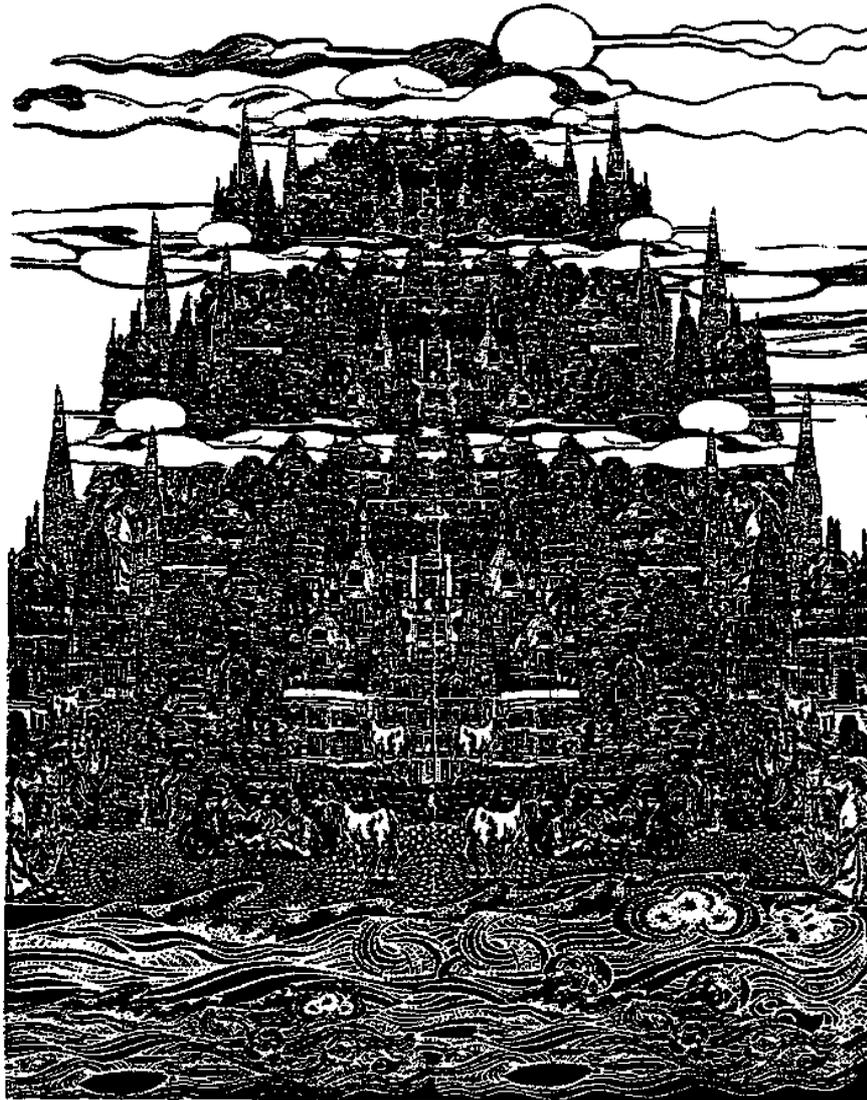
The fluctuations and interchanges described by this process give *the psychic factor* informing, and accounting for, all the states of perception and cognition, the hide-and-seek displacements of relief/recess characterizing the variable modes of sense; the mental modelings and moody rotations of the thinking process; the incessant masques-of-identity swapping conscious for subconscious partners across the theatrical threshold of dream. It would seem, to the conventions of logic, there could be no way of maintaining the *dynamism* comprising the life of the process without eternal sacrifice of the serenity or surpassing Peace which—if only by contrast of its substantial *absence*—seems to recommend itself as a powerful essential in any Model of a satisfactory *object* for such activity.

The coexistence of such changeless serenity, as if the hub of the Wheel had been found, in continuity with the incessantly-rotating spokes of self-modifying activity as is modeled *through* coordinative equations of the Point-locus, has indeed been represented across the spiritual traditions in various forms as the Holy Grael, the Summum Bonum, the coveted identity of samsara/nirvana—and, so problematically self-contradictory has the double-demand of the ideal proven both in theory and practice, that historical solutions from whatever source seem always inferentially to *sacrifice* one side, no matter how subtly, in favor of the side left standing. Thus the *modern* seeker, drawing on the available smorgasbord of Comparative Religions as a prerogative of his progressively global culture, finds himself inevitably meandering amongst the models, seeming at one time to favor the

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sandalstrap-ankh of Eternal Going as is proffered by sound-current soul travelers mounting the haloed cloudbanks of an eternally-receding Vanishing Point, and then in eventual despair over the Interminability apparently inveterate to crossing the Gates of one Palace-of-Peace after another ad infinitum, moving by compulsion toward the more remorselessly-definitive styles of sheer Extinguishing as in buddhistic "snuffing of the candle flame", yogic withdrawal-and-capping of the sensory-current etc.

