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A TREATISE ON MATHEMATICS

By David R. Graham
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"Know yourself.
If you are not wholly purified,
The wedding feast will harm you.
Woe to him who stays too long.
Let the light-hearted keep away."

Introduction

Western culture can be strengthened morally through modifications of its own mathematics.

Mathematics underlies all efforts of the human being to discriminate or sort together his situation. A clear, concise, simple mathematics is the best tool in the arsenal of discrimination.

Our schools lack instruction in spiritual achievement. Both parents and students are hungry for this type of instruction. Education is the nurturing of spiritual values and ideals, the coming together of teachers and students in a common search for wisdom. That is, for their spirit.

Discrimination is one part of this search. Devotion is another part and renunciation is another.

It is not sufficient or even desirable to leave the instruction of spiritual values to the old sources. These sources, such as philosophers, moralists, playwrights, musicians, painters and dancers, have been read and reread, listened to and seen many times without positive effect.

The fault is with the mathematics we bring to these sources.

The problem is that we seek to build models, that is, to do mathematics -- to think -- from parts of the basic n-dimensional reality rather than from the whole. We reason from the mathematical quadrant system and in particular, we disregard and mistake the significant aspect of the quadrant system, namely its center, which leads to point zero.

Western culture is committed to its science. Science is based on mathematics. But our mathematics is weak and faulty in being incomplete. Therefore, Western culture is committed to weakness and error.

This judgement is made through cybernetics as well as from the local street corner. It is also made by observing our scientific procedure.

Our scientific procedure recognizes the cause and effect under observation but ~~not~~ the cause and effect of observation itself -- in spite of Heisenberg's principle. Not recognizing a part is not recognizing the whole. Therefore, it is true that our science assumes that causes exist without effects and effects exist without causes.

A child understands that this premise is untrue. Yet few scientists recognize that they employ it in their procedure. Understanding that leads one directly, though perhaps not immediately, to the alternative premise that everything causes everything else. Or, causes are their own effects and effects are their own causes.

This premise promises -- or threatens, depending on the point of view -- to spill forth an alternative mathematics, one which explicates reality as it is and thus aids us in the task of discrimination.

There is much talk today of alternatives: alternative futures, alternative education, alternative communities, alternative life-styles, alternative economics. Such talk is impotent apart from the establishment of an alternative mathematics -- a different way of thinking.

The expansion of moral character in Western culture and the establishment of desirable "alternatives" is based upon an alternative mathematics. That mathematics correlates with the mathematics of point zero herein set forth.

Summary

There are four types of reality. Each type of reality has a mathematics, a logic, peculiar to it. Therefore, the four types of reality are called logical types. These logical types correlate with the four states of consciousness expressed in Hindu philosophy;

They are, in order:

<u>Logical type</u>	<u>State of consciousness</u>
Splendor (typeless)	Brahman (stateless)
Point Zero	Deep Sleep
Inner Principle of Duality	Dreaming
Elemental Principles	Waking

For purposes of exposition, these logical types are presented as parallel and conjunct planes. They are described as different but related. The terms logical type, state and plane are used synonymously.

The planes are arranged, in order of back to front:

- Point Zero
- Inner Principle of Duality
- Elemental Principles

The fourth logical type, Brahman, is the splendor of logic itself and the splendor of type itself. It is the splendor of mathematics. Therefore, it cannot be represented with the others. The "others" are names and forms of Brahman. Brahman has no second.

Point zero is the first emanation of Brahman. It is called a plane in order to maintain linguistic symmetry with the two actual planes which emanate from it. In reality, it is a point. In alchemical tradition it is matiere premiere, primal matter. In this treatise it is hyperspace. In "Space Community/Community Space" it is polytime. A mathematics of point zero is the doing or not doing of anything arising from enjoyment. It is the experience of unity. Seer, seen and sight are one.

The inner principle of duality is the second emanation of Brahman. It emerges from point zero and is the inner principle male and female, cosmos and effort, positive and negative. The mathematics of the inner principle of duality is set theory, the dance of the null set and the universal set.

The elemental principles are the third emanation of Brahman. They are five in number and emerge in order: ether from the inner principle of duality, air from ether, fire from air, water from fire and earth from water. The mathematics of the elemental principles is modern mathematics: algebra, geometry, trigonometry and calculus and its derivatives. Astrology is also a mathematics of elemental principles.

The individual starting on his spiritual pilgrimage sees the planes, the logical types, in order of front to back, that is:

Elemental Principles
Inner Principle of Duality
Point Zero

The man of knowledge, who has no mind, is the planes in order of back to front (or, for him, in to out). that is:

Point Zero
Inner Principle of Duality
Elemental Principles.

The pilgrim must travel the path of discrimination (mathematics, logic), renunciation and devotion to God. Starting at the plane of elemental

principles, he must see through the center of each plane to the plane "behind" it. By diligence at this process he will arrive at point zero. The pilgrimage toward point zero is described as keeping the eye upon the hole and not upon the donut.

However, upon arrival at point zero conversion occurs. The pilgrim's mind is turned around, that is, destroyed. He now experiences the planes in reverse of the order he used approaching point zero. Or, more correctly, he is the planes, and that is enough.

