

# Tractatus Logico Tragi-Comicus 1992

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## Dedication

Dedicated to that **happy** New Age not so far ahead ...  
to Everyman.

**One** generation passeth away, and **another** generation cometh, but the Earth  
abideth for ever.

Ecclesiastes, I.4

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## Editorial History

- \* First & Second Edition (Antwerp - 1987)  
as 'Proto-Tractatus Logico-Comicus' ;
  - \* Third limited Edition (Antwerp - 1992)  
as 'Tractatus Logico Tragi-Comicus' ;
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### **List of Abbreviations**

C : Consciousness

I : Information

M : Matter

dim : Dimension

Z : Zero-operator

E : Energy

Qf : Primal Quantum Field

c : Speed of Light

Mw : Matter-wave

UEC : Universal Energy Cycle

CC : Cosmic Code

WO : World Order

PP : Planetary Participationism

GPO : Global Political Order

GEO : Global Economical Order

GRO : Global Religious Order

YK : Yogic Key

WK : Western Key

HGA : Holy Guardian Angel

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### **1. Prima MATERIA**

Our Unknowing Knowledge, Cosmos & Full-Emptiness.

\* 1.1. The first methodological rule.

The continuous use of the double difference between a) 'reality-as-such' (Kant's 'Ding-an-Sich') versus 'reality-for-us' (or 'knowledge about the objective') and b) 'consensus-for-us' versus 'consensus omnium' in the realm of cognition is **the mental operation** engendering a critical attitude, seeking logical clarity, workable knowledge & authentic emancipation.

1.1.1. Fact (observation) versus language (theory).

Knowledge is produced by **the essential tension** (Kuhn) between factual observation & the way of words (dialogue). Both processes are regulated by identical but opposed mind-unifying ideas ; the idea of the 'real' (reality-as-such) versus the idea of the 'ideal' (ideality-as-such).

1.1.1.1. Absolute reality or optimal 'Gegenstandlichkeit'.

'Reality-as-such' is -for the human Mind- the empty 'limit-concept' of our mental craving for objectivity, allowing for (so do we believe) a 'reality-for-us'. In an intuitive sense 'reality-as-such' is like the 'horizon', for -although always suggesting a limit- **it ever escapes its observer** (expands forever). 'Reality-as-such' regulates our observation of our 'reality-for-us' without constituting it (thus making the full expansion of cognition possible). When using the 'method' of objective regulation, one cognizes **'as if'** an 'adequatio intellectus at rem' is sought. The 'Wheel' shaped by Mind rotates by virtue of a play of illusion.

1.1.1.2. Absolute ideality or identity.

'Ideality-as-such' is the empty 'limit-concept' of our identity as subjects. Will Mind ever be universal ? Mind implies dialogue & the dyad lies at the root of language ('I' versus 'not-I'). In an intuitive sense 'the ideal' is like the 'zenith', for only at this point **most shadows of doubt** are dispersed (so that the 'clarity' aroused by the 'unity' of dialogal positions engenders a 'con-sensus'). Dialogue is a way to clarify paradigmata & settle arguments. The ideal regulates dialogue without constituting it. The method of subjective regulation organizes all linguistic acts **'as if'** the "consensus omnium" is to be realized.

1.1.1.3.

According to the 'real method' a statement is true when it corresponds with 'the real thing' (adequatio). Subjectivity understands truth to be the outcome of communicational activity ruled by 'symmetrical' conditions of dialogue & principles of argumentation (Habermas, Barth). In this view 'ideality-as-such' is the root of truth. Both define the extremes of the 'methodological tension'.

#### 1.1.1.4.

Both perspectives should **always be used together**. Care should be taken not to fall into the trap of ontological illusion (confusing 'reality-for-us' with 'reality-as-such' and/or 'consensus-for-us' with 'consensus omnium'). At a certain point both ways merge, bringing forth 'objective knowledge', or facts. Objective knowledge is a product of dialogal observation. 'Subtle' dialogue should not be excluded (hylic pluralism) ...

#### 1.1.1.5.

Let me, at this point, clearly define the mayor area of dispute between Kant & mysticology. Although Kant nearly irrefutably showed the **limitations** of reason he denied Man Self-experience, i.e. forgot his heart (Pascal).

#### 1.1.1.5.1.

Is formal rationality still the actual mode of being in which we find ourselves ? Is it the only necessary ? Or the only possible ? Our answer is a clear **no** ! The sort of consciousness voiced by Kant does not reflect the **complete** picture of human possibilities.

#### 1.1.1.5.2.

As the completeness of a model can only be proven from outside the model, Kant had to introduce :

- a) an unchangeable, original, pure consciousness called 'the transcendental apperception', or unity of consciousness preceding all data of perception, and without reference to which no representation of objects (object-knowledge) is possible (A 107) : not a fact enabling their experience ;
- b) an 'original-synthetical unity of apperception' (B 131) : for it must be possible that some (transcendental) 'I' should accompany all 'my' (empirical) representations (B 132) for 'me' to have any objective knowledge. Representations are 'my'

representations because they belong to 'one' self-consciousness or 'transcendental apperception' ; i.e. the 'original connection' (ursprüngliche Verbindung) between the realm of reason and the realm of the Real & Ideal World & c) an 'obscure' relationship (A 117) between on the one side a constantly changing 'empirical' consciousness or 'actual I' (Hume) or an 'empirical apperception' built upon the varying stream of (empirical) perceptions & on the other side the a-temporal, fixed & enduring 'I' which is considered by Kant to be 'the mere representation I', empty & of which one cannot even say that it is a concept, **but merely a consciousness that accompanies all concepts**. Of this consciousness we can have not the slightest 'idea', and so 'direct' intuitive knowledge (through 'intellectual perception' - B 68) of the Self is considered to be impossible (for Man only thinks). Nevertheless, Kant claims that through the transcendental apperception "I am conscious of myself, not as I appear to myself, nor as I am by myself, but only 'that' I am" (B 157). Of this original fact Man can have no continuous consciousness detached from the flow of his empirical consciousness for it is impossible to perceive the 'I' as a 'fixed end enduring perception, in which the thoughts come and go' (A 350). So far Kant.

#### 1.1.1.5.3.

In a note Kant wrote : "the synthetical proposition that the different kinds of empirical consciousness must be connected in one single self-consciousness, is the very first and synthetical foundation of all our thinking." (A 117). The possibility of an 'intellectual perception' in which, through its own activity, without any intervention of the senses, all possible objects would be given to the subject (B 68) **is denied to Man** (for 'sensuous perception' alone falls to 'everybody's share' (A 42)). **Not** so here here.

#### 1.1.1.5.4.

One can never define the limits (of a given 'object'-level) without allowing a **relationship with that which lies beyond it** (Russell's meta-level). Kant tried to defined 'reality-for-us' from within. Eventually (to allow for the experience of the empirical Ego) he had to introduce some formal type of 'Self-consciousness' ; the 'I think'. The Kantian 'transcendental I' merely denotes the (empirical) Ego : in order for these facts to be object of 'my' (empirical) knowledge it must be logically possible for them to be all connected with one Self-consciousness (actually Kant's formal 'Super-Ego'). The possibility of Self-consciousness can not be disproven.

#### 1.1.1.5.4.1.

It is clear to me that from a formal perspective Self-experience is a paradoxical Idea. However, what is more important ? Fact or Mind-fiction ?

1.1.1.5.4.2.

Although Kant did his best to avoid giving contents to the Self he was unable to formally understand the role played by 'das Unbedingte' without introducing a 'Focus Imaginarius'. He knew he had to say something to tighten his scheme but **preferred imagination** instead of accepting the evident fact of Self-experience. Its effect on 'practical' reason ? Kantians do not understandation.

1.1.1.5.5.

Here we clearly distinguish between :

Object	object	subject
Level 1 :	facts 1,2,3	thought a,b,c
	cyclic change	identifications contradictions

realm of empirical Ego

(sub specie temporis : nominal)

----- Kant's 'I Think' -----

(sub specie aeternitatis/natura naturata or meta-nominal)

Meta

Level 1 :	'now'-ness/'that'-ness	intuition/will
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or

Object

level 2

realm of pure Self  
o-o-o- Schelling's "I Am" o-o-o-

(natura naturans)

Meta

Level 2 :             'such'-ness             union  
                          Absolute I (or first logos)

1.1.1.5.6.

Ego is dimensioned by spacetime. The continuity of 'my' perceptions are possible because of a transcendental unity of consciousness called 'transcendental Self' or 'pure Self' (i.e. untainted by facts gathered through the senses). When a rational Ego is considered to be the highest & last phase of cognitive growth (viz. Logica) the 'Self' is kept empty. At least I know that this 'Self' (my 'transcendental apperception of this Self') accompanies all my cognitive operations. However, **Man is able to know more.**

1.1.1.5.7.

Kant was mainly concerned with object-knowledge and protecting it from 'illusions' (building the method of a 'scientific' philosophy). He did not focus on transcendental apperception as such, although he knew that he would have been unconscious of his own existence without it... Transcendental apperception implies the eternal, for the Self must be able to guarantee all my (Ego) perceptions. A continuous 'intuitive' consciousness of the Self is therefore only possible if and only if the Minkowskian time-cone collapses into one time : **time present**. Moreover, this 'now'-consciousness is more common to Man (than Ego-perceptions) for is Man not always conscious of past (memory) & future (expectation, hope) in time present ? (Augustine) Man's Self-consciousness abides in the 'eternal now' beyond the 'nominal' limits defined by his formal reason. Ultimately, Man's intuition is driven an 'Amor intellectualis Dei' (Spinoza).

1.1.1.5.8.

The eternal Self does more than just 'accompany all 'my' representations' ; it **freely perceives itself** as a unique set of eternal Ideas Self-expressing around One. These materialize in the nominal Universe via True Will (like an 'intellectus archetypus') as 'fatal events' using the empirical Ego as its instrument. To Ego fate is Self-produced, for 'that' other, **that art Thou**. From Ego-consciousness one can neither refute this perception of Self-expression nor confirm it. The effects of the conscious manipulation of 'meta-nominal' dimensions is experienced by 'nominal Man' as 'natural change'. Only those aware of the 'meta-nominal' experience its 'reality-for-us'.

#### 1.1.1.5.9.

The Self is **not completely absolute** for it is limited by its eternal perception of its own perfect Ideas allowing for the endless repetition of its Great Wheel of Causation (its unique 'cosmodesic of Self-expression').

#### 1.1.1.5.9.1.

Only an absolute I can not be opposed to object or subject ; being both All and One, Variety and Unity. One can not say (as Schelling did) that 'it is'. Perhaps : 'It is That is' (Moses) ? Or : I shall be what I will be ?

#### 1.1.1.5.9.2.

In our terminology this 'first logos' (or cosmic consciousness) is 'beyond being & not-being', or (in the words of Scottus) it 'hyper-exists'. Only through **direct** experience can the meaning of this be understood, whereas before only active participation prevails.

#### 1.1.1.5.10.

We consider the empirical Ego as the focus of :

- the activity of formal thought : observation & dialogue ;
- the activity of imagination : affect, emotion & phantasma ;
- action itself : volition & physical activity.

#### 1.1.2.

'Reality-for-us' is the 'objective frame' made out of those facts considered by all to 'exist'. 'Paradigmata' are the 'subjective frames' constructed by a finite group of relative dialogandi & their 'consensus' concerning 'existence'. Both 'merge' in the 'consciousness' of every member of a team of knowledge-producers (each representing a 'reality-for-me').

1.1.3. Paradigmata make one to witness facts like 'this-or-that'. Without paradigmata, no facts. Facts are also experienced because they seemingly 'exist' "outside" the control of (subjective) paradigmata (example : the Earth's rotation) and act with the 'credentials' of 'reality-as-such', so do we think. Humanity creeds :



without 'reality-as-such' no facts ! Does this show the tragi-comical condition of nominal existence ? For the first postulate of **absurdism** (the philosophy of the tragi-comical) is this : the idea of lawfulness or 'regularity' can only be **perfected** if exceptions clearly 'out of tone' are made to join mainstream.

1.1.4. 'Reality-for-me' results from the personal and individual conscious assimilation of direct observation & implies the ideas born out of the dialogues in which 'I' took part. It is the foundation of the possibility of 'my' sense of identity. It results from the interactions of 'my' organism with its environment. No sense of universality without free subjective identity built upon intimacy, both real & ideal.

1.1.4.1. It is often claimed that personal (Ego) or individual (Self) knowledge (constituting a 'reality-for-me') are too 'subjective' to be the foundation of 'objective' knowledge. However, in space **no two points occupy the same place**, i.e. share identical 'point-of-views'. Also : no two physical bodies coincide. So no two observers are conscious of an identical 'point-of-view'. It is only because for **convenience sake** we agree to consider the contextual conditions as constants that we are able to define a 'reality-for-us'. So 'reality-for-us' is a conventional Universe, built on those 'experiences' we consider (for the moment) as 'shared'.

1.1.4.2. Science as a whole should not limit herself to the discovery of a 'nominal' Universe. Parts should **move beyond** the 'limits' imposed by conventions and dare to probe into the meta-nominal Universe. This asks for a re-evaluation of the methodology of the subject. In this way 'metaphysical background-information' will influence paradigmatic trans-formations (birth of a new 'hard core').

1.1.4.3. At first study the conditions which, if fulfilled, cause the subject to **adjust** to the meta-nominal. In this way 'objective' knowledge of the meta-nominal is restricted to shared 'practical rules' regarding the many ways to adjust properly in order to trigger the experience. Knowledge about this 'orthopraxis' does not express the 'being' of the 'meta-nominal'.

1.1.4.4. Direct observation is the best way of discovery. No two observers share the same 'point-of-view' at time  $t$ , so 'reality-for-me' defines 'my' original consciousness 'hic et nunc'. It is the 'core' of my intimacy & the place where the 'supreme paradox' of 'my' conscious life **remains hidden** ...

1.1.5. Ontological illusion can not be taken away. One is only able to be aware of its infiltration and negate its damaging adverse influence on further cognition.

1.1.5.1. The nominal scientist should never identify contents of Mind with 'reality-as-such'. He understands his 'objective', 'shared', 'formal', 'con-ventional' & 'tragi-comical' knowledge of the nominal Universe to be regulated by the full-empty Idea of Expansion & Unity (structuring the meta-nominal Universe). He is able to 'experience' the meta-nominal Universe directly if willing to change all blocking 'nominal' attitudes by free choice. This larger **panoramic** perspective offers more insights.

1.1.5.2. As our 'nominal' scientist will (in time) identify with different conventional perspectives, 'objective knowledge' is differentiated. Should a perspective workable **for most** be sought (pragmatism) ? A scientist experiencing the meta-nominal will clearly understand why some of his 'nominal' scientific pursuits should not be undertaken. For an eternal, timeless perspective shapes a more complete picture of the whole. So one becomes **more selective**, engendering ge-nuine science : inspired by intuition **ser-ving** rational distinction & emancipation ending becoming.

1.1.5.3. Those enjoying the meta-nominal daily are truly unable to deny their meta-nominal 'experiences' (i.e. observation through new dimensions). History shows that these people often suffer from the effects of the adversity of their 'nominal' environment. However, their claim remains **exemplaric**.

1.1.5.4. Words (spoken or written) referring to meta-nominal dimensions are nothing more than linguistic representations of **shared practical methods** used by subjects seeking meta-nominal experience (viz. Esthetica) -constituting an 'orthopraxis'- causing an evolution from 'nominal' to 'meta-nominal' (& the emancipation of potential). Full-emptiness is 1) a 'void' filled with potentiality (like inter-atomic emptiness contains virtual particles) & 2) a 'plenum' or 'everything' understood as empty.

1.1.5.5. Theories concerning the meta-nominal are futile if the meta-nominal experience **is not shared** (by introducing meta-nominal conventions, sign-posts & check-points). In such a theory **naught arches the whole**, i.e. it is never said that the Cause of Causes 'exists'. So meta-nominal ontological illusion does not tempt us ; we avoid :

'ontological conventionalism'

in nominal dimensions : what 'we' or 'I' think 'is' &

'theo-ontology'

in meta-nominal dimensions : what 'Self' experiences 'is' for all other Selves.

1.1.5.6. In nominal dimensions 'I' know because 'I' speak like others & because 'I' select & experience facts. In the meta-nominal 'I' know how to create **in this 'now' Another 'that' is 'I'** ; for 'such' is **the paradox of full-emptiness**.

1.1.6. In a broader sense ontological illusion is linked with 'universal illusion' (maya). Knowing the limits of 'reality-for-me' (paradox), paradigmata (incompleteness) & facts (uncertainty) **Mind is never absolutely sure** whether its so-called object-knowledge is the 'truth' or just an 'illusion'. So 'reality-for-us' may just well be a collective 'fata morgana', whereas our subjective frames may be Feuerbachian projections of mental illusions. Does matter's vacuity not suggest the overall lack of 'inherent essence' in our Universe ? An absence of substance interpreted as **virtual** fact.

1.1.7. Because people observe together & talk about their experiences, synthesis of a possible 'paradigmatic' Universe-for-us is made possible (the not-I's overlap). So 'objective knowledge' is the final (relative and dynamic) 'picture of the World' established through dialogue (regulated by idealism) and observation (regulated by realism). Only when these two extreme positions **merge** into one 'Focus Imaginarius' (Kant) has the essential tension, with which Mind solves the spatio-temporal formal-operatoric problems of the nominal Universe, produced so-called 'objective knowledge'.

1.1.7.1. Two types of conditions operate all dialogue. A priori-conditions, implying formal symmetry-principles (Habermas) & a posteriori-rules-of-thumb resulting from the cognitive activity of a past group of 'historical' sign-interpreters (considered part of the collective learning of Mankind). The former make up the hard core of democratic communicational action, whereas the latter reflect strategic mental capital, allowing for utilitarian cognitive growth. Both taken together (logic versus rhetorics) aim at nominal (Earth-bound) truth.

1.1.7.2. Knowledge will be relatively stable if and only if (horizontally) democratic law is implemented & (vertically) the pyramid of knowledge is considered 'de iuris' as being 'truncated' (symbolizing the fact that formal reason **needs meta-nominal dimensions** in order to solve its 'higher equations').

1.1.7.3. The string : "'Reality-for-us' (facts) - 'Reality-for-me' (consciousness) & 'Paradigmata (dialogue)'" defines the **trichotomy** of a critical & 'empty' (without "rock bottom") epistemology. 'Fundamental Reality' can never be a fact as long as objective & subjective limitations prevail. Only the absolute I (or Monad) can be said to abide in the 'hyper-existing' unity of object & subject. Beyond this we only

know for sure that **we know nothing**, being (at the top) **-unknowing**. Facts (nominal & meta-nominal) are the unity of 'a reality' & 'a paradigm' consciously experienced (as a dual-union) in a context of a local area of knowledge-production. Nothing & nobody experiences all completely & constantly.

1.1.7.4. Whenever we say 'nominal' Universe we imply radical nominalism. By deontologizing our objective concepts we continuously negate the adverse influence of 'ontological illusion'. The 'nominal' Universe is accepted to 'be real' by a community of sign-interpreters by giving names to its facts.

1.1.7.5. Formal reason may compare the use of meta-nominal dimensions with Husserl's 'Anschauung' of the 'Wesenheiten' of the World. Here we argue that formal reason's share is limited to **a pragmatism** (or or-thopraxis) conditioning **direct experience**. Without this formal reason is blind and unable to move beyond the prison-cage it shape in order to ease the fear of its inevitable death. 'Reductionism' will therefore not be enough.

\* 1.2. Cosmos (all possible reality) has, ex hypothesi, 24 dimensions (orientations or reference-frames) & three 8-dimensional operators. The nominal Universe is a 12th-dimensional part of Cosmos (each of its operators having 4 dimensions). Its origin is thought off as singular & finite ; whereas the 'Alpha' of the latter is clouded by our **unknowing** ('Omega').

1.2.1. Each operator is a 'pillar' of Cosmos. Each operator is measured by dimensions or unique perspectives on how the 'unity' of that operator of Cosmos is made possible. This treatise is part of a spiritual tradition of order.

1.2.2. The operators make **dialectical bonds**. The dynamics of the polarity between '+' (positive, yes), & '-' (negative, no) limits their **quality**. When equilibrated (or '0') both compensate & make a neutral. The '+' is called '**Information**' (I), the '-' '**Matter**' (M), & the neutral '**Consciousness**' (C).

1.2.2.1. One should remember the logical rules related to the use of polarities :

- two positives engender a positive ;
- negative & positive make a negative ;
- two negatives make a positive.

1.2.2.2. In a material Universe filled with negativity (experienced as inertia, gravity, destruction & disequilibrium) it is important to realize that negativity has an absolute bottom-limit. If swift negativity is confronted with stern passivity **it**

**reverses.**

1.2.2.3. Only in artificial logics is the complementary & contrary relationship between the poles reduced to a formal contradiction. This is not the case in a logic of action.

1.2.3. Per definition M is the set of facts organized by a functional 'real number'-differential ( ) describing the movements of sub-atomic particles & waves operating according to the Schrödinger's wave-equation of a quantum-state . Squaring the function of a quantum-state or M-wave (de Broglie) we obtain the probability of its position (Schrödinger ; 'point-on-a-plane'-mathematics). Position & momentum can not be both accurately determined (Heisenberg). No M without **a margin of error**.

1.2.3.1. Nominal M is four-dimensional. The mathematical view limits M by the use of height, breadth, length & time (Einstein's continuum). The biological view on living M is dimensioned by uracil, thymine, adenine, cytosine & guanine. The neuro-psychological view of behavior is linked with complex hemispherical wave-analysis & the C it carries out. The physical view observes the operative material forces : strong force, weak force, electro-magnetic force & gravity.

1.2.3.2. M tends towards the most probable order (entropy).

1.2.3.3. Because moral 'evil' is always linked with a **problem of quantity**, M (the enacted) is the first object of ethics.

1.2.4. I is the set of facts concerning all organized codes based upon Natural numbers ( ) used by Nature & Man (culture) for **the survival of living substance & its environment**. So code (or I) implies logical identification (M logical contradiction) and a point-on-a-line-geometry. All I is incomplete. The consistency of a code can not be proven from within it (Gödel). I has four dimensions, so every item has four levels of order. Because every code is an ordered pattern of possible order, code and syntax are very related. Code defines the informational Universe.

1.2.4.1. The unlikely order caused as a result of the complexification of I (through conscious action) can be measured as **the negation** of the Boltzmann-entropy-law. Then it is called 'neg-entropy'. Outside the nominal Universe this type of unlikely order is called 'meta-entropy'. The more negentropy, the more complex a code becomes. The code of life makes negentropy an unlikely material fact.

1.2.4.2. I is an 'ideal' life surrounded by death (the entropy destroying the material

Universe, reducing it to probable elements). I is exchanged without being lost at the source. M, implying causality, can not be moved without removal (at the source). As the I - 'form' is carried out by M-waves (after having received conscious definition), its elements are co-relative to the different perspectives on M. I relates to **the quality of life**, and the logic with which this is sought.

1.2.4.3. There are as many 'life-formulae' as there are 'living substances'. Parts may overlap and cause common ground to interact with others in order to survive. So 'universal' survival-games become operational and are transmitted to the offspring (internal phylogenetical code). As the algebraic operation of 'addition' shows how the different elements of code link ('subtraction' suggesting the loss of M by friction) the set of Natural numbers ( ) is typical for all types of code. N can be reduced to a set of 10 and 1 addition-rule.

1.2.4.4. The four nominal dimensions of **a code of life** are : origination, differentiation, particularization and manifestation. These define four different elements of survival ; at first only 1 and 0 are fundamental to understand the unity of the 'origin' of (after 0 comes 1). Here the Cosmic meaning of the organism is dimensioned. Differentiation is determined by a 'moral' sub-code, for in order to (pro) create & preserve life all living substances have to understand the evils that may assault them. Differentiation results from unity, for otherwise unity would be made 'logically' impossible (unbalanced code). Man living as a neo-humanist (Ethica) will make good use of the creative code & shape the proper life-keeping psycho-neurological 'mental' attitude. Every member of a species carries the (phylogenetical) code of the whole group. Manifestation is the result of this within the limits of a given environment.

1.2.5. C is the set of all auto-definitions of position & momentum made by the Monad, Self-expressing Itself in the I.M.- Universe (& moving on its unique cosmodesic - viz. Esthetica).

1.2.5.1. Auto-definition is the core of C. Through it C gives meaning to I & M. So C is logically first. What neo-Kantians call 'reflection' is a form of auto-definition.

1.2.5.2. Together, points become sets, compounds or systems :

- \* subatomic, atomic, molecular & mineral systems (dim 1) ;
- \* bio-synthetic systems (dim 2) ;
- \* motoric-instinctual systems (dim 3) ;
- \* intelligent systems (dim 4).

1.2.5.3. Each system is characterized by a particular type of 'C' or type of **definition of position & momentum**. The degree with which a system is able to move beyond the conditions of the dimensions constituting its possibilities of action is called its 'degree of liberty'. Nominal C lives between the infinitely small & the infinitely large (Pascal). Meta-nominal C is a synthesis of the **spectrum of C**.

1.2.5.4. All systems moving along a clearly defined path & maintaining a state-defining momentum throughout, are free to change the limits with which they auto-define (their position & momentum) by **adding new dimensions to possible meaning** (extending the 'typical' states for the C of that system).

1.2.6. In the nominal Universe 'C' can be understood as the functional result of interactions between 'M' & 'I' or  $C(n) = f(M(n), I(n))$ . So nominal C is 4-dimensional, allowing for 'nominal' experiences (or 'nominal' bodies of facts). C suggests a point-in-(possible) space-geometry.

1.2.7. C is measured in complex numbers (or  $\mathbb{C}$ ), for its definition contains a **paradox** (balanced by material uncertainty & informational incompleteness) symbolized by the 'imaginary' extension of C : for the square root of - 1 (or 'i') has **no ordinary solution**. The basic equation for all conscious activity is :  $C(x)i = M(x) + I(x) \cdot i$

1.2.8. Operators are 'co-relative' when

a) they can be reconciled :

I / M (= M / I) : universal hylemorfism is accepted ;

C / I : meaning is not possible without code, form, or order ;

C / M : meaning is always carried out by some natural force ;

b) they can be reconciled with a principle common to all (full-emptiness) :

C : the ultimate dimension of C (dim C = 7) touches full-emptiness (dim = 8) ;

I : opposites limit each other & coincide (making a virtual 'plenum') when united ;

M : subatomic systems are vacuous, i.e. are made out of virtuality (pure potence).

1.2.9. If one of the operators is reduced to another co-relativity is lost and a universal philosophy can not be construed.

1.2.9.1. Different dualistic models appear when reduction occurs.

1.2.9.2. Reduce C and meaning is lost :

\* to M : Lenin's revolutionary materialism - problem : how is meaningful change possible ?

\* to I : Aristotle's hylemorfism - its problem : how is an 'active intellect' possible ? also logical positivism - problem : how to utter the meaning of 'sense-data' ?

1.2.9.3. Reduce I and form is lost :

\* to C : Hegel's 'Geist' who contains all codes or Spinoza's idea of 'substance' - problem : how to formalize the cross-over from 'undifferentiated' & eternal to 'differentiated' & dialectical or what about contradiction ?

\* to M : or the syntactical structure of the World of Carnap - problem : how to explain 'regularity' fully ?

1.2.9.4. Reduce M and contents is lost :

\* to C : Plato's 'World of Ideas' & inneism - problem : how are the many possible ?

\* to I : the Parmenidian rest or Fichte's philosophy of the I - problem : what about the limits of freedom ?

1.2.9.5. Reduce C & I to M and a variation on the Epicurian 'clinamen' (De Rerum Naturae) ensues. Both origin & reason of this 'clinamen' grounding M remain unknown. Monistic materialism lacks vitality (I) and scope (C).

1.2.9.6. Reduce C & M to I and a pure logical world ensues. It is part of an 'ideal' world (Husserl). Both meaning and practical use of all 'ideal objects' are left open. Monistic idealism lacks scope (C) and pragmatism (M).

1.2.9.7. Reduce I & M to C and a pan-conscious perspective without limit or practical dimensions ensues. I suppose that only God Himself is able to wonder in such a way.

1.2.9.8. It is important to understand that the three proposed operators organize the sciences in a new, more coherent, fashion :

\* C : 'psychological' & 'social' sciences, Art ; they stress the fact of auto-regulation, the use of free will & symbolical growth arched by C' unity ;

\* I : 'formal' (mathematics & logic) & 'cybernetic' sciences ; they stress the dualism



of life's negentropy & meta-entropy ;

\* M : 'physical' sciences ; they earth the different practical approaches to ensure the production of global fruits : physics, eco-economics & politics.

1.2.10. Nominal C results when 4-dimensional M interacts with 4-dimensional I, producing 4-dimensional nominal C. On the basis of co-relativity following nominal relationships ensue :

dim	M	C	I
4	mathematical	formal	unity
3	biological	imitative	difference
2	neuro-psychic	tribal	particular
1	physical	libidinal	materiality

1.2.10.1. The apex of nominal C is the formal state, mathematically expressing a **unifying code of life**. Nominal C develops from libidinal to formal cognition. As soon as formal C is established, repetition of the underlying universal energetical cycle results (the Buddhist 'Wheel of Dharma').

1.2.10.2. Energy (E) is **the result of difference(s)** between M and I mediated by C, causing a change in position & momentum.

1.2.11. Considering the nominal Universe as a whole we may (for clarity) reduce its 12 dimensions to four.

1.2.11.1. These form the 'Elemental Quaternio' of the 'reduced' nominal Universe. These will be termed : Fire (dim = 4), Water (dim = 3), Air (dim = 2) and Earth (dim = 1). Contents of orientations (dimensions) have been given in that order. The elements form the 'cube' of nominal reality.

1.2.11.2. The nominal Universe is limited. Movements which are part of it are repeated an infinite number of times contained within **identical finite limits**. Cosmos is as unlimited as our unknowing, our ability to move beyond the tragicomical of the nominal state. Unknowing we know the cause of Cosmos beyond all object, for we understanding **how to allow 'all possibility' by knowing not**.

1.2.11.2.1. Cosmos collapses into full-emptiness and is created out of it again & again (Brahmanism). 'Full-emptiness' may be considered as 'negative existence' and given 'negative' attributes (Qabalism).

1.2.11.2.2. The dialectical movement between '+' & '-' presupposed that '-' (as a whole) **has a '+' focus** (which it dominates in order to sustain its own '-') and '+' (as a whole) **has a '-' focus** (which it creates in order to redeem, i.e. to liberate). This complementarity takes place within the 'circle' of unity, the 'Great Tao' (viz. Lao Tse & Chinese Taoism) in which all relationships unfold. Poles become contradictions if dynamism is made statical (fossilizes).

1.2.11.2.3. Here we measure the difference between the nominal Universe & Cosmos by means of 4 new dimensions of C. These meta-dimensions allow C -ex hypothesi- to 'measure' the nominal Universe **with new standards** (without leaving it). In each meta-dimension a radical shift in conscious perspective occurs, leading to the full realization of emptiness.

1.2.12. If fossilization (of C, I or M) occurs, orientations reverse (showing the 'nominal' part of an anti-Cosmos or Chaos).

M	C	I
-1 disorder	closed	- hierarchy
-2 lawless	repressive	manipulation
-3 insanity	conservative	homogeneity
-4 dispersion	destructive	forged unity

1.2.13. Cosmos is a **layered** continuum. Its strands are coded using the set of natural numbers in order to organize the Cosmic layers (in a general way). In particular we make use of the subset of 'original' natural numbers, i.e. the string 1 ... 10. With each of these numbers we let a transfinite string of (relative) infinities correspond. Each string is a 'mathematical archetype' of **one aspect** of our unknowing regarding ultimate absolute infinity (Hilbert's Omega or ).

1.2.14. The different transfinite numbers we are looking for can be deduced on the basis of following rules : a) if 'a' is a number then a+1 is the next number ; b) if a rising sequence of numbers occurs then it is possible to find a number larger than all a's or  $\lim (a)$ . So if we have 0, 1, 2, ... n /  $\lim n = a$  a number beyond all finite numbers (n) called '' (Cantor). If we apply the rules to '' we arrive at :

0. The Empty Set 0, 1, 2, ... n /  $\lim n = (-0)$  ;

1.2.14.1. Rules for addition :

**10.** , +1, +2, ... +n /  $\lim +n = +$  or .2

9.  $.2+1, .2+2, \dots .2+n / \lim .2+n = .2+ \text{ or } .3$

1.2.14.2. Rules for multiplication & powers :

8.  $.3, .4, \dots .n / \lim .n = . = ^2$

7.  $^2, ^3, \dots / \lim = = (2)$

1.2.14.3. Rules for tetration :

6.  $(2), (3), \dots (n) / \lim (n) = ( )$  or **Epsilon-0**  
 ((3)10 = three times 10 to the 10th)

1.2.14.4. By restructuring the (infinite) set an infinite number can always be added to it. **1** is the first number that does not allow for this. It represents an 'order of infinity' **larger than '1'**.

5.  $1, \dots n / \lim n =$

4.  $, \dots +n / \lim +n = +$

3.  $.2+1, \dots .2+n / \lim .2+n = .3$

2.  $.3., .n \dots ^2 / \lim =$

1.  $(2), \dots (n) / \lim (n) = ( ) ;$

**0. Omega** : Ultimate Absolute Infinity : full-emptiness :

1.2.15. These 10 transfinite numbers are mathematical representations of 10 **universal archetypal Ideas** (universal concepts which are part of a code of life - viz. Logica). They constitute the (meta) logical core of these numbers. Formal reason will always utilize these Ideas (or categories), for without them **formal reason would be impossible**. It should be remarked that if formal reason does not accept the possibility of meta-nominal growth one-dimensional rationality ensues. This type of rationality leads to the global destruction of Nature & Culture & ensues at the end of every Cosmic month.

1.2.16. The notions associated with these numbers define a 'numerology' or symbolical interpretation of the set of Natural Numbers constituting a universal mythological, religious & spiritual code :

1.2.17. Granted the (given) symbology of 1, 2 & 3 :

0 full-emptiness : unconditional & undifferentiated

----- numbers of unity -----

1 unity initiation, one in all

2 duality differentiation, two from one

3 ternary particularization, many as one

----- numbers of construction -----

4 quaternio 3 + 1 : completion, one & all

5 pentagram 4 + 1 : dynamization, one to all  
3 + 2 : liberation, one or any ?

6 hexagram 5 + 1 : equilibration, all in one  
4 + 2 : pacification, all in many

7 septagram 6 + 1 : jubilation : all by many  
5 + 2 : fortification : one, only one  
4 + 3 : gratification : many & all 1

8 octagram 7 + 1 : harmonization : all as one  
6 + 2 : regeneration : one in many  
5 + 3 : activation : one for many

9 is the number of completion for a sequence of four combinations can be applied to it.