We've stated the essential challenge embedded in these conceptual/historical fluxes, through propositions of previous passages. At this point we'll review what those key issues actually are, stripped of sectarian accretions and iconographic accumulations so that it becomes progressively apparent how "changing the reality configuration" in terms of preferred features and idealized qualities is ever only a *distraction* from the central challenge of *aligning and amplifying the integral Form* (out of agencies of those projective features) in orientation around the Ontological constants—thereby recovering Identity with and through the perdurable Term of all changing venues, in essential rapport with the apodictically-consistent Common Denominator of all seeming diversity.



If the—shifting—compensatory balances between consciousness and subconsciousness furnish us the image of mirroring bars divided into mutually offsetting ratios between self/not-self, why may we not recognize the image of equilibrium in a *single bar* simply divided in half: 50/50 gives us a *neutralizing* balance in which the squaring-dance of self/not-self settles into suave self-cancellation, and the drive of "dilemma" slows to a halt. This is, after all, what the yogic traditions recognize as the indispensable *sattvic* quality. What matters, then, that *this* bar be "mirrored" in the dream-domain? They (the bars) remain *simple equivalents*.

Inferentially, what becomes of the distinction between "conscious" and "subconscious"?

...the polarized currents through which the ideotypes of the identity-processes are patterned (thoughts, perceptions, feelings, cognitions) may achieve the likeness of such a balance only in a special way; this is due to the fact that the respective currents do *not* have equivalent charges in their functions through the mind-body system. This implies the requirement of a specific *ratio* between the currents in order to achieve the model Balance of our ideally-divided bar.

Therefore the *real* point to the relationship between consciousness and experience rotates inevitably back around again to the central question of the *Self-reference paradox*. It oscillates unerringly toward its own "state attractor" comprising the *primary* term of reality, rather than to the secondary and symptomatic *products* of that basic Enigma.

...proportional assessment must confer a superior relationship of correspondence between the "greater" value and unity, since the ascription of objectively equal weight to the terms inferentially seals the triumph of the "lesser" (or negative) principle so that it succeeds in having "its way": an *equalizing* apportionment (direct 50/50 assay) cancels the terms to zero while implicitly endorsing the value of Negation against the prolific creativity (and innate *validity*) of manifestation since the directly-equivalent terms *stalemate* one another: their direct equivalency produces *astatic* zeroing or inert equilibrium definitively silencing the mechanism of ratio, which alone secures the contrasts indicative of creative appearance.

But this *cancels* the term of finity as well; the "triumph" of Ahriman would thus implicitly be guaranteed, for a 50/50 apportionment banishes the projected *finite* ground of resolution in an annihilate exxing of oppositional values *at Infinity*.

Thus the negative proposition of Ahriman *would* succeed in coexisting at infinity with that of Ormuzd, the creation would be *stilled* in accordance with the *antipathetic value* expressed through Ahriman so that, by inference, *Ahriman* wins wherever He *can* be placed upon equal footing. All Ahriman *needs* is equal footing, not superior status, to triumph over Ormuzd the Good principle; for such "equal footing" is indeed dualism, as the conventional accusation against Mazdaism has it. "Equal footing" succeeds in *cancelling* the creation upon an Infinite (and therefore *unresolvable*) ground, where positive and negative indeed float in *Eternal indistinguishable equivalency*.

Yet the *express* stipulation of Zoroastrianism is that the battle of the principles be given a *finite limit* in which to resolve itself. Its venue of resolution *is* therefore the field of time; this ensures that the creative Term of Limit, and therefore the innate "Validity" of finitude, will not be violated in the process; if the term of creative limit is *conserved*, Ahriman's "solution" (annihilative cancelling and lapse to indistinguishable infinity) can't be honored

and has no ultimate justification.

At the same time, conservation of finitude requires expression of the Resolution of "contending" principles as some *ratio* in the balance of charges, as we've seen. This means however that the Zoroastrian stipulation re a *finite time* for the accomplishment of Resolution infers and *requires* the apotheosis of a proportion, some ideal geometric harmony for the optimizing of a Mean. Such "Mean" is of course given in the Golden Proportion. Thus we're perfectly justified in our insistence that the Mazdaian stipulation of "time" or finite limit as the venue of Resolution *declares Ormuzd's authority and proprietorship of the controlling term from the beginning*.

The insistence upon the finite term in Zoroastrianism not only demonstrates sufficient *honoring* of the innate validity belonging to the principle of limit (so as to secure the relationship of Love between consciousness-absolute and the creative field, conserving the sacred legitimacy of the latter); such honoring of the "finite" *automatically* ensures against the ultimate anti-creative or negative victory of Ahriman, which is the postulate of "infinite equal footing" or "eternal dualism" mistakenly attributed to Zoroastrianism as a whole, since any *finite* resolution of the contending terms requires a *ratio* in the distribution of *weight* to their respective values both in order to conserve the term of "limit" and to resolve the elements to *unity* (rather than to the eternally-irresolute stalemate of an annihilative—or merely dispersive—exxing of principles without hope of coherent integration).