At point zero the pilgrim experiences unity. On the approach to point zero tastes of unity pull him forward. However, point zero is the full experience of unity of spirit in the heart.

It Brahman is the splendor of that experience. Brahman, not point zero, is the real treasure. However, while the three planes are approached and reached by effort, Brahman simply is. There is no approach to Brahman. It gives itself.

A mathematics of point zero eliminates the allegiance of the mind to the symbol (body, word, picture, sound) which appears to separate the one which is you and I. However, the elimination of this allegiance is not experienced until the end of the pilgrimage toward point zero.

This treatise is written as the view from the pilgrimage and not as the view from point zero, for there is no view from point zero. The treatise is a call to use the mathematics of point zero as a tool of discrimination in reaching point zero -- on the assumption that one is wise to start out where one wants to end up, the distance and period of travel thereby being zero-ized.

If you feel the humour of attaining goals by starting toward them from them, then you understand this treatise and are very close to Brahman.

The Error

The error of human perception may be described in three ways:

The first description is from Sai Baba, who was asked, "Is all creation just illusion?" He replied, "No. Taking it as creation is the illusion."

The second description is from a statement by Gregory Bateson: our problems result from a simple error in logical typing (differentiating logical types of reality): namely, eating the menu instead of the meal.

The third description is from Alfred North Whitehead: "There is only one mistake: trying to locate anything anywhere."

Paul Tillich appealed to us concerning this error of human perception. He said a symbol is a medium we see through to the reality it symbolizes. The symbol is unimportant in itself.

Tillich's appeal is helpful, but it is only the beginning.

Catherine Bateson informs us that symbols signify realities of variable richness, the scale running from very little to very much. This fact, of which Tillich was no doubt aware, makes his discussion helpful but unsatisfying.

We are closer to the dynamics of the situation if we reverse both Tillich's and Catherine Bateson's point of view. Instead of looking through the symbol to the reality it symbolizes, let us imagine that reality coming through the symbol at us. Let us empathize with what exists on the other side of the symbol.

The symbol is a pair of spectacles we put on ourselves for convenience. In truth, the reality on the other side of the symbol is always there, coming at us. The symbol is menu. What comes at us through the symbol is meal.

A mathematics of point zero exists from the other side of the symbol. It takes place on our side of the symbol but comes from the other side. The direction of operation is from it to us even though the operation occurs on our side of the symbol.

It is axiomatic that were we to turn the situation around and explicate a mathematics of point zero from the point of view of the reality seeing us come through the symbol at it, the mathematics would be identical with that herein set forth.

This axiom has the effect of identifying "reality" and "we" as one and the same. We can only imagine that reality looking through the symbol at us by being it, which we are.

Some may state that this axiom is a priori, without evidence of being a fact. To which the reply: any view otherwise is schizophrenic. Or, any assumption otherwise is an eating of the menu (symbol) instead of the meal (reality), which is to say, oneself. The symbol is a name or a form of oneself. There is more to oneself than the symbol.

Schizophrenia is the giving of allegiance to the symbol which appears to separate us from ourself instead of to ourself.

The effect of a mathematics of point zero on the operator of it is to remove his allegiance to the symbol which appears to intervene between him and point zero, which is located everywhere. This removes the symbol itself.

The proof of the pudding is in the eating, that is, in this case, the assumption that "we" and "reality" are the same bears out clinically. Description of logical types leads to the conclusion that reality is a tautology that what is is. The question is, what is? A mathematics of point zero is simultaneously a formulation of that question and an answer to it.

A mathematics of point zero is discrimination between what is reality and what is symbol, what is continuation and what is intervention, what

is lasting and what is passing, what is meal and what is menu, what is and what isn't.

All things are symbols of one reality which is you and I. You and I are. The symbols between us exist but the use of them is so impregnated with illusion that an explication of the pilgrimage toward point zero can say they do not exist, they aren't. Or better, there is more to reality than these symbols. A mathematics of point zero is a partaking of ourself, the meal, which removes allegiance to the symbols, the menu.

Marshall McLuhan's famous statement is the error. The medium is not the message. McLuhan mistook the center of the plane of elemental principles, namely Ether, for point zero. This is the error. He intuited point zero but allowed his mind to identify and locate it as a logical type which it is not.

The error is an illusion of perspective. McLuhan was looking at three parallel and conjunct planes, each a different logical type, positioned one in front of the other. Closest to him was the plane of elemental principles. Then, behind it, the plane of the inner principle of duality. Then, behind it and farthest from him, was point zero. Point zero is really not a plane but a point. However, it is dimly visible through the centers of the two planes in front of it.

McLuhan saw point zero dimly, knew it was an important "discovery," and in haste made the mistake of "seeing" it at the center of the plane nearest him, the plane of elemental principles. McLuhan was fooled by an illusion of perspective. He made an error in differentiating logical types. He ate the menu instead of the meal.

Many alchemists made the same error in placing matiere premiere, primal matter, at the center of the chart of elemental principles. The Bible refers to the error as "idolatry." Interest in ESP and related ~~phenomena~~ para-psychological, para-normal and occult phenomena is the same error. The Aquarian Gospel of Jesus the Christ, a rendering of the life of Jesus through one branch of alchemical tradition, perpetuates the error. The

Apostle Paul calls it being "carnally minded," "in the flesh." This error is the cause of human suffering.