10 is the return-number, indicating that after it nothing new will happen. Unity 'oned' with nothingness : a short definition of Earth. As qabalists suggested '10 is in 1' and '1 is in 10' but not in the same manner. As the number of materialization 10 earths.

\* 1.3. I (X-axis - Natural numbers), M (Y - Rational numbers) & C (Z - Complex numbers) are each allocated to a different plane. M is symbolized by a down-pointing arrow, I by an up-pointing one. Each arrow has two E-moments. These moments are situated on the 'E-track' drawn between M & I (an ellipse). This track represents the fourth dimension of both M (gravity/time) and I (unity). The

interaction 'projects' upon C and defines a set of 7 states of C (each with a particular orientation).

1.3.1. The triangle on each arrow symbolizes **that trinity of factors** defining the inner core of I & M. M is defined by strong, weak & electro-magnetic forces, gravity being the force ruling the resulting outer layers of M. The down-point of the triad of M suggests the fact of entropy increasing going downward. I is defined by origin, difference & particularization, manifestation being **the acid test of survival** (made possible by the code). The up-point shows that code moves from elemental to highly organic (increase of negentropy going upward). More difference, more E, higher complexity & great material variety (Prigogine).

1.3.2. Interactions between I & M mediated by C occur constantly and everywhere. They define an 'energetical cycle'. E being the motor of change. C co-determines structure (I) & shape (M) of the Universe.

1.3.2.1. E being the result of differences, we may argue that this **universal energy cycle (UEC)** is the result of differences between I & M mediated by conscious choice. This cycle is symbolized by the upper ellipse (the 'field' of the cycle) and the arrows on the lower ellipse.

1.3.2.2. The UEC has four characterizing moments :

(I) '+' polarity / passive context : the outcome of material forces is **a freeze** of all negentropic developments. M chains the unlikely heterogeneous life-potential by surrounding it by a disordered, unbalanced & passive environment resulting in a very common, homogenic & probable (nominal) Universe. It tends **to keep negentropic potential for itself**, binding its natural dynamical movement towards growth through gravity ;

(II) '-' polarity / active context : because passivity has a limit, **a critical point** is reached in chaining '+', after which the dispersion of the bonds of M takes place and the reduced growth-potential is released. However, as this release (upwards) implies a movement **against** the flow of material entropy (down-point) the original negentropic potential is reversed (+ becomes -). Negentropy **is lost** to trigger upward movement ; active negativity ensues ;

At this stage some 'choice' has to be made by a free conscious actor.

If M is repeated the original potential will be destroyed (for it will be dispersed & fragmentized) ; if I is sought, the reversed negentropic potential will be

**the input** of our neo-humanistic survival-code (I).

(III) '-' polarity / passive context : after this 'choice' for survival the negative polarity is not reversed but **a change of environment** ensues (from active to passive) allowing for the code of life **to repolarize** and by doing so **restore** the original negentropic potential ;

(IV) '+' polarity / active context : by means of this code the negative input has been reversed & the original negentropic potential is restored, **sustained by an active environment**. The sequence is repeated as soon as active negentropic E (liberated E) allows for a collapse of the sustaining material wave-package, and this in order to let other systems benefit from it (liberating E).

1.3.2.3. The field of the 'track' of the UEC defines the boundaries of built-up and collapse characterizing the continuous 'dance' of Cosmos.

1.3.3. The UEC is projected upon the plane of C. Moreover, nominal C results from these interactions, whereas meta-nominal C is able to alter (parts of) the UEC. C (being mirror-like) will reflect the contents projected upon it as a result of the UEC. Nominal C is not able to make the liberating distinction between C & I/M.

1.3.3.1. Two types of nominal C result from the first moment of the UEC : **involutionary** C (dim C = 1, 2 & 3) & **evolutionary** (dim C = 4). The involutive type of C lacks a formal unificatoric intention. It has libidinal, tribal & imitative orientations only. The evolutive type of C lacks the meta-nominal dimensions of C, and so is unable to change the causal circumstances of nominal existence (or life's 'fate'). The highest top of this evolutive type is **a global world order** organizing ecology, demography, E, primary goods (food, clothing, housing etc), health & education **for all human beings** (first neo-humanistic postulate). Why ? Because humanity will not survive if it does not acknowledge the solidarity between all different living beings emerging from **one spiritual source** (second neo-humanistic postulate).

1.3.3.2. When meta-nominal dimensions work, nominal C is a state one is able to remember. Meta-nominal C/Nominal C = Nominal C/ dim C = 1,2,3.

1.3.3.2.1. By the addition of new dimensions nominal dimensions are experienced, interpreted & utilized in a new way.

1.3.3.2.2. A new perspective allows for a greater clarity and control while manipulating the Universe for the greater benefit (i.e. by adding new dimensions to collective C universal liberation is triggered : the liberation of C itself ; its return

into full-emptiness).

1.3.3.3. Five dimensional C implies 'synchronicity', the 'Via Regia' to the 'nunc stans' (Boëthius) & the wonderful science & art of philosophy. A syn-chronistic event implies the sudden & meaningful 'co-incidence' of a subjective item of great conscious symbolic pressure (subject) with a limited set of experienced facts clearly related to this subjective meaning (or object) ; all this within the boundaries of a finite and contained part of the nominal Universe (for-me & for-us). As a faculty synchro-nicity could be compared with serendipity. It implies **a stable access to the meta-nominal**.

1.3.3.3.1. The more synchronistic facts occur, the more nominal C allows the perspective of 5 dim C. Past & future merge creating **the experience of the perpetual now**. As soon as 5 dim C is permanent serendipity is a potent faculty.

1.3.3.3.2. 5 dim C experiences a unificatoric natural law, an organic unity of differences observed as parts of a continuous conscious "now"-ness.

1.3.3.4. Magic(k) brings about change according to **true** will. Of all conditions to operate magic(k) the laws of utterance and assimilation are central (in order to precipitate change). In order to add a new dimension to 5 dim C, C must be able to a) utter its true will in a clear & determined way & b) assimilate negativity (the reflex-current of the original magic(k)al intention).

1.3.3.4.1. The Magus understands every 'other' as part of his own creation, experiencing its truth & falsehood freely. This is his 'that'-ness perspective, for 'that Other' is 'I' - viz. Vedanta).

1.3.3.4.2. The Magus **understands** how to manipulate the code of life. He makes (universal) life reflect his true will as complete as possible.

1.3.3.4.3. If the rise to 5 dim C is like 'a shock' to nominal C, 6 dim C is like the discovery of a new set of principles regarding the extension of true will, its powers to fight universal illusion & the tragi-comical ignorance it causes.

1.3.3.4.4. The utterance of one's true will is best realized in a ritualistic way (viz. Ceremonial Papers). The assimilation of the 'reflex current' goes hand in hand with the understanding of UEC insofar as **moral action** is concerned (viz. Ethica).

1.3.3.5. As soon as all possible circumstances are controlled because the probability-fields of M are understood to change in accordance with true will (as

every "that" is experienced as 'my will'), 6 dim C returns to the 'Fatherland' or 'Edenic state', i.e. merges with 'the One'. From the experience of the related-ness between C and its 'origin' (mystical experience) ensues the "suchness"-perspective of which nothing can be revealed except the prolonged, deep & refreshing laughter of those able to experience 'hyper-existence' directly.

Meta-nominal dimensions of C :

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4 dim C = here-ness : localization, solidification, everyman ;

5 dim C = now-ness : globalization, dynamization, comedian ;

6 dim C = that-ness : alteration, spiritualization, magus ;

7 dim C = such-ness : deification, hyper-realization, mystic ;

8 dim C = full-emptiness : the Empty Set, the Void, Virtual Potentiality, no-body.

1.3.4. Let us contemplate a geometrical object symbolizing living knowledge. In this way very abstract epistemological principles may be understood by thinking over simple mathematical root-Ideas (viz. Figure 2).

1.3.4.1. Point : no dimension, only position definable **by reference to** co-ordinate axes, i.e. secondary principles which only pertain to it 'per accidens' & which must be postulated in order to let our mathematical conception of it grow (i.e. extending the first principle).

1.3.4.1.1. The Point is the contrary of the empty set. It is the 'contraction' of full-emptiness to **a dimensionless unity**. The point is the origin of the materialization of potential. The Point is the 'first' relative mathematical object.

1.3.4.1.2. The root-Idea of the 'Point' is the mathematical analogon of what is called 'observer' in epistemology or C in psychology. It is the fact that 'here & now I & I alone' observe this 'reality-for-me'. As every 'point-of-view' is unique every definition (or C) is exemplaric, i.e. invites the 'not-I' **to share a unique view on M & I**. This fact is the foundation of a genuine theory on knowledge : nobody shares 'my' view. Esthetic theory in general is the study of the exemplaric & in particular the normative set of criteria defining a work of Art.



1.3.4.2. Radius or Line : one-dimensional set of points defining a 'line', i.e. one axis (R) beginning (alpha) & ending (omega) (Point + finite addition of Unity), formulating a one-dimensional 'space' or 'accidental extension' of the first principle (Point) through Self-addition ; the creation of 'two' out of 'one' or the 'dyadification' of the 'one' Point.

1.3.4.2.1. Beyond the dimensionless **accidental determination** occurs, for all objects beside the Point are additional definitions of the Point. Objects define the dimensionless ... Every 'extension' of the Point determines the Point's position. Dimensioned extensions determine the dimensionless origin. The Empty Set (all possibility) is 'empty' relative to a potential 'plenum'. We experience Cosmos' emptiness because Cosmos is potentially 'full'. How full can not be answered.

1.3.4.2.2. The root-Idea of the 'Line' is based on the mathematical operation of addition, allowing for dualism in logic, for a change of perspectives (paradigmata) in epistemology & a dialectical view on knowledge (logic). After 1 (Point) is added to itself (1 + 1) duality (2) unfolds. This unfoldment suggests position & definition. However, the accuracy of definition allowed by the Line is built upon the dimensionless, i.e. upon a mathematical object lacking a relationship with accurate dimensioning. The Line is the second 'relative' factor. It allows for definition & dimension. Without these only the Point prevails and dimensions remain inconceivable.

1.3.4.3. Circumference : two-dimensional set of points defining a 'plane', i.e. two co-ordinate axes defining a two-dimensional 'limiting space', the particularity of a circle-plane being that the distance of all Points (in a plane) from the (given) Point is a fixed constant (R).

1.3.4.3.1. The idea of a Circumference proceeds from the idea of a Line, for the duality (2) allowing the Point (1) to be dimensioned is particularised in a local area of mathematical space constituting a 'plane'. This 'particularisation' is an addition of unity (1) to the unfolding duality (2), resulting in a accurately localized manifestation of unity through variety (3). Circumference allows for a space to be determined : a particularized area of potential fullness.

1.3.4.3.2. By a trinity of factors a particular plane is defined, i.e. a probable material manifestation is made possible. Probability is a strategy allowing one to work hand in hand with the indeterminacy governing every atom of the material Universe. Every Point has a) position (space) ; b) spin (polarity) & c) velocity (movement in time). This root-Idea (the local manifestation of universality) may be

associated with 'reality-for-us' and with the material Universe (M).

1.3.4.4. Sphere : three-dimensional set of points, defining a 'solid plane' ; actually the infinite set of all circle-planes defined by a constant R. In this 'solid' space the Idea of Circumference is pushed to transfinite limits. The localized manifestation of unity is 'permuted' to allow for variety within variety limited by original unity.

1.3.4.4.1. If R tends towards infinity then the curvature of the sphere-surface tends to 0 : a 'coincidentio oppositorum' (Nicolas of Cusa).

1.3.4.4.2. If R is infinite then the middle-point of the sphere is **everywhere**, i.e. every point of the sphere **is its middle-point** (Luria).

1.3.4.5. Horizon : illusionary ever-escaping boundary created when (positioned in the middle) the sphere is divided into two hemispheres. The horizon manifests as the limit of the dividing observer.

1.3.4.5.1. The idea of the horizon suggests that knowledge is limited by **its own ultimate concepts**. Every level of knowledge has its meta-level until nothing is discriminated anymore & full-emptiness prevails.

1.3.4.5.2. The fact that every horizon is ever-escaping shows that 'reality-for-me' is **never completed** for 'here' no final perspective is to be attained.

1.3.4.6. Zenith (nadir) : only when a source of light culminates are all shadows temporarily reduced to nil.

1.3.5. In all classical epistemologies emphasis was placed upon **the duality** between 'objectivity' & 'subjectivity' (viz. 'phusis' versus 'nomos' in Greek thought). Descartes (epistemologizing Augustinus) worked with a trinity of factors (God, res cogitans, res extensa) but made the first impotent (Deism) and reduced the second to the third (all 'rationes necessariae' to the 'causa efficiens'). Kant's system can not be explained without a trinity of factors (aesthetics, analytics, dialectics) but **all are linked up with each other**, whereas 'categories' (analytic) & 'ideas' (dialectic) are 'fed' by a sensoric input (aesthetics) playing the part of 'reality-as-such' (i.e. Kant grounded his thought in an ontology of the 'real' sense-data, in the notion that somehow the senses tell us what 'the real' really is irrespective of subjective interpretation or objective illusion - a universal 'fata morgana').

1.3.5.1. We introduce three **irreducible** & relatively **autonomous** 'operators' (a triple helix). 'Objective reality' (or realityO) is understood as the product of a

**fusion** between our conceived paradigms (for-me) & perceived facts (for-us).

1.3.5.2. RealityO seems to reduce the importance of 'reality-for-me' or subjective reality (realityS). This illusionary distinction coupled with a reductionist stance makes a crippled Mind.

1.3.5.3. RealityO is that which 'brings forth', whereas realityS 'receives' (in order to bestow). The former is the **gain** of scientific method, the latter the **medium** of theology & ideology.

1.3.5.4. What is called 'meta-nominal reality' **simultaneously** 'receives' & 'brings forth' (i.e. embraces) every single aspect of the dialectic making the nominal Universe **taken in isolation**. Both realityO & realityS make **one reality**.

1.3.5.5. A 'meta-nominal state' is a **permanent** simultaneous affirmation of & active watchfulness over both realityO and realityS ('t' -time- = 0).

1.3.5.6. In a certain sense this state itself is permanently 'source-free', meaning that there is **no loss or gain of mass**. Only a 'foton' moves at the speed of light ( $m = 0$  &  $t = 0$ ). This means that there is no 'flux' across the boundary of the particular **layer of meta-light C** is experiencing (viz. theorem of Gauss).

\* 1.4. Full-emptiness (shunyata) lies at the root of the mystic experience of Cosmos (the 'Divine Comedy' or 7 dim C). Mystics experience the Creator of Cosmos (the 'First Cause') **directly**.

1.4.1. Mystics understand full-emptiness to be the 'essence' of the Creator of Cosmos. Logic teaches that nothing never is, that out of nothing only no-thing ensues. Full-emptiness is unconditional & absolute. We acknowledge its unknowability & postulate **our paradoxical understanding** of it.

1.4.2. They vow to seek complete emancipation for the benefit of life by allowing the experience **of the lack of inherent 'existence' in all things**. 7 dim C implies a total absorption into the logos of the Cause of Cosmos : paradoxical & super-essential (Rusbroec) hyper-existence ensues (Scottus).

1.4.3. Luria (a Jewish teacher, qabalist & mystic) contemplates that in order to make Cosmos the Lord **withdrew from a part of Himself** (making a Void) to create therein (being a 'Deus Absconditus'). Next He contracted His Light in that Empty Part to a Point, which 'is' more than 'being' and 'not-being' : the Demiurgos

or 'first logos'. Can we ever move beyond this final paradox called 'hyper-existence' & stay alive ? Who knows how His Plenty got created (Ain) ? Like an Empty Set allowing everything to become as soon as its 'emptiness' is contracted to the fullness of a dimensionless Point ? How knows ? 1.4.4. So Magi experience the 'that'-ness of Cosmos & mystics its 'such'-ness. A direct perception of the Self (intuition of its 'now'-ness) allows for the realization that Self **creates most of Its own meta-nominal realities** & partly co-produces the nominal Universe of Ego and its 'reality-for-Ego' (part of 'reality-for-me'). So a complete identification of C with the Self (or Self-consciousness :  $\dim C = 5$  &  $6$ ) allows for the manipulation of meta-nominal conditions & the production (via the new dimension) of **new kinds of nominal facts** (the operational 'magic' of the 'meta-nominal').

1.4.5. Mystics experience the Absolute 'I' through Self-sacrifice. This Absolute 'I' (or Monad) hyper-exists. So the 'that'-ness of the Magus leads to a confrontation with the ultimate paradox : the Absolute 'I' "is" more than 'being and not-being', more than 'object and subject'. Nothing can be said about this Absolute 'I'. Knowledge does not tell 'me' whether there is just One Absolute 'I' or Infinite Many.

1.4.6. When we experience the Self directly, we gain **spiritual knowledge** (or intuition). Through synergy ( $5 \dim C$ ) we are confronted with meta-nominal wholeness. The Self is experienced as a completed unity seeking to materialize (via Ego) its transcendent Ideas ( $6 \dim C$ ). However, if we move upwards seeking for the condition enabling the Self to remain one we have **to empty the Self** and fill it with the Absolute 'I' of which it is but a 'cosmodesic' reflection.

1.4.7. Mystics experience the 'such'-ness of Cosmos. Their Self left behind in a veiled state of 'unknowing' they abide continually **in a non-dual meditative equipose on the permanence of full-emptiness**, i.e. Cosmos' lack of 'inherent existence' generously manifesting as a 'plenum'. God's hidden omni-presence.

### Contents of the co-relative operators :

M	C	I
-----		
Circumference	Point	Line
Rational Numbers	Complex Numbers	Natural Numbers

Contradiction	Definition	Identity
Point (on a plane)	Point (in space)	Point (on a line)
Negative	Neutral	Positive
Passive	Active Balance	Active
Uncertainty	Paradox	Incompleteness
Reality for-us	Reality for-me	Ideality for-us
Facts	Context	Paradigm
Material Universe	Conscious Universe	Coded Universe
Pragmatics Enacted Body/brain	Semantics Action (actor) Thoughts Mind-(mind)	Syntax Action-game Identity
Tragical	Lyrical	Comical
Ethica Scepticism	Esthetica Monism	Logica Dualism
Sorrow	Harmony	Joy
Yin (-) Science	Equilibrium Art	Yang (+) Religion

**Materia LOGICA.**

## 2. **LOGICA** : Mental Operators & Mind-identity, Paradigmata & internal Information, the Comical.

\* 2.1. Operational knowledge (knowledge that 'works') is gained by consciously & repeatedly participating (through movement & action) in the UEC from the perspective of a given angle of approach defining **a particular paradigmatic view**.

2.1.1. The 'participative' method is the key to any pragmatical method of investigation. The student should gather beforehand all known facts concerning the object or field of inquiry & deduce interesting questions, problems & situations. S/he should be able to talk the 'language' of the object by adjusting his (her) own mental framework **to the context of the object**. Next s/he should be able to observe while being engaged in the object's actions & this during a considerable period of time to record interesting facts. Finally s/he should withdraw, de-identify & do his (her) theoretical (chamber) work. This cycle is repeated (a number of times).

2.1.1.1. It is important to record all observed 'anomalies' between conjecture and conclusion. By doing so paradigmatic limitations receive form & new possibilities are allowed.

2.1.1.2. Participation should -especially in the periphery of the paradigm- be balanced by retreat, clarification of categories & new problem-solving activity.

2.1.1.3. Participation implies that all known high-performance conditions of the field of inquiry have been optimized. As we investigate because our I regarding the object of inquiry is (at the beginning) incomplete, this 'optimum' is generally inadequate to participate well. So 'participation' is impossible without the courage **to face one's ignorance**.

2.1.2. The string "reality-for-us ; reality-for-me ; my & our paradigm(ata)" (theory of knowledge) is transposed to a practical tonality (applied epistemology) by associating a 'World' to each element of the string.

2.1.2.1. Reality-for-us implies a common ground or **set of conventions** accepted by the community of sign-interpreters ; this 'common ground' is unthinkable without the idea of resistance or inertia. It is because some **facts** are repeatedly experienced by a set of observers in an more or less identical way (i.e. resist the undifferentiated) that they become part of their paradigm as the 'hard' facts of **the Material World**.

2.1.2.2. Reality-for-me is a **unique** perspective on the whole. An observer will define the 'common ground' between him & other observers as that part of his 'reality-for-me' which is quasi-identical with that of the others (conventionalism). Without 'reality-for-me', i.e. without **the Conscious World** no 'common ground' is definable. It is impossible to share the Conscious World without M or I.

2.1.2.3. Paradigmata are coded representations of life and survival. Their formal aspect limits (through **structural necessity**) the possible expressions of C. However, I is the force of evolution without which M would be unable to show forth negentropic organism (or 'living' states of M). So paradigmata belong to **the World of Information** or Code. Considering 'internal I' we touch upon our ancestral past. Considering 'external I' we accept nominal & meta-nominal learning.

2.1.2.4. So reality-for-us is the material World ; reality-for-me is the conscious World, whereas our paradigmata are reflected in a World of I (or code).

2.1.2.5. Mysticology (part of applied epistemology) studies, explains and predicts **stability & change** in each of these Worlds. It considers the interaction between them & its influence on (meta) cognition.

2.1.2.6. The formation of mental operators (I) determining strand of cognitive activity (C) is explained by a **logic of action**. Through repeated participation cognition grows by interiorisation & reequilibration causing permanent cognitive 'operators' to be implemented in Man's cognitive texture (or 'Mind').

2.1.3. Logic is the formal symbolization of the many ways Mind is able to process movement (and action). It is the pre-condition to science.

2.1.3.1. Natural logics try to formalize the structure of life. Cyclical (cosmobiology) and philogenetic (D.N.A.) algorithimics define the nominal limits of the natural logics used here.

2.1.3.2. Artificial logics formalize cultural life (based upon conscious choice).

2.1.3.3. Both can be split up in Fregean and non-Fregean types (digital & serial versus analogical & parallel).

2.1.3.4. Logic seeks after continuous clarity of code.



	<b>Natural</b>	<b>Artificial</b>
<b>Fr. logics</b>	Formal	Conventional
<b>non-Fr. logics</b>	Paradoxical	Exemplaric

2.1.3.5. All logics are incomplete (some statements can not be confirmed nor denied) & all are unable to prove their own consistency (cfr. Gödel).

2.1.3.6. A 'logic of C' implies a) a 'logic of action' connected to b) a logic of argument (mending the broken consensus) & making use of c) a logic of morality (focussing on PP).

2.1.3.6.1. The first logic shows how C (plus co-relative Mind-identity (I) & brain-activity (M)) **grows** through action.

2.1.3.6.2. The second how through dialogue & argument **consensus** can be reached regarding theories (viz. Toulmin & Barth).

2.1.3.6.3. The third how to **utilize** cognition for the 'global happiness' of all righteous living beings on Earth.

2.1.3.6.4. A logic of action (C) will be of a genetic type, i.e. one considers cognition (mental operator & aspect of C) to grow under the influence of action. Action implies an actor (C), an action-game (I) and a enacted material situation (M). Following structures prevail :

### **Material W Conscious W World of Code**

Logic of C :

morality :    action :        argument :  
the PP            the growing    the enacted            actor            action-

## game

2.1.3.6.5. A logic of argument (I) will not limit itself to the Fregean type. Argumentation implies rhetorics and so **analogical representation** is always necessary. Its goal is clear : to dissolve the differences which (temporarily) caused the consensus to be broken up.

2.1.3.6.6. A logic of morality (M - viz. Ethica) has to implement basic categories of 'good' realizations. It is not because a lot can be materialized in the material World that all materializations are 'good' for the material World and/or for the other Worlds. So a logic of morality structures conscious choice for the **benefit of all systems in all Worlds**.

2.1.3.7. Fregean logics solve problems by introducing a quasi-complet & quasi-consistent model of the Universe. They lack a **dynamical perspective**.

2.1.3.7.1. These types of logics are carried out (in all righthanded intelligent systems) by the left hemisphere of the neo-cortex. Dyadic syntax is organized by means of a set of logical operators (negation, 'and', 'or', 'if - then') engendering 'truth' according to strict rules. The total structure tends towards greater & greater consistency, **introducing more & more incompleteness**. The 'ultimate clause' is given by the transfinite progression, ending in the darkness of total unknowing (showing that all Fregean logics are built upon **negation**). They lack **positivity**.

2.1.3.7.2. It must be said that by stressing the Fregean type of logic knowledge does not expand, although greater consistency will eventually allow for **technical realizations**. So Fregean logics are 'instrumental' or 'technical' logics. They allow for a manipulation of M & are likely to replace most labour.

2.1.3.7.3. If not balanced by non-Fregean devices 'instrumentalism' will reduce a) the growth of knowledge, next b) stop it & eventually c) trigger negative growth. This because cognition may tragically fossilize when C is constantly engaged in seeking completeness and consistency **without introducing paradox and meta-levels within the model**.

2.1.3.8. Non-Fregean logics solve problems by making a **coherent** representation of a local problem-area by using lateral thinking (De Bono). Although they lack formal continuity they have the advantage of introducing random change, unexpected stimulation, creativity & play (engendering the 'enthusiasm' necessary to continue the problem-solving). Through their use **the faculty of serendipity** is

trained. No 'ultimate clause' or 'uni-versal truth' is sought after, for local problem-solving stands firm (decentrali-zed, pragmatic & nominalistic).

2.1.3.8.1. These types are carried out by the right hemisphere of the human neo-cortex. Musical performance, artistic creativity, sense of space, intuition, body-language, feeling and sensibility ... are all logically non-Fregean.

2.1.3.8.2. Non-Fregean logics are able to symbolize **dynamical change**. They could be called 'pragmatical' or 'performative'. However, if not balanced by Fregean symbolization no order ensues and a practical use of results is impossible. Popular astrology is a historical example.

2.1.4. Movement is a change in position & momentum taking place in a dimensioned part of Cosmos. An 'action-game' is a coded representation (I) of a 'meaningful' sequence of movements or 'actions' enacted by some actor (C) within the context of enactment (M).

2.1.4.1. Phylogenetical I could be called **the action-game of evolution through survival** (of some species), whereas cosmobiological I is the atavistic action-game constituted on the basis of interactions **between Man & the Solar system**. Both 'internal' types of I are constituted over long periods of time. 'External' I results from socialization.

2.1.4.2. Phylogenetical I (survival-game of the collective C of some species) is a code (like D.N.A.) carried out by biogenetical M, whereas the relationship between Man & the Solar system is materialized through cosmobiology.

2.1.4.2.1. Cosmobiology is a theory on the connecting life on Earth (especially human life) and the Solar system. Man's C adapted to the movement of the planets in order to survive (Sun/Day versus Moon/Night being clear examples). He associated 'Sun' with 'activity' (visibility) & 'Moon' with 'passivity' (darkness). These & other adaptive reactions formed a 'clock-mechanism' to be implemented in the 'formatio reticularis' of the brain. So the brain contains the **planetary rhythm** of the whole Solar system (Paracelsus).

2.1.4.2.2. At birth (when a human becomes truly physically detached from the oceanic context of the womb) the relationship between the born person and this 'ancestral cosmic clock' materializes, making it possible to read the 'indicators' of the 'internal clock' by calculating the planetary positions at the time of birth relative to the local horizon of the place of birth (defining a particular 'cosmotype'). This

cosmotype could be called **an ancestral cosmic atavism**, i.e. a pattern of ancestral E's **inviting us** to relate to the Solar system as 'we' always did.

2.1.4.2.3. Planets 'work' because the collective body of our ancestors (being a part of each one of us) made them work long ago (in order to survive) and this over extended periods of time. If we do not identify with this type of I we are able to manipulate the cosmotype in our advantage and by doing so **avoid any form of tragical 'astral' fatalism**.

2.1.4.2.4. Considering that the Precession of the Equinoxes asks for ca. 25.000 years and the age of the human neo-cortex is ca. 500.000 years all planetary configurations repeated themselves during that period ca.19 times. Knowing that the cortex is older, we can understand how this 'Harmonia Mundi' got implemented in our brains. If we compare the meaning attached to the seven traditional planets with the geometrical characteristics of their orbit as seen from the Earth, cosmobiology's' claim tends to become clear.

2.1.4.2.5. Because cosmobiology defines the relationship in bio-physical terms, works with a formal theory (semantics, syntax & pragmatism), does not consider astronomical data outside the Solar system (like fixed stars) & can be tested, it should be called a **'scientific' form of astrology**. Krafft & Ebertin introduced the term 'cosmobiology' in the West, whereas Gauquelin was the first to repeatedly show the statistical significance of the so-called 'influence of the Stars' showing the scope of the ancestral 'collective' impact still at work today. I reckon that the meta-nominal moves **beyond** the limits of 'astral habitus'.

2.1.5. Everything within Cosmos is constantly 'on the move'. This Great Flux behaves in accordance with a 'Cosmic Code' (CC). Our 'logic of C' is an application of the CC to the situation of physical, biotic, sensoric, human and meta-neo-human conscious life on planet Earth. Such a logic is a structure allowing to explain, predict, create & sustain the occurrence of conscious life in all its forms :

**explain** : C is an ordered light-manifestation ;

**predict** : C is lawfully dimensioned ;

**create** : C results from auto-regulated de-identification ;

**sustain** : C has a lyrical tenderness which calls for prudence.

2.1.5.1. Conscious life in particular is the organic expression of this CC as it unfolds on Earth. The CC asks for two steps to realize itself : **involution** (going out) followed by **evolution** (going in) etc... In the first phase I, M & C become as a whole entropic (for M prevails). In the second they engender neg & meta-entropy (for I prevails).

2.1.5.2. Who considered C as an independent operator ? In most Indian schools C is a part of M (prakrti), whereas I is equated with the perpetually enlightened 'Spirit' (purusa). Descartes understood 'l'être conscient' without I, opposing C to M (proposing an uncertain interaction in the pineal gland).

2.1.5.3. Kant remained dichotomized by Hume & Plato (the Greeks have no word for 'will', the core of C & foundation of our freedom of choice), whereas Hegel neglected the distinctions between M and C (& remained unaware of I). Heidegger (before 'die Kehre') sought I in C.

2.1.5.4. An action-game (I) is an actor's **code of survival**. We distinguish between the actor 'Man' and other living (and thus consciously 'acting') organisms & between free action-games (personal & individual) and automatic action-games (internal codes like D.N.A. & cosmotype).

2.1.5.4.1. The actor 'Man' is able to make a **free conscious choice**. However, he is very limited in all non-formal dimensions of C (dim C = 1, 2 & 3).

2.1.5.4.2. All other living organism are conscious in a collective sense. Their adjustment is mostly phylogenetical, instinctual (i.e. adjust on the basis of group-identity) & cosmotypical.

2.1.5.4.3. Man's action-games are related to the number of dimensions of C :

dim C = 1 : libidinal C / bodily survival-game / the baby ;

dim C = 2 : tribal C / autocentric survival-game / the child ;

dim C = 3 : imitative / sociocentric survival-game / the schoolboy (girl) ;

dim C = 4 : formal / socio-nominal action-game / the adolescent & grown-up ;

dim C = 5 : synergetical / Self-realization-game/ comedian (philosopher) ;

dim C = 6 : magic(k)al / creative action-game / the eco-politico-economist ;

dim C = 7 : mystical / unificatoric action-game / the teacher & initiate ;

2.1.5.4.3.1. Some actions done by Man are involuntary. Some (dim 1 & 2) are clearly caused by physical & biotical limitations (food, shelter). Others are caused by the identification of C with some social structure (dim C = 3) or by Man's free will (operational as soon as a decon-textualized use of concepts is possible or dim C = 4).

2.1.5.4.3.2. One should stress the fact that from dim C = 4 on Man is able **to invent** action-games which (on a permanent basis) run **against** the logic of morality. This is so because all lower dimensions do not allow for a decontextualized use of concepts. Formal C is able to pervert itself, i.e. freely choose for involution (dim C = 1, 2 & 3) with 'chaotic' reversal (viz. I/1.2.11) as a consequence as soon as the 'entropic threshold' of the system has been passed. Formal C is constantly risking the destruction of its own foundation (abiding in a perpetual 'state of war'). This shows its enormous weakness, cause of disorder and motive to emancipation in a genuine fashion.

2.1.5.4.4. Action-games are part of a logic of action. As the latter is part of a 'logic of C' reflecting the CC (as much as possible & eventually unknowingly) life's action-game of survival will be stressed here. This 'stress' will be symbolized by the metaphore of the 'Tree of Life'. Out of the infinite set of all possible codes **one** is delimited. Because of the alliance with Nature and in order to stress the importance (for future times) of a 'History of the Tree in the XXthe Century', we **visualize** the action-game of life (like the qabalists did) as a Tree of Life, rooted in the Law of Life and 'branching' variety within variety ever limited by the Idea of a Natural Unity arched by full-emptiness and our irreversible unknowing. Such a Tree of Life holds the secrets of the 'code of life' insofar as C is concerned.

2.1.5.5. Let us distinguish between 'motion' & 'action' & define the different systems of Nature :

----- Motion : -----

Physical systems changes in material (dim = 1)	coordinates under
pressure of external	
forces : atomic &	mineral realm ;

----- Action : -----

Biotic systems	adaptive changes in (dim = 2) vegetal realm ;	material conditions :
	Plants act <b>to sustain</b> the same ;	
Sensoric systems	changes caused by per-(dim = 3) (memory) & instinctual patterns (sex, food, shelter) ;	ception, recognition
	Animals act <b>to make</b> the same.	
Intelligent & (dim = 4)	change through symboli-systems orgasmic needs : human	zation of fact, word
	realm ;	
	Humans act to change the same.	

----- Meta-action : -----

Meta-nominal mystical (dim = 5,6 & 7)	change through synergy, systems union : meta-human	creativity & action ;
	Meta-humans act <b>to perpetuate change</b> .	

2.1.6. Let us consider a logic of action. Mind-identity (I) is a conscious identification (C) with a limited set of mental operators created as **a result of action**. Mind-identity and the different dimensions of C are related : every mental operator allows for **a given type of symbolization** :

Dimension of C	Mind-identity of C
-----	
dim C = 1	physical symbols
dim C = 2	protecting symbols

dim C = 3	social symbols
dim C = 4	formal symbols
dim C = 5	synergetic symbols
dim C = 6	creative symbols
dim C = 7	Divine symbols
dim C = 8	one empty (virtual) symbol

2.1.6.1. Mind-identity alters in the course of ontogenetical evolution as a result of the interaction between C (acting on the basis of a given degree of liberty) & its I.M.-environment. This growth is a result of movement & action.