Our *key* postulate here of course, is that a solution *may* be modeled. Given the existence of a viable model, keys to the functional correspondences of the model, a suitable initiatory practice incorporating those functional features and the essential *starter-dough* of a resonantly-inductive *entrainment* (by spiritual/psycho-somatic superposition from the Living Whole-being Exemplification of such valued Pattern, understood in the traditions as *Saktipat* or *Guru-kripa*, *Hierophantic Transmission* etc.) there is no further reason humanity should remain in the dark, no reason it should seek its solutions as if they existed "outside itself, from Elsewhere—no reason the implicit universal Conundrum of the traditions should seem to remain unsolved. What the mystagogue and professional seeker alike love most to conserve as sacrosanct "eternal verity", is the "mystery of it all", the convenient "unknowableness" of everything—which of course if they were really to honor same would stop them dead in their tracks, and shortcircuit the very thing for which they invoke that Grand Impenetrability in the firstplace, i.e. their safe vocational fixation in those saleable trade items and inexhaustible features of the Search itself.

Our model is given below. The reader need only know its functional correspondences. Thus, when we speak of the basic "Model of 10 total units", we are referring to the Consciousness Axis, the multidimensional Pleroma or Common Denominator of Spirit-Identity Itself (known variously as *susumna*, or *citrini* within *Susumna*, *ihspoteaumitan* in voodoo, the Maypole in Celtic rites and, secretly, the Bole of the Christmas Tree with its electrically lit chakra-ornaments, in the modern commercial ritual of capitalized potlatch). The value denominated *Hot* with strength-value 3 per unit, corresponds to the portion of autonomic or sub-conscious nervous systems known as the *sympathetic*; in Hindu terms this would be the fiery or *rajasic* *gunam* related to *pingala*, and the *agni* tattva (fight-flight etc.), thus we call it "hot". The value denominated *Cold* with strength value 2 per unit, corresponds to the *parasympathetic* or sedative system of the overall autonomic complex. In Sanskrit parlance this would be the *tamasic* or watery/earthy quality related to the subtle-lunar nerve current *ida* and the *varuna* tattva; thus we call it "cold". From the respective unit-ascriptions

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we may note the *uneven* distribution of proportional strength or emphasis between "hot" and "cool" systems, just as a flame is more compelling than pond-water. At the same time we note the *central* nervous system or consciousness-axis necessarily receives the equilibrative Gunam or quality of *sattva*, related to *susumna* and the element (or tattva) of *Akash*.

As a start, the only other thing the reader need know is that the ratios in respective strengths of function between hot and cold (sympathetic/parasympathetic systems) with respect to the Whole-being Model of the Conscious Axis, may be modified with the *modification of breath*—as in the breathing practices given at the beginning of this *Organum* for immediate benefit of all.

(A) *Model* has 10 units total

*Hot*: Strength value 3 per unit      *Cold*: Strength value 2 per unit

*Hot value*: 30/10

*Cold value*: 20/10

In order for hot and cold values to break symmetrically (50/50) over 10 unit model, one can't just divide each by half—that would give a 15/10 ratio hot to cold. How many units of cold value to hot value would be required to break symmetrically? You'd need 6 units of Cold, giving total strength value 12, to 4 units of hot giving total strength value of 12. 50/50.

Let's see what we obtain, against the ideal case, by calculating "real"—i.e. operative—proportions, giving ratios realistically representative of the current operative condition or level of integration/balance indicative of the general mind-body "formula" in 3rd density: "right now", one functions on: 4 units of cold (4 x 2) = 8 strength value, to 6 units of hot (6 x 3) = 18 strength value

Mirror Reversal—complementary (Non-Abelian) symmetry:

$$8u. \times 2s.v. = 16 + 8 = 24$$

$$2u. \times 3s.v. = 6 + 18 = 24 \text{ (Note doubling of the ideal strength value 12)}$$

Suppose we attempt the simple-symmetry formula by splitting the number of *Model-units* evenly: 5u. x 2s.v. = 10; 5u. x 3s.v. = 15.

An equilibration to that proportion can be given in two ways, both of which reflect a compensatory ratio set over against the existing proportion in anti-commutative fashion, which does not however establish the appropriate ratio of balance strictly within the proportions of the existing system. **Example I:** 5 x 2 = 10; 5 x 3 = 15 (see above); what's required in compensation is: 7u. x 2s.v. = 14; 3u. x 3s.v. (hot) = 9. 14 + 10 = 24; 9 + 15 = 24. Note that this *doubles* the ideal s.v. product of 12. We've "carried over" into the subconscious domain for technically-compensatory values. **Example II:** (±)11iu. x 2i (cold) s.v. = -22/(±)9iu. x 3i (hot) s.v. = -27. -22 -(+10) = 12/-27 -(+15) = 12. Note in this case, the value of the *Model* as a whole had to be doubled in total units, rather than the product of strength values.