Had he been referring to point zero, McLuhan's statement would have been correct. At point zero the medium is the message -- and we are both medium and message. However, McLuhan was referring to books, radios and TV's, that is, to the plane of elemental principles, to the senses. His statement is, therefore, the error. The statement, "the medium is the message," follows predictably from this error, and in fact, proves that the error has been committed.

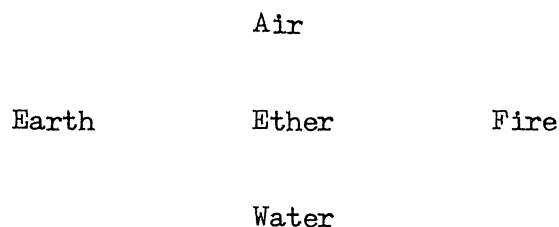
The mind is the trickster, attributing to the medium -- radio, TV, body, etc. -- a reality which it is not. The medium only more or less distorts the message, which is that you and I are one. Still more correctly, the weak, indiscriminatory mind lets the medium more or less distort the message for us. The mind is the source of trouble. The medium is neutral. It is a problem of discrimination, of differentiating logical types.

Discrimination is using the mind to destroy the mind. Just as two trees rubbing in the forest are both consumed in the fire, so also, knowledge of the world is consumed by the knowledge of God which comes from discrimination. However, the knowledge of God is consumed by the same fire which consumes the knowledge of the world. What remains after the fire is knowledge itself, without any object, without a second.

It will be felt that I use the term "zero" in other than a conventional way. Indeed, I am using it as of a different, though related, logical type to the conventional zero. Usually the term "zero" denotes one of the series of finite numbers. I mean the term "zero" to denote the first place that unity is experienced.

Plane of the 5 Elemental Principles

The following chart depicts the plane of the 5 elemental principles. The 5 principles are arranged according to alchemical tradition except that I have located Ether in the middle of the chart where it indicates that the plane of elemental principles emanates from its center, namely, Ether.



Much confusion results if Ether is taken as of a different logical type from the other four. In the alchemical traditions this confusion persisted for two reasons: (1) it was not agreed that Ether is an elemental principle, and only a minority accepted it as such, and (2) the question of where to locate Ether on existing charts perplexed those who accepted it because the center of most charts, where Ether obviously belongs, was already occupied by matiere premiere, primal matter, or compositum solis, sun light, with the four elemental principles (excluding Ether) arranged as shown here.

How is Ether different from matiere premiere and how is it to be charted? I suggest three charts arranged to denote three parallel and conjunct planes or logical types of reality. First, the chart of the 5 elemental principles. Ether is on this chart since it is an elemental principle. Second, the chart of the inner principle of duality. Third, point zero, which is described verbally rather than charted. Matiere premiere is point zero. It does not belong on the chart of the 5 elemental principles.

This organization of charts denoting parallel and conjunct planes eliminates the confusion of Ether and point zero, the alchemical matiere premiere. This confusion is the error of human perception and causes our suffering.

Ether is an elemental principle. It is of the same logical type as the other four. It is the first elemental principle to emanate from the inner principle of duality which is charted behind the chart of elemental principles. The other elemental principles emanate in order: Air from Ether, Fire from Air, Water from Fire and Earth from Water.

The mathematics of this plane is the "conjunction of opposites" which form limitless diversity by the mixing of elemental principles. We call the mix "the world."

FX
only

← Positive and negative values appear to exist in this plane. Actually, however, they exist in the plane of the inner principle of duality, and not as values but as aspects of the one principle. The "conjunction of opposites" is an appearance. The mathematical quadrant system taken as a system is an illusion.

The chart of elemental principles appears to correlate with the mathematical quadrant system. The four basic mathematical functions -- which are built on the quadrant system -- and also algebra, geometry, trigonometry and calculus and its derivatives are all of this logical type. But being built on the quadrant system, they are illusions. The same is true of astrology, which is another mathematics of this logical type. These mathematics are methods of mixing the 5 elemental principles in their own situation. The world is combinations and permutations of the 5 elemental principles.

ESP, para-psychology, para-normal and occult phenomena witness to the operation of those elemental principles which are prior in order of emanation -- mostly Ether and Air. They are elusive and delusive.

The alchemist Paracelsus suggests essentially the pattern of logical typing used here and his pattern correlates with the pattern expressed by Hindu philosophers of the Upanishads.

The correlate in Hindu philosophy of the plane of the 5 elemental principles

is the waking state, the state of the gross body.

The plane of elemental principles is the first step on the road toward understanding. This road leads through the center of the plane to another plane waiting behind it.

Plane of the Inner Principle of Duality

Behind the plane of elemental principles waits the plane of the inner principle of duality. The following chart depicts the plane of the inner principle of duality. It is drawn from alchemical and other sources.

Chart of the Inner Principle of Duality

Male	Female
Cosmos	Effort
Sperm	Menses
Positive	Negative
Passive	Active
Implosion	Explosion
Fixed	Volatile
Involution	Evolution
Form	Matter
Soul	Body
Cold	Hot
Dry	Damp
Mercury	Sulphur
Yin	Yang
Gold	Silver
Sun	Moon
Dark	Light
Unleavened dough	Leaven

The inner principle of duality is an inner principle. It is also one principle. It is not visible to the eye. For example, taking a female body as one aspect of the principle and a male body as the other is foolishness. Each body expresses both aspects of the principle in full measure.