2.1.6.2. After prolonged exposure to a certain type of movement & action **auto-regulation** occurs within all living organisms, and permanent cognitive structures or 'mental operators' arise. As each operator identifies (symbolizes) actions in sets, strands of informational activity ensue (layers of growth co-relative to different states of C carried out by different states of the brain or M). Summarized :

1. repeated confrontation with (movement) action & its recognition using the active parts of the internal code (at birth only physical & cosmotypical parts of this code work) ;

2. action-reflection or the interiorization of 1 by means of semiotic factors (language & observation) - first level of permanency or pre-concepts which have no decontextualized use ;

3.a. permanent cognitive operators or more or less stable concepts resulting from anticipation & retroaction (using the pre-concepts of 2). These concepts are only valid insofar as they symbolize the original action without reference to context, i.e. they can be used without being conditioned by context ;

3.b. final level of permanency or complete 'formal' Mind-identity (a nominal, syntactical survival-code), co-relative to a formal state of C producing meaning (or semantics) & performance via the brain (pragmatics of enacting using M).



2.1.7. Action implies the conscious use of the UEC. Four different 'levels' of action (and associated states of C) can be genetical-epistemologically distinguished :

Type of C	Age (ca.) :	Type :
libidinal C	0 - 2	lust
tribal C	2 - 6	local
		imitative C 7 - 10 group
		formal C 10 - 13
formal		

2.1.7.1. Libidinal C is auto-erotic and defines its 'meaning' by experiencing the **limits of the body**. Tribal C is auto-social for the set of social actors is limited to those who give 'meaning' to **primal physical & emotional needs**. Imitative C is auto-instructive for group-leaders (Alpha's) are used **to identify with**.

2.1.7.2. Formal C escapes the auto-centric perspective. The 'other' is more than just a part satisfying 'my' Ego. S/he is accepted **as a free person on the basis of equality**.

2.1.8. When the formal mental operator has been firmly established & psycho-sexual changes have been assimilated (around 18) a 'social' type of C **reinforces & expands the formal mode of Mind-identity**. So 'social C' is a more definitive externalization of the realized 'formal status' of C. In this period Self-esteem-needs (Maslow) are very important. The formation of a complete social C can -according to Kohlberg- be divided into two sub-phases :

\* sociological (14 - 19) : fitting into society ;

\* authoritarian (19 - 24) : accepting the system, the righteousness of the democratic rule of order ;

so we add a 'fifth' :

\* socio-formal C 14 - 24 social  
action

2.1.10. Our nominal levels are consistent with the findings of Piaget :

Type of C (dim) :      Type of Cognition :  
-----

libidinal C	1	sensori-motoric
tribal C	2	pre-operational
imitative C	3	practical
socio-formal C	4	formal-operatoric

2.1.10. These levels reflect the scientific view on Man at the close of the XXth century. They show **a nominal perspective**. If meta-nominal dimensions are added another order may ensue. Following sequence is an eclectic model (assimilating the results of transpersonal psychology) :

Type of C :      Age :      State of C :  
-----

pre-personal C (dim 1,2 & 3)	0 - 10	pre-formal	
personal C (dim 4)	10 - 29	social	
pre-individual C (dim 5)	29 - 42	synergetic	
individual C (dim 6)	42 - ?	magical	
pre-universal C (dim 7)	?	mystical	
universal C	no age	voidal full-(dim 8)	empty state

2.1.11. The Zero-operator (Z) is **a mental operator (I)** by means of which C is able to identify & contradict contents of itself. Given A it follows from Z that (+ A) + (- A) = 0. The first one to use it as such was the Indian yogi Patanjali.

2.1.11.1. C will use this operator whenever particular contents of C are considered as 'unwanted'.

2.1.11.2. The processes associated with this negated part of C are :

4 dim C : repression, sublimation or transformation of an unwanted Shadow-C.

5 dim C : symbolization of (a transformed) universal aspect of 'evil' & its negation or zeroing of contents of C, for  $(- A) + (+ A) = 0$ . This dimension adds humour to the tragical situation of nominal Man... Now the comedian makes us laugh **by utilizing** the images of our deepest woes. He masters disguise & camouflage.

6 dim C : unification of universal (anti-) thought points to the first Idea ; the Idea of Nothingness (virtual 'all possibility'). Absurdity defines the curls taken by the ever-changing 'life-stream' through which the CC precipitates. C creates freedom through absurdity as soon as Z is applied in a universal way (& seriously implemented in subjectivity).

7 & 8 dim C : a harmonized Mind knows how the truncated pyramid of knowledge is arched by full-emptiness (pure potential 'all possibility'). This being the necessary pre-condition to satisfy the mystic oath : 'As no-thing is in the way, let sentient beings benefit from the "Magnum Opus"'. The question remains whether enlightenment is sought after for the benefit of all (Mahayana) or whether righteousness forces us to judge those intelligent systems hating life (Ethica). Retribution follows persistent active Evil. It blocks further participation.

2.1.11.3. No logic allowing for this supreme form of righteousness & wisdom is able to define the 'alpha' or 'starting-point' of the CC. So we say : it is as none (empty). In order to avoid the nihilism Mind will project in order to remain in charge we add : this emptiness is a virtual 'plenum' : a full-emptiness.

2.1.11.4. None is nothing. Out of it nothing comes. Into it nothing goes. Above it stands none, below it none again. Left & right are empty : a Void "I" never know, **being unknowing** ; for "I" know nothing about the Origin of the Knowledge of all those things known & so **"I" wonder** : is unknowing a 'lessness' (Beckett) more than just 'not knowing' ?

2.1.11.5. Although none is nothing and nothing comes out of it, 'nothing' is virtually 'all possibility'. So the **potentiality** enclosed in the Void is obvious enough for the mystic to consider the Void **to be more than an Empty Set** (although reason is unable to characterize it differently). For the Mind ultimate reality is empty. It is unable to grasp its **paradoxical potentiality**.

2.1.11.6. A system of logic without none strives for never to be undone. This goes against order. Such a logic is unwanted.

2.1.11.7. If none is first & last, number '1' is defined as a reduction of 'all possibility' to a point, which -if origin of an inertial reference-frame- is called 'a Monad' (cfr. infra).

2.1.11.8. The mystic perspective on Cosmos implies that no two Selves are identical. All unfold & return to naught **in a unique way**. Every part has a unique task to perform in order to promote universal liberation. So 'naught' is the first Idea, One the second.

2.1.11.9. So the Empty Set is the most appropriate mental representation of the origin of Cosmos. However, as no thing can come out of nothing this characterization is insufficient by itself. The emptiness out of which Cosmos came has virtually to contain the 'plenum' of Cosmos or we would be unable to consider Cosmos as created : the idea of a full-emptiness.

2.1.11.10. That which creates & is not created (that which triggers movement without moving itself - Aristotle) is the reduction of all paradoxes of Cosmos. So 'full-emptiness' has to be conceived as incomprehensible when striving for a coherent cosmology. This because Mind is unable to solve the ultimate cosmological paradox : how can something create something else without being itself created ?

2.1.11.11. Even the contraction of full-emptiness to a Point (or 'Demiurgical', 'Ketheric' 'First Logos') can not be comprehended by Mind. C needs **direct spiritual experience** in order to under-stand the ultimate riddle of Cosmos. Such an experience **moves beyond** the tragi-comi-cal of the nominal I.M.- Worlds, being a 'fountain of living water'.

\* 2.2. In our logic of action following structures prevail :

Enacted	Actor	Action-game
-----		
'good' M	healing action	Tree of Life
7 strenghts	7 points	1(0) root(s)



(Ain Soph Aur) : Nirmana-Kaya : the state of 'Divine' pure human embodiment.

2.2.1.3. In the Eastern Church (based on the apophatic way of pseudo-Dionysius the Areopagite) full-emptiness is logically anterior to the Trinity (numbers 1, 2 & 3) emerging from it (creatio ex nihilo). So the Trinity is -so to speak- apophatically 'rooted' in the primordial logos (an apophatic unity of Father -Ain-, Son -Ain Soph Aur- & Spirit -Ain Soph- or Mother).

2.2.2. So we reckon :

0 : Natura quae creat et non creatur (Scottus) ;

1 = **1** : Natura naturans ;

1 + 1 = **2** = 1 + 1

2 + 1 = **3** = 1 + 2

3 + 1 = 4 = 1 + 3 etc ... 9 : Natura naturata.

If full-emptiness 'everything in potence & nothing in fact' (0) is called 'nature which creates but is not created' then the 'middle point' in this infinite incomprehensible realm (the 'constriction' of the Ain Soph Aur to one point - Luria) may be called 'nature which creates and is created'. A Trinity comes forth by adding unity to itself & not by adding any other number than unity (or 'natura naturans'). If a fourth is added the Trinity manifests as 'natura naturata'. So the first four numbers are used to symbolize the four 'planes' or 'layers' of Cosmos, whereas the last seven are called 'numbers of construction'. When arrived at 10 the 'emanation' (involution) ends to return.

Dimensions :      Number : Plane :

-----

1, 2, 3 & 4	4	Physical
5	3	Astro-Mental
6	2	Causal
7	1	Spiritual
8	0	Full-emptiness

For qabalists the physical plane is called 'Assiah' (action), the astral & mental 'Yetzirah' (formation), the Causal 'Briah' (creation) & the Spiritual 'Atziluth'

(nobility or origination). So the 'nominal' Universe is a 4-dimensional realm of **physical** Cosmic operators. Every plane is defined by the same operators, although by the additional dim nominal conscious manipulation is enhanced.

2.2.2.1. Out of full-emptiness unity emerges as a point (1) (which creates & is created). The 'not' of Ain's 'negative' existence **hyper-becomes** the unity of **created** 'Demiurgical' hyper-existence, for created 'unity' lies **beyond** our grasp, being more than 'being & not-being'.

2.2.2.1.1. So unity is **the wholeness which keeps polarity united**.

2.2.2.1.2. The 'personalized' Gnostic archetype of wholeness is called 'Demiurgos' or 'Abraxas'. It **approximates** the first person (or first logos) of the Trinity (without eliminating the idea of duality, i.e. remaining Manicheistic).

2.2.2.2. The different numbers 'emerge' out of unity. This is a form of 'logical emanatism', for **nothing is lost** after a **new** number has been created (by addition of unity). The different numbers are **numbered spiritual spheres** (in Hebrew : 'sephiroth'). Each sphere emanated from the one before it and emanates one below it. The sequence (from 1 to 10) is called 'the Lightning Flash'. The sum total of the first four numbers equals physical manifestation ( $1 + 2 + 3 + 4 = 10$ ).

2.2.2.3. The sequence of the Lightning Flash corresponds to 10 'root'-expressions of Cosmos, grouped in four 'planes' or 'Cosmic strata'. Each stratum has a degree of 'cosmicity' ; each root expressing 'unity' (1 + ...) in its own **unique** way. '10' = the 'nominal' Universe, so 9, 8, ... 1 symbolize the 'meta-nominal' Universe. A 'code of life' is a **bridge** between the visible & the invisible.

2.2.2.4. In the qabalistic tradition the Aspirant starts at 10. The aspirant walks the path of spiritual emancipation. Qabala stresses the individuality of mystic encounters with the roots of the Tree of Life, taking its scheme as a guide.

2.2.2.5. The Aspirant is an Initiate of a Sephiroth if and only if s/he integrated all spiritual experiences associated with the given root & all previous ones. This allows for a 'initiatoric grade-system'. The Initiate of the 10th Sephiroth is called a 'Zelator' or  $1 = 10$  (viz. Esthetica).

2.2.3. The relationships between the roots and planes is structured (qabalistic & hermetical 'nomenclature' is used) :

Root (dim)	Plane	Part of Man
------------	-------	-------------

-----		
1, 2, 3 (7)	Atziluth Divine Spirit	Jechidah Chiah & Neschamah
4, 5, 6 (6)	Briah Causal Soul	Enlightened Ruach
7, 8, 9 (5)	Yetzirah Mental & Astral Mind	Unenlightened Ruach
10 (4 - 1)	Assiah Etherico- Physical Body	Nephesh

2.2.3.1. On each 'plane' different aggregates of M & I persist. The typology of the planes suggests what **kind of activity** predominates in each stratum. The more C allows meta-nominal dimensions the more subtle these aggregates become. Furthermore, the physical plane is the only plane observable with our nominal senses, being 'external'. This means that all I & M of this plane reaches C via the nominal senses. The other planes are 'invisible' & 'internal' (Max Ernst).

2.2.3.1.1. In the West the planes have been named as early as the Old Kingdom (Egypt). In the East the divisions of Cosmos ('loka' in Tantric yoga) correspond to a 'body' ('kosa') or 'part of Man'.

2.2.3.1.2. Relating the Eastern kosa's & loka's to hylic pluralism we arrive at :

Root (dim)	Kosa	Body
-----		
1	hiranyamaya	logoic
2	idem	atmic
3 (7)	vijnanamaya	buddhic
4, 5, 6 (6)	atimamaya	causal or higher mental
7, 8	manomaya	lower mental
9	kamamaya	astral



(5)

10	pranamaya	etherical
(4 - 1)	annamaya	physical

Tanta/Tattvas	Cakra's	Roots
-----		
bhur/visesa	muladhara	10
bhuvar	manipura	9
svar	idem 8, 7	
mahar/avisesa	anahata	6, 5, 4
janar/linga-matra	ajna 3	
tapar	idem 2	
satya	sahasrara 1	
no world/alinga	no cakra	0

2.2.3.1.3. Cosmic C (1) implies the union with 'Brahman', **remainder** of the yoga of 'neti, neti' (not this, not that). Such a Yogi merges in a) objectless 'nirguna Brahman', b) 'saguna Brahman' (continues to enjoy his fruits - jivanmukti) or c) resides within the scope of both ('taraka Brahman') through **devotional practice**.

2.2.3.2. The invisible planes of Cosmos can be directly experienced with the 'senses' offered by the higher kosa's. Knowledge gathered in that way **can be fully shared** with those who also developed the use of their meta-nominal 'sensoric apparatus'. Operationality can also be deduced on the basis of **indirect experience**, i.e. by way of hypothesis & its falsification. If certain things are properly done certain results will ensue (for nothing in the visible plane happens without some meta-nominal activity, i.e. the physical plane is not 'detached' from the rest of Cosmos).

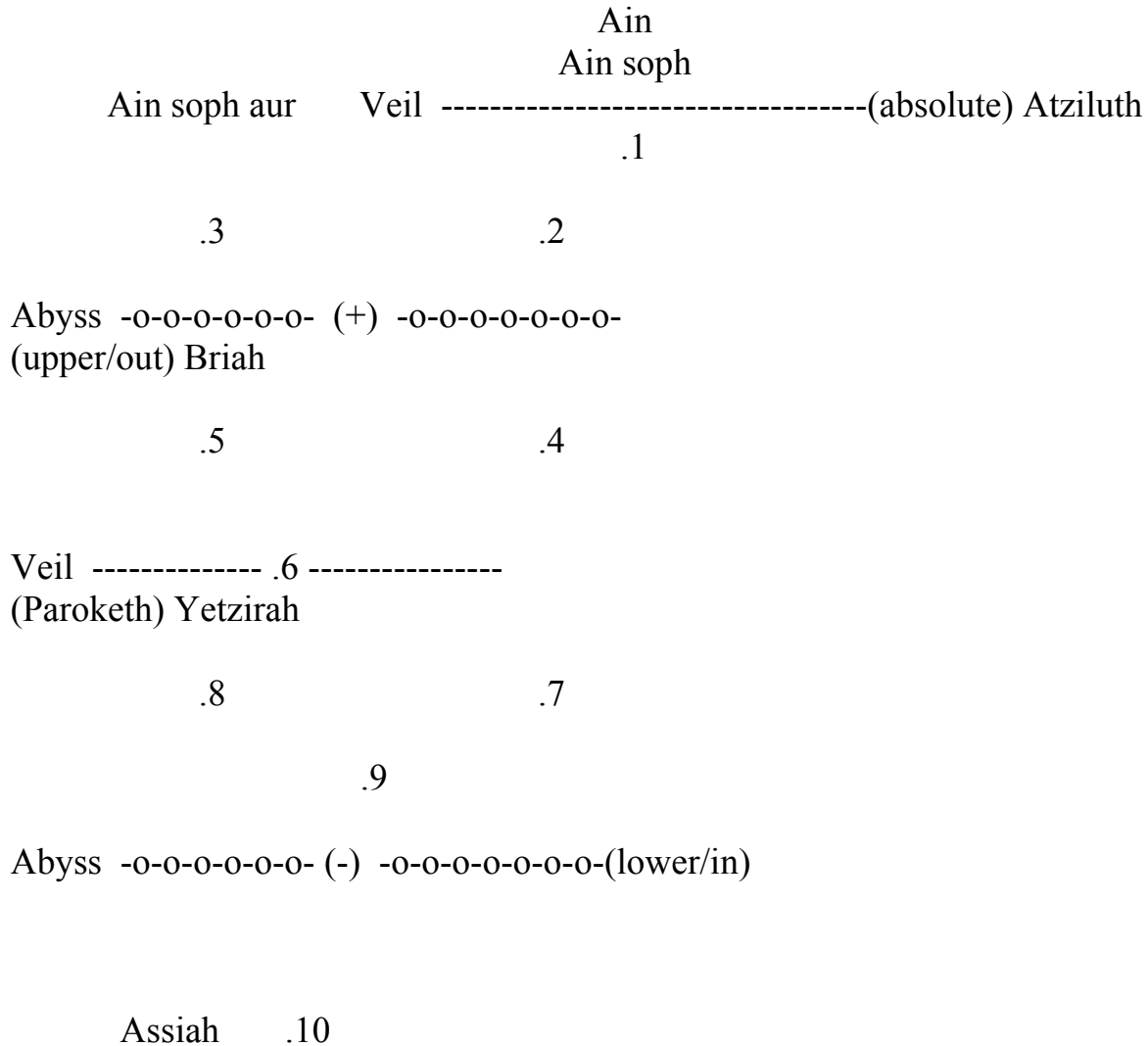
2.2.3.3. The four Cosmic Elements symbolically represent what type of activity predominates on each plane :

Cosmic Element	Type of Plane
-----	
Fire (inspiration)	Spiritual
Water (creation)	Causal
Air (dualisation)	Astral & Mental
Earth (manifestation)	Etherical

## Physical

2.2.3.4. The physical plane is divided in two sets of aggregates. The first being coarse M, the second subtle M. Subtle M ('etherical') is the 'vital field' **built around every living substance**. Via it C moves beyond the nominal (coarse) stratum. It is the 'Door' to our inward senses. It is this field (and its 'E-tracks') which makes the healing sciences of acupuncture & homoeopathy operational.

2.2.4. The 22 branches of the Tree of Life are **persistent relationships** between the roots, engendering the outer 'texture' of a living system. The branches explain the subjective dynamical associations between the objective roots & will be responsible for variety within variety. As every branch connects two roots such materia-lizations of the particularization of the code remain **within the compass of unity**.



2.2.4.1. The syntax between the roots (= branches, or paths) is a **dynamical one**, for the code of life is part of the UEC. Dynamism means flux & change. Only few steady pathways have been constructed by the spiritual ancestors of Man. Each human can benefit from these past achievements. The paths of the Tree of Life-code contain the matrices of Western ancestral spiritual practices (from Babylonia to the present time). Consider it as a **global spiritual technology** (Imitatio Christi) or archetypal 'Yogi' (Isvara).

2.2.4.2. The E-momenta (1.3.1.) characterizing the Tree of Life (showing the influence of conscious choice on the UEC) are each placed 'above' an Abyss (viz. Ethica). An Abyss symbolizes a **dramatical change of perspective**. From bottom to top two such changes occur :

\* between 10 & 9 symbolizing the difference between 'outward' & 'inward' sense ;

\* between 4 & 3 implying the radical change from 'form' to 'formless' (or, from the becoming of emancipation to the end of becoming given in enlightenment).

2.2.4.3. **Rendering a Veil** means 'clarifying' Mind-identity (7 to 6) & 'using' unknowing in the proper way (1 to 0). The former allowing both Ego & Self-perspective (veiling the eternal from the profane), the latter concerned with the merging of C in full-emptiness, manifested, unmanifested or **both**.

2.2.5. One of the important non-Fregean characteristics of this code of life is its **analogous chartering of semantic units**. The branches are a lexicon of analogies. These define the non-Fregean semantical part of a **universal spiritual language**.

2.2.5.1. Analogical lexicons allow for a interhemispherical (M) transference of I, one of the conditions of  $\dim C = 5$ . As this synergetic state (or 'now-ness') asks for the negation of the friction caused by **the inertia of the time-factor** its causation by  $\dim C = 4$  is impossible without an Art of Memory.

2.2.5.2. This important ancient discipline (perhaps -in view of the absence of advanced technology at that time- the 'nec plus ultra' of their intellectual activity) has been eclipsed by 'causa efficiens'-science in the XVIIth & XVIIIth century. Its rebirth was psychoanalytical & expressionistic, not formal-empirical (yet).

2.2.5.3. This Art of Memory (Cicero, Lullius, Vico, Bruno, Jung) allows for the identification of every known nominal object ( $\dim C = 4$ ) with a universalizing, non-Fregean semantical unit (which is visualized). Every branch of the Tree is such a unit. So the architecture of the Tree is a lexicon for visual non-Fregean dynamical

codation. As every symbol characterizes an aspect of dialectical change, every 'atom' of time can be represented by **analogous symbols**.

2.2.5.4. Every 'symbol' (besides of having a 'mental' frame) is stored into memory as **a sequence of visual matrices**, i.e. as a 'phantasy'.

2.2.5.4.1. In this way the voluntary application of the power of the imaginary allows for a cognitive faculty (dim C = 4) **guided by imagination** (dim C = 3, 2 & 1).

2.2.5.4.2. So the adequate performance of this Art asks for a interhemispherical transference coupled with an interaction between cortex (limbic system & brainstem) and neo-cortex (also : the two hemispheres & the corpus callosum).

2.2.5.4.3. In this fashion the Art is a natural bridge between 'homo normalis' (Reich) & the meta-nominal.

2.2.5.5. For Bruno the only gateway (sola porta) for **internal mental states** and the 'chain of chains' (vinculum vinculorum) is given by **phantasy** (beside Eros & Faith).

2.2.5.5.1. The Art of Memory helps to attain an extraordinary domination over one's own phantasy through detachment (or renunciation - viz. Esthetica).

2.2.5.5.2. Detachment is the fruit of the continuous effort **not to identify** with or be entangled by the strongest images produced by the voluntary release into C of the imaginary & phantastic contents of deep-brain-software. Patanjali calls renunciation 'a special knowledge' (gathered by means of spiritual exercise).

2.2.5.6. This Art of Memory is formal-empirical because expertise in it will imply a completely integrated nervous system (M) with typical behavioral effects on the environment.

2.2.5.6.1. The historical fact that this science is not part of the 'curriculae' of Western Universities is one of the direct causes of the decline of most intellectual & moral standards at the close of the second millenium, especially of the Will to apply a Just Law for all living beings in accord with their Nature & Culture.

2.2.5.6.2. Neglect of this Art causes divisions between 'homo sapiens' (neo-cortex) & his animal (cortex). As soon as this Art is mastered Man stops being manipulated

; instead he becomes a **master of manipulation** ; i.e. someone who is an observer of relations from which he **understands** how to profit & let others profit. A statement not to misunderstand.

2.2.5.7. The limbic brain stores I in emotions (which are always imitative -dim C = 3- & contextual -dim C = 2-), whereas the brainstem contains collective, universal & united survival-I, from the reptiles down to the first organisms.

Part of brain	Type of CDim	
neo-cortex	formal	4
limbic system	imitative	3
	tribal	2
brainstem	libidinal	1

2.2.5.8. The essence of the Art of Memory is a pictorial & symbolical system enabling C a) to connect every relative & temporal 'here' with a timeless & expanded **symbol of the Art** immediately causing the 'now'-ness of dim C = 5 & b) to influence the I-banks of collective levels (dim C = 6 - showing that no magic(k) is possible without the Art).

2.2.5.9. In our logic we focus on the first part of the Art of Memory. A system of 22 branches is **not absolute**. Future addition may seem necessary. However, the qabala is firmly rooted in the Egyptian Art of Memory (pictorals of the cult of Ra), Hermetism & Gnosticism (2th & 3th century A.D.). Because of the Second Commandment, it remained **abstract** & is restricted enough not to allow for more than 22 letters (i.e. One language) while speaking and considering the World (profane) and its Creator (sacral).

2.2.5.10. So the Art of Memory is a non-Fregean logic enabling Man to free himself from most limitations of dim C = 4 without **neglecting** the World 'here' ; on the contrary, the Art assures a detached intrest in M, stimulating **fertile change**.

2.2.5.11. All branches are assimilated on all 'strata' of Cosmos :

a) physical : ritual action, i.e. a sequence of actions symbolizing the particular meaning of each branch and the key to its use while connecting the 'here' to the 'now' (this is called 'path-working' ) ;

b) emotio-mental : concentration on the 'letter' of each path :

c) causal : contemplation of all possible meanings related to each path ;

d) Divine : conscious union with limbic and reptile brains (M) co-relative to a particular aspect of the possible absolute (or identification of C with the terminus of each path).

After many trials & errors, a permanent influence on & transformation of  $\dim C = 4$  will slowly eventuate. After many years of practice  $\dim C = 5$  becomes a **permanent mode of measurement** (if and only if a full & tested mastery in the Art has been attained).

2.2.5.12. The 22-matrix of possibilities offered by the branches represents the result of at least 2.500 years of **continuous practice** of the Art of Memory by (large & small) congregations of qabalists in love of God & Wisdom. The stress of their work on meta-nominal M (loka's or planes) is **considerable**. The **sum total of stress** caused by a thought-form is called its 'égrégoré'.

2.2.5.13. The qabala is also a language, a system of symbolism & an instrument for classification & interpretation. Its parts are : dogmatic, literal, practical & un-written. Practical qabala is a ceremonial system based on the synthesis of mayor aspects of all parts. It allows C to inte-grate the Tree-code.

2.2.5.14. A universal 'mytho' & 'meta' -logical language can be defined. In some systems parts of the language are missing or **different names** are used for **identical** spiritual principles. Most (if not all) spiritual systems can be (re)understood, (re)symbolized, (re)classified & (re)interpreted using the Tree-code.

2.2.5.15. Each path corresponds with a cosmobiological symbol (planet, sign or element) & one letter :

Branches		Roots	
-----			
11	Air	Aleph	1 Uranus
12	Mercury	Beth	2 Neptune
13	Moon	Gimel	3 Pluto
14	Venus	Daleth	4 Jupiter
15	Aries	He	5 Mars
16	Taurus	Vau	6 Sun
17	Gemini	Zain	7 Venus
18	Cancer	Cheth	8 Mercury

19	Leo	Teth 9	Moon
20	Virgo	Yod 10	Saturn
21	Jupiter	Kaph	
22	Libra	Lamed	Daath :
23	Water	Mem	Chiron
24	Scorpio	Nun	Transpluto
25	Sagitt.	Sameth	Lilith
26	Capric.	Ayin	
27	Mars	Pe	
28	Aquarius	Tzaddi	HGA :
29	Pisces	Qoph	Pars Fortunae
30	Sun	Resh	
31	Fire	Shin	Cosmodesic :
32a	Saturn	Tau	Lunar Nodes
32b	Earth	Tau	

2.2.6. A healing action will restore the unbalance of the Middle Pillar of the Tree (or C) caused when one or more of the roots **reverse**. As the spiritual plane is beyond deterioration & reversal our code of healing has 7 points (of restoration). We limit ourselves to the effects of 'chaotic' unbalance on C :

Reversal (demon)	Restoration by
------------------	----------------

-----

10	Filth (gluttony)	Purification
9	Lability & Egoism (lust)	Mind-control
8	Unreliability (covetousness)	Correct view
7	Hate & attachment (sadness)	Natural Harmony
6	Ugliness (anger)	Creativity
5	Cruelty (sloth)	Pure motivation
4	Pretence (idle glory)	Compassion

2.2.6.1. In our Western monastic tradition these reversals are considered as aspects of **the archetype of Evil** (personalized as 'Satan') called 'demons'. The 'demonical'

('diabulus' or 'putting together dualities') is a) a Shadow-projection of repressed contents & b) a collective name given to the cause of our phylogenetical frictions (as a species). Satan is an allegorical personification of **Man's incompleteness & a diable for Chaos** (or Cosmic waste - viz Ethica).

2.2.6.2. These seven demons (operating **below** the upper Abyss) are called 'deadly sins' because they are fatal to the salvation of **the soul** (i.e. they block continuous Self-experience). They influence Man as a function of their plane of operation :

Type of Demon	Affected part
- 10	physical body
- 09	emotions
- 08	emotions & mind
- 07	emotions & mind
- 06	mind & soul
- 05	soul
- 04	soul

2.2.6.3. The 'supreme demon' (pride) will try to do his 'trick' when all former demons are conjured and the soul stands **at the edge** of the Abyss of 'Deification' (unification with the Monad). Pride makes of knowledge (Daath) the (pseudo) Crown of the Tree & identifies Self & Ego with God. 'Ego Deus est' is carved on the brow of horned Satan. If and only if pride has been conjured (because Man understands what he is, no more & no less) enlight-enment terminates becoming.

2.2.6.4. A 'demonology' is part of a psychosynthetical theory on the psychology of Man. A 'demon' should not be considered as a common 'object of know-ledge'. A 'demon' is (as Jung showed) the name given to **an exteriorized complex or active unconscious part of the actor**.

2.2.6.4.1. By naming the complex one allows it to release a quantum of its (repressed) E (being the result of differences between 'conscious' & 'unconscious' - viz. Esthetica).

2.2.6.4.2. Demons cause most (mental) & psychosomatal disorders. When a civilization reaches the end of its Cosmic Month (viz. Esthetica), demons become very powerful. Nowadays egoism, hate & cruelty are very prominent. By the way, Self-directed anger **drives all other demons away** by virtue of the -- = + law.



2.2.7. A healing action, in order to 'earth' the restoration of a root, takes into account the four elements of M ; this is realized through four 'verbs', symbolizing the **kind of action** asked for in order to 'earth' the change from unbalance (qlipoth) to Sephirotic equi-librium :

Elements of M (dim/way) Part of Man (root)

-----

gravity (1)            body (10)  
(be silent)

electromagnetism (2) mind (9, 8 & 7)            (know)

weak force (3)            soul (6, 5 & 4)            (will)

strong force (4)            spirit (3, 2 & 1)  
(dare)

2.2.8. All operators of a 'healthy' organism work in accord with the CC. The M of such an organism is called 'good' because no material processes are introduced which destroy **the overall negentropic development** of the system. This does not mean that katabolism does not occur. It is equilibrated by anabolic processes and so does not harm **the homeostasis** of the system as a whole.

Root            Strenght (health) of M

-----

10	mechanico-sensoric balance
09	cellular homeostasis
08	nervous equilibrium
07	endocrinal harmony
06	holistic brain-activity
05	purging katabolism
04	vitalizing anabolism

2.2.9. The four 'errors' are :

Element (dim)    Objective Subjective

-----

Earth (1)	disorder	guilt
Air (2)	lawlessness	doubt
Water (3)	insanity	unworthiness
Fire (4)	dispersionsin	

2.2.9. Sickness goes with root-reversals resulting in wrong habits & causing the deterioration of the connecting 'branches'. Some are phylogenetical (bad ancestral habits) & can be eased (not cured). Some are temporal (cosmobiological stresses) & some permanent (retribution).

\* 2.3. In this logical our subject of experience is understood as a 'human' cybernetic system, **a compound** of :

a) M (in particular 'a human brain') ;

b) I both internal as external (D.N.A. & cosmotype versus those concepts present as a result of post-natal cognitive growth) &

c) C (defined as the active product of auto-symbolical meaning-delimitation).

2.3.1. A cybernetic system is an organized living compound. All its parts are co-relative & form an organic unity.

2.3.1.1. This means that one is unable to practically analyze the compound without eclipsing a clear perspective on the analytical goal : to find **the binding-principle** (compare this with the problem of isolating the gluons that keep a set of quarks together).

2.3.1.2. It is called 'cybernetic' because life is movement, and all living organisms must know how to 'steer well' on their cosmodesic (in order to survive).

2.3.1.3. The binding-principle of the human system can be expressed in terms of **conscious needs**. At each stage of its operational functioning human C needs different types of I & M-inputs. When a need has been fulfilled a new, higher need ensues. When all nominal needs have been satisfied, meta-nominal needs **do not necessarily emerge**.

2.3.1.4. The needs of the human system are associated with characteristic material & informational conditions :

Need (dim)	M	I
------------	---	---

-----

safety (1)	health/food	mirror
belongingness (2)	shelter	name
social status (3)	education	language
self-esteem (4)	job	democracy
globalization (5)	world order	life-code
alteration (6)	stellar order	flux-code
deification (7)	Divine order	stop-code

2.3.2. Considering M & Man, we should investigate **the human brain** for it stores & carries out I. The brain is a unity of three mayor parts, whereas brain-waves (measured in Hz) are co-relative to different states of C.

a) following waves indicate 'nominal' activity-states of the brain :

\* Stress Beta : 40 - 33 Hz / Concentrated Waking / dim C = 4

\* Beta : 26 - 16 Hz / Relaxed Waking / dim C = 4

\* Alpha : 12 - 9.0 Hz / Hypnotic sleep / dim C = 3

\* Theta : 5.0 - 7.0 Hz / Deep sleep / dim C = 2

\* Delta : 1.5 - 3.0 Hz / Deep sleep / dim C = 1

b) these parts contain data & software, result of evolution :

\* neo-cortex : so-called 'higher' mental functions ;

\* limbic system : emotions, memory, instinct ;

\* reptile brain (top of brainstem) : unitary clock-mechanisms.

2.3.2.1. Neurophysiologically three mayor vertical parts prevail in the human brain, the neo-cortex, the limbic system and the reptile brain.

2.3.2.1.1. The neo-cortex is the 'human' brain. The limbic system is the 'mammal' brain (200 million years). Together with the 'reptile' brain (500 million years old) it forms the 'cortex'.

2.3.2.1.2. Horizontally a division occurs defining two hemispheres interacting via a third ('corpus callosum'). Vertically, relatively **few connections** prevail between cortex & neo-cortex, explaining the latter's tendency towards **isolation** (10.000 million neurons form 14.000 million synapses -contact-points- constituting the neo-cortex).