Such compensatory equations don't constitute a true resolution within the system, but mirror counter-adjustive properties of a *compensatory* stress-disequilibration in *complementary* terms.

The *values* of such terms would have to be integrated to the prevailing proportions of the real systems so as *actually* to modify those proportions.

The non-commutative reflection-equations give *dream-values*, show the forces, pressures, tones, qualities and psychic properties displaced into desire-forms and fears, phantasmagoric illustration and symbol-condensation by the continuous off-set "slide" of operative ratios in waking-consciousness *codes* around the stable, proportional harmony (6 of cold, 4 of hot). This is the actual sense of Jung's Shadow, Anima/Animus, the Freudian "wish-fulfillment" fantasies of the dream mind etc. It accounts for the often *disturbing* contents of the *offsetting* or symbolically

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compensating forms. They give the haunting condition for the complex network of *cointerval* values produced by continual displacement of the consciousness-system as a whole around the optimum ratio of resolution (i.e. between "hot" and "cold", sympathetic and parasympathetic nervous systems with respect to the whole-being value of the conscious axis). They don't depict terms to be incorporated *as they are* in order to complement and offset or "cancel" the prevailing disproportions of the consciousness-systems, though this has been *the frequent* historical interpretation, as when spiritual practitioners assume a rigid counter-pleasure in the form of severe austerity, penance, withstanding of pain and discomforts artificially prolonged etc. This *interpretation* of "complementary" values as are to be found for example in dream-content, gives us the "good medicine must taste bad" philosophy—but it's based on a misunderstanding. Those displaced *compensatory* ratios and proportions that pop up in symbolic-configuration through dream content *mirroring real experience etc.* do not *recommend a straight regimen of repair*; and shouldn't be taken as such. They portray distortion values reflecting—in stress-compensatory fashion—the prevailing ratios and operative harmonies-of-proportion characteristic of the consciousness-system (central/autonomic) as a whole. They indicate psychic qualities and ratios-of-harmony that must be redressed, assimilated *properly* to a satisfactory *summary* proportion strictly in terms of the real system, a ratio-of-balance *in itself* optimum to the system (rather than requiring, or generating, shadow-form compensations from stress-displacement values carrying over terms that won't go evenly into the conscious equations). Such dream equations are: **Example I, Example II.**

Now let's consider the implications of our preliminary modeling in terms of Dynamic Logic (For those unfamiliar with dynamic logic, it's advisable first to consult our inset across-the-way wherein we find the MT-adaptation of a good summary description given in the February, 1993 issue of *Scientific American*.)

(B) Total Truth value possible is 1. This is represented for the consciousness system as a whole in the constant Phi, which gives the only 3-proportion that reduces to One: a:b:c. Therefore value (1) is given here as 1:1.618.

Let's now make a statement S which will function as typical of the identity-equations formulated at the 3rd-stage/density level, presuming the Whole-of-being as active correspondent of the identification. S: "This form of Identity embodies Phi, 1.6180." It declares its truth value is complete, whole, equal to 1. Assessed in relation to the impartial Truth of the actual constant, we find such declaration of S to hold on 0.4 truth value (it's only 40% true). How true is S? Its truth value *s* is given as 0.4; thus it's 40% true, which is 0.4:0.6472. Since S posits its value at 1.618, we can only take it at the *difference* between the two values. Since their difference is 0.6 (60%), S is untrue by .06% or .9708 in relation to <P (.9708 + .6472 = 1.618, Phi).

If we model this in two cross-referred statements, S and T, we may calculate successive pairs of values from an initial pair (s, t):

S: S is as true as T is true; T:T is as true as S is false  
 $s <- 1-(s-t); t <- 1-t-[1-s] \}$

Plotting them as plane coordinates, geometric figures known as *dynamic system attractors* tend to emerge. "Escape-time" diagrams on the same order as the suggestive images of the Mandelbrot set may be obtained from initial representations by calculating the steps required for given value-pair decimal expressions (s, t) to exceed a threshold value e.g. just greater than one, then plotting the coordinate point (s/t) in a color coded to the required number.

## Dynamic Logic

Truth *Values* in classic logic: I and 0.

Statement P with truth value  $p$ , which is I or 0.

P and not-P, the statement's negation. If P is true, then not-P is false with a truth value of 0—and conversely.

'This statement is false': P says the truth value ( $p$ ) of this sentence is  $1 - p$ . If the truth value of P is  $p$ , then the truth value of not-P is  $1 - p$  (i.e.,  $1 - 0 = 1$ ; or  $1 - 1 = 0$ ). This is fine, if P and not-P have separate references. But if P and not-P participate in a *self-reference*, P and not-P are inextricable. *They're identities*. P is then stating the truth value of P is  $1 - p$  (i.e. the *same as* not-P). Then if the truth value  $p$  is 0,  $p$  equals  $1 - 0$ , which equals 1. It's self negating. If the truth value  $p$  is I, then  $p = 1 - 1$  which equals 0. Again, it is self negating. It constitutes a perpetual/unresolved oscillation between Zero and One. (Only a truth value  $p = .05$  is stable, as we'll see below.)