In the plane of the inner principle of duality there is no activity. Mathematics is for mathematics' sake. It is the experience of purposelessness.

The alchemical "Work," the bringing about of marriage between mercury (male aspect) and sulphur (female aspect) is a mathematics of the inner principle of duality. Modern set theory is also a mathematics of the inner principle of duality. By analogy, therefore, modern set theory correlates with the alchemical "Work." Set theory is a dance of two sets: the null set and the universal set, the empty set and the full set, the male set and the female set. It is not two sets; it is a (one) dance of two sets. "Pure mathematicians" are today's alchemists.

The correlate in Hindu philosophy of the plane of the inner principle of duality is the dream state, the state of the subtle body.

The plane of the inner principle of duality is the second step on the road toward understanding. This road leads through the center of the plane to point zero waiting behind it.

Point Zero

Behind the plane of the inner principle of duality waits point zero. Point zero is described verbally rather than charted.

All points in reality are the same. Therefore, we only take one point for discussion.

What is the same everywhere yet manifests itself to us (on our side of the symbol) and also is us is, by definition, hyperspace. This is point zero, hyperspace, polytime. Each point in reality is point zero.

The other two planes, the plane of the inner principle of duality and the plane of elemental principles, are emanations from point zero which appear overlaid on it. They are projections of the mind. From point

zero there is no seeing of something. There is seeing itself.

Point zero is the sum and substance of reality. It is consciousness. It is a collection of 5 dimensions. These 5 dimensions correlate with the inner forces of the 5 elemental principles:

Is	(Ether)
Movement (Time)	(Air)
Height	(Fire)
Width	(Water)
Depth	(Earth)

"Is" is added to the usual list of dimensions. Confirmation of this addition can be gained -- if it is needed -- from a recognition that the Tai Chi symbol also has 5 parts: 2 halves, 2 dots and the circle.

It is incorrect to say that point zero has these dimensions or inner forces of elemental principles as its characteristics. It is correct to say that point zero is these dimensions, it is the inner forces of the elemental principles. So we say, point zero is hyperspace.

A mathematics of point zero is bliss, a mathematics of non-duality. Operator, operand and operation are one. Seer, seen and sight are one. Lover, loved and love are one.

When point zero is reached, the mathematician realizes that it, namely, point zero, is he. This has always been true. The direction of operation is now cognized as from it.

A fundamental shift has occurred, a transformation of the approach and attitude of the mathematician, the operator. Conversion has occurred: the mind is turned around, no longer facing in its direction, now facing in the direction. In effect, the mind is destroyed.

The correlate in Hindu philosophy of point zero is the deep sleep state, the state of the causal body. In this state there is no mixture of

elemental principles.

Point zero is the third step on the road of understanding. Here achievement ceases. One waits for Brahman to give Itself.

Summary

Discrimination leads one to disregard all aspects of each plane of reality except its center -- which leads one on to the next plane. Thus we have a mathematics of the religious pilgrimage toward liberation. Mathematics is part of religion. Devotion is another part of religion and renunciation another.

The old adage about the donut and the hole is reversed. Keeping the eye upon the hole, through successive donuts, is the purpose of discrimination.

The first plane is the plane of elemental principles. The second plane is the plane of the inner principle of duality. The third plane is point zero itself, the alchemical matiere premiere. Point zero is called a plane to maintain linguistic symmetry with the two actual planes which emanate from it. In reality it is a point, everywhere, and everywhere the same.

The three planes correlate with the three states of consciousness posited by Hindu philosophy: in order, the waking state (state of the gross body), the dream state (state of the subtle body) and deep-sleep state (state of the causal body). The fourth state is the Stateless, the Unconditioned, the Uncognizable, namely, Brahman, Reality. It is, therefore, not a state.

While there are mathematics to approach the first three states, there is no approach to the Stateless. It is. It is the treasure, the effulgence of the gold at the end of the rainbow.

Each plane is gotten to through the center of the plane "in front" of it. The center of a plane is, of course, anywhere on it. We have depicted the planes standing one in front of another between us and reality. In fact, reality is coming at us through the planes. And more correctly, reality is us and the intervening planes are symbols not worthy of our allegiance. But this fact is unclear until the inquirer reaches point zero. Point zero is the first place or logical type of reality it makes sense to give some allegiance to. But care is required. The treasure, reality, is not it. It is more.

Beyond point zero is the Unconditioned which is. There is no approaching it for we are it. It has no second. It is all. Achievement ceases. Reality gives Itself which is Bliss. That is the treasure.

The order of causality runs as follows. The Uncaused issues forth point zero, point zero issues forth the inner principle of duality, the inner principle of duality issues forth Ether, Ether issues forth Air, Air issues forth Fire, Fire issues forth Water and Water issues forth Earth. These elemental principles mix and there is "the world." The Uncaused, Brahman, is still in what issues forth from It. So it is correct to say that everything of the world is another Name and Form of God, the Uncaused. To see is to be it and that is Bliss. So, keep your eye upon the hole and not upon the donut.