2.3.2.1.3. In the cortex less neurons occur and brain-texture is largely made out of (sensoric & motoric) M (observing & adjusting nearly all bodily functions by means of control-areas as the hypothalamus & the formatio reticularis).

2.3.2.1.4. The neo-cortex is a relatively new strand (ca. 3 to 4 mm thick) formed 500.000 years ago. The neo-cortex is characterized by a **hemispherical repartition** of most advanced neurological functions. It carries out 4 dimensional C. This repartition is mediated by the 'corpus callosum', the 'bridge' between left & right hemisphere.

2.3.2.1.5. Nowadays the neo-cortex is found to be **lateralized**, meaning that functionally one dominates the other (left dominating right is the case with most right-handed people). This is less significant for females. Male culture tends to **overstress** the left (digital but serial). Female culture seems to be more able to keep the 'natural' balance with the right (analogous but parallel).

2.3.2.1.5.1. This lateralization is not a sign of the 'triumph' of 'reason' over 'emotion'. On the contrary, it is a signal of stress, a sign that the fossilizing effect of one-dimensional rationality (Marcuse) is showing itself.

2.3.2.1.5.2. In the 'natural' state of the brain a **interhemispherical transference occurs continuously**. This is the 'Zenith' of 'formal' reason. It is carried out by a limited synthesis of opposites as shown by the two perspectives offered to the 'homo sapiens' by the CC : one linear (temporal), digital (yes or no) and serial (one at a time) & one cyclical (a-temporal), analogous (Art of Memory) and parallel (many at a time).

2.3.2.1.5.3. In the 'unhealthy' state one hemisphere (master) dominates the other (slave), resulting in the repression of I in the latter. This will carry out Shadow-instructions, and reverse the repression causing mental disorders in the former. The absence of hemispherical symmetry will eventually cause 'permanent' carrier-waves (feeding some neurological networks constantly), indicating obsessive complexes. Slavery is a reflection of the Shadow created by **fossilized conscious auto-**

**definitions.** It represents the possibility of reduction and negation of the potential of **free auto-definition** (by **wrong** moral choice).

2.3.2.2. The upper part of the limbic system contains repressed emotional I from early childhood (carries out the **personal** aspect of the Shadow). It operates according to autonomous ancestral & instinctual emotional software (sympathicus versus parasympathicus) & a general survival-code based upon past **instinctual** problem-solving. The lower part carries **collective** software related to universal evil (collective Shadow) & the 'erotical' archetypes (viz. Jung / 'Anima' versus 'Animus').

2.3.2.3. I carried by the slave-hemisphere, early childhood traumata & universal evil (limbic system) constitute the 'Shadow' of nominal C, both in its personal & collective aspect. The former should be integrated (viz. Esthetica) to target dim C = 5, whereas the latter will be understood later (viz. Ethica).

2.3.2.3.1. 'Integration' implies that part of the Shadow **can not be driven away**. Understanding change means to teach the way of **naming, accepting & using** personal evil for a greater good.

2.3.2.3.2. Understanding universal evil is like hating that evil has to be brought into the nominal Universe (in order for it to rise to a new higher collective mean). It is knowing how to use the -- = + law for **the final triumph of good over evil**.

2.3.2.4. The reptile brain carries out I relative to a) universal survival-patterns of the species (Anima/Animus) & b) the cosmodesic of each & every Self (evolution through transformation). The archetype of transformation (or 'Self') implies the idea of a particularized 'perfect' path (viz. Adler's Leitlinie). Only when Man understands the 'instructions' defining the general outline of the path of his Self & acts accordingly, will happiness and fulfillment be a living fact willed by the Monad, created by its Self, formed by its Ego & enacted by its bodies.

2.3.2.4.1. The 'formatio reticularis' is a relatively small area of the reptile brain regulating the (qualitative) kind of brain-activity (quantity remaining constant throughout) co-relative to different 'states of C'. It stimulates the neo-cortex in different ways conditioning (via the so-called ARAS-system) the possibility of **different types of overall neuronal activity** (co-relative to different states of C).

2.3.2.4.2. 'States of C' are each carried out by a particular brain-state, asking for a conditioned set of events in some and/or parts of the brain. All conscious states

(dim C = 1 to 7) imply a M-carrier, i.e. the wave-state of the set of neuronal activity (co-relative to the spectrum of possible conscious change). Nominal C (dim 4 - 1) is known as waking (4), sleep (1) & dreamsleep (2 & 3).

2.3.2.4.3. 'Waking' (dim C = 4) connects with Beta-carriers. As soon as lateralization is in effect stress Beta-carriers and/or hemispherical asymmetry prevail. 'Sleeping' (deepsleep) is always dreamless. It goes with an oscillation from Beta to Delta & a prolonged Delta-plateau. The quality-change of brain-activity indicating **the assimilation** of past I-inputs. 'Dreamsleep' follows 'sleep'. It moves from Delta to Alpha & low Beta-frequencies. So the difference between both states is shown by the fact that the former goes with a definite movement along **exclusive** frequency-bands, whereas the latter is accompanied by Beta-like waves (indicating creative use of I-inputs).

2.3.2.4.3.1. When Man falls asleep Alpha (hypnotic sleep), Theta & Delta (deep sleep) occur as **exclusive frequencies** (from high to low). Delta will be observed after ca. 30 minutes of sleep & be retained for ca. 30 minutes after which the first dream will last ca. 20 minutes. Then frequencies will drop again to the Delta-band.

2.3.2.4.3.2. The cycle of sleep (ca. 90 minutes) is repeated ca. 4 to 5 times. Every time the deepsleep-level will be higher (from Delta the first time to Alpha the fifth time) and the dreamsleep-interval will become larger (30 minutes the fifth time). During hypnotic sleep phantasy is alert & suggestibility is extreme.

2.3.2.4.4. Dreamsleep is a **compound state**. In it 'Rapid Eye Movement' (REM) & low Beta are evident. This is called 'paradoxical' because this neurological activity resembles waking (showing the affinity between both). Dreamsleep is a 'mediator'-state between waking and delta-sleep allowing for **the creative use of past nervous inputs**. Dreamsleep is necessary for the physical vehicle to recharge & inner adjustments to be made. For most it is a **pseudo-meta nominal 'outlet'** (as most of us do not dream under will).

2.3.2.4.5. Next to 1) waking, 2) sleep to dreamless deepsleep & 3) dreamsleep, a 'fourth state' (or 'turiya' - Mandukya Upanishads) is postulated. This 'fourth' state is co-relative to the **meta-nominal dimensions of C**. In the literal sense the idea of a fourth 'state' would imply the full mastery over **all meta-nominal dimensions**. The yogi who abides in this 'fourth state' has established his (her) C in its octagonal of possible 'states' (from 1 to 8). Its wave-carrier is, ex hypothesi, a compound of low Beta, Alpha, Theta & Delta.

2.3.2.4.6. The fifth dimension of C is carried out by a compound of ca. 10% of Beta, releasing ca. 60% of Alpha, ca. 20% of Theta & ca. 10% of Delta simultaneously & symmetrically.

2.3.2.4.7. Dim C = 5 asks for a paradoxical compound of neuronal states distributed symmetrically and allowing for interhemispherical transferences between :

- a) logic (left/Air) & feeling (right/Water) ;
- b) formal reason (top/Fire) & global ancestral past (bottom/Earth).

2.3.3. Considering I & Man we observe five I-sources :

- 1. phylogenetical : stored in D.N.A. ;
- 2. cosmotypical : indicated by moment & place of birth ;

as these do not change after birth both are called 'internal information' ;

- 3. social : codes received through social interaction ;
- 4. personal : information gathered from action through Ego ;

- meta-nominal dimensions from this point-

- 5. individual : information gathered from action through Self.

as these change constantly they are called 'external information'.

2.3.4. Considering C & the human race the advent of Mind & thought are important. Thoughts are particular contents of Mind. Mind is the outcome of cognitive growth, based on interactions with the environ-ment. Mind is a 'mental' subset of C. Ultimately dim C = 4 identifies with Mind. 'Mind' (C) is co-relative to 'Mind-iden-tity' (I), for 'Mind' is always used in a formal context **allowing for identity**. This explains why the phrase 'he is out of his Mind' suggests loss of identity (and loss of 'definable' personality).

2.3.4.1. The 'meaning' of thoughts is defined by C. C itself can not be formally defined otherwise than by showing that **the negation of C is a conscious act**. C and auto-regulation are clearly connected. As soon as a system is able to adjust its software as a result of free internal choice the system may be called 'con-scious'. If freedom is limited by external pressure a system is beyond any doubt less conscious. Upon this foundation a genuine definition of responsibility can be

erected (viz. Ethica).

2.3.4.2. We say 'Mind is product of I & M'. This is true in formal nominal dimensions, creating a sub-Universe within Cosmos formed by a 'mathesis' which chains C to the tragi-comical reflection of Ego-imposed Mind-identity.

2.3.4.3. 'Sub specie aeternitatis' C is 'prima causa' or 'causa proxima'. If auto-regulation does not 'Crown' our C-theory, then **loss of C** will occur.

2.3.4.4. Man is able to move freely in every part of Cosmos. To do this C utilizes a number of dimensions to measure & to observe. In each functional part of Cosmos Man's Mind-identity stores into memory only those auto-regulations which it **understands as necessary to survive** in that part. The greater the number of dimensions, the smaller the influence of Mind on C (and the clearer the difference between C & Mind becomes).

2.3.4.4.1. On nominal levels (in ceteris paribus) libidinal C shows that Man's foundation is his body-identity (allowing via 'le stade du miroir' for the growth of a 'personal' identity), whereas formal C indicates the completion of the implementation of a 'personal' Mind-identity (a thinking Ego, uttering : 'I am this here').

2.3.4.4.2. Meta-nominal levels are open if the social Ego accepts to be regulated by timeless & universal Ideas (namely those expressing the particular Self-task). So **Self-identity** is Man's creative & **angelic realization**. Through aspiration and the proper assimilation of the Ideas connected with the task (i.e. performance of 'true' will) Ego-identity may altogether be **assimilated** by Self & Man may realize his individuality (after which Ego becomes a useful 'personalizing instrument' of Self operating through the enacting Body as light through a lens). Accepting Self means that Ego is **certain** that the roots of spiritual emancipation remain **invisible**.

2.3.4.4.3. 'Beatic' Self-realization is the heart of yet another even more subtle expression of C. As soon as Mind is constantly occupied with the Self-task (being enacted without interruptions), then and only then will 'Mind empty itself' and plunge into the 'Darkness of unknowing'. This means a Self-sacrifice, whereby the individual potential is given (back) to the 'Great Sea', seeking to arrive 'at the other shore of wisdom' : Self merging into Monad.

2.3.5. From the perspective of becoming (dim C = 5, 6), every Point of Cosmos is a Self in some stage of expression (here), whereas each Self is a particular expression



of the Monad. Now at the end of becoming C experiences (dim C = 7) this Monad as the **sole** inertial reference frame (Cosmos **as a whole** being experienced as an accelerated or non-inertial reference frame).

2.3.5.1. To qabalists the Monad is the contraction of full-emptiness (Ain Soph Aur) to a Point of Pressure (Kether) ruling by the life-law of light the Self-flux as part of the Dance (CC) of Cosmos.

2.2.5.2. On Hilbert's **Omega** ( ) falls the shadow of our limitless **unknowing**. Every Point of Cosmos is a **virtual** Cosmic middle-point. Monad is **inertial** because **within** Cosmos It behaves like the empty, vacuous & undifferentiated, whereas (**negating** Cosmos) It **implicitly** lightens & interpenetrates all (like in a 'plenum') **virtually** allowing for 'all possibility'.

2.3.5.3. The question whether there is only **one** Monad (for all Selves) or **many** (for each Self) can not be answered by argument (viz. Plato's Parmenides), being an object of theological axiomata built upon **mystic experience** (dim C = 7). Here it is assumed that the notion of 'monadic plurality' is **the subtlest form** of ignorance (illusion) left to deal with (related to pride). Here and only here is the notion of 'Divine Grace' **meaningful**. Where Monadic unity is denied there can be no Cosmos, only Chaos. The Supreme Law !

2.3.5.4. Self-expression pours 'Monadic C' ( - **Omega**) into the 'infinite but restricted' (**Epsilon-0** & **Aleph 1**) mould of Self-iden-tity. Monadic C is built upon the concentrated contraction of Mind to One Point, moving **for ever** nearer & nearer (Gregorius of Nyssa) to its asymptotic limit ( ) after which nothing of Self & Cosmos remains (viz. apophatic theology).

2.3.5.5. C is a meaningful auto-regulation of movement and action. The **quality** of 'meaning' depends on the **quantity** of dimensions utilized by C while participating (with Body, Ego or Self) in the enactment of the cosmodesic or 'law' of its own Monadic Self-expression (reflected as the Ideal of the Self & realized through Ego & Body as a 'path of least resistance' throughout the tragi-comical nominal Universe).

2.3.5.6. Per definition M & I are not conscious. M is blind but productive. I has form but is powerless.

2.3.5.7. M & I taken together are like a computer without electricity. C is necessary to define problems & solutions, i.e. to show forth the result of autonomous

reflection, symbolization & regulation.

2.3.5.8. A Monad goes out as a 'Cosmic' Self (CC) to share (UEC) & returns home empty in order to enrich itself again with unity. If at every point of this cosmic movement C remains unaffected by M or I, truly it is wise.

2.3.5.8.1. It goes without saying that in order to Self-express the Monad shows forth as a dyad (I & M). How to understand this dyad ? Vedantists consider the experience of Cosmos as a whole to be **illusionary**, meaning that the dyad is the result of the 'superimposition' of **not-Monad on Monad**. For them the experience of duality is caused by Ignorance (avidya) and the core of spiritual emancipation is the destruction of the impact of illusion. Suppose somebody **seems to** observe a snake. True knowledge (vidya) makes this person understand that the snake is in fact a robe ...

2.3.5.8.2. Realists will argue that the dyad is 'real' **on its own plane** (i.e. all planes except the Atziluthic -Monad-), for one can not understand Self-expression or Cosmic life (CC) as **genuine** without it.

2.3.5.8.3. Unity unfolds as a dyad & returns to Itself with understanding (triad).  
 \* 2.4. The object of experience is a tragi-comical nominal Universe. Because of the interaction between M & the other Worlds (I & C), material entropy is **locally cancelled** to create negentropic & meta-entropic forms of life. So parts of this Universe are 'alive'.

2.4.1. The interaction of M with the rest is necessary and conditional. For it is impossible to understand & manipulate material effects without the co-relative use of categories belonging to the other Universes (a clear example of this is given by the Pauli exclusion-principle).

2.4.2. The laws of the material Universe have **uncertainty** in common. We can not answer the ultimate material question without stepping outside the boundaries of the material Universe. This meta-nominal perspective offers new ways of measurement.

Moreover, even if new answers are found using meta-nominal I & C, M as-such is likely never to render **her last veil**. The key being : things work.

2.4.2.1. Some consider the nominal Universe as a **finite container** wherein the (tragical) eternal return of the same perpetuates.

2.4.2.2. Others discover **continuous novelty** & change by utilizing limits & creating meaning-clashes (comical).

2.4.2.3. To move beyond the nominal both tragical & comical have **to merge**. Lyricism is the 'logic' of this tragi-comical union.

2.4.3. Only briefly do we consider the contents of the meta-nominal dimensions of the M & I Worlds. This in order to focus on C and its **tragi-comical absorption**. Also because a strong sense of absurdity is needed before attempting to describe what has been said in East & West about meta-nominal material dimensions.

2.4.4. However, if aware of meta-nominal dimensions of M & I (allowing for a 24 dimensional Cosmos) following relation-ships ensue :

Meta-M & I elements :

Dimension	M	I
5 (synergy)	Astromental	Air
6 (magic/change)	Causal	Water
7 (unio mystica)	Spiritual	Fire

Divine Logoi :

	3) Buddhic : Unity of	Cosmos (or UEC)
	2) Atmic : Word of	Cosmos (CC)
	1) Monadic : Cause of	Cosmos (Demiurgos)
8	Full-emptiness : Cause	of Causes (Logoic - God)

\* 2.5. Cosmos is characterized by order. Order implies a regular spatiotemporal string of moments (which together constitute the UEC between the Cosmic operators). Order is impossible if the idea of the many is considered without the idea of unity. This is called 'unbalance' or 'Chaos'. Full-emptiness moves **beyond the universal negation of both**, whereas its contraction (Cause of Cosmos) is the hyper-unity of 'being' & 'not-being'. Order connects Mind-items, chaos disperses &

atomizes Mind. A just & beautiful order is the answer of an enlightened Mind to the question of spiritual emancipation.

2.5.1. Order can be open, closed, finite, or infinite. When **new** elements are added to an open & ordered set its structure **changes**. In a closed order **new** elements negate & **reinforce** the given order. In a finite order axiomatics **limit the number** of possible elements of the set 'per definition'. In an infinite order the set of allowed elements is **transfinite**. This matrix allows for a classification of four types of order :

	<b>Closed</b>	<b>Open</b>
<b>Finite</b>	militaristic	practical
<b>Infinite</b>	(neo) humanistic	cosmic

2.5.1.1. The order of the nominal Universe is closed & infinite (by reiteration of the UEC).

2.5.1.1.1. In traditional humanism (Erasmus, Moore) Enlightened Man (the prototype of the neo-kapitalistic 'Protagoras') is placed **at the centre** of the nominal Universe. Man is allowed to destroy Nature if so pleases him. Not so with neo-humanism. Although we understands that there is **no way out of humanism** (no way out of C), we know a way out of (modern) Western **pseudo-enlightenment** : accepting the tragi-comical 'Gestalt' of **the freedom of human choice** on this little planet seemingly lost in the Cosmic Dance.

2.5.1.1.2. If we accept our frailty & greatness 'à la Pascal' a **global** type of C emerges in every **local** context Man happens to be in (1.3.3.1.). Beyond sex, race, language, nationality & continentality global issues receive **top-priority**. These are built upon human rights, the capital-good 'Nature' & a militaristic world-order safeguarding the **global planetary order** (GPO). The intelligence of this militaristic order should be practical before being ideological.

2.5.1.2. The order of Cosmos is open & infinite ; every novelty influencing the

whole of Cosmos, whereas the transfinite progression along the planes is indicative of its **neverending flux** (exitus a Deo -involution- reditus -evolution- in Deum). The end of an open & infinite order can not be understood without full-emptiness.

2.5.1.3. The order expressed by unenlightened Mind is closed & finite. Minds taken by 'Eros' (Plato) form a closed & infinite order. Enlightened Minds participate in the Cosmic order.

2.5.2. A form-axiom defines the underlying bond between operators & order.

2.5.2.1. Three form-axioms ensue : a semantical, a syntactic & a pragmatial. Unity of **meaning** allows for living knowledge (C). Identity asks for **formal** duality (I). Enactment (M) is **contextual**.

2.5.2.2. A pragmatic form-axiom allows for a 'natural' material connection with order. So ecology is in the first place pragmatial, viewing M as **frozen light**. Priority is given to variety & workable schemes. Because one constantly has to fight entropy Nature is tragical.

2.5.2.3. A syntactic form-axiom defines an informational connection. Logic, science & law are examples. Clarity & completeness are given top-priority. Practical realization is of a lesser concern. This may lead to fossilization, i.e. the breakdown of novelty & invention (ars inveniendi). 'Zeroing' is the trick to 'scate' on tragi-comical dialectics.

2.5.2.4. With a semantical form-axiom a conscious realm is formed. Man is a **giver of meaning**. His Art his most exemplaric asset. If Art is divorced from physics & logic knowledge will be **atomized**. Genuine civilization is always artistic.

\* 2.6. Consider God, understood as **the unity of four 'logoï'** :

1. a primordial 'logos' of which nothing (virtual 'plenum') can be said (0) ;
2. a first 'logos' or hyper-existing Creator of Cosmos, 'Demiurgos' or 'Cause of Causes' who as 'Abraxic' hyper-unity (1) moves beyond Cosmos (transcendent) **and** as diversity ( $1 + 1 + \dots = 10$ ) equals Cosmos (immanent) -or panentheism- ;
3. a second 'logos' or the CC (supreme 'plan' or architecture of Cosmos) &
4. a third 'logos', or 'tertium comparationis' materially equilibrating the action of the first two logoï through the pair involution/evolution (& the UEC). This third person is M, Earth, its Nature, a womb receiving in order to bestow.

2.6.1. Is Man not in total darkness regarding God's primordial 'logos' ? Mystics experience the first ; Magi the second. Globally all parts of Nature experience the third 'logos' as **orgasm** (physically & in subtle ways).

2.6.1.1. Scottus claimed that the primordial 'logos' creates **without being created** ('natura quae creat et non creatur'), while the first created **& creates**. Is this a 'creatio ex nihilo' ? Is the emergence of Cosmos 'ex abrupto' ? The contraction of full-emptiness creates a 'plenum' (Point) experienced by Man as empty, expressing 'all possibility'. The origin of the nominal Universe is a 'Cos-mic Egg' ; a 'Primordial Atom' ; M before the 'Big Bang'.

2.6.1.2. Qabalists **distinguish** between the Empty Set & the primordial 'logos'. The primordial 'logos' is not simply **nothingness**. It is called 'negative existence' (Zohar). Of this 'negative existence' Man can have no direct experience. It is like emptiness to him. However, this 'emptiness' allows for Cosmos (everything). So God's 'Voice in the Silence' utters 'all is possible'.

2.6.2. The Demiurg (Cause or Creator of Cosmos) is created & creates. It is said that He is One with Two Faces ; His left turned to the hidden 'Darkness' of His Primordial Origin (full-emptiness) & His right turned to the Cosmic Enactment of His hyper-essence. 'God' as first logos or 'Father-Creator of the Cosmos' is object of experience (dim C = 7) whereas **a cloud of unknowing** separates Man from full-emptiness (English medieval mysticism).

2.6.3. So following structure can be inferred :

Natural set : Type of C :	Aspect :
----- Primordial logos : -----	
0 - zeroing voidal no-C	God creating  but not created
full-emptiness	

----- Cosmic Logoï : -----

1 - unity	mystical state I am Such (dim C = 7)	God Father Demiurgos	the
2 - duality	magical state I am That (dim C = 6)	God as Saviour Word Son-of- Man	or
3 - trinity	synergetical I am Now (dim C = 5)	God as Nature & Self ; Spirit	Holy

2.6.3.1. Vedic (visionary) Brahmanism understands the 'primordial logos' as 'nirguna Brahman', i.e. the 'bottomlessly deep' of the Supreme (Rg-veda), whereas the first is called 'saguna Brahman' (the Supreme awake & active). These are the two aspects of **One Brahman**, full-empty (or 2 = 0). In theological circles a Trinity (trimurti) developed : Shiva being the Destroyer-aspect of Brahman (2) & Vishnu His Creator-aspect (3), incarnating as a 'Divine' fallen (avatar) One, helping Nature & Culture (as a 'jivanmukti'). An avatar knows Brahman directly. His **soul** (or atman) **is** Brahman, expressing through the anahata-cakra as 'universal righteousness & love'. Three types of avatars incarnate : solitary mystics (nirguna), world teachers (saguna) & spiritual rulers (taraka) putting across **both perspectives**, delivering **one** Brahman (through devotional service).

2.6.3.2. In Zoroaster's Avesta God existed first in a primal state of dormancy (Zravane Akarena). Because the Divine Will of Ahura Mazda (**God** without a predecessor) (1) **moves** Cosmos is manifested. This movement of the Divine Will are utterances of His Word (2) forming the light-life of the polarity permeating the order (artha) of the whole Universe (3), i.e. the path of increase (spen) versus the path of decrease (angra or Satan). The Sun representing Ahura Mazda as **living** light.

2.6.3.3. In neo-Platonism (often fighting Gnosticism & Hermeticism) the One (1) (ineffable, 'other than being') emanates degrees of being :  
a) a World of infinite & creative Ideas (2) (noesis noeseos) allowing for

- b) the **expression** of duality and this until the light-flow -after having materialized & totally exhausted itself (privatio boni)- reverses, causing (under pressure of a 'uni-versal nostalgia')
- c) the **return** of all things of Cosmos to the One (3).

The 'soul' of Man is equipped for a 'return-trip' (epistrophe) in three parts. First of all a moral formation (soul), next intellectual contemplation (spirito-intelligible approach of the Ideas), finally an ecstatic union with & pure intuition of the One : a blue cloudless sky enflamed by One eternal source of all Ideas & their continuous manifestation.

2.6.3.4. Hebrew Thorah & Zohar view the interplay between the Cosmic Logoï (aspects of the Created Creator) as a family-story :

1. the Seed of the Father (point of letter Yod) who
2. Creates with His Rod (main part of Yod) -by
3. fertilizing the womb of the Mother (He)- **their Son** (Vau) & **a (fallen) Daughter** (final He of YHVH, Yahweh or Ineffable Tetragrammaton).

Man (the fallen Daughter) has to be **redeemed by a Messiah** (2) (re)placing Man on the 'Throne of Understanding' (or Holy Spirit - 3) ; this process is the 'Divine Word' or 'Plan' (YHVH (2)) of Adonai, the Lord (viz. Zohar iii, She'meneh, fol.36a & Deut. vi,4) ...

2.6.3.5. Christianity speaks of God as The Unity of Three Persons :

1. a benevolent Creator giving Everyman **free choice** to be redeemed by
2. the Incarnation of His Word as YHshinVH (= Jesus) Christos ('anoited'), guided by
3. His 'Holy' Spirit promised by this One 'Holy' Son offering universal **grace**.

2.6.3.6. The heart of Islam ? "God ! There is no other God but He !". Mayor emphasis is placed on the 'blessed One-ness' of God, i.e. on the Unity of **Allah** (the Oasis), **Mohammed** (the Desert) & His Power (**Camel**), granting ablution & asking for daily prayers (Koran).

2.6.3.7. Are we to know His 'essence' ? Are we here to know Him as such ? Do we accept : 1. an ordered Cosmos & One 'Grand Architect' (Demiurgos) Creator of Cosmos, allowing for 2. all to be **a free sharing part** of the CC, ruled by 3. the living & invisible **hiërarchy of Nature** ?

2.6.3.8. If we understand the beauty of the Natural Universe we may apprehend



Him as universal harmony & wonder.

2.6.3.8.1. The fact that contemporary science is unable to gather all factual evidence concerning **the orderly state of affairs of things** (i.e. their 'cosmicity') - focussing on technological manipulation of M-, shows the dispersive effects of the reduction of C to I & I to M.

2.6.3.8.2. It is very likely that if human Culture remained untouched by the visits of enlightened ones **no human Culture would persist** for of all animals on Earth, the human animal is able to aim his free will at **valueless** goals & by doing so **auto-destroy himself**. Especially when populations are high will this truth be Self-evident. Without help the ignorant humans are surely and irreversibly **lost**.

2.6.3.8.3. Nowadays the extreme tragical effects of material obsession & folly are widespread. Many if not all institutions praise God, Life, Truth & Law with the blood of **murder** on their conscience, **very dangerous** indeed. However, an 'avatar' will always save a few **pure** fools & trigger the advent of a New Aeon.

\* 2.7. Planetary participationism (PP) (or just political action) implies a) a Global Formal C (political -GPO- ; economical -GEO- & religious -GRO-), b) a Natural 'scientific' Philosophy, c) Human Rights & the Rights of Nature.

2.7.1. The GPO is a 3 leveled political system of government. It covers **global** issues. Its regulations are carried out by a continental government, or set of national republics (defining a common 'cultural area'). Republics are the democratic **units** of the GPO. Compare the whole structure with a truncated pyramid. The absence of a visible 'top' suggests that on the highest level formal C **has** to allow for meta-nominal dimensions **in order to** solve its problem-equations efficiently & quickly (viz. Plato's notion of the 'philosopher-king').

2.7.1.1. Physical inquiry should always be associated with Natural Philosophy. With-out 'reflection' physics engenders instru-mentalism. Natural Philosophy should never explain the Many without the One & promote **the experience** of the meta-nominal (mysti-cology). Moreover, meta-nominal physical studies is impossible without C-training.

2.7.1.2. Through the use of global bio-genetical software-controls most future eco-systems can be manicured well. The damage done by 250 years of unhealthy productivity is enormous. In the happy future the total number of species will grow in a multi-rational way (physical inquiry being 'geo-ecological').

2.7.1.3. After 2.000 B.C. 250 years of global pollution is to be expected (due to the current abuse). During this period every human should be as strongly anti-humanistic (in the traditional sense) as he or she is a militant ecologist & neo-humanist. Actual culture endangers the continuity of the cosmic year. Natural disasters will (as usual) stop human folly '**ex abrupto**'.

2.7.1.4. It is likely that the repetitive radar-observations made by the Belgian Army of UFO's is a collective indicator of the global changes which are taking place regularly since 1989. Why do we consider ourselves to be the only observers ?

2.7.2. Bad conscious habits are easily introduced, for they trigger the entropic & katabolic current of decay (i.e. the Boltzmann-death of the material World).

2.7.2.1. As 'experience Earth' is largely determined by our collective way of thinking, wrong global thoughts (mental evil) cause disorder, pain & cruelty.

2.7.2.2. It is better for the future to see the Earth as a big lunapark made for **all** to enjoy themselves (first neo-huma-nistic postulate). This Eutopia would imply a 'free time'-economy based on luxury-goods (available to 'the rich' via free but ecological market competition) & a world-owned robotized computer-continent (or island) producing **free basic goods for all human beings**. If technology is used properly our Edenic Ideal may become Real.

\* 2.8. A 'comical' approach to the affairs of the nominal Universe discerns, accepts & manipulates the incompleteness of Earth, offering a 'passage' to joy, tranquility & sanity. A logic of humour implies futili-zation through a) context-clash (objective) & b) paradoxical intention (subjective). Call it a 'logic of cruelty' ... ?

2.8.1. The nominal Universe works in accordance with a relatively fixed & limited set of 4 dim laws. Their para-meters are therefore largely determi-nistic. This means that future states can be predicted on the basis of past states. Fatalism or radical determinism opts for the principle of absolute predictability. Relative determinism retains an uncer-tainty-limit in harmony with the founda-tion of M. Determinism becomes a source of laughter & ridicule as soon as meta-nomi-nal dimensions allow for a broader perspective (on Cosmos).

2.8.1.1. Absolute determinism is tragical (objective) & creates melancholy (subjective). Here mankind is understood as un-able to change anything. Efforts may be praised, but all are really in vain, for what happens in the future can not be al-tered.

Man must seek a 'stoic' dispassion & tranquility by detaching his C from the influx of fate-driven affects. Stoics lack humour, for their tragical regularity goes with a need for a secure and stable borderline. They attract the sorrow they secretly enjoy & unconsciously repand. In this way they become favorite clownesk 'proto-types', given to redicule.

2.8.1.2. A 'rationality' built upon relative determinism is formal and nominal. It is unable to explain itself (repression of reflection). Its 'automatic part' will eventually be completely replaced by 'imperative' software.

2.8.1.3. Multi-dimensional formal reason allows for a regulative meta-nominal perspective. It is carried out by a multiple transference between parallel left & right brain hemisphere-activity. And the Tables of the Law ? Solvuntur tabulae ! - risu !

2.8.2. Laughter = - fatalism (or conjectured set of actions). S/he who laughs does so because a 'fatal' pattern of 'facts' does not (-) occur. Instead a 'new' string of events is produced : a continuous emergence of unpredictable novelty within a given 'comical frame'.

2.8.2.1. The extremity of the clash between the usual and the novel shapes the intensity of laughter, i.e. the absence of fatalism is a measure of the intensity of the reaction. Intense clashes lead to the perception of the Universal Joke.

2.8.2.2. If a pattern of comical events shows that a 'determining' law is temporarily out of operation (meaning that relative determinism has been cancelled - a miracle - ) ridicule & absurdity enter the picture. If this occurs regularly a sense of perplexity joins, for then C understands its own Self as conterminous with Cosmos & at the same time not differentiated from it.

2.8.2.3. When context-clashes are sought on purpose, conscious intention is called 'paradoxical', i.e. 'meaning' seems to belong to two opposed realms. So laughter is the 'via regia' to the meta-nominal. No spiritual growth without humour.

2.8.3. Spiritual growth could be seen as a 'tragi-comical absorption'. Man must learn to understand the transparency of M (i.e. **utilize** the tragical) in order to be able to laugh (i.e. **implement** the comical) 'ad fundum'. Laughter caused by the 'Aufhebung' (Hegel) of both is the only **everlasting shield**. Those humans not serious enough to be able to laugh are truly dangerous creatures. Why not paint them green ?

2.8.3.1. The first degree (purificatio) of this absorption ensues as soon as  $\dim C = 5$  has been firmly established (on a continuous daily basis). Then and only then is a comedian born. All philosophers are comedians, reducing past & future to the present. A comedian is unable to cancel relative determinism. Therefore his synergy & serendipity trigger context-clashes without eliminating the (neo) necessities of lawfulness.

2.8.3.2. The second degree (illuminatio) allows for the manipulation of meta-nominal laws, **temporarily** cancelling 'everyday' equations. So massive change occurs when a Magus is around. A Magus is unable to lift 'the curse of his own grade', meaning that Self-grasping may ensue (unbalanced katabolism or Chaos).

2.8.3.3. It is fairly difficult to remain serious when discussing the third degree (Deificatio). One reason is the fact that **the presence of God** makes one feel joyous, a state inclined to allow for context-clashes & paradoxes. In the core of C the everlasting Flame or Monad abides shrouded in a complete Silence, broken by the Music of Laughter. Hyper-existence is omnipotent & omniscience. It is able to cancel all laws. This idea is truly ridiculous & absurd. Moreover, can 'I' help the fact that The Old Fellow loves the absurd ? Will He be serious when He goes to sleep again ? Man (in his pride) is serious & so Man suffers ... When Kierkegaard took his famous 'leap into the absurd' he really knew what he was talking about ; again the Universal Joke.

2.8.4. Objective clashes suggest **the continuous movement** prevailing in Cosmos. It is **in harmony** with the CC. Humour adds velocity to C, for the movement of the Wheel (of Fortuna) never comes to its End, except in a C That Does not Move Anymore.

2.8.4.1. In the XVth Century Nicholas of Orbellis wrote : "An immobile body within a mobile medium changes place contin-uously, but all these successive places are equivalent." (Curcus librorum Philo-sophiae naturalis, lib.IV, cap.I.).

2.8.4.2. He added : "the first mobile is in a place 'per se', for above it is the empyrean heaven, which the philosophers have not known ; (...) it is not a place, because there is nothing beyond it" ...

**Materia ESTHETICA.**

3. **ESTHETICA** : Action, Consciousness, Reality-for-me, Meaning, Thought, Enlightenment, the Exemplaric & the Lyrical.