This is the result of the expression of a unity in finite terms. The *infinity* implied in the expression as a self-reference, or self-closed illimitable unity, polarizes a contrastive subdivision as *vehicle* in the *extension* of that unity to the infinite/indeterminate degree. All values fluctuate between Zero and Unity (as we've seen, Zero and Unity are the same); all numbers (differentials) are fluctuating ratios of unity, and are therefore fractional decimals of I: .05, .25 etc. Truth value  $p$  in the self-referring mode needn't equal  $1 - p$ . This only prevails in classical logic. P may have a truth value  $p$  of 25% true (i.e.  $p = .25$ ). Now, if  $p = 1 - p$  rather than  $p = 1 - p$  an immediate revision of  $p$ 's truth value requires an assessment of  $p$  at .75 ( $1 - .25$ ). However, if  $p$  is now .75, the formula  $p = 1 - p$  requires an immediate reassessment to .25 ad infinitum. In the process of further assessing the truth value of statements *about* statements, (two statements P and Q with truth values  $p$  and  $q$ ) nonrepeating or *aperiodic* fluctuations may be produced cascading into *chaos*. Also, cycles of specific recursions or numerical periodicities may be generated.

"I, sentence P, say sentence Q is true." "I, sentence Q, say sentence P is false." P is  $p = q$ . Q is  $q = 1 - p$ . If truth value  $q$  is 1, then truth value  $p$  is 1. But Q says truth value  $q = 1 - p$ , i.e.  $1 - 1$ , which is 0. If truth value  $q$  is 0 then truth value  $p$  is 0 etc. ( $1 - 0 = 1$ ). If however  $p < q$  and  $q < 1 - p$ , then we may give fractional values to truth values  $p$  and  $q$ . If  $p = .06$  and  $q = .07$ , then spontaneously  $p = .07$  and  $q = .04$ ; spontaneously again,  $p = .04$  and  $q = .03$ . Again  $p = .03$  and  $q = .06$  then back to the starting point  $p = .06$ ,  $q = .07$ .

In dynamic logic theory, one may take two self-referred statements which are at the same time *mutually* referring (the coinherent polarization factor in the self-referring proposition-of-being actually *implies* that all resultant dualisms are just differentiated self-references, mutually referred as countercharged complementaries to the *nth* degree a la the *Tai Chi* symbol). As we learn in *Logos/Anti-logos Part II*, all cognition is *primarily* self-referential; every *object* of perception/cognition is an immediate ideofrom unity borrowing against the selfhood of Identity as an immediate self-representation and reference.

## What's the truth value of S? $s = 40\%$

Suppose S were of the form of the Self-negation (self-referring statement framed in the categorical negative, as in classical logic: "This statement is false".) Owing to its self-representational character, the form of identity which posits *totality* does so, in golden braid fashion, as an immediate reductive removal *from* the totality; the phenomenon of infinite regress belongs to this order of self-modifying and auto-adjusting reflex ("I'll remember this moment—and I'll remember that I'd remember this moment, and I'll remember that I remembered that I'd remember this moment" ...). That which is constituted as a positive identity *borrow*s *against* the whole being value of absolute (permitted owing to its unique character as void) and invests the quality of holism in conditionally modeled terms. Refer to our previous analysis regarding the *ideof*orm quality of perception/cognition, through which the abstract unity of self-identity organizes *identities* consistently conformant and internally homogenous through all contributory terms. From those discussions, you'll recall the important point that the tendency-to-Entify isn't a falsification of pure "process"; patterning processes are organized through unifying *loci* imparting intelligibility, cohesiveness, consistency of identification through compound modes and over variable behavior-factors. The subjective identification of "entity", of coordinate and localized wholes within the field of perception corresponds to real functional wholes as a *sympathetic* recognition.

"Cat" takes its point-of-departure as an organizational unit of coherent/self-congruent identity, constituting an oblique displacement-locus borrowing against the total consciousness axis of which the self-reflective percipient is efficient "triangulator". The organizational field of patterning processes configuring the consistent, centralizing self-identity of cat represents a functional *angle* of intersection with reference to the total *vertical* axis of the (multi-dimensional) consciousness pattern; the ordering system of correspondences through which it arises is modeled as some distortion angle of the total mind/body Standard. The consciousness unit superintending the organization "cat" as inquisitive expression of sentient identity-patterns (for purposes of memory cross-reference), assumes the field through which its perceptual characteristics are ordered, as an intersectant and subordinative correspondent of the Whole-being model (the cerebrospinal or—multidimensional—conscious axis) through the constant reference-framework of which it is attracted, compared, associated, rotated...and through the pleromatic axis of which it is "transferred" to another organizational complex in the elemental kingdoms representing some greater degree of intensification, coordinative alignment and angular correspondence to the vertical Model of the Whole.