Here is an analogy to help understand the distinctions between the logical types, the planes. Operating mathematics is the waking state, the plane of the 5 elemental principles. Differentiating operator and operand is the dream state, the plane of the inner principle of duality. The unity of operator, operand and operation is the deep-sleep state, point zero. The splendor of the unity is the Stateless, Reality Itself.

Here is an analogy from Sai Baba. The black retina of the eye is the waking state. The inner circle of the retina is the dream state. The light that shines through the inner circle is the deep-sleep state. The splendor of the light is the Stateless, Reality Itself. That art Thou.

Here is repeated the final paragraph of Section 2. It will be felt that I use the term "zero" in other than a conventional way. Indeed, I am using it as a different, though related, logical type to the conventional zero. Usually the term "zero" denotes one of the series of finite numbers. I mean the term "zero" to denote the first place that unity is experienced.

A Mathematics of Point Zero

The significance of the inner principle of duality is that "heaven" and "hell" are both here on earth. "Heaven" corresponds to the inner principle of duality and "hell" corresponds to the mixture of elemental principles, namely, the world, illusion.

Moral strength is being the fullness of both and then neither: recognizing the world for what it is, we use heaven to get rid of it. Finally, we let go of heaven also so that we are neither. What is the use of "yes" in the absence of "no?"

Love is the thorn we use to remove the thorn of hatred. But when hatred is gone, love also is set aside. The state of being neither has been reached. More is yet to be given.

A mathematics of point zero is a mathematics of the state of being neither: neither heaven nor hell, neither good nor bad, neither this nor that, neither here nor there, neither now nor then, neither male nor female. But comprehending all.

Alchemists shared an interesting definition of God: God is a circle whose center is everywhere and whose circumference is infinite.

This definition lends itself to a mathematics of a point which is hyperspace, that is, a point which is 5 dimensions:

- 1- Is
- 2- Movement (Time)
- 3- Height
- 4- Width
- 5- Depth

This mathematics exists so that the following conditions are met:

- 1- Dimensions 1, 3, 4 and 5 are regarded as fixed but non-mutually-attractive. Non-mutually-attractive means that if non-fixity were to occur, the mathematics in whole and in part would neither gain nor lose validity. Put another way, the content of point zero does not change. Therefore, the four basic mathematical functions do not apply to this mathematics.
- 2- Dimension 2 is regarded as meta-random in operation. That is, the sequencing of behaviors of this dimension is unpredictable absolutely. Explanation: the effect of this dimension is to permanently remove a mathematics of point zero from distinctions of past, present and future.

The symbol for a mathematics of point zero is a line. This mathematics consists in doing or not doing with the line anything which arises from enjoyment. Indeed, any thought, word or deed, nay, anything at all which proceeds from bliss alone is a mathematics of point zero.

This mathematics has no significance. The line or lack of it stands as a simple, unified utterance, without beginning and without ending, without source and without goal. The line or lack of it is the footprint of enjoyment, the visible sign that happiness occurred here.

A mathematics of point zero is unmixed with any planning, decision-making or effort. It does not incline one way or another. It does not wish for this or for that. It proceeds from joy, that is, from consciousness itself. Indeed, it is consciousness.

A mathematics of point zero occurs because the mind has been destroyed. It is a perpetual reinvention of the wheel. It is a reinvention of the ouroboros, the snake biting its tail which was the alchemical symbol for

the unity of matter.

A mathematics of point zero is an explication of the state of being both and neither. The Operator of this mathematics realizes that he, the mathematics and the operation are one and the same.

It is the birthright of each of us.

NOTES FOR MY FRIENDS

By David R. Graham

March 1973

Introduction

This is a discussion of our science, broadly taken. In North America, as in Europe, science is the religion of the culture. This started being so in Europe about 300 years ago. In North America it started being so shortly after the Anglos displaced the Natives.

I love science. The image of Galileo, Paracelsus, Edison appeals to me -- the man who inquires at nature's open book (1) because he loves to, (2) because he loves to and (3) because he loves to.

The loner appeals to me. Loners accomplish. They aren't distracted by people or by the desire to earn a living.

The desires to socialize and to earn a living are the main inhibitors of scientific (which is spiritual) achievement.

I encourage people to begin scientific inquiry and to pursue it single-mindedly, putting aside socializing, earning a living and making a name. Devotion to inquiry itself brings success. It pays off in the heart with strength and bliss.

There is an untruth stalking the land. It is the belief that things must be done in groups, by committees, in consultation with friends and associates. Exactly the opposite is true: things must be done with a minimum of feedback. A wise person eliminates feedback altogether.

The principle is this: disregard feedback, every type of it, at all times. Feedback is karma. It is trash. Disregard it. Listen to the heart.

There is another untruth stalking the land. It is the belief that some karma is good and some is bad. This is untrue. All karma is karma, useless trash. By analogy, therefore, it is true that all feedback, which is karma, is trash. There is no good feedback. All feedback must be disregarded.

Scientific inquiry is conducted with a deaf ear and a blind eye to feedback. This seems like a contradiction, but it is not.