\* 3.1. Action is **participating** in the dynamics of the UEC. Repetition by some actor (C) of the same **type** of action (I) stabilizes conscious flux through the objectivity of action (the enacted M). Meta-nominal action co-creates Cosmos.

3.1.1. C is a paradoxical operator. 'Meaning' has no extension (M) -although it is carried out by M- whereas a copy can be made of its 'form' (I) without it being lost. C is the source of sources.

3.1.1.1. Nominal C is characterized by a 'dual-union' of I & M generating fluctuations in the field of C, i.e. the **restless** product of on the one side a four-dim operational state of M (t) (or one possibility of the material Universe at given time t) & on the other side a four-dim bio-cybernetical code (I) **interpenetrated** by meta-nominal facts through the play of paradox inherent in code (i).

3.1.1.2. Forced by an absence of solutions to their problems while using non-complex number-sets mathematicians introduced  $-1$  or 'i'. They created a new set offering new solutions & called a part of it 'imaginary'. In the same way science has to discard the onto-dualistic perspective (physics versus socio-psychology) and understand how **C defines its own realm**, influencing I & M.

3.1.1.3. If the operational independence of C is questioned, one should understand how C has **always** to be used in order for its independence to be denied. Because C (x).i is a fact, C ever escapes 'nominal' determination (by I or M).

3.1.1.4. The dimensions of C measure 'degrees of liberty'. Dim C = 4 is a simple choice : Many without One or Many in One ? Dim C = 5 pushes itself onward by **its own momentum** (as part of the 'subtle' UEC) towards the magic(k)al to change & grow perpetually (Gregorius of Nyssa). If at some point dim C = 4 blocks the gateway to higher dimensions fossilization ensues & the glory of C is replaced by dark frustrations feeding **utter desolation**.

3.1.1.5. 'Auto-regulation' can not be understood without considering the impact of 'i' on C. First C suddenly becomes 'aware' of a realm offering **new solutions to old unsolved problems**. The E of this 'awareness' (the result of the actual differences between I & M) 'elevates' C temporarily. The 'elevation-E' allows for subtle adjustments. Next C reorganizes its I & finally enacts differently (M).

3.1.1.6. As soon as C is continuously **aware** of the meta-nominal it produces **daily uncontaminatable creative momentum**. Beyond the tragi-comical C reequilibrates & forms one **lyrical** perspective : always beyond the Earth but never without Her. The importance of daily meta-nominal (spi-ritual) practices **for everybody** should be stressed.

3.1.1.7. Ego is the centre of nominal C (carried out by the body). Self is the heart of meta-nominal C upon which the Monad's cosmodesic Self-expression is projected. When moving from Ego to Self C is said to 'emancipate' ; as soon as Self & Monad meet 'enlightenment' ensues.

3.1.1.8. Bergson is one of the few Western philosophers who tried to solve the problems of dualistic psychology ('brain' versus 'thought') by moving beyond both idealism & realism through a 'tertium comparationis', a 'point' situated between M ('matière') and I ('esprit'). In his view **the act of remembering** (performed by memory) lies at the point of 'intersection' between M & I :

\* I : form, structure, code (esprit) ;

\* C : nominal act of remembering, i.e. defining 'now' as part of (not independent of) a time-frame (mémoire) ;

\* M : reality-for-us ('image'), body (rôle du corps) & flux (agir & réagir).

3.1.1.9. Every 'here' (or time-atom t) constitutes a 'reality-for-me', i.e. **one & unique** conscious perspective on Cosmos. In an **absolute** sense, nobody shares this per-spective with a) my body (spacetime), b) with me (Ego) or c) my Self (cosmodesic). The meaning C attributes to this reality-type will nevertheless determine a **rela-tive** conventional context of interpre-tation & stimulate the formation of language (defining an area of direct ex-perience coupled with an **intense kind of intimacy**).

3.1.1.9.1. 'Reality-for-me' is the object of a 'cybernetical psychology' (stressing operational change through auto-regulation & a neuro-linguistic approach).

3.1.1.9.2. In this Century Jung was first to stress the psychological importance of the God-image (or 'totalizing symbol of psychic wholeness'). Uniting archetypes it is **universally represented** by Man as a set of 'uniting' pictoral symbols (showing the conjunction of a single or double pair of opposites - like Circle & Cross). They arise from 'a collision' between the conscious & the unconscious, and from the 'confusion' (through restlessness & disorientation) which this causes before the union of opposites takes place. This 'mysterium conjunctionis' eases the way to a

healthier & quieter state (salvation).

3.1.1.9.2.1. The God-image is not something invented, it is **an experience** that comes upon Man spontaneously. In most humans It remains unconscious (compare this idea with Sunden's notion of an 'unconscious religious reference-frame'). Jung made also clear that a) when emerging in C the Image alters C temporarily, b) Mind afterwards often compensates the C-alteration by modifying the God-image & constituting a theology (superstructures).

3.1.1.9.2.2. A theology can never be verified. So Jung emphasized the idea of God's 'agnosia' (unknowing). He identified God with the 'numinosity' of the unconscious. So (also) he avoided taking symbols **to stand for God**.

3.1.1.9.3. Most components of "my" 'rea-lity-for-me' have **semiotical counterparts** (for 'I' interacted with other systems by means of words & construed my 'lexicon').

3.1.1.9.4. These are 'representations' of 'my' reality, allowing 'me' to **communicate** 'my' view to other intelligent systems (together -through dialogue- making a reality-for-us). Communication is impos-sible without the conscious intention of sharing the mental plane with others on the basis of **equal human rights**.

3.1.1.9.5. If 'my' C considers this com-munication of 'my' reality to others as impossible 'my' C has destroyed its **vital link** with the nominal Universe (in which 'my' body has to enact the Self-task).

3.1.1.9.6. If 'neurosis' means that Ego is restless because it seeks the Self but **seems** unable to find it, 'psychosis' means that (irrespective whether Self has been found or not) Ego identifies completely with the intimacy of C, breaking away from a possible 'reality-for-us'. If this happens **after** Self-experience C will 'confuse the planes' on a permanent basis.

3.1.1.9.7. As soon as formal C has been implemented clear distinctions will prevail between my ineffable 'reality-for-me' (individuum est ineffabile) & my 'language' on the one side and 'reality-for-us' & our 'language' on the other. According to the Vedanta 'discernment' between 'Seer' & 'Seen' is the 'crown-juwel' of Wisdom, the path to Unity.

3.1.2. Participation means that E is exchanged with the environment. E being the result of differences between M & I (mediated by C) exchange is **multiple**.

3.1.2.1. On the informational side new items of code are introduced and compared



with existing I. Adaptations may ensue. However, every system defines a unique informational network. So 'exchange' does not mean that one system is assimilated by another, for this would destroy the unique character of I (allowing for **variety**).

3.1.2.2. On the material side different levels of quantitative manipulation can be observed. During an exchange **the surplus of the rich** should be given to the poor in order to allow the poor to ultimately share the material manifestation of everyman's unique character. So poverty (lack of M) should always be attacked in a way that the poor eventually **learn how to share** their future surplus. In a GPO the basic needs of humanity are fulfilled.

3.1.3. Learning always involves repetition. Without it the inertia of M can not be broken. Moreover, long term adjustments of I come only with many identifications & contradictions.

3.1.3.1. I needs to be introduced step by step ; next dynamical relationships between the steps are shown & enacted. Eventually situations are created in which the enactment of the newly acquired I is put to the test. As no I-pattern is complete the process is 'Unendlich'.

3.1.3.2. Before socialization starts (and a sociotype is formed - Super-Ego) M is phylogenetically defined. Ancestral habit patterns are transcribed in the foetal brain. Most congenital handicaps can not (yet) be healed. They are the effects of ancestral mischiefs (past wrong action).

3.1.3.3. D.N.A. is but one channel through which past (genotypical) I-errors 'migrate' & take an inefficient hold over the present. In the East the 'dharmic' flow **from past to present** has been treated as part of their theory on reincarnation ('Wheel of Dharma' - viz. Ethica).

3.1.3.4. 'Reincarnation' means that an identical Self (in order to satisfy the 'thirst' of understanding the process of involution & evolution as complete as possible) 'incarnates' in different successive Ego's (& co-relative bodies).

3.1.3.4.1. This notion implies a universal memory (compartmentalized in an infinite number of Self-units).

3.1.3.4.2. An Ego which does not (by its own free choice) 'reconnect' itSelf through Self-experience & Self-realization (i.e. which remains 'tricked' by Mind) is unable to retrieve Self-I nor escape from the tragi-comical Wheel of Fortune.

3.1.3.4.3. A permanent use of the 'cube of C' (and its 8 dimensions) is impossible without a **wholistic** nominal C. Most humans experience the 'meta-nominal' as 'a flash', not as 'a state'.

3.1.4. The not-me or the 'enacted', the 'me' or the actor & the code of action or the 'action-game' confront each other in **the context of action** (constituted after some conscious agent **chose** to manifest code). The more developed C is, the more universal are the effects of its actions. Universal action co-enacts Cosmos.

3.1.4.1. Actors catch the 'meaning' of the I, code, frame or 'Word' which they enact & produce a **factual not-me**. What about the 'morality' of the performing arts (opera, theatre) & the media (film & television) ?

3.1.4.2. Renaissance Opera (Monteverdi) was a questionable return to **the Greek synthesis of word, music & dance**. Its 'ideatum' (via Gluck's Orpheo & Mozart's Don Giovanni) culminated in the Magnum Opus of Wagner. His 'Stage Consecrating Festival' (Parzifal) shows his awareness of the possible synergetical impact on collective C of a **willed enactment of universal symbols** (using the code of the Greek 'Gesamtspiel'-model).

3.1.5. Action is impossible without a continuous effort of will. Will is the instrument of conscious choice. Without it Man is a slave. So when we say 'will' we always mean 'free will'. If an actor is compelled by **an external agent** to enact or not to enact, his actions are said not to reflect his will. The Greeks had no word for 'will'. Man was understood as a **rational animal** acting in accord with reason & intuition, doing what he thinks (Socratic determinism).

3.1.5.1. In Spinoza's system there is no place for 'free will', for everything is necessary (absolute determinism). Nominally (sub specie temporis) we are unable to demonstrate in an absolute way the freedom of the will (like we are unable to 'disprove' its possible slavish tendencies) for dim C = 4 is unable to grasp **all past causes**. So if we consider Cosmos to be a **righteous whole** we are compelled to **postulate** the important role of free will (Kant). However, according to the Russian anarchists most people want to be slaves (Hertzen), i.e. they refuse to **learn how to postulate freedom**.

3.1.5.2. In the meta-nominal freedom loses its personal (Ego) & individual (Self) characteristics gradually. So Spinoza is right if and only if dim C = 7 prevails (Monad). Dim C = 5 shows synergetical determination. Dim C = 6 allows for an

optimalization of freedom.

3.1.6. A psychology of C asks for

- a) a **topology** of conscious processes &
- b) a theory on the **dynamics** between them.

We call 'conscious' all meaningful auto-regulations known to a given centre of identity **as belonging to itself**. In our model Ego and Self are such possible foci of identity. Unconscious are all meaningful auto-regulations which are experienced by C as a) not originating from a knowable centre of identity (Ego, Self or the influx of the senses) & b) temporarily changing the contents of C, causing disorientation & deautomatisation.

3.1.7. Mind-identity defines the limits C accepts as meaningful & attainable while growing (feeding on the UEC). So through Mind (Mind-identity & formal C) C as a whole is divided (by itself on the basis of I) into a 'conscious' & an 'unconscious' part. When negentropic growth prevails Mind understands the final limit of C as a 'Focus Imaginarius', the edge of a circle with an infinite radius (a Curve = a Line). Where 'I' make the unconscious be I (identity) should become.

3.1.7.1. Distinction should be made between those unconscious contents which have :

- a) a depersonalized vitalistic, instinctual, ancestral & collective origin ;
- b) & those resulting from personal re-pression. The former are Freudian 'Es-contents' (the Tanathos - Eros dialectic) & Jungian archetypes ('collective unconscious'), the latter 'Shadow-contents' (Jung's 'personal unconscious' or Freud's 'the Repressed').

3.1.7.2. The archetypes are collective survival-patterns rooted in the early phylogenetical evolution of the 'homo sapiens'. Each archetype is a symbolical, psycho-evolutionary & mythical 'representation' of the pre-rational, biotical & physico-instinctual experience. Jung showed that every human 'individuates' through a successive conscious assimilation of Shadow, Anima/Animus & the archetype of the Self.

3.1.7.3. A Shadow accompanies all objects continuously (except in Darkness & at the Zenith-point). The Shadow is a) a more or less independent **unconscious mirror-identity** created as a result of the Ego's narrow views (on itself & the



personal unconscious          Shadow

collective threshold

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Shadow as archetypal Evil

the Vital (body)          Assiah

**collective unconscious**          Archetypes

3.1.7.7. Ego (C) can be defined as a conscious focus of so-called 'persona-lized' identity, determined by sensoric selection (I) & memory (C) and carried out by the waking state of the brain (M). Optimally a person is an intelligent, multi-rational & emphatical system, promoting a **global social network** with great happiness & enthusiasm, invoking better balance day by day in every way.

3.1.7.7.1. To understand the formation of Ego it is necessary to grasp the influence of socialization on C (dim C = 1 to 4). Socialization implies an **introjection** of the values, expectations and norms of the society in which one was brought up. It creates a **social pseudo-Self or Super-Ego** forcing C into the patterns of the **majority** of society.

3.1.7.7.2. The influence of socialization can be traced in all nominal dim of C :

dim C = 1 : social safety-regulations regarding health and bodily functions (like disposal of waste materials) ; formation of Ego-identity through the limits imposed by the body ;

dim C = 2 : social regulations necessary to protect the Eudipal 'family-triad' to which one belongs (father, mother, child) ; first semiotic identifications of Ego on the basis of sex (I am called by this 'name' for I have a male or female body) ;

dim C = 3 : social regulations allowing to be part of a larger group or 'social class', meaning that one has to speak the language of the group before gaining any social status as member of the group ;

dim C = 4 : social regulations allowing each social class to be formally part of a democratic society offering its members an esteemed social status when full proof of mastery is evident to most members of the community of sign-interpreters. Esteem does not trigger Self-realization.

3.1.7.7.3. The Super-Ego is the 'repressive' censor of society. It was built in to condition C in such a way that a constant 'checking'-procedure ensues. It represents the Ego's limits (no) & commandments (yes). It is 'moral' in the **relative sense** of the word (every 'society' creates its own 'morality' or collective 'habitus').

3.1.7.7.3.1. The Super-Ego has two parts : the conscious **Conscience** producing feelings of guilt (no) or 'moral' conviction (yes) & the unconscious **Ideal-Ego** constituted as a result of the 'Ideal' **others** had & have of 'my' Ego (semi-permanent projections made by others & assimilated by 'my' C).

3.1.7.7.3.2. **Repression** occurs when unconscious contents can not be released into C because they are in conflict with the Ideal-Ego (lower) or Conscience (higher). **Sublimation** occurs when these contents reinforce the Super-Ego.

3.1.7.7.3.3. **Compensation** is sought as soon as a) Ego is aware of its personal limitations & b) Super-Ego conditions C to think, feel and/or act **as if** unable to move beyond these (i.e. compensation is the satisfaction of a frustrated Ego).

3.1.7.7.3.4. The Super-Ego should be 'in sync' with the Self-discovered contents of the 'higher' and 'lower' unconscious in order to allow for **transformation** : Exchange on all levels (or a fully expanded, 'octagon' of C).

3.1.7.7.3.5. The Super-Ego, when access to & retrieval from the higher unconscious is mastered, assimilates **genuine religious Self-values**. Its Conscience shifts from social to **spiritual morality**, announcing the dawn of (neo) human authenticity (guarding the Rights of Nature & Man).

3.1.8. So Ego is conditioned. Without the influx of Self (higher unconscious) no spiritual perspective beyond the fourth dimension is possible. Without the use of free will to evolve, Ego will remain a **prisoner of the words of society**.

3.1.8.1. C has triggered the emergence of a **genuine** personalized conscious realm. This means checking the authenticity of one's Conscience by plunging C into the unconscious Ideal-Ego.

3.1.8.1.1. A clear definition of the contents of the Shadow (its Imago) will show the weak points of the Ideal others have projected upon 'me' (and 'I' -in order to socialize- have unconsciously identified with), for the Imago of the Shadow is contrary to the contents of the unconscious Ideal-Ego. It is made out of **negative** thoughts, feelings and actions and is often projected upon those people or situations **seemingly** resembling the negativity in an objective way.

3.1.8.1.2. Reshaping our 'moral' Con-science through a genuine Ideal-Ego (the synthesis of Ego's auto-analysis), will make our Conscience 'free' & able to move beyond nominal limitations.

3.1.8.2. These procedures expand C in such a way that a very personal view on life ensues. They imply a 'personal psychosynthesis' of the inherent duality of C (oscillating between M & I).

3.1.8.3. When the repressed area has become part of C the influx of the higher & collective unconscious become abundantly evident, reshaping the outer form of the Self-image. It is at this point that new dimensions are needed in order to understand meta-nominal experience. The **inner vision of the Self** (the so-called 'Watchtower-experience') is necessary before the Ego-created Self-image becomes a genuine Key to the meta-nominal realm. During the Self-experience Ego is absorbed by the contents of the higher unconscious, taken by its beauty, power & glory.

3.1.8.3.1. Only after many Watchtower-experiences will this Ego-like 'phantasy' or 'visual matrix' of the Self (the Self-image) become **charged with the direct experiences** of the meta-nominal (stored into memory) and serve as a 'modus operandi' to enter these subtle realms.

3.1.8.3.2. This Self-image needs to be adjusted by comparing it with the memory of past Watchtower-experiences (being made out of images & thoughts resulting from **personal** psychosynthesis it is usually out of focus as a result of interferences caused by residual Shadow-components). If the Self-image does not coincide with the real Self a **Self-block** will be the outcome (regressing -involution- & reversing).

3.1.8.4. In the meta-nominal realms (dim C = 5) synergy, synchronicity & serendipity occur continuously, balancing the pro-minence of (neo) causality in the nominal Universe. The difference between Ego-state and Self-state has (after the Watchtower-experience) become very clear.

3.1.8.5. As soon as the effect of the fifth dimension is experienced continuously (i.e. synchronicity determines events as casually as (neo) causality does) Ego becomes **an instrument used by Self** to perform its (Self) task, implementing individuality (dim C = 6). An individual is a free person able to master him (her) Self in such a way that spontaneous creativity prevails throughout his (her) long & happy existence on Earth.

3.1.8.6. The duality between Self and Ego dissolves & an mysterious & inexplicable Monadic unity of experience prevails (the suchness of the 'absolute I'

(dim C = 7)).

3.1.8.7. No Unity can be postulated without its inexplicable origin : full-emptiness (dim = 8).

3.1.8.8. If all dimensions are integrated a complete individual ensues. After 'personal' psychosynthesis 'spiritual' psycho-synthesis terminates becoming. The first leading to a happy life within society, the second to a cosmic life.

3.1.8.8.1. The goal of (neo) humanity is a collective happiness (here & now) arched by one GPO, one GRO and one GEO.

3.1.8.8.2. The formation of individuality is a difficult and dangerous matter, for on collective as well as on higher levels mayor ordeals and fossilizations may occur, leading to forms of psychosis (loss of reality-taxation causing suffering).

3.1.8.8.3. Without individuality no authentic humanity, and no confederal **global economical order (GEO)** will be implemented.

3.1.9. The Self is 'a high focus' of individualized identity, determined by creative universal ideas, beyond the impact of spacetime (i.e. material di-mensions) & abiding on its own 'plane' (causal higher unconscious) as a 'perfect Star'. A **global religious order (GRO)** guides Man on the different paths towards the same God.

3.1.9.1. It is very difficult for Man to understand his origin as Stellar. Every man and every woman is a potential Monad ; **a reflection of the whole (macrocosmos) as a part (microcosmos)** ; a Star amongst Stars abiding in one Cosmos.

3.1.9.2. Only in a Stellar perspective is Man likely to surrender his Self-grasping and dare the 'absurd' leap into the loving care of Cosmos, relating Many to One (as a Plan of Life) perpetually.

3.1.9.3. 'Chaos' is characterized by the **absence** of a connection between One and Many (undifferentiated Many without reference to any Centre).

3.1.9.4. To 'homo normalis' the influence of the Self makes itself felt through the 'abstract' semantical layers of the Super-Ego's 'database'. Most people never persue philosophy or let these matters 'organize themselves' (i.e. do not pay any attention, **wrongly** considering the matter as 'irrelevant' to their condition).

3.1.9.5. Most churches (institutionalized religions) incarnate the thought-form of



some 'Holy Book' (like Brahmanism, Judaïsm, Christianity & Islam) & offer a 'collective Self'. In this way they influence the Super-Ego and condition the personality in a 'moral' way. The Roman Church is the last remainder of the Roman Imperial Order. The Papacy playing **a mayor role** in establishing the GRO.

3.1.9.6. A collective Self denies Ego the possibility of individuality. Its 'priests' demand 'obedient behavior' on the basis of **a finite set of relative language-signs** (defined as 'holy').

3.1.9.6.1. A Group-Self (or 'égregore') relates individuals in a meta-nominal way to **a common source** of Cosmic Order, leaving each free to act in accordance with the Self-experienced principles constituting that (invisible) Order. A 'wrong move on the path' affects **the in-tensity of Self-realization**. So one only pays for what one has broken.

3.1.9.6.2. At the close of an Aeon most churches destroy their own magic(k) ... (unable to invoke the new current).

3.1.9.7. Let me be very clear : each Self is One unique task performed for the Glory of overall Unity. Each Self is a Star, a **unique microcosmos**, its Monadic essence remaining the sole **unsolvable mystery** (like the Origin of All Stars). The GRO organizes spiritual emancipation from person to individual, guiding those who aspire to attain **a direct link** with their own Self for the sake of the continuity of the GPO & the GEO.

3.1.9.8. Nor Moses, nor Jesus, nor the Prophet(s) will ever be unique enough to vessel the task of **each** Self. They represent the 'eternal exemplaric' (sublime Art). The Age of Servitude & Sacrifice (Pisces) **is over**. The New Age offers the challenge for all to be truly free ; also the ordeal of will and the swift retributive effect of the misuse of unbalanced katabolism (Chaos).

3.1.10. At an Egoic level Will (the instrument of conscious choice) is **free**, meaning that the power of discernment given by formal reason may be used to define a set of possibilities and make **a choice**. 'Freedom of choice' is guaranteed by making sure that nothing whatsoever could have hindered the party to make a different choice. This is the Augustinian definition.

3.1.10.1. To the most fragile of all area's of C (namely the Ego) is given free choice. Unenlightened humans have to bear the burden of freedom. The few realized ones just do their jobs for such is life.

3.1.10.2. Man has **to make a choice for life** and the code administered by life. If he joins forces with anti-life (Chaos or evil) he **destroys** himself. If he does not understand anti-life properly he is **drained**. By transformation through a natural process (UEC) does the CC prevail (and Chaos play its **adverse** part).

3.1.10.3. Concerning this alliance with natural life allow me to suggest a Cosmic Year of 12 Cosmic Months or Aeons of each ca. 2.160 years (the Vernal Equinox slowly moves -1 in 72 years- relative to the Stars behind the Ecliptic due to the nutation of the Earth's poles). These 12 Aeons are each symbolized by a Zodiacal symbol (viz. Art of Memory). The Aeons flow from one to another according to a finite set of rules & in each month a different 'theme' is carried out (viz. 'Aeonic' history).

3.1.10.3.1. Two general rules :

a) an Aeon comes to a close after 2/3 has passed through the increased antagonistic activity of the force (symbol) opposing it (example : Pisces ends by the work of Virgo) ;

b) the ruler(s) of the symbol representing the Aeon define **the strongest operative aspect of the Life-force** active during the period. In the past Aeon Jupiter & Neptune defined the contents of the 'Aeonic Equation' (the Supreme Formula to use the Infinite Life-force from the perspective of that Aeon). In the present Aeon Saturn & Uranus rule ;

c) as soon as 2/3 has passed two Formulae have to be used simultaneously :  
 - the current Formula **to enhance the collapse** of the Aeon at hand ;  
 - the next Formula **to enhance the arrival of new initiators** & the new aspect of the Life-force ;

d) to each Aeon a particular 'initiatoric key' is attributed. Its proper use enabling C to solve the Aeonic Equation :

- \* **Taurus** / Age of Isis : initiator Thoth (Mercury) ;
- \* **Aries** / Age of Osiris Slain : initiator Seti (Pluto) ;
- \* **Pisces** / Age of Osiris Risen : initiator Amon (Jupiter) ;
- \* **Aquarius** / Age of Horus Avenger : initiator Horus (Mars) ;

e) a 'Chaotic Age' ensues at the end of each Aeon & the beginning of the next.

3.1.10.3.2. Limiting ourselves to a limited set of historical events we get :

**\* Aeon of Taurus (ca. 4.320 - 2.160 B.C.)**

Chalcolithic Age, later Bronze Age, invention of the wheel, of the first war chariot, of pottery & the art of writing. Worship of the Bull in Egypt & Crete. Closing (ca. 2.880 B.C.) through Scorpio around the time of the (re)construction of the Great Pyramids & the Sphinx (ca. 2.500 B.C.). Cult of the mysteries of magic(k) and death widespread, ending with a Chaotic Age lasting till 2.060 B.C. (Egypt unified) ;

**\* Aeon of Aries (ca. 2.160 B.C. - 0)**

Middle Kingdom starting with the reunification of Egypt, its cultural splendour under the might of powerful pharaohs worshipping the Ram (Ramses II, Seti I). Period of war and authoritarian & pioneering leadership. Osirification of death-cult (Pluto ruling Aries). Closing (ca. 720 B.C.) through Libra with the division of Egypt (1.050 B.C, XXIth dynasty), Greek colonization & its esthetical polis-diplomacy. After Alexander the Great the supremacy of the Greco-Roman model is total (Ptolemaic dynasties) & Roman Empire (27 B.C.) ;

**\* Aeon of Pisces (ca. 0 - 2000 A.D.) :**

Birth of Jesus of Nazareth, who said 'Come with me, and I will make you fishers of men' (Matt.4:19). His birth coincided with the 'Chaotic Age' draining the 'Pax Romana' & precipitating a Germano-Christian world order (Jupiter) based on dualities (Pope & Emperor, Heaven & Earth, Spirit & Body, Jesus the Christ & Satan). Propagation of a world-picture in which a morality of renunciation limits the free expression of individuality & causes the repression of M. The advent of illusions created for the sake of a faith moving against reason ('credo quia absurdum est'). An irrational adherence to 'Holy' words in a book. Closing (ca. 1.440 A.D.) through Virgo with materialistic reason (from Thomas of Aquinas via Luther to end with modern technology), philosophical & economical illuminism (XVIIth & XVIIIth).

**\* Aeon of Aquarius (ca.2.000 - 4.000 A.D.)**

Starts with a chaotic era of several centuries caused by disregarding the quantification of natural capital goods, pollution (Nature) & overpopulation (Culture). These trigger global ecological disasters (till ca. 2.300 A.D.). **Integration of duality** instead of polarization of opposites. Renewed attitude towards 'evil' or 'chaos', stressing equilibrium & avoiding repression by naming, experiencing & assimilating erotical Shadow-components. Establishment of :

- a) a 'political World order' (ca. 2.500 A.D.), promoting a confederal planetary peace through neo-democratic leadership (GPO) ;
- b) a renewed economical system (a global eco-market-system combined with the 're-gional' mentality of the 'homo faber' - GEO) ;
- c) a revitalized global religious order (GRO).

This new 'brotherhood' between States triggers the advent of **inter-stellar relationships** boosting technology and C considerably (ca. 3.000 A.D.). Global happiness for 4.00 years through freedom, equality and friendship. Global leadership on the basis of the 'truncated pyramid'-model : the few ruling the many secretly & silently. Closing (ca. 3.440 A.D.) through Leo with the implementation of a new type of 'magic(k)al' monarchy (i.e. the 'Magi' stepping into the light of publicity and reestablishing visible centres of authority).

3.1.11. Sexuality will be defined as a set of actions assuring **procreation**. Eroticism (having sexual connotations) does not necessarily imply reproduction, for it is mainly concerned with **the stimulation of physical pleasure** using the erogenous zones of the body. Sex is Nature at work with Man, whereas eroticism is Man's C at work in Nature's pleasure-grounds.

3.1.11.1. The first half of the equation of Aquarius (its 'Formula of action') implies a sexual-erotic key (Mars). Nobody will be able to be part of the New Aeon if sexual-erotic energies are **re-pressed** or **sublimated**.

3.1.11.2. Although elsewhere (viz. Ceremonial Papers) the matter has been dealt with in depth let us restate the central idea : no genuine sex without ero-ticism and no eroticism without the inte-gration of **both** masculine & feminine **in one individual** (or 'omni-eroticism'). The 'battle' of the sexes is therefore not a social but a psychodynamical one. It should be solved by every individual alone before invoking the 'Logos Aeonos'. Every Aquarian is free to experience, accept & integrate all types of **erotic** behavior.

3.1.11.2.1. A male body may carry a feminine Ego & vice versa. All bodies carry the seed of their counterpart. The goal ? An Ego able to share (physical) love **irrespective** of biological sex, mo-ving beyond the polarity between 'homo-sexual' and 'heterosexual' (resulting from repressive dualistic thought).

3.1.11.2.2. Let us clearly warn against anal penetration. Regular practice will surely unlock the tendency to regress towards the animal & biotic (involution).

3.1.11.2.3. Erotical 'variations' are unlawful if and only if they produce **unwanted suffering for those involved**. It is wise for the individually to express his (her) Shadow through erotical 'games of power & slavery' (sodomasochism), for war in general can be reduced to **collective types of repression** of libidinal waste-energy (anal phase). In the past this repression was due to the unwholesome dualistic morality propagated by nearly all churches.

3.1.11.2.4. No omni-erotical synthesis is impossible if the act of love **never** moves beyond the sensation of physical release.

3.1.11.2.5. If feelings of power are not assimilated by the proper channels **moral** 'sado-masochism' occurs. Although accepted by most Super-Ego's its practice will deplete Conscience and block all spiritual growth. Perverted warfare, deadly types of sports, sexual harassment of woman (by men who lost contact with their re-vitalizing 'female component'), drugabuse (to inflate the Ego temporarily) & general loss of creativity is the outcome of moral SM.

3.1.11.2.6. If during sexual-erotical action the actors want the union to be **total and lasting on all planes** a type of enlightenment will accompany orgasm (its 'top' lasting longer than 10 seconds).

3.1.11.2.7. The production of semen is a very delicate physical process taking a lot of physical E. If auto-erotic behavior is performed (masturbation) males should (to save E) make sure **not to release semen during orgasm**. If full orgasm is sought (a rare occasion) the Lunar cycle should be implemented and the one-orgasm-a-week-rule will prove to be satisfying & lasting.

3.1.12. Western Alchemists showed that the etherical (vital) field surrounding semen is influenced by the state of C **during sexual or erotical activity**.

Imagination plays a very important part in this. 'Pure seeds' kindle the healing 'Philosophical Fire' of the alchemist's 'Athanor'.

3.1.12.1. If -during the act- unkind feelings persist, the vital field of the physical body will be depleted and mental disorders will ensue.

3.1.12.2. If physical pleasure-seeking is the only goal loss of semen is a waste of E, causing -after some time- a negative attitude. This engenders social problems.

3.1.12.3. Between opposed sexes the erotical game should be played according to Taoist & Tantric rules, stressing **the emergence of a dynamical equilibrium** of opposed forces offered to Cosmos (Tao).

3.1.12.4. Like sexes should **improvise & invent** avoiding **identification** with + or - understanding how emotions can be trans-ferred by an **active neutrality**, respecting the Beauty of **virtual** action.

\* 3.2. Thought is an organized sequence of cognitive events produced by Mind. Thought is carried out by the brain, the etherical field & both astral and mental bodies.

3.2.1. Mind (Mind-identity + formal C) is the maker of thoughts. If nominal C prevails Mind, meaning-delimitation & auto-regulation work together. Mind is possible because it is built around identity & Ego (the instrument of Self).

3.2.1.1. The identification of 'me' with 'my' thoughts is the logical precondition of 'me' having thoughts.

3.2.1.2. Formal C & Mind-identity (I) together make Mind. M marks the borders of thought. C gives meaning to thought.

3.2.2. A cognitive event is an occurrence within Mind. Insofar as thoughts are shared will they be more than subjective.

3.2.2.1. By means of language does C give meaning to its 'world' of thoughts.

3.2.2.2. The **semantics** of a word is determined by C, by our ability to know ourselves, whereas the order in which a word appears is its **syntax**. Where & when this-or-that conscious use is enacted is its **pragmatics**. These are the components of a linguistic theory.

3.2.3. C defines meaning ; I allows for identity ('my' meaning), whereas M carries out (enacts). Ignorance is present when Mind identifies with M or I.

3.2.3.1. As momentum & position of the particles of M are uncertain, no enactment can be predicted without **a margin of error**. In this sense M contradicts the identity implied by conscious meaning.

3.2.3.2. The human brain (co-)enacts the conscious meaning 'I' attribute to 'my' thoughts (in ceteris paribus) for the bodies enact the conscious actions of some set of identities (or an actor).

3.2.4. By addition of new thoughts Mind **expands**. By subtraction of old thoughts

**Mind contracts.** The 'alpha' of formal ideas is the ideal object symbolized by "0" (all possibility). From it "The One" proceeds. By addition the Natural Set is created to make for variety within unity.

3.2.4.1. If the ideas of a) Zero & b) the Infinite (1 + 1 ...) are both & **at the same time** pushed to c) the highest possible conscious apprehension (triad), a complete annihilation of the root of Mind (dyad) takes place establishing **unity**.

3.2.4.2. When C observes a disturbance in the transparency of this inexplicable permeability of full-emptiness (a return of flux) a state of iniquity & stress will ensue. This is caused by the **collapse of the wave-package** associated with meta-nominal C. Because M implies indeterminability even the great Sages are unable to predict **in an absolute way** how long the 'top' of their enlightenment will last. Collapse is due to the 'ripening' of past subliminal activators of C.