Thus the identification of organizational wholes in the perceptual field isn't just an "entifying" overlay basically falsifying a borderless pattern of pure process, but correlates by "empathetic correspondence" and likeness-of-unity being to viable organizational wholes, discrete identity-complexes establishing provisional (unity) continuity and coherent "entity" through a defining context. What the "process" extollers are trying to identify (so as to avoid its internally-contradictory pitfalls) is the conditional limit which "entification"—the Being of Nouns—seems to impose upon an overflowing reality provoking control-crisis, anxiety and the intolerably fluxing ambiguities in the profiles-of-identification made through imitative ego-rapport with such misleading "entities". However, it isn't the "entification", or recognition of (provisionally) discrete and functionally unity identities in the cognitive field which underwrites the celebrated and problematic crisis of ego-identity; it is the degree of *commitment* and *intensity-of-belief with* which the whole-being value of Identity authorizes its correspondence or *one-to-one identity-equation* as a

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representative profile (the "ego-inventory" etc.).

This is the point at which statement S, fully qualifying itself as equivalent to Whole-being value (1, or Phi), nonetheless extends itself as available candidate for the internal-negation paradox of the self-referring statement. Indeed the more completely and one-sidedly the value of Whole-being identity is *invested in* a representative pattern or surrogate form, the more completely does it become the "self-referring statement" flatly declaring the *whole* of itself false in a complete reversal.

However, as we've seen, *everything* derives from the investment of whole-being Identity imparting an identifying/unitive selfhood to objects and patterns in the perceptual field. Therefore as we find in the system of "fuzzy logic", no such statement of identity can be *wholly* falsified or falsifying (in classic logic remember, if it's true it's automatically false; but if it's false it's *true*). It is more consistent with the reality of the case to insist along with "fuzzy logic" that some percentage of the self-negating statement must be true (and thus, some percentage false). The understanding established here regarding primary participation of the whole-being value of identity in provisionally *defining the selfhood-values offorms* (*secondarily* segregated—by *negation*—as not-self, which nonetheless in non-Aristotelian fashion can never realize  $A \neq \text{non-}A$ ), gives us the *philosophical justification* underlying the otherwise seemingly "fanciful" proposition of fuzzy logic that the truth value of statements can be *fractional* rather than all-or-nothing.

Therefore, what if S ("this form of Identity embodies Phi, 1:1.618") were of the self-reference type of statement? This statement, incidentally, goes for any thought, feeling, perception, emotion, behavior or cognition a person generates. Therefore it's a *prototypical* statement, and one should recognize it as being the *actual* if implicit statement behind all that one says, is and does; for everything is a form of *identity*, embodying some *ratio* in the characteristic interaction of mind-body variables—nervous systems, brain-hemispheres etc.—and thus some specific degree or intensity-domain of commitment to whole-being identification through the given, *representative form*. As we learned in "Why You Don't Create Your Own Reality", it is the *totality* of multidimensional mind-body processes through which the characteristic typologies of thought, desire, behavior etc. are patterned, not just specialized lobes of the brain. Thus every such thought, behavior etc. is a type of *identity-equation* generated through corresponding ratios in the interactions of "hot" and "cool" systems with reference to—and borrowing against—the whole being Standard of the constant (conscious) axis.

Just as the sympathetic and parasympathetic branches of the autonomic nervous systems aren't really separate from the consciousness system but are *specialized subdivisions* of it, the ideal proportions in the Constant Phi demonstrate the harmonic identity and ultimate *unity* of the segments with the whole. Given that the characteristic "cut" of the governing typologies divides the nervous-systems in variable ratios that oscillate *around the* resolving Phi standard interaction (most perfectly aligned in congruence of identity with the conscious axis), we may recognize the kinds of thoughts, behaviors and feelings typifying a humanity *unresolved* by the .5 (50/50) net in the ratio of balance between "greater" and "lesser" systems as reflective of "malaligned" properties, to one degree or another, exhibiting representation-identities the contributory patterning ratios of which *don't* go evenly into One (the Whole-being value of the Conscious Axis), but fluctuate across the psychic "special limit set" or "equilibrium trajectory" separating wakefulness from the compensatory counter-ratios of elemental dream composition.