Scientific inquiry is the search for the self of the scientist. It can be conducted in many ways: for example, by studying plants, animals, minerals, atoms, stars, genetics, etc. The entire realm of nature is fair territory for scientific inquiry and a scientist is entitled to search any and all aspects of it which fancy him. The field is open and free. God provides it so.

Inquiry at one point in nature leads to the same conclusion as inquiry at another point. The field of inquiry is a matter of personal feeling. However, inquiry must be one-pointed, selective.

The study of one point in nature leads to experiencing the self. This experience is the goal of science. Science is a yoga, an exercise toward unity. Anything which interferes with single-minded inquiry at one point in nature destroys concentration and thereby prolongs the inquiry. It is a scientist's right to reach the goal of self-experience as quickly as possible. It is, therefore, also his responsibility ruthlessly to shun interference. Feedback is interference.

The information a scientist earns from nature is not feedback. For one thing, he asks for it, and for another, it conforms to the boundaries of his inquiry. Being in and of the same line of energy as the inquiry he has established for himself, such information is feedforward rather than feedback.

He asks for this information within his own boundaries. He creates it. Thus, inquiry fosters his self-discovery by being itself of the essence of the scientist, namely, Lord of the world.

It will be felt by now that I use the term science more loosely and broadly than is customary. Indeed, this is so. The term science is synonymous with the term knowledge. Since knowledge is a whole, a unit, the term science is employed broadly to indicate knowledge in general. Knowledge is experiencing self.

For about 300 years in the West, the term science has indicated not knowledge but a specific approach to reality (which knowledge is), namely, the scientific method enunciated by Bacon and others. Anything which has not arisen from this approach has been called unscientific.

The intention of this book is to give the term science back to its rightful domain. This is our spiritual achievement.

Valence

First, we establish that the thing the scientific method got us to call valence is an illusion. There is no attraction and no rejection in reality. Reality is expansion. The rest is illusion.

This seems like a radical assertion. But it is not an assertion. It is a statement. There is a reality of plus and minus, yin and yang, male and female, but it is an inner principle, everywhere complete. The two aspects of the one principle concur everywhere.

Duality is one. Grammar itself reveals this fact. It is a principle which exists within each space and each time. It is never externalized.

When a scientist inquires about rocks or plants or animals, he treats these things as valueless. These things are related to him as names and

forms of his reality, which is Brahman. He creates all these things. And for this reason they are valueless. They are names and forms of himself.

The bonding of atoms into molecules is a natural process but it does not last -- neither the bonding, the atoms nor the process. It is best to speak of bonding and unbonding as convenience, a mystery whose origins and purpose we do not understand, because nothing is there to be understood. For that which has no second, there is nothing to understand. All is it.

The periodic table of elements does not describe reality.

It is a representation of the things one experiences when one adopts a specific approach to nature and employs certain means of measurement. It is true, as John Cage's father says, that measurements measure measuring means. This is the case with the periodic table of elements. It measures the results of certain means of measurement, namely, microscope, geigercounter, algebra, cloud chamber, etc.

Apart from these means of measurement, the periodic table of elements does not exist, nor do the elements. Just so, apart from the illusion that certain bodies, things, places, rhythms and colors are positive and others negative, valence does not exist.

It's that simple.

Macro/Micro

Second, we establish that the macrocosm (cosmos, universe) and the microcosm (man) are identical in content and function in parallel. The Navaho name for man means "made from everything." This name is scientifically accurate.

Macrocosm and microcosm are identical in content and function in parallel.

Alchemical writing is confusing because the subject is discussed in terms of macrocosm and microcosm simultaneously -- it being realistic.

For example, when Paracelsus says a philosopher (man of knowledge) controls the stars, he means both the stars of the macrocosm and the ideas in the human mind. Both are "the stars." Astronomy (star study), for Paracelsus, is what we call psychology, especially para-psychology as it is developing. But it is also what we call astronomy. This simultaneous parallelism is the essence of alchemy and alchemical writing.

Man is the universe. The entire universe resides inside each human being. Man is "made from everything." A scientist experiences that.

Kachina

The world out there is of us and we are of it. Macrocosm and microcosm share the same ontos, Brahman.

We must get used to thinking of here and there, this and that as being the same substance and functioning simultaneously in parallel.

Although initially difficult, this logic opens the reality of communication to understanding. Communication is the messenger service between macrocosm and microcosm and also between points within each. Communication is mimicry. Communication is simultaneity and instantaneity.

Scientifically speaking, man is "made from everything." In effect, the world proceeds from man. Man is the world's rightful master. However, only a scientist experiences mastery of the world. It is an experience in the heart, mediated by love.

A scientist is kachina.

Tincture

The substance of science is tinct. Modern scientists encounter public non-support because they disclaim being tinct. They claim to be distinct, not in the human community. And they claim the same status for the fruits of their labors.

What happened? That question involves a discussion of tincture.

The purpose of science is the education of the scientist. A scientist has no responsibility to society. Society is fine and can take care of itself. Science is for the benefit of the scientist. It is what he is to see himself as being, namely, knowledge. It is his right and privilege to be and to do as he chooses. He is answerable to no one.

However, it so happens, because God has made it this way, that a scientist who is his work, who is science itself, has a beneficial presence for his fellow man and for nature as a whole. He is tinct, he gives others what he is, but without trying and without affecting them. He has heart.