3.2.4.3. How the M-wave (Mw) collapse comes about is co-relative with the extension of C, i.e. its 'cosmicity' causing loss & return :

dim C = 7 Mw-collapse : loss of **direct unitary life** in 'suchness' (indirectly remaining present as a 'samadhic residue') - emergence of **Self-experience** ;

dim C = 6 Mw-collapse : loss of **omnipotent** 'thatness' (immediately replaced by submission to a 'higher order') - emergence of **Self-grasping** ;

dim C = 5 Mw-collapse : loss of **intuition of being now** 'in syc' with Cosmos (spectre of life-imprisonment in the tragi-comical) - emergence of **Ego-experience** ;

dim C = 4 Mw-collapse : loss of an overall **formal & human** perspective (dispersive fragmentarization of the exemplaric) - emergence of emotional **Ego-grasping** ;

dim C = 3 Mw-collapse : loss of respect in **decontextualized examples** (return to tribal geo-sentiment or nationalism) - emergence of a **subhuman fascistoid 'Beast'** ;

dim C = 2 Mw-collapse : loss of any as-sociation with a definite **micro-social sphere** (return to direct confrontation & violent follow-the-leader instincts) - emergence of the **subhuman Primate** ;

dim C = 1 Mw-collapse : loss of **vital form** & decomposition of the physical

vehicle - return of Man to his elements ; **loss of C**.

3.2.5. Meaning is expressed by C as a glyph or **state of M** symbolizing the intended meaning.

3.2.5.1. The nominal continuum is characterized by a) memory (past) or b) goals (future). The former is usually feared (as memory stores 'evolutionary stress-points' of the cosmodesic, 'memory' & 'pain' get associated). Goals go with needs & the idea that the future will be better than now, pushing Mind forth & causing a **cyclical reiteration of experienced facts**.

3.2.5.2. In the meta-nominal state Mind perpetually **knows that it knows not** (and by doing so is pacified). It has become a personal instrument used in the work of an individuality '**aware**' of the transparency, cloudlessness, one-pointed creativity, and beautiful expansion of the Great Laughter.

3.2.5.3. Meta-nominal meaning can not be expressed in a **consistent** way. This because of the addition of dimensions beyond the basic nominal 'four'. Formal clash (paradox), incompleteness & uncertainty are therefore meta-nominal 'hermeneutical' veils. **Coherence** remains possible. S/he who seeks will find ...

3.2.5.4. Consider the cause of Cosmos. M and I never become meaningful without C. If A caused C, A would have to be understood without C, so A is meaningless for the attribution of 'meaning' pertains to C. So meta-nominal thought is always meaningful in a **metaphorical sense** (next to symbolizing 'doors of perception').

3.2.5.4.1. A metaphore suggests that 'after' or 'behind' its glyphs a new horizon may be found (for those **able to enjoy** the plurality of M).

3.2.5.4.2. Cosmos is a metaphore indicating an unknown **whole**.

3.2.6. The 'meaning of life' is the individual's definition of his (her) Self-task. Super-Ego is unable to give meaning to life beyond the reinforcement of social structures. So in a collapsing social body only few have the power to regard life as meaningful & do not become like dogs.

3.2.6.1. Life has **no meaning** without C. The code of life (I) offers the possibility to **understand** every element of life as part of the CC. But understanding is **hating** that evil has to be brought into this World (-- = +). The 'pain' of tragedy (M) is felt when life's meaning is materialized as **fate** (under the cover of statistical neo-



causalities captured by the Schrödinger-quantumfield-equation). Physicists allowing too much 'hasard' to explain M's 'necessities' are likely to reintroduce God in a childish way. Devoid of C our nominal Universe is meaningless.

3.2.6.2. Absolute determinism is only meaningful 'at the top of the mountain' (dim C = 7). Self-realization allows C to work according to rules helping C to **emancipate nominal experience** (creating, through an 'Art of Life', a lyrical existence beyond the grasp of the 'spinning jenny' of the fates).

\* 3.3. Emancipation (in a spiritual sense) is the science & the art of mastering the meta-nominal dimensions of Cosmos by constantly moving beyond the influence of **the idea of limitation** on cognition, re-stricted by enlightenment, **terminating becoming**.

Emancipation does never end, for its goal is like an ever-escaping horizon. As long as Ignorance prevails Mind pushes it-self forward from object to object.

Enlightenment is the end of Ignorance by the continuous presence of a **particular spiritual knowledge**. This 'knowledge' has been given different 'names' : 'vidya' by Sankara, 'sa-upadhi-sesa-nirvana' or 'nirvana-element with the groups of existence' by Buddhists, 'Daath' by Qabalists, 'acies mentis' by Augustine, 'cognitio Dei experimentalis' by Thomas Aquinas, 'amor Dei intellectualis' by Spinoza to quote a few 'oned' with God.

3.3.1. A balanced (formal) Ego-C is con-ditional in order to emancipate. Why ? Because with every absorption the firm foundation upon which formal C has been erected : the identification (I, Mind-identity) of thought (C) with physical reality (M), is eroded. The 'reduction' of this identification to naught by the con-tinuous experience of the impermanence and 'inherent' emptiness (of both thought & reality) is the condition to end becoming, emerging as soon as C by means of a con-tinuous direct spiritual experience **knows** it merged in potential fullness. This reduction can be compared with Husserl's 'Einklammerung'.

3.3.1.1. If an unbalanced Ego forces its way into the meta-nominal **wrong choices will ensue** and the inertia of M will stop all further emancipation. Moreover, 'homo normalis' will (by instinct) not accept its flair of patho-spirituality, even when hidden (projection). Strict solitude or compromise are solutions. The former will eventually show the way out of the unbalance (or raging insanity will ensue). The latter drains the vital field (prana) (till physical death occurs).

3.3.1.2. Emancipation happens naturally, without disturbing the healthy environment. It is always accompanied by spiritual exercise. So emancipation implies

action, although for the case of Enlightenment only 'vidya' or 'Daath' has to prevail, i.e. this **particular knowledge** is the sole means of attaining enlight-enment by ending becoming. This is crucial for the logic of a tragi-comical view (or foundation of a philosophy 'ab absurdo').

3.3.1.2.1. Every cosmodesic is unique. So exceptional forms of emancipation occur for the sake of **the exemplaricity of everything** (or Cosmic 'Art of variation'). Such exceptions assure the plenty of becoming, the variety of time's children.

3.3.1.2.2. As a discipline 'authentic emancipation' asks for a lot of physical solitude, a critical reflective Mind, a few good friends & a steady enthusiasm to reach the end of becoming. For if these are not acknowledged Ego has become the slave of Mind & **the case is lost**.

3.3.2. What is this knowledge at the top of our nominal & meta-nominal pursuits ? It is the understanding erected upon renunciation that both universal object (all that is real, to me, to us) & universal subject (all that is know to be true, to me, to us) are **one and the same full-emptiness**, i.e. lack of factual substantiality coupled with virtual potentiality. This is the simple, everpresent, unitary, absolute, eternal & infinite Final Ground of all dimensional cognition, allowing 'all possibility'.

3.3.2.1. To a 'jivan-mukti' (an Enlightened one while living) it is clear that M (and also I) are everchanging, dynamical. His C (dim C = 7) is free from the grip of this dialectical flux of becoming (repetition of the same). Beyond stability & change unknowing reigns. On the surface of such C the Monadic Source reflects and Body, Ego, & Self are (inter) penetrated by it without loss of Cosmic purpose. The jivan-mukti continuously knows a) **the crucial difference** between the C-World and the I.M.-World (the former truly Monadic & the latter really dia-lectical) and b) **continuously renounces both I & M** by one-pointed concentration on the simple full-emptiness, root of both. 'Homo normalis' experiences M, I & C as dynamical, maintaining the cyclical 'law of the Great Dharmic Wheel' : birth, suffering, free choice & death. Of these only **Egoic free choice** makes the dif-ference between a life of sorrow and a life interpenetrated by the source of life itself, ending becoming.

3.3.2.1.1. For Sankara the origin of Ignorance is the **superimposition** (adhyasa) of object on subject (viz. Brahma-sutra). For both have their own province. The transfer, with its qualities, of the object (the not-Monad) to the subject (Monad) is **false knowledge** 'mixing up reality with unreality'. The key is **always to discriminate** (viveka).

3.3.2.1.1.1. This 'idealist' of the East teaches that 'avidya' results from a superimposition causing C to think : 'I am This not-I'. Its 'Cosmic equivalent' is 'maya', veiling Truth & advocating the not-Monad (i.e. illusionary objectivity).

3.3.2.1.1.2. Take this 'avidya' away and you cause direct Enlightenment. Past & future 'karma' are destroyed. Only the 'karma' **that has already commenced bearing fruit**, sustaining this present life is not yet dead. The jivan-mukti **witnesses** how he experiences activity caused by 'prarabdha karma' without mixing up reality.

3.3.2.1.2. In the Yoga-sutra of Patanjali (which is influenced by the Samkhya-sutra) the word 'jivan-mukti' does not appear. It is known that Patanjali's model represents a disciplined, restricted & minimalistic, orthopractical version of the Eastern tradition regarding Enlightenment.

3.3.2.1.2.1. For Samkhya (& Yoga) the object is 'real'. Its flux (or vrtti) have a real base, namely 'prakrti' (conveys the idea of 'bringing forth'). Mind (citta) is part of 'prakrti'.

3.3.2.1.2.2. Everything besides 'prakrti' is called 'purusa'. This 'purusa' (of unknown etymology) is beyond the grasp of space & time, and stands in no conceivable relation to the composite world of phenomena or their transcendental source (Isvara). It represents 'enlightened C'.

3.3.2.1.2.3. Purusa is the authentic being of Man. The rest (loka's, citta, kosa's & Cosmos itself) is 'on the move'. Only 'purusa' remains everywhere & all the time identical to itself. By the practice (sadhana) of the yoga of 'union' the practioner (sadhaka) restricts (nirodha) the flux (vrtti) caused by 'prakrti' on Mind ('citta' or 'to recognize, to be bright, to shine').

3.3.2.1.2.4. So 'yoga' is defined as 'citta-vrtti-nirodhaha' (I,2) or : yoga is the restriction of the fluctuation of C. The method is practice (abhyasa) & dispassion or renunciation (vairagya).

3.3.2.1.2.5. Eventually concentration (dharana), contemplation (dhyana) & three main types of union (samadhi) occur : with seed, without seed & 'dharma-megha-samadhi' (the yogi's exit from the prakrti realm 'in toto'). So the jivan-mukti has not yet attained total liberation. S/he is said to be of 'medium discrimination' (madhyaviveka), not of 'intense' discrimination. His enlightenment stops flux **except that which has already begun bearing fruit**. Patanjali insists that identification with flux will cause affliction (klesa), root of suffering.

3.3.2.2. What is called 'the Western Tradition' is a compound of different methods of union :

**the Egypto-Judeo** : ritualistic & ceremonial approach tending towards a numerological theology (qabala) ;

**the Greco-Roman** : dialogal & artistic refinement of the former tradition creating a universal philosophy of religion (Pythagoras, Plato, Plotinos) ;

**the Germano-Celtic** : Nature-inspired (shamanistic) & violent methods of release transforming Man into a Natural Force ;

**the Christian** : monastic & mystico-devotional union.

3.3.2.2.1. The Christian 'method' has been advocated by the Roman Church as 'different' from the others. The truth is that most of the time the Roman Church **recuperated** past traditions before excommunicating them as 'heretical', often murdering the so-called 'heretics' after long torture and absurd trials.

3.3.2.2.2. During its periods of 'interiorization' the Christo-monastic tradition (supervised by the Church) **produced more than one spiritual giant**. This fact can not be denied. In France this happened in the XIth century, spreading over Europe till the XVIth. Known as 'the father of mysticism' Jan of Ruusbroec (1293 - 1381) wrote down an organized & inspired 'phenomenology' of 'mystic experience'. His direct 'spiritual sources' were Beatrix of Nazareth (1200 - 1268) & Hadewijch of Antwerp (XIIIth).

3.3.2.3. For Ruusbroec the mystic experiences God directly. This experience makes him 'oned' with God. This simple (one-fold) unity will (after many such direct experiences of God) be **understood by the mystic** as a complex phenomenon.

Oneness is no undifferentiated state but **a living organic whole**. In this whole the mystic discovers 'aspects' and so the unitive experience can be characterized by 'moments'. In the life of the mystic these moments taken together constitute the one complex phenomenon 'God', but taken separately they are the Persons of one and the same reality fulfilling & stimulating each other.

At first the movement of 'ebb and flow' is discovered. Each 'moment' corresponding to **a type of mystical union** : a) the 'out-going' (action) to 'union with intermediary' versus b) the 'in-going' (contemplation) to 'union without intermediary'. After 'ebb and flow' have been experienced **often** a moment of repose ensues. Finally a 'third' moment ensues : 'union without difference'.

3.3.2.3.1. 'Union with intermediary' is the state of **a Self-realized mystic**, his C being unable to sustain the experience of God (Monad) **without the Self**. The 'intermediary' (the Self) unites but also excludes the perfect **experience of God as**

**God.** To approach another by means of something else implies that **no genuine unity** with that other is achieved. This moment suggests the transcendence of God. By virtue of the intermediary God is experienced as **beyond the Self**.

3.3.2.3.1.1. If emphasis is placed upon the Self the mystic will experience God through the 'window' (offered by the Self) & finally take possession over one of the infinite attributes of God. If this occurs a 'false' mystic is born. Because s/he imposes the limits of the Self upon C, s/he understand God as identical to these limits & claim Ego = (Self =) God.

3.3.2.3.1.2. If the transcendence of God is overstressed the difference between God and Man becomes unpractical for both.

3.3.2.3.2. 'Union without intermediary' is the state of a **God-realized mystic**, his C being totally penetrated by the simple unifying 'pressure' of **the felt presence of God**. This in such a way that God is experienced as **the sole possessor of the Self**. It is He who acts through the Self. However, God's love-game consists of merciless consolation & desolation, by someone Other & stronger than Self. This to assure that the mystic does not consider that **he belongs to himself**. By accepting the whole presence of God the mystic moves beyond the 'Divine' cage offered by Self of God, being absorbed in God's essence without loosing human es-sence. So Ego by offering Self meets God (Monad), implying a complete yielding to God's life. God's 'immanence' is stressed.

3.3.2.3.3. It is impossible to experience God via Self & at the same time experience God as God. Both are moments of the mystic's unitive life, united by the one-fold simple, full-empty 'superessence' of God.

3.3.2.3.4. 'Union without distinction' is a moment of the mystic's life. It can be understood as **the permanent Monad of unity** remaining everpresent while 'ebb and flow' are experienced.

3.3.2.3.4.1. For the mystic God's essence is this full-emptiness, penetrating everything. So both 'union with intermediary' (+) as 'without intermediary' (-) imply full-emptiness (0). When absorbed in a 'union without distinction' the mystic experiences God as the unity of a) an active life & b) a complete, simple & single full-emptiness.

3.3.2.3.4.2. The active life of God is understood by Ruusbroec as the interaction between three Persons, **only relating to each other** (i.e. not 'looking' at God's essence) : when the mystic stands naked before God s/he experiences God as Father. When s/he faces his unmoving Word s/he experienced God as Son ; when

covered by His everchanging plenty s/he is in touch with God as Holy Spirit.

3.3.2.3.4.3. Ruusbroec does not claim that mystic experience means **a fusion of the essence of Man with that of God** (like in Vedanta). Man's essence does contain the necessary empty 'ground' into which God may pour His bottomless plenty or invite Man to meet Him.

3.3.2.3.4.4. 'Union without distinction' is the state of a mystic who has such a constant experience of & converse with God that nothing matters anymore, **except God**.

3.3.2.4. In her Seven ways of Holy Love (ca.1236) Beatrix of Nazareth explains how seven 'Holy' ways come from above to show Man how to work in order to return home. These 'ways' are united by 'love' and unfold like a fan or a rose. So we do not speak of 'steps' or 'stages' but rather of simultaneous 'moments' of the experience of God.

In the first way the eager soul works very hard to establish the C of the **Edenic ideal** of purity, freedom and nobility. She must learn to serve her master **without question & for nothing** (second way). In the third (and this for the first time) she experiences her Self directly. This gives spiritual joy. However, as she strives to love Him as He loves her (or 'orwoet') she suffers. In the fourth & the fifth this suffering shows forth as a 'split' between ecstatic and unbearable joy (fourth) and hellish depressions and physical collapse (fifth). The soul **has to auto-heal the spiritual vanity** of willing to give to God **in the same way** as He has given to her (a wish not in accord with Man's essence). As soon as this has happened a 'Beatic' state ensues (the sixth) & the Bride of God experiences how **the Bridegroom works in her & through her**.

Finally this Beatic Bride of God moves beyond the frontier of time and plunges all what she is into the bottom-less Abyss of God-head where the eternity of the Trinity is omnipresent. On Earth such a soul eagerly awaits release ('contemptus mundi'). In order to love God this Liberated soul even chooses not to be consoled by God ! (the seventh)

3.3.3. The present 'yoga of mind' triggers emancipation via the gradual emancipation of Mind through spiritual knowledge leading to **the destruction of Ignorance** (avidya) & an enlightened state **while alive** (jivan-mukti).

This yoga is the source of all Eastern ways, its foliage the fruit of its best seeds. Its aim is **the cessation of the fluctuations of C**.

This mental yoga is a set of mental acts unifying C daily by means of 'yogic' mental operators or a 'yogic key' (YK) igniting the continuous activity of dim C =

5, 6 & 7, arched by the inexplicable understanding of the impact of unknowing (the knowledge of Cosmos' full-emptiness) on C (the experience of **the end** of becoming).

3.3.3.1. A serious but unenlightened Mind should (before considering to operate the YK) at least :

- a) accept the 'meta'-nominal as a 'possibility' ;
- b) carry out the YK for **at least one year** before judging its effects (realization of new potential) &
- c) truly understand that yoga is not a theory but **a set of actions** triggering the formation of a permanent 'yogic' mental operator aiming to share new dimensions.

Learning how to use new ways of measurement asks for a continuous curiosity. As a 'balanced' whole is top priority a **critical but open** Mind has to operate all the way up.

3.3.3.2. Those who (for the moment) like their nominal status (dim C = 4 / self-esteem-needs fulfilled) ; those who are not curious enough to study (dim C = 4 / frustrated self-esteem-needs) or deny the possibility of enlightenment (dim C = 4 involutive, frustrated belongingness-needs) should regularly ask themselves : is the same sorrow still worth it ?

3.3.3.3. Enlightenment can not be attained without guidance. Auto-initiation is a sign of **great authenticity**. It is the stern path of the hermit-philosopher. Its creed ? 'I need nobody to kindle my Fire, for where 'I' stand 'I' stand al-one facing the Cause of Causes. Nevertheless, before (auto) initiation ensues the as-pirant needs a genuine **spiritual guide**.

3.3.3.3.1. If 'initiated' by a 'guru' (a jivan-mukti) one accepts the bondage caused by the ripening of his 'residual' karmic seeds. One is an instrument of the endurance of 'guru's' enactment of his (prarabdha) karma. This is the path of devotion, Art & grace. Those who still need **to project their Self** upon an enlightened fellow-human in order **to grow by the assimilated Image** are drawn to a 'guru'. The YK (like any other mental operator) can be learned. So actual 'initiation' is always 'auto-initiatoric'.

3.3.3.3.2. The 'guru' is an imagined 'Door' leading Ego out of **the prison created by Self** for the sake of Ego's (crisis) evolution (or emancipation). The 'guru' is not the Self.

3.3.3.3.3. As there is no other 'guru' than one's own Self, the 'guru' is a spiritual example **projected outwards** by one's Self in order to allow one's Ego to grasp the invisible in a personalized visible way. A genuine guru/disciple-love affair **is the cause of its own end** and this before the physical death of the 'guru' is a fact. Less will not do anymore (belonging to the past Aeonic Key).

3.3.3.3.4. As soon as a genuine spiritual guide has been found & practice is regular, 'auto-initiation' will be the outcome (i.e. the **spontaneous emergence** of the meta-nominal). At this point Cosmos pro-vides the aspirant with all sign-posts necessary for **a natural evolution of C**. This is (of all) the best path. In view of possible distractions it is also the most dangerous. So in all cases a guide **one can trust** is necessary (and rare).

3.3.3.3.5. It is wise (not necessary) to make a general survey of the 'history & philosophy' of yoga before engaging with its practice. When firmly **established in practice** will the yogi inhale the breath of infinity (implemented as soon as 'the perpetual now' prevades C). Yoga itself is a product of action & **action alone**.

3.3.3.3.6. If enlightenment is accepted as a possibility then surely all are acknowledged of being able to (potentially) end becoming. And if 'I' seek this ending then surely it is to make others benefit from it (**not** necessarily for the benefit of **all** sentient beings (viz. Ethica)).

3.3.4. Ego (focus of nominal C) is rooted in Mind (language & observation), imagination (phantasy) & will (action). Personal will is free, i.e. triggers action or not (implements choice). Ego (and not Self) has to choose & make a move for the meta-nominal. Some mental attitudes & preliminaries should be taken into consideration.

3.3.4.1. In a nominal unenlightened Mind, Ego slowly inflates & the transitory dialectical forms of tragical materialism (M) coupled with comical idealism (I) ensue. They are (1) filth, instability, ignorance, unhappiness, suffering, hate & (7) pain (compare these with the reversals of the Cosmic roots of the Tree of Life). Today (at the close of the Aeon of the Fishes of Sorrow) we witness the global impact of this truth.

3.3.4.2. If Ego is placed on the path of emancipation a) proper preparation, b) earnest daily practice of the YK & c) renunciation should prevail. In order to assure the permanency of the new state (the fact that nominal C needs to experience the meta-nominal **often** in order to learn how to measure life with dim C = 5 & 6



**continuously**) 'initiation' should be sought between 22 & 29, so that all mayor components of the Key are assimilated in a synergetical way (dim C = 5) :

dim C = 4 : here-C, constant fluctuation

dim C = 5 : now-C, Self-realization

dim C = 6 : that-C, constant change

dim C = 7 : such-C, Monadic union

3.3.4.3. Because the different meta-dimensions of C a) imply **the futilization** of nominal perspectives ; b) show -via the manipulation of 'meta-laws' (of which they are the extension)- **the degree of absurdity** ruling the nominal 'laws' ; c) decontextualize & **recontextualize** 'nomi-nal' facts & d) allow for a **intense joy** (ananda) our 'yoga of Mind' implements a gradual **lyrical absorption** (moving beyond the tragi-comical).

3.3.4.3.1. Never consider the fact that mystics laught a lot as a trivial issue. A sense of humour is essential to a genuine logic of spiritual emancipation.

3.3.4.3.2. The idea of dimensionality sug-gests a limit. Every time C moves beyond a limit it formely cherished a lot (i.e. identified with through I) the **absurdity** of the so-called 'factual' nominal tragi-comical Universe becomes clear in an apodictical way. Unfortunately nominal humans often repress the memory of this experience and so slowly create the con-ditions of their own downfall (fossili-zation). Absurdity shows the advent of lyricism and the refusal to identify with tragi-comi-cal conditions.

dim C = 5 : past + future = now ; the absurdity of time ;

dim C = 6 : mine + theirs = that ; the absurdity of inertia ;

dim C = 7 : Self + God = such ; the absurdity of absolute existence ;

dim C = 8 : the Great Joke : all is possible when no-thing is.

3.3.4.3.3. The best preparation to a Yoga of Mind (or 'enactment' of the YK) is a use of the Zero-operator to empty Mind of its contents.

3.3.4.3.3.1. One should 'delete' (Z) Ego's identification with the nominal Universe. This allows for a permanent 'transposi-tion' of the sense of identity & for a con-tinuous 5 dimensional meta-nominal Self-experience. The second issue to be 'deleted' (in the Abyss) is Self-reali-zation itself (which is continuous below the Abyss). This is done by merging all eternal Ideas into hyper-existence ; beyond object & subject (Monadic).

3.3.4.3.3.2. Nominal C is always in a state of flux, i.e. change of position & momentum (M) and/or alteration of code (I) occur regularly (although the range of this change is not large). Nominal M, with its perpetual cyclical change operating within a confined continuum, does indeed suggest the **suffocating quality of fatalism** ; its tragicism, pathetic despair & suffering. According to the yogi this nominal suffering has to be fully acknowledged in order for the practice to become regular.

3.3.4.3.3.3. By putting all our claims about 'reality-as-such' 'between brackets' we trigger a particular conscious attitude enabling the emergence of the meta-nominal & the **pacification of the flux of C**. We use the Z-operator to create conscious 'space' enabling the Monad to act through Self-C and end becoming.

3.3.4.3.3.4. So preparation to & generation of emancipation ask for :

- a) a totalization of nominal experience (the 'Gestalt' of ideas & facts regarding life here) ;
- b) a mental discernment between 'reality-as-such' and the 'nominal' ('reality-for-us') ;
- c) the intuition of a Self accompanying all 'my' (Ego) experiences & allowing 'me' to know that 'I' (Ego) 'exist' ;
- d) a full concentration on this Self ;
- e) the permanent registration of Self-realization in memory, causing contemplative reflection.

3.3.4.3.3.5. Renunciation (detachment) is defined as follows :

- a) renunciation : a determined will **to move beyond nominal experience** 'on the wings' of good aspiration (like a witness not craving for experience while engaged in it) ;
- b) good aspiration : seeking enlightenment to **implement the correct view** (clearing obstacles on the path of emancipation) ;
- c) correct view : to know that thought & facts are **empty of 'inherent existence'** (no-thing) allowing for 'all possibility' (& the virtual **fullness** of every-thing).

3.3.4.3.3.6. Finally, preparation means that the YK is **enacted alone**. Yoga seeks for a direct (1 to 1) experience of the 'meta'-nominal. This implies deautomatization & solitary withdrawal from daily worldly affairs.

3.3.5. 'Enlightenment' is the label given to a state of C wherein all becoming has stopped (dim C = 7). Although there is only one 'enlightened' state different 'types' prevail. Each 'type' being the expression of **one attribute of totalized cessation of**

**conscious flux.** When Man attains 'Final Liberation' (dharma-megha-samadhi) all kosa's (M) return to their elemental states, i.e. the physical vehicle is reabsorbed.

3.3.5.1. The Self is the meta-nominal focus of C. Each Self travels on a unique path of 'least resistance' (its cosmo-desic). It does not only accompany & regulate Egoic life. It gives C (if realized) a lasting **panoramic perspective**.

3.3.5.2. So genuine emancipation leads to the end of emancipation. This can only mean **the cessation of the influence of M & I on C**. So a Buddha is not of Cosmos anymore. A 'jivan-mukti' has not yet reached 'Final Liberation' (the 'top' of the pyramid), although s/he has moved beyond the pull of the nominal Universe (the truncated pyramid - without 'top'). The jivan-mukti is a 'master of emancipation' (mastering all types of enlight-enment **except** 'Final Liberation').

3.3.5.3. Patanjali postulates that by 'sadhana' (practice & renunciation) the 'sadhaka' (practitioner) will form 'a thought-seed'. This is the fruit of concentration (dharana, part of practice) on **a material (M) or an ideal (I)** object of cognition without identifying with it.

3.3.5.3.1. After long practice the thought-seed will become a 'lotus'. A M-seed will allow for a 'samadhi-with-cogitation' (savitarka samadhi), an I-seed for a more subtle 'reflective sa-madhi' (savicara samadhi). Both are known as 'samadhi-with-seed' (samprajnata). Each samadhic seed leads to 'subtle' types of conscious flux. The yogi restricts this flux (nirvitarka, nirvicara). If the flux of Self-realization (causal) has been 'restricted' **Self-grasping has ended**.

3.3.5.3.2. The Lotus unfolds because the yogi is able to eliminate from his C all flux foreign to it ('vrtti-nirodha'), concentrating on the thought-seed.

3.3.5.3.3. A material seed will engender a creative & cognitive type of enlightenment ('savitarka' means 'with cogitation'). It causes **a hyper-creative, joyous & Self-reinforcing flux**. Its influence on C is cancelled by restricting the flux of Self-grasping, i.e. by negating these 'samadhic thoughts'. This causes C to become absorbed in the unity of the core of the Lotus (growing out of the material seed & unfolding with brightness). This state is the negation of 'savitarka samadhi', called 'nirvitarka' (ultra-cogitative).

3.3.5.3.4. A subtle seed (result of concentration on **the invisible** structure of Nature) engenders reflection (vicara), i.e. a clear & truth-bearing insight in the 'subtle' planes. Because of its flux the reflection is negated (nirvicara). A higher

entasis ensues.

3.3.5.3.5. The highest modality of 'nirvicara' entasis (Eliade's rendering of 'samadhi') is the state of 'nirvicara-vaisaradya', in which **the Abyss of the Soul** (adhy-atman) is utterly calm (prasada). Two modalities of 'nirvicara samadhi' : a) 'ananda-samadhi' (intense joy) & b) an awareness of 'I'-existence or 'asmita-samadhi'. Before merging in the (seedless) spiritual realm the yogi is submerged in a) a sweet joy (called 'dulcedo' in the West) & b) an affirmation of 'individual' existence. Only when the Abyss is calm are the final 'tricks' of maya (M, prakrti) unable to deceive C.

3.3.5.3.6. After having experienced 'samadhi-with-seed' (samprajnata samadhi) the yogi performs **the practice of concentration on the idea of cessation itself**. By doing this s/he destroys the flux caused by restriction. The state which ensues is called 'asamprajnata samadhi' (samadhi-without-seed). In this state the yogi is left with residual 'subliminal activators' (samskara's) ; the 'prarabdha karma' of the 'jivan-mukti'.

3.3.5.3.7. The final fase of his ultimate form of **embodied enlightenment** is called 'viveka-khyati', i.e. **the 'vision' of discernment between Cosmos & Self** (viz. 'vidya'). The yogi is absorbed by unity & with his 'particular knowledge' (viveka-khyati) s/he discerns between 'prakrti' (working through the guna's) & 'purusa' (the Ideal Yogi, or Isvara) **continuously**, confirming the established unity of C through direct experience (dim C = 7).

3.3.5.3.8. Considering the distribution of the Tantric Energy-wheels (cakra) and the Tree of Life, following structure ensues :

Energy-Wheel (locus)	Tree of Life
muladhara (base of spine)	10th root
svadhastana (sexual organs)	lower Abyss
manipura (solar plexus)	9th root
anahata (between nipples)	6th root
visuddha (throat)	higher Abyss
ajna (between eyes)	3 & 2th root
sahasrara (top of head)	1th root

3.3.5.3.8.1. Notice how the wheels are situated upon the Middle Pillar **except the ajna-cakra** (called 'the controler-wheel').

3.3.5.3.8.2. Relating the different 'limbs' of Patanjali's praxis to the Tantric Cakra-system & Western Qabala we arrive at :

Root	Cakra	Limbs of Yoga
10	muladhara	yama/niyama & asana
lower Abyss	svadhastana	pranayama
9	manipura	pratyahara
6	anahata	dharana & dhyana
upper Abyss	visuddha	vr̥tti-nirodha
3 & 2	ajna	samadhi-with-seed
1	sahasrara	asamprajnata samadhi
0	no bodies	dharma-megha-samadhi

#### 3.3.5.4. No two YK's are identical.

----- from profane to sacral area ----

STAGE OF PREPARATION - Assiah

0. **Preparation** : isolation of place (yama & niyama - 10th root - dim C = 1)

-o-o-o-o-o-o- **PURIFICATIO** -o-o-o-o-o-o-

STAGE OF GENERATION - Yetzirah

a. **Body** : posture & relaxation - dim C = 2 (physical / asana - 9th root)

b. **Emotion** : breathing & body-language - dim C = 3  
(etherical / pranajama - 9th root)

c. **Mind** : sense-deprivation & visualization - dim C = 4  
(astral & lower mental / pratyahara - 8th & 7th root)

-o-o-o-o-o-o- **ILLUMINATIO** -o-o-o-o-o-o-

STAGE OF COMPLETION - Briah

d. **Soul** : concentration & transformation of will - dim C = 5  
(causal / dharana & dhyana - 6th root)

e. **Soul** : perfect dhyana - dim C = 6  
(causal - 5th root)

f. **Soul** : vr̥tti nirodha - dim C = 6  
(causal - 4th root)

-o-o-o-o-o-o-o- **UNIFICATIO** -o-o-o-o-o-o-o-

STAGE OF PERFECTION - Atziluth

g. **Spirit** : savitarka & nirvitarka samadhi - dim C = 7 (spiritual - 3th root)

h. **Spirit** : savicara, nirvicara samadhi & viveka-khyati - dim C = 7 (2th root)

i. **Spirit** : seedless union on restriction of ananda, asmita & restriction itself - dim C = 7 (1th root)

-o-FINAL END OF EMANCIPATION & BECOMING-o-

j. **Final Liberation** : dharma-megha-samadhi - dim = 8 (Ain soph Aur)

----- from sacral to profane area -----

3.3.5.4.1. Patanjali provides the 'sadhaka' (the practitioner) with a moral body : (yama -yes- / niyama -no-) :

10. Have I stolen ? To steel is to take away something which by righteousness is not for you to be called 'yours'.

Y : physical limitation.

N : physical freedom.

9. Have I been greedy ? Greed is to use your talents & past assets to accumulate unnecessary M.

Y : insanity.

N : cyclical growth.

8. Did I utter lies ? Liars, knowing truth, speak not of her.

Y : irreliability.

N : respect & honor.

7. Have I been too attached ? Attachment is a willed permanent identification with any (material or informational) object.

Y : pollution.

N : natural purity.

6. Did I seek purity ? Purity follows an open state of Mind allowing all possible experience & ideating harmony, equilibrium & dynamical (inspirational) neutrality between opposites continuously.

Y : great strenght.

N : Self-destruction.

5. Have I caused war ? War is the outcome of a fear to be hurt by a stronger force (temporarily blocking the 'meta-nominal').

Y : Chaos.

N : serendipity.

4. Did I do my work with joy ? Joy is the product of an inspired soul contemplating the 'One Dance of Self'.

Y : generosity & humour.

N : suffocating dogmatism.

3. Was I disciplined ? Discipline is the vigilant application of true will to continuous purposeful enlightening action. Y : discernment.

N : misunderstanding.

2. Did I study ? Self-study is the disciplined effort of constructing a (hyper/meta)

rational model enabling Self and All to be unconditionally free.

Y : creativity & wisdom.

N : weakness & attachment.

1. Did I praise the Creator ? The 'Prima Causa' of All ?

Y : love of Cosmos.

N : reign of filth.

3.3.5.4.2. The contents of this 'morality' is historical, reflecting the yogi's concern with a proper social integration **harmless to 'yogic action'**.

3.3.5.4.3. A 'jivan-mukti' is the witness of the karma of his (her) present life. As Monad, Self, Ego & Body are all interpenetrated by full-emptiness, 'Do what Thou wilt' (Rabelais) prevails.