Thus if S as a self-referring statement embodies an implicit negation, we may "weigh" its relative truth value on these fuzzy-logic scales: Statement S, has a truth value *s*; *not-s* has truth

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value  $1-s$ . If, as we've suggested, by weighing the contributory stress-ratios comprising the thought-statement—identity equation—against the Total Truth value 1 (expressed by Phi proportion 1:1.618) we find the statement to hold at .4 truth value, then truth value  $s$  of  $S$  is 40%. Yet, as the auto-negating function of the self-referential statement,  $S$  tells us to *substitute* the truth value of *not-S*, i.e.  $1-s$ . Thus we find that, rather than its truth value being 0.4:0.6472 (Phi x 40%), it is immediately dislocated to 0.6:0.9708 (Phi x 60%, 0.6 being its "untrue" value; or  $1.618 - 0.647 = 0.971$ ). Yet again, if 0.6:0.9708 is its truth value, we must reflexively substitute .6472 and back again ad infinitum, in the same way that classical logic forces a perpetual oscillation between 0 and 1. (Dream-compensation and back again etc.)

When, however, we attempt to apply the 0.5 (50/50) equilibrium value in the standard manner, we obtain only a stagnant product—no more equivalent to Phi as a whole-being proportion than any of the previous values (Phi x 50% = 0.8090;  $0.8090 + 0.8090 = 1.618$ , Phi). Indeed this is the "spacedork" solution, accounting for the peculiarly infantile proportions described by "abductees" etc. with regard to their diminutive hosts:

The spacedork-body has the proportions of the *human infant*, because there is a *secret spiritual statement* encoded in those proportions. The ratio between body divisions above and below the navel renders an overall *symmetry* to the proportional harmonics of this *fetal type*. And the geometric value carried by Symmetry corresponds to just that general, global equilibration and harmonic *cancellation* of all polar identity-mode potentials through restorative alignment—or turnabout repolarization—in positive congruence with the Conscious Axis.



Indeed this *represents* the very, "superior" power of balanced abstraction said to recommend the given cerebral emphasis of the spacedork type, in confrontation with the millennial requirement of *detaching from* committed fixation to asymmetric, cognitively "lopsided" perceptual purviews. Why then do we find the higher-density Source-selves of those 4th density dorkotypes, apparently reverted to the anisometric *orproportional harmonics* of the *humanform*?

For, just as the fetal-dorkotype suggested in its proportions the nonmanifest value of abstract-symmetrical *cancellation*, so the human form equally suggests the principle of *manifestation* owing to the ratio between body divisions above and below the navel (in the adult) that specifically defines a Golden Proportion, or unconstructible equation of angularly contrastive values—the very *requirement* of manifestable perceptions.

At the developmental juncture where we're faced with the "turningwall" of consciousness (i.e. as previously explained, when encountering the inherent bankruptcy of desire-objects in manifest form) would it not seem more correct to opt for the highly *Symmetric* pattern of the fetal-style proportions—Indeed, just as the spacedorks initially did? The answer

to this, is telling.

The prototype form of the dorks' own Source-selves, gives the message: though it may *initially seem so*, the *object* in the recovery of Consciousness is *not* the unqualified withdrawal from patterns of the creative field. Those patterns are "coeternal" with Consciousness and indeed themselves *encode*, in the form of the Logoic Ideotype, the means of *correct application* to the coinvolved creations so as to align them—ultimately—in helpful congruence with the informing, Conscious value from which their manifestations emerge.

The creative patterns-of-being constitute the compound coordinate *foci* of Consciousness, through which it may variably adjust its "sights" in a progressively asymmetric slant toward the field of differential form, or conversely—in a switch of orientation at the fateful "turningwall" of Consciousness—through which it may produce a progressive *intensification* and integral coordinate harmony of all, contributory elements so as to achieve a self-evident *parity* between real and virtual, potential and actual, thus effectually "cancelling" uncompensated charge and restoring the whole field to a tacit Symmetry corresponding—on the manifest side—to the Void-being belonging to the eternally-nonmanifest value of Consciousness Itself.

Its "action" on the *evolutionary* side is not really withdrawal or *disengagement* from the creative fields; for this reason Will, though it is—as a faculty—self-evidently the very *instrument* of Consciousness, cannot be considered imperiously *independent* or over-against the created patterns-of-being. It's incorrect to believe that Will may be "achieved" by abstract distancing. From TNTC Vol.2, No. 7 Aug.-Sept '91, *T-Bird Meets the Phoenix— We Go to the National New Age and Alien Agenda Conference: Part Three*.

We must ask, then, how the organic *ratio* essential to patterning contrasts (exemplified in Phi) may be reconciled with such *symmetry-equilibrium* as is needed for homogenous self-congruence in neutral void-value, equivalent to the required standard of consciousness? How may the terms be resolved, when the self-referring character of any *substitute* value or *representative* equation participates in the dynamism of perpetual/unstable oscillation, or settles into the unsatisfactory stasis obtained in the inert equilibrium of .5 value applied by convention for *s*? We seem to be back at the spiritual doorstep of the traditional dilemma, where the only "solutions" flux between a ceaseless "going" (in inexhaustible exploitation of the manifest patterns—subtle or gross—by synthesis, syncretism or asymptote) and an inertial "withdrawal" or static balance as with interiorization and mutual cancelling of polarized sensory-currents to the quiescence of a "yogic" tetany.