There is a reality beyond affect and defect, beyond doing, beyond karma. The things happen but nothing is done. A scientist is this reality of happening but non-doing. He is Happy. He is a stone dropped in the pool ^{without} making a ripple.

Modern scientists precipitated public non-support when they took on social/political responsibilities. This made them distinct, non-virtual. They became seen. They lost the ability to happen and enjoy. They became caught in the web of affects and defects, push and pull. They became part of pressure. They lost autonomy.

To regain autonomy, and public accord, a scientist must inquire at one point in nature, renounce attachments and devote himself to God.

A scientist must leave society, family, friends and acquaintances and return to nature to inquire at the open book under the sky. He must also

meditate and worship. Those for whom this discipline is too demanding do not deserve the title "scientist."

A scientist is a blessing for himself and for his fellow man. He does not have to prove himself. He is himself ^{the} proof, the pudding and the eating. He is enough.

A scientist seeks no acquaintances. He goes about the world unnoticed, unmarked, unconcerned. He is happy with knowledge and seeks no other. He has equal love for all and does not prefer this place to that or this person to that. Everywhere he sees God. He inquires and instantly Grace rolls up from the heart. He is secure and at peace. Life is sweet and gentle for him. He is the same.

He is a blessing in the world. He makes the world but without trying.

He is tinct. He is a scientist. He is Kachina.

Matrix

A scientist has no responsibility to society because no society exists to be responsible to. Society is a molecule: here today, gone tomorrow. What attention do we pay a molecule?

Instead of social responsibility, compute: to become stabilized in one's matrix.

A person inquires in order to discover his own matrix in the jumble of illusions we call the world. Inquiry sorts together matrix from illusions. Discrimination -- a Divine gift.

A person's matrix is that situation in which he is meant to be, where he is loved. It is that context which is good company for him. Not every context is good company for a person. He must separate the good from the

bad, cognizing that these contexts are good and bad only in relation to him, not in themselves.

Each of us is incarnated for a specific reason. There are two or three experiences we incarnate in order to live through. Everything else is trash.

Your matrix is what leads you to those two or three experiences and makes you forget the rest. You must discover your matrix and stick with it, not letting anything divert your attention. In your matrix, living is easy and fun. You don't have to act or to decide a thing.

Your matrix is a magic carpet, it takes care of things for you. It is Krishna, your Charioteer.

Whatever you ask for you get. Therefore, you must be in your matrix to see to ask for what benefits you.

The matrix is beyond space and time. It has spacial-temporal manifestations, but it itself is beyond spacial-temporal distinctions. It is ultimate tinct. Indeed, it is Tincture.

Before a man has understanding, he localizes and personalizes the matrix. He says, "It is here in this location and not in that." He says, "It includes these people and not those." These distinctions are necessary and temporary. He uses them to discriminate between reality and illusion.

Discrimination is necessary as a fence is necessary lest the wild animals eat the sappling. Once the sappling is grown, however, the fence is unnecessary. The tree gives shade and rest to the animals who would have destroyed it in an earlier stage of its life.

Just so, when he attains his goal, a man of knowledge neither localizes nor personalizes his matrix. He is one with the matrix. This is why he is tinct. He is matrix for others.

That's the way the world works. So find your matrix and stick to it. Nothing can sway you this way or that if you give your matrix absolute obedience.

It's a matter of allegiance. Who is God? Where is God? God is here, God is here. Be here -- that is enough.

Remembering

Education is "leading out." It is not "putting in." The glass and the pitcher are both full. It is unnecessary to pour the contents of one into the other.

Education helps one remember the condition of the Garden of Eden -- inside.

Remember is re-member: bringing back into use something which is sitting around idle. We're paralyzed, we have lost the use of certain functions of mind and body which it is our right to possess. Being paralyzed is being unbound, unconnected, uncontrolled, unable, weak. Overcoming paralysis is binding up, connecting, controlling, enabling, strengthening.

The goal of inquiry is to stabilize yourself in your matrix. The matrix then re-members, reconnects, wires-up, engages, tincts what is flopping around uncontrolled. Inquiry is power-up. Matrix is power.

There is nothing to learn. It is a matter of bringing together what has come apart so the whole can be used. Remember: bring together the members which belong together.

At the same time, remembering eliminates all the useless connections a person gathers while outside his matrix. If the person has been outside long, these connections are legion and difficult to eliminate.

For a person with a pure heart, remembering is easy and spurious connections

are easily severed. They drop off like faded petals from a flower.

Mobility is the advantage bestowed on one living in his matrix. Physical mobility is part of it. However, it is primarily spiritual mobility, the grace of having no gifts, no accoutrements, no luggage, no impediments, no-thing.

The less a scientist has of things and ideas the more he commands himself and his environment -- the more his matrix saturates him with splendor.

It is a matter of remembering and eliminating trash.

Only God has enough power to eliminate trash. So form a joint partnership.

There are two types of partnership with God. One is the monkey type, one is the kitten type. In the monkey type you hang on to God with your own strength as he leaps about, just as a baby monkey relies on its own strength to hang on to its leaping mother. In the kitten type, God moves you around, cleans you, looks after you just as a mother cat looks after her kittens. The kitten type is superior. God knows what is best for you. The kitten just frolics and plays. Surrender -- and remember.