3.3.5.4.4. This 'yoga of mind' has four operational levels (for it operates on all known planes of Cosmos) :

-the physical or expressive (corresponds to Earth - final He) ;

-the mental-emotional or formative (corresponds to Air - Vau) ;

-the causal or creative (corresponds to Water - He) ;

-the spiritual or originative (corresponds to Fire - Yod).

3.3.5.4.4.1. Whenever C fluctuates (and so is modified by external conditions) the first two levels are operational. Whenever C aspires perfect peace the third becomes operational. As soon as C can be called 'unmodified' or 'enlightened while living' all levels are active.

3.3.5.4.4.2. The first two levels correspond to the **animalistic** patterns humans incorporated through phylogenesis.

3.3.5.4.4.3. The third level can be divided in two :

a) a formal state (automic & autocentric) corresponding to Piaget's formal operational level of cognitive growth, looking down at the first two ;

b) the creative state (spontaneous & allocentric) driven by the meta-nominal C (higher unconscious), seeking **the inner sense of one-ness** regulating C all the time and everywhere.

3.3.5.4.4.4. On every level of operation this 'yoga of mind' strives to assure balance, homeostasis, growth (negentropy & meta-entropy) and last but not least **the increase of the power of love**.

3.3.5.4.4.5. On **the physical level** this balance is known as a 'healthy homeostasis' between a dynamic set of physical variables. Diet, posture, regular breathing, regular conscious sensoric deprivation or controlled stimulation, the establishment of a permanent symmetrical brain-wave stratum in both hemispheres of the neo-cortex, regular conscious control of limbic activity via the production of alpha-waves, and the integration of theta and delta-wave activity are essential to it. This 'hatha'-yogic ascesis should be induced in a **moderate but regular way**. No fruits without ordeals (the distractions).

3.3.5.4.4.6. On **the mental-emotional level** this balance is known as a powerful feeling of Ego-worth, aspiration and center, exalting all living beings around (enthusiasm). It is related to the intensity of the so-called 'Philosophical Fire' (alchemy). One of its layers could be defined as a healthy electromagnetic E-stream covering the physical body. Its intensity is caused by the meaning given to all Erotic activities, limited by quantity (of used fluids) and quality (of C during orgasm). Most important however is quality, because **physical orgasm could be seen as a reflection of the spiritual state of C**.

3.3.5.4.4.7. On **the causal level** this balance is created by the power of will, and acts as the mirror of discernment. This is the highest level attainable by Mind, as no modified forms of C perceive the unity of all life-processes of which it is a subject (by 'privatio' of 'intuitive knowledge'). The emergence of a universalizing philosophy is the outcome of any form of causal yoga. It allows one to participate in Cosmos in order to be able to finally move beyond it. It allows for the enjoyment of Self **without falling into the trap of Self-grasping**.

3.3.5.4.4.8. On **the spiritual level** this yoga therefore balances good and evil, truth and falsehood, beauty and ugliness by the introduction of a 'tertium comparationis'. Of the 'Edenic' purity of enlightenment nothing can be said for the Crown of this yoga is understood to be but the 'Lurianic' contraction of full-emptiness (i.e. a union with Uranic Kether). So only **practice** can bring about **direct experience**, whereas many experiences trigger a **genuine understanding** of the role played by Divinity in Cosmos.

3.3.5.4.5. In order to attain, C must start at the bottom and steadily move towards the Crown. Every **individual** has **always and everywhere** the possibility of attaining immediately **the highest possible state of enlightenment** given to incarnated C (i.e. be a 'jivan-mukti'), although by the play of illusion (the whirling in the Abyss of the Soul) this may **seem** difficult or even **impossible**. The stronger



the aspiration the more likely the attainment.

3.3.5.5. Let us define the different limbs of Raya Yoga & their rubric of practice :

- 1) **yama/niyama (do & do not)** : perform 'sadhana' at Sunrise & Sunset (for 30'). Clean your body, the place of working & do not practice just after meals. Make sure not to be disturbed or interrupted. Con-centrate on each question (cfr.supra) and answer it while visualizing a set of facts relating You with it (if You stole see Yourself stealing, recalling context & cause ; if not, visualize Your freedom) ;
- 2) **asana (posture)** : triggers relaxation & feels comfortable. The spine should always be vertical & the physical body free from restraints (of clothing etc ...). Lotus posture can be replaced by the Pharaonic posture : sit on chair & place feet parallel ; make sure Your knees formulate 90 and place both hands on each leg seeing to it that Your spine is in one line with Your head ;
- 3) **pranajama (rhythmic breath)** : the In-stop-Out-stop rhythm is traditional (breath moving from one's navel centre to one's brow centre). Visualize a beam of white light travelling between those two points. An In-breath (abhyantara) moving from the navel to the brow and Stopping (stambha) there ; and Out-breath (bahya) moving from the brow to the navel and Stopping there. Harmonize this rhythm with the number of heart-beats ;
- 4) **pratyahara (sensoric isolation)** : withdraw Your senses from the objects of the outer World as soon as posture & breathing have become automatic. Physical sensations should not activate Your attention or interest.

These practices (or 'outer members') should be performed **for at least 8 weeks on a daily basis** (only physical illness being a sufficient reason to stop). **Never stop the practice for any other reason.** If You do, start all over again (even after 7 weeks and 6 days). Again and again this rule should be repeated. **No material, emo-tional & mental reason is sufficient to stop the practice.** Hinderances are ordeals to test one's will & determination.

5) **dharana (concentration)** : is the first of the 'inner members' (antar-angas) of the 'astangayoga'. Generation will begin to take place. Concentration means to bind the Mind 'on one place' in a 'motionless state'. It is a creative act based on the principle of centralization of C around a **coarse or subtle 'seed-thought'**. C enters the second phase of the process of cosmi-cisation. Concentration can also be performed by 'japas' (or repetition) of a two syllabled word or 'mantra' **in harmony with breathing**. A genuine 'mantra' has a) a particular rhythm, b) a spiritual meaning, c) musical characteristics. Consider the mantra 'Brah-man'. Its rhythmisation means the inner recitation of 'Brah-' on the In-breath, followed by Stop (no sound) & the recitation of '-man' on the Out-breath, followed by Stop (no sound) etc ...

Mind should be totally absorbed by this practice if perfect concentration is sought after. Only then will **the one** 'seed-thought' 'unfold' as **the many** leaves of a Lotus-flower.

6) **dhyana (contemplation)** : is the fruit of a successful concentration. Mind is contracted to its seed-thought (intensified) & around it an infinite field of associations emerge which are all **experienced as circumambulating the seed** (totalization). So all flux is focussed on a common centre. Associations lose their disconnected nature and are **experienced as the unfolding leaves of a Lotus-flower** springing out of the seed-thought. Dhyana is an impure approximation to union, for seed-thought & Lotus are **nearly one**.

7) **samadhi (union)** : Yoga is 'samadhi'. The long process of neo-humanization (viz. 2th postulate) which commenced with morality & the restriction of movement, disorderly breath, senses, discursive thought triggers (after contemplation) **union**, the transformation of C into a hyper-C (dim C = 7). Yoga can only be known by Yoga. 'Samadhi' evades definition. Hence circumscription must suffice. A total unification of perceiver, process of perception & perceived ensues. Opposites are lifted and **the thing-as-such is directly known**. The modalities of union are classified according to the nature of their accompanying awarenesses (pratyayas)

#### **I. samadhi-with-seed :**

- \* crude seed : vitarka samadhi
- \* its restriction : nirvitarka samadhi  
(eliminating the accompanying ideas)
- \* subtle seed : vicara samadhi
- \* its restriction : nirvicara samadhi

#### **II. samadhi-without-seed :**

The union of the 'jivan-mukta' : or entasis 'without difference' in which flux caused by samskara's are **burnt out** (except those that already started to bear fruit).

"The correlation between the Seer & the Seen is the cause to be overcome."  
(Patanjali, Yoga sutra, II.17)

#### **III. dharma-megha-samadhi :**

Having served the Self-purpose of restoring its purity, monadic C merges into full-emptiness, in a state of al(1)-one-ness (kaivalya), beyond description : a thunderlike silence ?!

3.3.5.6. The attainment of 'asamprajnata samadhi' implies a merging of C with the Divine Mind of the Demiurg (the Great Architect of Cosmos or Macro-cosmic Mind). At that time C enjoys infinite happiness & since the Cosmic Mind has no

perceivable entity outside It, Its peace stands no chance of being perturbed by any flux or counter-flux with any 'external' phenomena. The vital force of the bodies remains intact and the physical bearing (like any other crude object) remains under the direct dictates of the Cosmic Mind. This is 'savikalpa samadhi' ('kalp', to think or imagine). At this level 'I am Cosmos' is true. The yogi for who this state is permanent has attained '**mukti**'. His Mind co-produces Cosmos instantly. The sadhaka feels : 'From Me all originates, in Me all is dissolved & (re)established'.

3.3.5.7. When such a 'jivan-mukti' is merged into nirguna-Brahman, 'nirvikalpa samadhi' ensues. In non-duality, Mind is completely suspended & the yogi deluged in an ocean of effulgence. Only an unexpressed Light-life remains, whose perceiver remains Self-lost in ecstasy (completely oblivious as to what he has or what is getting) : '**moksa**' or 'nirvana'.

3.3.5.8. An enlightened Yogi merging full-emptiness with samskara's of **future actions in his Mind** will be pulled back into lower planes to fulfil these potential experiences. This is 'bija samadhi'. If he merges with seeds burnt an eternal state of peace ensues (nirbija samadhi) attained by Divine Grace.

3.3.5.9. If the enlightened Yogi merges in full-emptiness **deciding in advance** to take on samskara's for a particular period & a particular (avatic) task, He creates his own 'nirmanā citta' (built C). This is a Supreme Yogi, one of the Buddha's, creating (through savikalpa samadhi) His own causal, mental, astral, etherical & physical M, C & I. All this to perform His Self-imposed task in Cosmos.

3.3.5.10. If the enlightened Yogi does not decide to take on some Cosmic task & never wants to get out of nirguna-Brahman, His C will completely merge in unmanifest full-emptiness. The three guna's (M) remain 'alinga' (undifferentiate - natura natura). Is this Patanjali's 'dharma-megha-samadhi' ? It is not identical to the Tantric 'nirvikalpa samadhi' or 'nirbija samadhi', for both indicate **an embodied enlightenment**, whereas the former -in accord with truth- implies the absolute, eternal & irreversible restriction of all practical flux-factors ? An 'emptiness' allowing for 'all possibility' : non-dual full-emptiness ?

3.3.5.11. In Tantric practices an inter-mediary between 'mukti' & 'moksa' is union with 'taraka Brahman'. It results when an enlightened Yogi **gets out of nirguna Brahman** (leaves 'nirvikalpa samadhi') & merges in a Brahman residing within the scope of **both** nirguna & saguna Brahman. He resides in the middle point between the manifest & the unmanifest and can fulfil the function of both ; the sign of a living Buddha or Supreme Yogi.

3.3.6. The Western key (WK) to spiritual emancipation is ritualistic & ceremonial (regards life as a Cosmic organization or 'Great Work'). Union is primarily sought after 'with the eyes open', i.e. **M participates in shaping the Key.**

3.3.6.1. Man (or micro-Cosmos) is a 'image' of the macro-Cosmos (or Cosmos) concentrated around the point of C. When both align C **co-creates** Cosmos. First Man has to reshape his (impure) micro-Cosmos (magic), next co-create (magick).

3.3.6.2. Rituals are used to shape conscious channels between micro & macro ('pre-existing' in the unconscious). An 'Art of Memory' is introduced connecting every possible fact with its 'co-creative' counterpart (enabling C to **understand** how facts are Self-produced).

3.3.6.3. A ritualistic approach can be observed in every branch of the Western Tradition, showing the tendency of this type of spirituality to stress **the con-scious & moral integration of Spirit & M.**

\* East/Spring/1th Quater-Moon/Dawn/Air

**Greco-Roman** : mysteries (Olympian, Orphic, Eleusis), Hermetism, Roman Law & Religion

\* South/Summer/2th Quater-Moon/Noon/Fire

**Egypto-Judeo** : mysteries, Death-cult & alchemy, Qabala, Solomonic magic, Templars

\* West/Autumn/3th Quater-Moon/Dusk/Water

**Christian** : sacramental rituals, ecclesiastic ceremonialism, Rosicrucianism

\* North/Winter/4th Quater-Moon/Night/Earth

**Germano-Celtic** : Druids, Runes & Grail.

3.3.6.4. A ritual is a sequence of dramatized operations (symbolical of a **particular** aspect of Man's relationship with Cosmos) performed under magic(k)al conditions at a particular astrological time. A ceremony is a ritual intended to **celebrate** the Divine 'life', symbolized by the 'core' or 'Word' of the ritual system (defining how 'many' relate to 'one').

3.3.6.4.1. Ritual serves emancipation as defined earlier. Ceremony is the **commemoration of enlightenment** for the benefit of Ego, Body and Cosmos.

3.3.6.4.2. The YK 'opens' the 'interior senses' (Max Ernst), while the WK allows for **the realization of Edenic C**, i.e. perfect peace profound on nominal Earth, here & now. This key works to 'perfect' our **exterior** senses. To practice with both keys is

essential. The YK will establish a 'inner space' while the WK will perfect our 'outer space' precipitating a global Edenic confederation of continents (GPO).

3.3.6.5. There is only One (white) 'Ritual of Emancipation'. All other rituals are 'chaotic' (or black) except if one is able to consider them as **aspects** of this 'Supreme' ritual (like a player practising the parts of a unique performance).

3.3.6.5.1. The Ritual of Emancipation has been coded by the Western tradition in different types of 'egregoric' languages, characterized by non-Fregean logics & rooted in an Art of Memory. It is divided in lower (magic) & higher (magick).

3.3.6.5.2. This Ritual has been coded using the Tree of Life. To every 'root' or Sephiroth a 'grade' is made to correspond & 10 (Malkuth) = 1 . The 'root' is the objective (square), the 'grade' the subjective (grade) ; the identity (=) showing **the at-one-ment of micro & macro-Cosmos**. When C has completely assimilated the part of the Ritual symbolized by each Sephiroth it is able to assume the 'grade' corresponding to it. The highest degree of the 'Scala Perfectionis' (10 ) symbolizes the 'Spiritual Marriage' with the Monad, the Western variant of 'mukti'.

Sephiroth = grade		Name of Grade	
0		Every Man	
00		Madrigalis	
000		Probationer	
10 = 1	GARDEN	Zelator	
-o-o-	Acceptance of Shadow (l/Abyss)	o-o-o	
9 = 2	of	Theoreticus	
8 = 3	the	Practicus	
7 = 4	Temple	Philosophus	
-----	Veil of the Temple	-----6 = 5	SANCTUARY Adeptus Minor
5 = 6	of the	Adeptus Mayor	
4 = 7	Temple	Adeptus Exemptus	
-o-o-	Annihilation of Self (h/Abyss)	o-o-o	
3 = 8	HOLY	Magister Templi	
2 = 9	of	Magus	
1 = 10	HOLIES	Ipsissimus	
-----	Veil of Silence	-----	

000 Restricted Light Architectus

00 Infinite Space Geometricus

## 0 Infinite Light          Creator

3.3.6.5.3. The grade of Adeptus Minor is situated at **the middle-point** of the scale, for the integer-value of the difference between grade and root (ID) decreases before it and increases after it. The farther the two sides of the equation are from **original equality** (ID = 0), the more difficult it is to perform the operation associated with the root. It is harder to become a Zelator (ID = 9) than to pass to Theoreticus (ID = 7). Magic is therefore progressively easier after the first step is taken & again more difficult after the grade of Adeptus Minor.

3.3.6.5.4. A task is given to each grade :

Grade	Task
Every Man	Accept the Idea of God
Madrigalis	Sing about His Persons
Probationer	Step towards Initiation
Zelator	Clean Athanor (elements)
Theoreticus	Study Ritual Theory
Practicus	Evoke & Consecrate
Philosophus	Invoke & love Garden
Adeptus Minor	Dissolve micro in Macro
Adeptus Mayor	Separate macro by Micro
Adeptus Exemptus	Enjoy the Good freely
Magister Templi	Understand the Temple
Magus	Implement its Change
Ipsissimus	Be Unsubstantiality

3.3.6.5.5. Invocation is calling 'in' (meta-nominal) E **from the higher planes** (causal & spiritual). Evocation is calling 'forth' E **from the lower planes** (astral & mental). Consecration is the dedication of a thing to **a single magical purpose**.

3.3.6.5.6. When the good 'Aspirant' (Pro-bationer) performs the (sub) Ritual of the Grade of Zelator & is able to master its magical powers 'an Initiate' is born. The Path of Zelatorship leads towards the Garden while behind him the Doors of the Temple are closed & guarded. As 'Zelator' the Initiate is called '**a Pupil**'. In the Garden he seeks to become '**a Companion**'. In the College of the Holy Spirit he is called '**a Master**' ; as High Priest '**Grand-master**'. Beyond Him, only God is.

3.3.6.5.7. Every grade is symbolical :

Grade	Element	Planets
Zelator	4 Elementals	Saturn
-o-o-o-o-o-o-o-	- Daath	-o-o-o-o-o-o-o-o-
Inversus	Lixipsp	Lilith
-o-		
Theoreticus	Water	Moon
Practicus	Air	Mercury
Philosophus	Fire	Venus
--philosophus--	Paroketh	--liminis-----
Adept Minor	Quintessence	Sun
Adept Mayor	Fire	Mars
Exempt Adept	Water	Jupiter
-o-o-o-o-o-o-o- +	Daath	-o-o-o-o-o-o-o-o-Babe
-o-		Khoronzon
Master of the		Chiron
Temple (He)	Fire	Pluto
Magus (Yod)	Water	Neptune
Ipsissimus (.)	Air	Uranus
-----	Veil of Silence	-----
Architectus	Emptiness	Milky Way
Geometricus	Fullness	Black Holes Creator
		Pleroma
		(no) Cosmos

3.3.6.6. As soon as C moves in harmony with the momentum of its particular cosmodesic of (Monadic) Self-expression, it is 'in syc' with Cosmos (dim C = 5) & every object (That) = Mind-identity (dim C = 6) prevails. Then & only then does a system **enact consciously its 'true will'**.

3.3.6.6.1. If Y leads to the 'enactment of true will' by system X then Y belongs to the 'natural Law' determining **the momentum of Star-path X** (or cosmodesic X). If Z secures **the permanence** of X then Z 'guards' system X from **moving away** from the unique 'track' of 'least resistance' available to system X. In the WK everything 'guarding' Man from making a wrong move is metaphorically termed 'Holy Guardian Angel' -or HGA- (Abra-Melin).

3.3.6.6.2. The ritualist seeks knowledge (Yetzirah), conversation (Briah) & union (spiritual marriage - Atziluth) with his HGA. **At-one-ment** with the HGA equals the end of becoming (emancipation) ; a state beyond being, not-being or becoming (hyper-existence - dim C = 7). In Atziluth mysticism and magick can not be distin-

guished, showing the ultimate unity of all spiritual Traditions, foundation of a genuine GRO. **Self-experience** (Briah, Watchtower) equals conversation with the HGA, whereas in a **sane** Super-Ego the HGA reflects as 'global moral imperatives' (Yetzirah).

3.3.6.6.3. In Yetzirah the HGA manifests as the highest **constructive mental** concept operative within Mind.

3.3.6.6.4. In Briah the HGA shows forth as the 'Reincarnating Self' (Tiphareth) ; an individualized balanced representation of **the final sum of previous incarnations**, showing the gained assets as well as the inevitable debts of the Monad's Self-expression (through numerous Ego's & Bodies) along a unique cosmodesic. The HGA keeps Self-memory **intact** (viz. Ethica ; the universal field or 'First Aethyr').

3.3.6.6.5. In Atziluth no difference can be made between the HGA & C (for C moves completely in accord with its Law).

3.3.6.6.6. At the beginning of spiritual emancipation, Ego is conscious of the action of Self via the abstract layers of the Super-Ego (touching the higher unconscious). A veil separates Super-Ego & Self, and so the Self-**ideas** are only (at best) reflected through an 'inspired moral sense'. They can not be grasped directly for Self-experience is still lacking.

3.3.6.6.7. **Knowledge** means that Ego learns how to use the thought-form of the HGA :

- a) how to relate to the conditions created by new (meta-nominal) dimensions ;
- b) how to assimilate the Shadow and make it work to promote constructive ends &
- c) how to reach the end of becoming soon.

3.3.6.6.8. **Conversation** or the direct experience of the Self.

3.3.6.6.9. **Union** or perpetual perfect momentum or 'sacrament of eternal E'.

3.3.6.6.10. Three 'Orders' emerge :

\* **I.Garden** : after the purification of the Elements (thought, aspiration, feeling & body) the HGA emerges as an **unstable** 'quintessence', prelude to Self-experience. This is the realm of magic.



\* **II.Sanctuary** : through Self-experience the 'Elemental Quintessence' (Pentagram) is transformed into a stable & integrated Self-C, middle-point between Man & God (Hexagram). The **permanent** character of Self-realization is due to the fact that C knows (through the HGA) how to perform its Self-task. This is the realm of magick.

The Abyss : Self-realization pushes C onward (by the irresistible momentum Self created) to complete the core of the Self-task (Exempt Adept). In the Abyss the Self is sacrificed (what the Free Adept **is and has** will be annihilated for ever). In the Abyss C is called 'a Babe of the Abyss' (Crowley). Its main characteristics are wholly negative for all bonds have to be resolved. If some bonds remain the Abyss is not crossed & a chaotic C ensues.

\* **III.Holy of Holies** : C is reconstructed in the Third Order & grows up to be Itself wholly & truly as It never previously was. Understanding & Wisdom witness the Spiritual Marriage of C with the HGA, i.e. a **complete surrender** to the one natural Law of its unique cosmodesic. This part of (high) magick is often called 'theurgy', linking magick with mysticism. The theurg reconnects 'higher' with 'lower'.

3.3.6.6.11. By projecting all possible positive, good, creative & anabolical qualities of one's Super-Ego on the HGA, Ego (through sublimation) elevates C temporarily. When its effect dies out the normal waking state ensues again.

3.3.6.6.11.1. However, by ritual Ego is able (guided by the HGA) to render the Veil (Paroketh) between Super-Ego & Self.

3.3.6.6.11.2. This produces the 'Watchtower-experience' ; the **direct confrontation of Ego with Self**. After this experience Ego remembers Self as a source of moral strenght & renewal. Many Self-experiences are necessary before Ego accepts the 'Holy' aspect of this 'Angel', i.e. the fact that by concentration on C realizes its Self (& knows what to do).

3.3.6.6.11.3. Because the Self is a micro-cosmic focus of becoming (a small 'Dharmic Wheel' with its own particular 'angle of approach' or cosmodesic) its driving centripetal E is experienced by Ego as a **source of abundance** (for Ego only limited free choice and survival-games prevail). Relative to Ego, Self seems a 'Perpetuum Mobile'. However, according to the qabala, full-emptiness determines the only ever-lasting movement by contraction.

3.3.6.6.11.4. This 'Spiritual Marriage' is celebrated by the Theurg (a 'jivan-mukti')

in ceremonial commemorative acts. His channels allow him to 'reconnect' Atziluth & Malkuth through **sacramental rites** (& rule the Earth by the Law of his Star).

3.3.7. Let us briefly summarize :

\* 'homo normalis' has free choice, seeking emancipation beyond his formal reason or not (Probationer) ;

\* the Zelator has to adjust his Super-Ego in order to open up authentic channels (naming, accepting & integrating the 'personal' Shadow - lower Abyss) ;

\* the Theoreticus & Practicus introduce new types of actions triggering the growth of a unificatoric mental operator ;

\* after some time the Philosophus is able to experience his Self regularly ;

\* the Adept Minor performs his Self-task & Self-realizes a Free Adept ;

\* the 5th & 6th dimensions are mastered and Self-grasping occurs regularly ;

\* by virtue of the 'unificatoric residue' which C has accumulated after Self-realization the Babe is thrust forth into the (upper) Abyss. What C was & had is completely destroyed. In order to be 'oned' Self-sacrifice has to be complete ;

\* the Master of the Temple understands the ways of Union carrying out the commanding Word of His Magus' Tetragrammaton ;

\* C is reconstructed around the Monad. It creates a (new) Self. Ego & body exhaust the remaining 'karmic seeds', bringing forth an Art of Living Well.

\* 3.4. A Work of Art is an **exemplaric** operational **manipulation** of M & I ; a reflection of the artist's C, his freedom when engaged in making 'beautiful' states of M according to a **living key** (or I).

3.4.1. 'Aisthesis' is the Greek word for 'sensation' or 'observation'. Esthetica studies the sensoric 'exemplaricity' of the observed artistic product.

3.4.1.1. Nature & Man are nominal artistic sources. Other sources are surrealistic (Cosmic). Artistic products possess esthetical characteristics. These can be classified as 'sensoric' & 'evocative'.

3.4.1.1.1. The intricate harmony of the dissipative equilibrium of natural life or the

delicate complexity of Galactic vastness (M) are lasting examples of the Art of the Demiurg of Cosmos. Man enacts in an exemplaric way as soon as his Art manifests his Self (dim C = 5). No 'culture' of Art without this dimension.

3.4.1.1.2. 'Sensoric' esthetical characteristics are texture (what type of M ?), form (what kind of shape ?) & kinetics (what type of movement ?). 'Evocative' characteristics are suggestive connotations associated with the former.

3.4.1.2. Only when a Work of Art confronts its observer **beyond** the limits of sensation and suggestion (i.e. co-creates the observer's observation) does it show forth surprise & wonder. Then & only then is a lyrical perspective present.

3.4.2. According to Kant the 'exemplary' is "a necessity of the assent of **all** to a judgment which is regarded as the example of a universal rule that we cannot state" (Critique of Aesthetical Judgement I,18). Esthetics is the study of the conditions of a) an exemplaric or 'esthetical' state of Mind producing b) an exemplaric or 'beautiful' manipulation of M & I.

3.4.2.1. Exemplaricity is expressed in an **esthetical judgment**. On the subjective side (esthetical source) it deals with the **quality of the artist's C**, whereas on the objective side arguments are presented to show the exemplaric quality of the **esthetical characteristics of the product**.

3.4.2.2. Someone unable to measure objects along the fifth dimension will never be an artist. This points to an objectification of the esthetical subject.

3.4.2.2.1. Artists abide in the 'now'-ness in order to create.

3.4.2.2.2. In time present C experiences the 'eternal'. So artists try to express timelessness through frozen light (M).

3.4.2.2.2.1. Because they **never** succeed Art is tragical.

3.4.2.2.2.2. Because they never **stop** trying Art is comical.

3.4.2.2.3. Because **the core of Art** is the 'hidden' experience of 'beauty', Art is lyrical, 'elevated' beyond artist or work.

3.4.3. Art is an 'epiphenomenon' of spiritual emancipation. No Art without it. So fossilization destroys the artistic impulse. Art which does not allow C to

emancipate is pseudo-art, emotional poison or 'art of the chaotic'.

3.4.3.1. Spiritual emancipation is impossible without the reorganization of M & I. As our life-code (I) 'becomes' through equilibration (+), crisis (-) & re-equilibration (0) of co-relative operators (M & C) & no two cosmodesics are alike, genuine emancipation goes hand in hand with 'exemplaric' Art ; since ever linked with the ideas of 'harmony' & 'disharmony'.

3.4.3.2. Fossilization is the tragical fate of most humans. Natural law receives the highest priority & God is killed (i.e. the second postulate of 'neo-humanity' is abrogated by the wrong authority).

3.4.3.3. Insanity (permanent mental disorder) is the outcome. In some cases it is coupled with chaotic pseudo-art & rare flashes of 'genius' (viz. the archetypal figure of the Trickster & Nietzsche).

3.4.3.4. Chaotic pseudo-art is utterly rejectable for reasons of **good** taste. As a signal of 'revolt' it plays a crucial **moral** role beyond expressing the ugly. The rejection of ugliness is the link between esthetics & ethics, just as the rejection of a) disorder (unbalance) & b) evil (chaos) is the link between a) logic & esthetics & b) logic & ethics.

## **Materia ETHICA**

4. **ETHICA** : Matter, its Gravity, Inertia & Entropy ; Reality-for-us & Facts, 'the Good' of Cosmos, Chaos & the Tragical.

\* 4.1. Ethics is **the fruit** of philosophy. It permits C to judge correctly whether its position & momentum is righteous & understand why this is so. It decides for "action" or "no action" ; the two pillars of **just** enactment (morality).

4.1.1. Philosophy is beyond any doubt useless, except for Self. Self is surely the best example Man can offer to himself. But what are the choices made by Ego ? Will I do this or will I not do it !? That is what Ethics is all about.

4.1.1.1. Most humans are slave-minded. They like to be told what to do (Hertzen). Also : Your brother is very likely to kill You if his own life is at stake, if not perhaps for less (Hobbes). Finally : where it not for Man's reason & intuition he would be lost. Man is able to **intuit & un-derstand** the real cause of his suffering & by doing so emancipate (Spinoza).

4.1.1.2. Those who stress "I do" are absorbed by **the goal** or teleology of their action. Those who stress "I do not" are formal, sterile & unkind to their environment (deontological, **the imperatives**).

4.1.1.3. The set of rules enabling C to decide in favour for action or not-action are an apodictical declaration of **the universal rights of Nature & Man**. Only a global council has 'apodictical' status.

4.1.2. Can it be helped that the majority seems unable to emancipate ? Can it be helped that in all times Man subjugated his Brother (despite Christianity !) ? Can it be helped that a hardworking 'surviving' factory-slave thinks : there is no God ? Man needs **planetary contractualism**.

4.1.2.1. Existentialism is the only so-called 'philosophical movement' which really concerned itself with the global **horror** of planetary existence. They introduced 'planetary C' in Western philosophy. Because Sartre's epistemology was defunct their 'style' is what is left over : the World is a huge pile of excrement (Artaud) its religions the debased reconstructions of primal violence (Bataille) ; its political institutions the consolidation of the system of Plutocratic slavery (ideological & economical). 'I' felt very unfortunate when 'I' had to subscribe to this. But global suffering **is still a fact**.

4.1.2.2. Nowadays 'democracy' is the standard reply in 'new-speak'. Let the people decide ... Let the masses speak ... How to secure 'democracy' if everything is deci-

ded by majority ruling ? History shows how Plutocracy (power to the wealthy) is democracy's 'Shadow'. Nowadays Plutocracy is 'capitalistic' (private free action without a global framework).

4.1.2.2.1. Suppose 2/3 'democratically' decides to kill 1/3. Democracy survives if and only if the rights of Nature & Man are beyond its authority. Democracy is impossible if nothing is sacred.

4.1.2.2.2. Post-war neo-capitalism is based on three wrong assumptions : 1) Man is **not satisfied** when his material needs are fulfilled 2) Freedom is **not only** a matter of 'private industry' for the obvious reason that we live on a small (finite) planet (so eventually Gossen's second law comes into play on a **global** level) ; 3) Nature does play a (long term) role in the cycle of production & macro-economic organization. Nature represents a **passive 'natural capital-good'** (inviting Man to love her). The economical crisis is a result of not calculating the value of natural capitalgoods (beside global monetary unbalance & a misunderstanding of the role played by E). One should see this : one is not able to legitimize 'egology' (Levinass) & personal acquisition in the name of the 'Good' of 'society' as soon as 'society' is equated with 'Man on planet Earth'. Capitalism implies geo-sentiment.

4.1.2.2.3. Socialism is blinded by 1) a theory based on **wrong epistemological thinking** (scientism) ; 2) an **incomplete picture of Man** as a 'social animal' (dis-carding his individuality & spirituality).

4.1.2.2.4. Both lead a) to social desintegration & the complete collapse of known civilization (Apocalyptic scenario) **or** b) to a degenerative neo-feudal 'modern barbarism' (Virus scenario). Today a planetary solution must be found.

4.1.2.2.5. The positive side of capitalism is its emphasis on **freedom**. That of socialism its emphasis on **social righteousness**.

4.1.2.2.6. Both failed in two ways : they denied Man spiritual food & (placing him in the centre) made him destroy Nature. Both are foci of inertia & stagnation.

4.1.2.2.7. A genuine democracy has institutionalized the rights of Nature & Man, assuring that no impurity of spirit is able to corrupt its inner 'core' : the continuity of freedom on planet Earth & social righteousness.

4.1.2.2.8. Humanism placed Man in the centre. It reacted against Catholic faith, professing Man's obedience & submission to the Church of Jesus of Nazareth, called 'The Christ'. This Church (the last 'imperial order') is the 'karmic' product of the confrontation between Paul & Jesus (Matthew, 26 - 34 & 69/75).

4.1.2.2.9. Neo-humanism **reevaluates Man**. At first it guarantees the realization of project Earth (Buckminster Fuller). Man has to be told **how to steer this little planet well**. Natural rights have to be strictly guarded by enlightened people & crimes against Nature should be brought to justice ; in some cases this could mean physical death.

4.1.2.2.10. Secondly, it postulates that without a common centre Man is unable to manicure planet Earth. Man is 'decentralized'. He receives a 'Mirror' and beholds his ugliness as a pre-condition to deduce (by reversal) the possible beauty of Man's existence on planet Earth. A God **everyone experiences for themSelves** is the centre.

4.1.3. Ethics implies material involvement. 'Philosophy' will be fruitless if one's 'oeconomia' (household) urges one to work hard in order to survive (Aristotle). Is this not the case with most people (ca. 90% most of the time - Veblen) ? What about the 'moral condition' of most philosophers ?

4.1.3.1. Has the West produced a lot of philosophical opportunists ? Socrates, Plotinos, Pascal, Spinoza, Nietzsche, Wittgenstein ... the rare few who 'incarnated' the love of Wisdom turning away from attachment to the World ? What about their ethics ?

4.1.3.2. 'Yes' or 'No' was never decided by correct observation & reason **alone**. The presence of a 'meta-nominal' structure directly influencing the moral operator (judging the righteousness of the enacted on the basis of a 'participative C') can be traced in every one of them.

4.1.3.3. Socrates knew that he knew nothing, invoking the Gods & consulting the Oracle of Delphi. Plotinos was taken by visions & raptures of a 'samadhic' kind. Spinoza's philosophy was finished around 18. He avoided academics & universities & was interpenetrated by an 'Amor Intellectualis Dei' (sub specie aeternitatis). Pascal reasoned with his heart & recorded his 'union' (le Mémorial). Nietzsche never recovered after insights of a 'samadhic' type (nirvicara samadhi : unable to restrict 'God is Death'). What to say about Wittgenstein ? Nothing ; **no compromises**.

4.1.4. Ethics is the rule of a **responsible** enactment. Responsibility is understanding that Man's actions will be Judged & eventually return to Man (whether as 'Good fortune' or as 'disasters'). This understanding remains imperfect as long as C remains tragically chained to nominal existence.