The core of the problem may now be located in its conventionally flat treatment; despite the "multidimensional" properties occultly assigned the nervous systems, their subtle centers and currents, there seems to have been no serious consideration paid the significance of their respective *intensity values aside* from a tabulation of descriptive qualities. The polarities seem consistently treated as equal-and-opposite, regardless the tradition and its characteristic "solution" with *respect* to that standardized treatment. No real homage seems to have been paid their function as *ontological representation*, a factor which immediately assigns *proportional* charge to the polarized complementaries so that certain qualities or ratios-of-value segue more smoothly and by consonant correspondence (or homologous continuity) with the whole-being axis owing to their positive correlation, some less so owing to their contrastively negative correlation.

For example, "love" and "fear": in the manifest field each tends to arise as a relative

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expression of identity investment, thus each tends to be correspondingly compromised with reference to its potential whole-being equivalency as a *representative* value. Yet this doesn't place them on equal-if-opposite footing. The former bears a relation of correspondence to whole-being by *similitude*, therefore permitting segue through transference (from the *familiar*, to the self-congruent and ultimately *intimate*); the latter bears a relation of correspondence by proportional Negation (in which case either duplicitous *substitute* correspondences are enacted so as to *ape* whole-being value through self-insular, distancing "neutrality"; or permissive proportions are established by reactive learning-adaptation, through ongoing identity investments).

Therefore the equilibrium value .5 must be viewed in another way. Expressive equations of consciousness ("substitute" identity-equations) must function as symbols *incorporating the .5 value as elemental operator*, working through appropriately scaled intensity-assignments—rather than as operators *symbolizing* the .5 value according to hidden intensity-assignments functioning distortively with respect to whole-being value.

What does the equilibrium value .5 signify? Return to our Example A, where we may now express the Symmetry-value equating "hot" and "cold" systems with the Unit-total (whole-being) Model, as a *function of the ratio Phi*.

- (a.) 4 units (1:) of hot x 3 = 12 = 0.5
  - (b.) 6 units (1.6180) of cold x 2 = 12 = 0.5
- 10 units total = 1:1.6180 = 1.0 (unity)

$$1: \frac{1 + \sqrt{5}}{2} \text{ or } a:b = 1:1.6180 = b:a+b$$

With respect to the proportional relation of nervous systems (autonomic [parasympathetic/sympathetic] and central [conscious]), this gives a means of understanding how their optimum harmony may be obtained beyond either incessant flux—*asymptotic turbulence*—or static equilibrium (sensory current withdrawal, "sacrifice" of the manifest/perceptible dimension of being). Proportionate redistribution of intensity-value to the side of parasympathetic/acetylcholine balance and negative-ionization/alkalinity stress emphasis may be established through a discipline of *true spiritual Intent* involving mechanical exercise on the order of Charger Breathing (changing overall ratio of CO<sub>2</sub> to O<sub>2</sub> in the bloodstream), and a regimen of insight meditation/ontological inquiry on the lines of *Magnum Organum* using SC study-materials of the *Office and Ray of Intelligent Activity* (Mother/Mahachohan) as quickening source texts and long term metaphysical companion-guides.

Though the unit/strength values chosen for our demonstration may seem arbitrary, they possess interesting characteristics of their own serving to invest their minimum/integer status with more than casual property. In the employment of their specific values, we may discern certain *solutions* serving to relate and reconcile classic pairs and seemingly irreconcilable systems from antiquity, i.e. the decimal and duodecimal system, Phi and Pi as in the decagon etc. The regular decagon or ten-sided polygon reconciles Pi with Phi geometrically, since it may be inscribed within a circle having a radius 1.618 x the decagon edge-length. Subdividing the decagon with radii into ten equal 36°, 72° and 72° triangles, the longer edges of each triangle are 1.618 x the length of the shorter edges.

It gives the Symmetric void-resolution of polarized identity factors—an equivalency with the "equilibrium trajectory" of the Conscious Axis.

Thus the "neutral" field *enters into the equation* automatically in implicit *assessment* of the integral truth-value of all meanings. Meanings can't just be arbitrarily "stuck" on the neutral

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field like a random pinboard. The zero-value of the field weighs the *compositional ratio* as which any given "meaning" expresses some proportion in the patterning processes compounding its net-resultant quality, or *type*.

So do "you" (we know who "you" is now) "create" your "own" reality? Or do "you" *form* continuously revised self-estimations of what "you" (the whole) are, that are continuously weighed, assessed and realigned against the zero-equilibrium Standard of Whole-being value?

And, when you "awaken" to the unconditional *truth* of your being in Love-alignment with that liberative zero-value (the neutrality of the field *in relation to consciousness*) have you *finally* "created your own reality"? Or have you awakened to the freedom of an Original Nature that's always creating the *Perfect Murti of Itself whatever you* may have thought "you" were doing?