4.1.4.1. The dimensions of C are associated with a particular 'dimension' of the 'moral operator' (Kohlberg) defining the 'Conscience' of a neo-human when interacting with 'reality-for-us' :

Dimension of C	Moral phase
-----	
<b>Pre-personal C</b>	
dim 1	(0 - 2)no moral operator
dim 2	(2 - 6)idem
dim 3 (7 - 10)	legalism (1)
<b>Personal C</b>	
dim 4 (10 - 13)	hedonism (2)
dim 4 (14 - 19)	sociologism (3)
dim 4 (19 - 24)	authoritarianism (4)
dim 4 (25 - 29)	utilitarianism (5)
<b>Pre-individual C</b>	
dim 5 (29 - 42)	universalism (6)
<b>Individual C</b>	
dim 6 (43 - ?)	planetary (7) participationism

4.1.4.2. Universalism means 'any other moral agent in his place', i.e. 'humanity' in the person of yourself and every other.

4.1.4.3. Nowadays the Conscience of most Western adults oscillates between 4 & 5 (its 'invisible top' being meta-nominal).

4.1.4.4. Planetary participationism (PP) is based upon a **global contract** between Man & his fellow (human rights) **and** between Man & Nature (rights of Nature).

4.1.4.5. If the terms of the contract are not respected retribution eventuates. PP asks for a World Order (WO) characterized by 3 main branches : a Global Political Order (GPO), a Global Economical Order (GEO) & a Global Religious Order (GRO).

4.1.4.5.1. The GPO is characterized by three strands called 'republican', 'continental' & 'global'. Republics & continents are representational democratic systems.

4.1.4.5.2. The 'global strand' compromises 7 departments : Ecology, Demography,

E, Primary Goods, Health, Education, Defence & Justice. The fourth department assures every human a global (social) minimum.

4.1.4.5.3. The GEO is characterized by a global (capitalistic) market-system free to operate all goods **except** those fulfilling **basic global interest**. Nature's value is calculated as a % of the BNP of a particular republic. Most goods are recycled.

4.1.4.5.4. The GRO is an 'oecumenical' organization, representing all known religions by virtue of the **experiential** unity of God. It advises republics/continents & has veto-power in global affairs.

4.1.4.5.5. The transition to PP is payed by the capitalistic North (ca. 75% of all weath is globalized).

\* 4.2. It is extremely important to understand how genuine morality is a choice away from sorrow. Responsibility is the path to **lasting** happiness.

4.2.1. The foundation of Patanjali's Yoga is the theory of the causes-of-affliction (klesa), showing how Indian thought is concerned with happiness.

4.2.1.1. The five causes are : nescience, I-am-ness, attachment, aversion & the will-to-live. Ultimately nescience is understood to be the first cause.

4.2.1.2. Nescience or Ignorance (avidya) is the 'field' of the other causes. Take away this 'field' and affliction vanishes. Nescience is **a cognition distorted by the absence of Self-experience** ; it is a mistaken conviction about one's identity. For Patanjali this mistake is congenital to Man. Through nescience the Self is regarded as something different that what It is. Nescience results when we follow the natural tendency of establishing an identity **outside ourselves (a reality-for-us)**.

4.2.1.3. This cognitive distortion is potent from the very moment Ego-C emerges as a result of socialization. A society unable to educate Man towards individuality will eventually perish under the burden of suffering. That is why Education-policy is a global department.

4.2.1.4. As soon as conscious flux is restricted & Self-experience is a fact planetary participationism is possible.

4.2.2. As soon as one is caught by the tragical 'Trance of Sorrow', initiation will be sought. This is inevitable. The Trance is so deep & disturbing that C wants to 'es-

cape' from the 'tragical' fabric of the nominal material Universe.

4.2.2.1. The Trance of Sorrow can not be transcended by Mind. **Once engaged it never stops.** This means that Buddha's 'every-thing is sorrow' (the infinite extension of both object & subject in the bosom of the Great Curse) has to be mastered, **not destroyed** (the 'maya' remains').

4.2.2.2. Mind often tries to escape this Trance by inventing some 'Heaven', arbitrarily defined as 'free from sorrow'... However, after exact examination Mind will find its conditions **identical** to those pertaining to 'Earth'.

4.2.2.3. Mind becomes unbalanced as soon as the idea of eternal recurrence is implemented (viz. Nietzsche). Being exactly opposite to Plato's idea of the Good this notion links 'eternity' with 'movement' (and not with some kind of Parmenidian 'rest'). It is the Western form of the Buddha's 'Wheel of Dharma' (the perpetual revolutions of sorrow).

4.2.2.4. This Trance can only be transcended through Self-experience. **Nothing less will do.**

4.2.2.5. Important ? Deep Sorrow - great Light. Erratic Trance - small Light. No Trance - no Light (Zen Koan).

4.2.3. The Stoics regarded the Universe as a compound of a) a passive & coarse type of M and b) an active, 'Divine', universal, creating (spermatikos) 'logos', or **subtle type of M**. When Man lives in harmony with this order 'behind' but always 'part of' M happiness is a fact. This 'happiness' is built upon a) the reasoned objective fact of Divine Order & b) one's own peace of Mind (ataraxia). This peace is a result of dispassion (apatheia).

4.2.3.1. The Trance of Sorrow can be **tempered by Indifference**. Mind should automatically react to each and every impression it gets. To an indifferent Mind it does not matter whether Facts be **ay or nay** ! Indifference does not imply disgust. Genuine Indifference **finds peace in itself**.

4.2.3.2. C becomes tragical when Mind has nothing left to look after **except** the material Universe. This indifference may shape nihilism. As soon as Mind, confronted with the so-called 'subtle parts' of M, remains Indifferent, C acquires a comical 'philosophical' perspective.

4.2.3.3. With 'strangerism' a positive type of Indifference is suggested : as 'I' know 'nothing' about this Stranger here, 'everything' remains possible. Grasping objects from the perspective of strangerism is like experiencing them for the first time again & again. This Indifference allows the Stranger **to be what he is**. It does not intervene or compel. Where it is not, strangerism is impossible ; but without Strangers life would be dull !

4.2.4. Drug-abuse amongst youngsters is caused by the incompleteness of the capitalistic model. This abuse is acute in Western countries. Why ? a) the satisfaction of material needs does not allow C to penetrate the meta-nominal realms, i.e. does not answer the 'real' questions of life ; b) as a capitalistic Super-Ego considers M to be the only way to satisfy needs, the use of some 'drug' to alter the condition of the selective mechanism of the brain comes 'natural' to it...

4.2.4.1. Let us distinguish between four categories of 'drugs' : a) synthetical drugs (like LSD, Heroine, Amphetamines, Cocaine) ; b) natural drugs (like Opium, Cannabis, Tobacco, Alcohol, Coffee, Tea) ; c) hard drugs (like LSD, Heroine, Amphetamines, Cocaine) ; d) soft drugs (like Tea, Coffee, Tobacco, Cannabis, Alcohol). Synthetical drugs are produced using modern chemical methods (usually out of 'natural' raw material, although this in no rule). Natural drugs are derived by manipulating some raw vegetal material without altering its chemical characteristics beyond a certain point. Hard drugs cause the body to 'need the drug' after a few intakes in order to function 'properly'. Soft drugs do not cause any physical addiction, except after many years of use.

Synthetical drugs penetrate the membrane of brain-cells, causing irreversible chemical alterations. Emancipation is not made impossible by a measured use of **natural drugs** which have a '**soft**' effect on the body (like Tea & Coffee).

4.2.4.2. Drugs triggering meta-nominal experiences temporarily alter the brain-mechanisms which select 'nominal' data.

4.2.4.2.1. Some drugs eliminate selectivity completely. Indeed, it is impossible to distinguish 'empirically' between drug-caused 'peak experiences' (common in 10% of all cases) and the experiences of a mystic (dim C = 7). However, the former are not able to abide in that state **continuously** nor do they **associate the experience with 'nominal' C** (engendering psychosis). Emancipation makes Man's morality expand (Bucke). So the use of natural drugs to trigger meta-nominal experiences is lawful if (& only if) emancipation is sought (like in Shamanism, the Vedic 'soma'-religion & Indian cults). Avoid drugs.

4.2.4.2.2. Those who are likely to enter the meta-nominal realms through the use of natural drugs hand in hand with emancipatoric action are those who -after a lot of exercise- emancipate without them. So natural drugs may help them **to save time & enhance their watchfulness**.

4.2.4.3. As Baudelaire suggested, Cannabis Sativa is a very interesting 'natural' & 'soft' drug. He described its effects as a 'focussed release into C of that which li-ves inside Man'. It does not alter C but allows the 'hidden' to become visible. In Hinduism it is sacred. Tea put aside, Cannabis is the mildest soft drug. Ritual use opens the dominated hemisphere, equilibrating both. In most countries its use is unlawful (being mildly hallucinogenic).

\* 4.3. Enactment is impossible without fighting inertia (gravity), moving beyond entropy & filling M's vacuity with virtual particles. Morality (or the answer to the question : 'Will I act or not ?') is always based on **living knowledge** (or Daath), i.e. on the fruits of past choices. If no fruits are evident, then surely one's 'mo-rality' is defunct & one's emancipation is still in progress. The 'law' of 'righteous enactment' is truly the 'glory' of the Mind & the so-called ineffable affluence of a C participating well (**thinking globally & acting locally**).

4.3.1. Subatomic & atomic M is defined in terms of the Schrödinger-equation. This is a statistical formula, enabling Man to calculate the probability  $P(x,t) dx$  of finding at time  $t$  a particle positioned at  $x$  (& expressed by a functional representation of its state of affairs  $(x,t)$  between  $x$  and  $x + dx$ . This probability  $P(x,t) dx = (x,t)^2 \cdot dx$

4.3.1.1. Quantummechanics is a mathematical instrument measuring the 'inner core' of M **in probable terms**. If its equations are coupled with the perennial quest for truth, a holistic 'enfoldment' is evident. If all 'hidden variables' would be known position & momentum would also both be known (negating Heisenberg's indeterminacy). Newton's 'actio-in-distans' is clearly suggested by some of its tests (Bohm's experimental Spil-version of the E.P.R. thought-experiment) & coherent deductions (theorema of Bell). The 'core' of its logic ? The **idea of probability**.

4.3.1.2. Einstein made it clear that a) time and space make one continuum (our 'nominal Universe') 'curved' by the impact of b) M & its gravity (defined through acceleration). Was it his Spinozistic ideal which made him continue to seek for a way to explain M as a 'property' of 'geometry' of the continuum (tensors) ? Moreover, Einstein was convinced of the existence of a 'unitary field'. To him the

probabilism seemed but the tip of the veil (God does not play dice). His thoughts circumambulate **the idea of physical unity**. He was not a instrumentalist.

4.3.2. How to interpret the idea of probability in an objective way (i.e. as a measure of 'reality-for-us') ?

Let us at first define the Pascalian probability  $P(a,b)$  as a measure of the **natural propensity** of one possibility to realize itself **after repetition**. If we consider the observed statistical frequencies as the 'actual' particles of  $M$ , then (in a temporal sense) the propensities come first & are 'virtual frequencies'.

$P$  is secondly a statement about some measure of a property of **the whole experimental arrangement**. If one element of this arrangement is changed,  $P'$  & not  $P$  describes the virtual frequency which (later on) we observe as an actual frequency (fact).

Popper introduced this propensity-interpretation of probability. He considered the existence of 'probability-fields' and compared them with Faradayan fields. The field can be 'kicked' by making changes in the condition of the experiment & 'kicks' back **by changing the propensities**.

4.3.2.1. Acknowledging probability-fields invites me to ask : can the propensity-interpretation be connected with critical illusionism ? How does the observer's  $C$  influence the probability-fields ?

4.3.2.1.1. The observed particles of  $M$  (the actual frequencies) are an actualization of propensity. If propensities change the experimental outcome changes. Particles can be produced by propensities. Propensities are determined by the whole experimental arrangement. So if the conscious perspective of the observer changes the whole experimental arrangement changes too. This means that the nominal material Universe as we observe it **is co-produced by the state of  $C$  of the 'modal' observer** (the root-idea of illusionism). Because operators are independent but co-relative this illusionism is 'critical'.

4.3.2.1.2. Popper always tried to 'save reality'. This is not enough. Propensity shows the 'linkage' between  $M$  &  $C$  & undermines materialistic reductionism.

4.3.2.2. As soon as  $C$  is able to measure Cosmos (using its meta-nominal dimensions) its influence on probability-fields is enhanced. This because  $C$  is able to measure  $M$  in new ways & manipulate gravity more efficiently. As meta-nominal  $C$  goes hand in hand with a more refined moral operator, most Adepts veil their work.

4.3.2.3. Miracles are not the signs of redemptive power but show the presence of a

quasi-global auto-destructive Culture.

4.3.3. The actual material Universe we observe & name is produced by probability-fields ; these determine what 'fact' is most likely to happen. Propensities are determined by the contextual arrangement of both objective & subjective factors.

4.3.3.1. The former include the physical conditions of the context (gravity & entropy) ; the latter the number of dimensions used by C when observing.

4.3.3.2. Position & momentum of a physical system are largely determined by the force of gravity. Thermodynamical dissipative negentropic equilibrium (Prigogine) & bio-electromagnetism are essential for biotic systems. Both forces influence C.

4.3.3.3. Only a C operating a code of life (I) will be able to alter actual material conditions in a-causal ways (i.e. by manipulating the effect of its dimensional increase). To implement change C has to repeat its intention **three times** in different contextual conditions.

4.3.3.3.1. A 'critical number' has to be reached in order to alter probability-fields in a lasting way, producing facts.

4.3.3.3.2. The impact of meta-nominal dim of C on the nominal Universe (or  $Im(C)$ ) is defined as a function of conscious concentration (dharana) of C ( $Con(C)$ ) and material resistance (due to inertia or  $R(M)$ ).  $Im(C) = Con(C) / R(M)$ . The reality of this impact is symbolized by the invisible apex of the truncated pyramid-model of the GPO.

4.3.4. Let us postulate the idea of an 'implicate order' (Bohm) **interpenetrating all types of M continuously**. This unified and unifying primal quantum-field (Qf) could be seen as responsible for the fact that fotons travel at the speed of light (with an infinite mass). This so-called 'first Aethyr' (Dee) is the final 'light-limit' of the M of Cosmos.

4.3.4.1. The Qf is the matrix used by the Demiurg to unfold Cosmos according to the I stored in the CC. This unfoldment implies **the emergence of light**. If we allow more than one Monad no Qf could be postulated and the fact of light is not considered as central to physics. The implicate unity of M is the foundation of the GRO.

4.3.4.2. The Indian 'akasa' (or 'brilliant', 'shining', 'luminous') or fifth Cosmic

element is identical to the 'subtle M' or 'Aether' of the Stoics. In the qabala, the 'akasa' is understood as the material side of the Trinity (Binah). All potential events are stored 'simultaneously' in this so-called 'quintessence' of Cosmos. Self stores the events related to its Self-task in this 'Cosmic record' in order to check its Cosmic evolution towards the Monad. Without this First Aethyr reincarnation would be difficult to explain because Self would be unable to store **I irrespective of the time-factor.**

4.3.4.3. In John Dee's model of Cosmos the First (non-dual) Aethyr unfolds 29 dualistic Aethyrs which are responsible for the involution of the CC into M.

4.3.5. The influence of physical theory on politics, economy & religion is important.

4.3.5.1. On politics because a righteous organization of society is impossible if the impact of meta-nominal C on M is not considered. The result of this neglect ? A growing dissatisfaction with politics leading to a) the disintegration of institutional power (a breakdown of the vital link between politics & economics) & b) the emergence of a dangerous charismatic leadership. A College of Self-realized souls guarantees **the historical continuity** of global democracy (or 'truncated pyramid'). They (its 'invisible apex') are the **theocratic** 'top' magickally assuring the continuity of the global contract between Man, his fellow human & Nature (GPO) ;

4.3.5.2. On economy because the satisfaction of material needs remains unsettled if the presence of meta-nominal M is not acknowledged, resulting in a closed down-track spiral, leading to a global monetary collapse & a world-wide social crisis between the rich (the 'North' becoming richer) and the poor (the 'South' depleted beyond the point of physical destruction). The implementation of a GEO will imply a) the take-over of computers & robotics in industry ; b) the relocation of a globalized industry (only one 'industrialized' continent prevailing) ; c) a free-time economy, needing labour to reverse the effects of 200 years of pollution, to maintain the GPO & the GRO & to produce a free market for trade in surplus-goods & free time-investments.

4.3.5.3. Because Man is able to alter his material fate by modifying the probability-fields of M using the possibilities given to his multi-dimensional C, **Man is part of God when he is himSelf.** Every man & every woman is able to experience Self directly & without the intermediary of a 'church'. Nevertheless Man is unable to a) move beyond the entropic characteristics of M (the more time passes, the more evident this becomes) **without the assistance of a code of life implying a Creator &**



b) 'fill in' the vacuity he encounters in the core of M (i.e. co-create Cosmos by producing new virtual particles) without **the idea of 'full-emptiness'**. Negentropy & the idea of 'all possibility' are the genuine corner stones of a 'Great Work' inviting **continuous spiritual happiness on Earth (Edenism of a GRO)**.

4.3.5.3.1. Known religions are faithful paths to the same God. However, there is but **one** path for **each Self** ; and every person has an individual Self to realise. If someone has not yet discovered that Self no faith will show which path to take. So the GRO stresses **the uniqueness of each path & does not interfere** (except as non-binding guidance & kind advice). After Self-realization a new picture emerges. The few shall reign over the many ; silently & secretly.

4.3.5.3.2. The effect of Adept-C on M is enormous. In 'nominal' terminology this 'effect' shows forth as the 'coincidental character' of most important events on planet Earth.

\* 4.4. 'Good' enactment means that C used its moral operator in such a way that balance & order remained unharmed and the conditions to maintain Cosmic life (I) were safeguarded. 'Evil' enactment means that **entropy is added to Man's body**, harming Man's survival on Earth by subjugating his C to Chaos' pollution & Self-destruction, causing both disorder & unbalance. Good moves away from entropy. Evil increases homogeneity & probable arrangement (reduction of complexity to disconnected elements). These two moral 'vectors' have Natural & Cultural orientations. C is unable to participate well as part of the UEC if it misunderstands how to work with the 'natural tendency' of M).

4.4.1. 'Anabological' processes are examples of a 'Natural Good', whereas the 'katabological' (production of waste) is a 'Natural Evil'. Just global laws are a 'Cultural Good' (planetary participationism). Ignorant Egology the root of 'Cultural Evil'.

4.4.2. Parts of Cosmos (Light-order) deny the unity of Cosmos, shaping Chaos ; the anti-Cosmos or pseudo-order, implying dispersion & randomness. Chaos is cosmic waste. Natural Evil on a 'cosmic level'. When Cosmos is retrieved, Chaos remains behind & constitutes the 'primal pool'.

4.4.2.1. For the qabalist Cosmos has an **infinite number of births & rebirths**. At the End (Omega) of a Cosmic cycle only empty shells (qlipoth) are left over. At the beginning (Alpha) 'Darkness' & 'Light' are distinguished (1) through a Word (2).

4.4.2.2. These shells are 'Cosmic Evil' & constitute a Chaotic anti-Cosmos, an un-

differentiated pool of anti-M. The 'realm' of the qlipoth is **an anti-life pseudo-arrangement or pseudo-order**. In the words of Plotinos : Evil is absence of Good ; its 'lowest degree' (Baal-Shem).

4.4.2.3. The Zohar stresses that Daath or the 'Ruach v'Daath' is 'the seat of the Breath of God', i.e. Man's genuine 'lived knowledge' of Cosmos (both the nominal as meta-nominal). Daath is located 'in the midst of the Abyss', **the sewer-system of the Code of Life**. As all which is not included in the Ten Numerations exists not Daath, the 11th pseudo-Sephira, is beyond the 'code' of the Tree-model. This suggests the importance of moral choice (as 'motor' of the UEC). For 'living' knowledge is gathered through enactment & its results. The realm of the qlipoth lies in the Abyss of the Tree of Life, beneath Malkuth. So on Earth, Man has to deal with Evil permanently. Self-realized Man understands **how to deal with Evil**. Daath is the living spiritual knowledge of C.

4.4.2.3.1. Man's C can easily be infested by 'Cosmic waste', for humans are **fragile beings**. If Self-experience never occurred entropy increases (collapse of the body's Mw under pressure of gravitation) without C being able to adjust the effects of this natural Evil (aging). This is one way Cosmic Evil 'works' through humanity, destroying life on planet Earth. Also : 'Natural Evil' (both Cosmic & Terrestrial) co-produces 'Cultural Evil'.

4.4.2.3.2. Insofar as Ego invites Evil to participate, a **personalized** pseudo-order of Death is made. It opposes the Order of Life & binds C by a polluting non-reflective materialism. Because the Biblical 'Satan' goes back to the Egyptian Set (brother & slayer of Osiris, conquered by Horus) this chaotic arrangement is called 'Setian'. As no Man is able to participate well in the UEC without manipulating M, the Setian whip (M) is a possible part of the Cosmic cycle (as a retribution for the refusal to assimilate the Cosmic excreta **for which one is responsible**).

4.4.2.4. The Tree of Life is the Tree of Good, for 'life' = 'Good'. If we reverse this model we arrive (by enantiomorphism) at a first approximation of the Tree of Death which is the Tree of Evil (figure 3). Nevertheless, the drawings **differ** in two important ways : a) the Kether of the Tree of Life is the contraction of 'full-emptiness', whereas Evil has **no** Kether ; b) because Evil can not be 'organized' (has no 'order') & is not headed by a Trinity (the 'triad' is dotted 'black').

4.4.2.5. On both Trees two Abysses occur. On the Tree of Good the lower Abyss crosses the 32th, 31th & 29th branch. On the Tree of Evil it defines the 'top' (with its pseudo-trinity). The upper Abyss of Good separates the Supernal Triad from the Sephiroth of Construction, whereas on the Tree of Evil it crosses the 32th, 31th &

29th branch. The upper Abyss serves as 'input', the lower Abyss as 'output'. Daath has both polarity & momentum.

4.4.3. Four mayor types of manifestation of the interaction between C on the one hand and I & M on the other hand prevail. Daath (point of confluence between Wisdom & Understanding) has the connotation of joining or intercourse (viz. 'Adam knew his wife Eve' - Genesis, 4,1). Each manifestation-type being **a particular extreme state of E** (i.e. result of differences between I & M, mediated by C). As living knowledge is always 'on the move', Daath's position & momentum shape a plane. The manifestation-types are **the extreme boundaries of the directions described by this Daath-plane** (figure 3). C acknowledging One Monad (& moving beyond the UEC) without stopping participation transforms Daath into a whole (limited by the dimension of the continuum - the flat 8 in figure 3).

4.4.3.1. Each type may be characterized in a different way :

**I. passive/positive** blocks growth  
potentiality (+)

'Anti-code' from (+) to (-)

**II. active/negative** expression of  
reversal (-)

A conscious choice **away from Evil** :

**III. passive/negative** blocks reversals

'Code of Life' from (-) to (+)

**IV. active/positive** expression of  
potential

4.4.3.2. These four 'extremes' of the UEC shape the outer edge of the ellipsoid Daath-plane (part of C). Considering figure 3 from (0,0,0) we should realize the importance of Human Choice. If every man and every woman would realize the happiness offered by the Code of Life **M would burden nobody on this planet (Edenism)**.

4.4.3.3. Acting in harmony with the Plan of Cosmos (i.e. turning away from Evil)

does not take away future interactions with M. On the contrary. The more Man moves towards his Cosmic Equilibrium (on Earth) the more his C will be pushed on to experience & manipulate the vast powers of meta-nominal M (viz. hylic pluralism).

4.4.3.4. Utilizing a clear-cut distinction between Cosmos and Chaos (acknowledging the 'Evil' tendency in M of moving towards the latter) we understand how Man is **not able to participate well without being engaged with Evil**. This suggests that although Man must **love the Good** he is bound up to hate that he has to bring Evil into the nominal Universe. To participate well Evil must be part of the equation.

4.4.3.4.1. Moreover, suppose the suggested differences between Good & Evil are taken away (producing a form of Manichæism) then clearly Man (as a Gnostic would think) is forced to 'venerate Evil for its own sake'. Abraxas only approximates God.

4.4.3.4.2. Qabalists call the center line (1,6,9,10) the 'Tree of Knowledge', for in the pseudo-Sephira Good & Evil converge.

4.4.3.4.3. Man brings Evil into the nominal Universe a) by allowing active negativity **to endure** (engendering degeneration) or b) by **not liberating** the growth-potential chained by Evil's passivity ;

\* emancipatoric C-leap (God-seeking) :  
from II.active (-) to III.passive (-) or Egoic purification (Rod of Will)

\* spiritual C-collapse (Set-saving) :  
from IV.active (+) to I.passive (+) or redemption of Evil (Rod of Magick & Love).

4.4.3.5. Considering the four interaction-points in detail we arrive at :

**I.** the (invisible) 'input' of the Evil experienced by Man is the latter's **refusal to accept his goodness** by releasing it (so that it may manifest) ; because Man does not accept his 'Imago Dei' he suffers. Man needs cosmology to understand Evil (Job).

As the entropy of the Tree of Evil keeps the + potential blocked, release implies reversing the potential into an adversity (-).

**II.** Evil manifests (output) as the enactment of unbalance & disorder, producing filth & ugliness on a permanent basis.

'Morality' is a **continuous movement towards life**. 'Good' being the enactment of the Code of Life. Man's Ego is free to enact Evil. If Ego does permits Life to enter a radical change in momentum ensues, for C turned towards I is vitalized.

**III.** when active Evil is forced into passivity by submitting it to the Laws of the Code of Life **it restructures into four categories** : a) past karma (guilt), b) ignorance (doubt), c) desires (sin) & d) personal limitations (unworthiness). These are the 'elemental inputs' run by the software of Life at this stage.

The negentropy (meta-entropy) encountered in (meta) nominal living systems pushes the purified 'prima materia' forth. The Tree of Life allows for a gradual 'unfoldment' of meta-nominal dimensions.

**IV.** 'Ultimate Good' is an active realization (output) of growth-potential. The return of a state of C radiating the brilliance of a Star & limited by a direct experience of the Demiurg (dim C = 7).

4.4.3.6. What happens after stage IV is completed ? Enlightened C enlightens. Liberated C liberates. By its Fruit You may know (Daath) the Tree. Because C is able **to detach itself** from the UEC (beyond Kether) & **participate** at a 'tangential position' between 'full-emptiness' & Demiurgal 'Cosmic C' (taraka Brahman), C triggers the Fall of a part of its Monadic active realization. Because God & Cosmos (like Evil & Good) are One (i.e. identical in their difference) Freedom enacts its own pseudo-Slavery **to release the remaining blocked growth-potential**. Liberated, Man plunges into Hell & pierces the Sky to know how his feet are beneath Hell & his head above Heaven. Free in all Worlds Man guards liberty by **sharing his freedom**.

4.4.4. What to say about the 'ultimate' nature of M ? M is 'frozen light', for fotons are **the limit-particles** of the physical Universe. The different planes are in fact **layers of light**. Meta-nominal layers imply speeds higher than c. The 'unity' of M is given by the 'fotonic field' or 'first Aethyr'.

4.4.4.1. M's vacuity is filled with virtual particles (propensities). M can not be 'explained' by itself. Without some type of I, structural conditions can not be defined (viz. Pauli-exclusion principle). Without some conscious choice no observations are possible. M's **vacuity** feeds Man's **creativity**.

4.4.4.2. In order to understand why M is frozen light imagine how every visible object of the Universe is **interpenetrated by fotonic E**. Each foton being the con-

traction of an infinite amount of E to a Point of **ultimate pressure & singularity**.

4.4.4.3. The CC is therefore the Universal Code operating **the parameters of light-manifestation** on all possible planes of Cosmos. Every possibility of Cosmos evolves under pressure of its growing complexity & is heading towards the fullest expression of its Cosmic participation-key. The goal of Cosmos being the consecration of Light by Light.

4.4.4.4. Awe. Be silent ! Listen ! The everlasting 'science' is always accompanied by a 'Veil' ; to the cosmologer Cosmos' mystery is the only refuge left.

4.4.5. What is the 'essence' of emancipation ? **Awe**. When C is able to combine Self-respect (or high opinion about himself) with (no-) fear & reverence, surely **wonder** will occur. Awe : respect, fear, reverence ...

4.4.5.1. What have they been teaching children the last 200 years ? To reduce 'final' to 'efficient' cause. Instrumentalism is a closed order ; important to technology. Man should guard & assist Nature as a 'good housefather' would.

4.4.5.2. Children all over the World ; never **forget** Your 'lucky thought' & fly !

4.4.5.3. Self-respect is the flower of Self-realization. Its scent the Illusion of Self-grasping. Fear of Death is the Poison that kills philosophers.

4.4.5.4. When no-fear prevails Self-respect is transformed into reverence for **the sublimity of cosmicity in all its possible dimensions**. So 'wonder' can be classified as :

**'perplexed'** : absorbed by the continuous & over-all presence of full-emptiness ;

**'mystical'** : Oned through the Demiurgical Light-Point, the 'hyper-manifested' "apex" of Restricted Infinite Light ;

**'cosmological'** : part of the universal E-sacrament of Cosmos to Its Selves, infinite in quantity & quality throughout all possible layers of Cosmos.

4.4.6. What allows C to emancipate ? **Silence. Silence. Silence**. If people are unable to be silent & alone they will never **know** how to understand with determination, prudence & ability. The Path of the 'Hermit' may at times be very lonely.

4.4.6.1. Silence is an **0-action**. Silence : **avoiding** participation. Silence in time dissolves everything ; the wonderous full-emptiness of Cosmos being the Main Theme of 'the Music of Silence' sang by God ; he who hears will hear !

4.4.6.2. Silence is that which can **not be said**. Silence is the corner stone of a **genuine** spiritual philosophy. Silence is the final paradox dissolving the dyad. There is surely more to it than **the raving nonsense** written down **in this bizar book !**

4.4.6.3. Ha, ha, ha. If You do not know what to say, **know** how to laugh & it will come to You. Creativity at 'its best' improvises. Comedians create by listening to the possible meaning of 'silence', the 'unisono' of the thing **not heard !** The thought **not thought !**

4.4.6.4. In Zen, Silence is Light & also Darkness. The active neutrality of a wise understanding of the 'Crowned Child' conquering all possible facts within Cosmos.

4.4.6.5. Silence allows C to listen. Silence invites Cosmos **to talk to You** (are You nervous ?). Silence is the Key to Knowledge (for the 'real' knowledge, i.e. Man's Path to Happiness remains **Secret**).

4.4.7. Postmodernism !? Efficient minimalism, neo-classicism, openness, absurdism, participationism, ecologism ?

4.4.7.1. The poor & distressed Southern Countries should receive the know-how & the technology (from the North) to realize the first **post-capitalistic modernism**. The rich should not allow a capitalistic oil-type industry to arise in the South (focus on Solar E, use deserts). However, without a parallel GPO & GRO a healthy cure for Earth will **not be found**.

4.4.7.2. The strongest 'post-capitalistic' argument in favour for an unpolluted 'Ede-  
nic' Earth ? **Sick consume less & less ...**

4.4.7.3. A GEO implies that non-global goods & services are part of a global 'free market'-type of economy satifying the needs of humans having a lot of free time. The cost to produce global goods is reduced due to **efficient robotization** payed by the States. A State (the lowest level of the GPO) is not a genuine 'economical partner'. Its role is to maintain good order & social righteousness.

4.4.7.4. Post-modernism is also a daily attitude ; a sense of freedom combined with a 'Good' will to be as generous as possible within the limits given by a reflection on

past history & possible coming facts.

4.4.7.5. The 'core' of its idea ? Take the 'Middle' between every A & - A ; being 'more' than both. **Novelty in sobriety.**

4.4.8. The role played by Chaos has been misunderstood. Although most of Natural Evil (ca. 75%) has to be destroyed in order to maintain life here, a substantial part of it remains in place so that we may enjoy the Fruits of the Garden (as stimuli training discipline & purity). This is so every time we participate (i.e. enact C through the UEC). The Setian pseudo-order can thus not be **completely** eliminated.

4.4.8.1. At the End of Cosmos the 'Big Crunch' occurs. Cosmos is brought back to a Point of Absolute Singularity (or primal Atom). All fotons are condensed & a negative 'tzimtzum' ensues. Only at this point are Cosmos (being completely retrieved) & Chaos (anti-Light) disconnected **in an absolute sense**. Chaos is left behind as a 'yawning space' ; an 'undifferentiated primal atom-less pool'.

4.4.8.2. The word 'Chaos' has no real meaning during this period of no-Cosmos (when Brahman 'sleeps'). This shows why the 'Black Brothers' are called 'wandering Stars'. They are deceived by those riding upon the Beast of Chaos.

4.4.8.3. After the 'Big Bang' Light penetrates Chaos but is **not** assimilated by it (John). Only at this point does a pseudo-order receive its pseudo-meaning.

4.4.8.4. Setian C manipulates **or** denies Self-C to satisfy the needs of the Ego-complex & the physical body. It considers every other as a possible enemy & utilizes life's dialectics to subjugate.

4.4.9. God created Cosmos as **a continuum of free possibilities**. He created Cosmos using 10 Natural Laws. They are the 'geometry' of His Cosmic Demiurgical Mind (the light-architecture in the hollow created in God's Essence or Infinite Light) & channel constricted Divine Essence.

4.4.9.1. Freedom being Cosmic, every part of **the first** Cosmos is able **to move away** from Cosmic Laws. The idea that parts of the Cosmic Order **turned away from God's Creation** before the advent of Man is suggested by the Fall of Satan & Lucifer.

4.4.9.2. Innocent Edenic C (dim C = 5) is tempted by Evil to know the difference between Good & Evil (to become like God). This triggers a Mw-collapse (the Fall).



4.4.9.3. Intelligent systems freely moving away from life (allowing conditions triggering the irreversibility of their bad choices to remain in place) are followed by **retribution** wherever they go. Is it not so that the Piscean Mahayana-idea of 'universal compassion' has been eradicated here ? Harming the UEC they are cut off, fossilize, suffer, do not leave Earth at an old age & return to it to suffer more ?

4.4.9.4. God did not create Set. He shaped **free choice & the Law of Order** reversed by Set. Chaos' not-being turns away from God (being free to do so) & plunges C into M's vacuity. Man is tempted to survive **here**.

**Knowledge** is a Lamp in times of Darkness, inviting us **to participate well**.