Guaranteed Income

We are born with everything we need. Several years ago John McHale suggested every baby be given a credit card. The number on its birth certificate would be the same as the number on his credit card.

This idea expresses reality. Being born gives us the right to live and to be happy. There is nothing we have to do to earn that right. We possess it by being born. Each of us is born with a guaranteed income. But we forget this fact even before we are born. By the time we emerge, we are immersed in illusions which hide our guaranteed income from us.

Remembering the matrix is rediscovering our guaranteed income. Only a strong mind can cut through the fog of illusions to see it.

Seeing is an early stage of the spiritual pilgrimage. Without it nothing can happen. Seeing is the same as remembering the matrix and disconnecting illusions.

A later state is experiencing, being saturated with the mercy of God so that tears overcome the eyes at the merest mention of His Name. Seeing ceases. Experiencing begins.

This is living.

Transformation

There was a speculative period of alchemy shortly after the summa work of Paracelsus. (I cannot refrain from mentioning the real name of Paracelsus: Phillipus Theophrastus Bombastus von Hohenheim -- DRG 2/10/83.) Against this speculation, for example of the Rosecrucians and their followers, there was legitimate disagreement. However, complainers threw the baby out with the basket: they not only attacked speculation, they also shunned alchemy.

Now, after 300 years, we're going back to retrieve the baby.

The essence of alchemy is the idea of transformation. This idea is the foundation of science.

Transformation is converting a person from being distinct to being tinct. Making the person a scientist. In Christian terms, it is investing a person with the power of the Holy Spirit, Love. In alchemy it is the marriage of mercury and sulphur, the male and female aspects of reality.

The world out there is of us and we are of it. Macrocosm and microcosm share the same ontos, Brahman. Therefore, tinct in the macrocosm is

tinct in the microcosm and tinct in the microcosm is tinct in the macrocosm.

The quickest and easiest means of transforming the world is transforming the person. Effective means are subtle means. He who sits in a cave being saturated with the mercy of God is effective in securing world peace.

Quantitative diminution is inversely proportional to qualitative magnification. The greatest power is in non-doing. The greatest effect is in being uncaused. Simple love is power itself. It is the power to transform the person and through him, the world.

Transformation is simultaneously a building up and a tearing down. Tincture is built up, thickened, as a crystal, and illusions are torn down. This happens simultaneously. The two aspects are one process: transformation.

Crucifixion and resurrection are one, simultaneous process.

Tincture is built up by disciplined inquiry and meditation. Long hours in the library reading dictionaries, under the sun riding a horse, in a hall listening to music, walking about being friendly -- these and many more such activities constitute inquiry. Every question answered by yourself accelerates progress.

Meditation is soaking in God, thickening your matrix. In meditation, God is experienced in the heart. Love and mercy move up from the heart, through the face and brain and down the spinal cord to the body. Meditation is thickening your matrix as a greenhouse thickens the air that ripens fruits and vegetables.

The key to meditation is alertness. It is not dreaming or half-consciousness. Also, repetition at the same time and the same place each day. Variations are unacceptable.

With repeated inquiry and meditation, tincture is built up. The matrix is thickened as cream turns to butter with much churning. Brahman, the effulgence of pure gold, emerges.

The tearing down of illusions occurs simultaneously with the building up of tincture. Just as dross is burned in the fire, leaving pure gold, so the illusions disappear before the presence of onsetting tincture.

There are many ways to transform, to become tinct. There are many yogas. The superior way is the kitten way. Being tinct, however, is exactly the same experience from person to person. There are different roads to the treasure. There is one treasure, the same for each who obtains it: it obtains him.

Transformation is the effect of science. Science does not exist to pile up facts since none exist. Science exists to render the world, starting with the scientist, in its own image. It exists to transform the world, to make it kind. Science exists to transform the world to itself. *Not information but transformation is wanted.*

A scientist, therefore, does with the world what he will. The world is his domain, his playground. He transforms the world into his image. It happens automatically, without thought, without planning.

A scientist is tinct to the world. The world submits to transformation in his image.

We are all puppets.

"Know yourself. If you are not wholly purified,
The wedding feast will harm you.
Woe to him who stays too long.
Let the light-hearted keep away."

Old Alchemical Adage

Global Consciousness

Consciousness of globalness is emerging East and West, North and South. This is attributed to positive motivators like moon shots, global electronics,

pictures of earth from space, economic interdependence, and to negative motivators like ecological disaster, war, famine and plague.

These factors contribute to consciousness of globalness. But inside them a radical motivator exists, namely, God.

Consciousness of globalness comes from the feeling of unity, of oneness. It is the feeling of oneness. This is a good feeling and to be treasured. The feeling of unity comes from unity itself, which is Brahman.

Thus, we should not look at the positive motivators or the negative motivators. They are *only* . Names and Forms of the One. They are toys, phantoms of a dream.

Brahman is what is. Brahman is consciousness. Consciousness of globalness is a superficial goal which will be sought by people who see appearances.

Consciousness itself is the goal.

Searching for global consciousness, cosmic consciousness and expanded consciousness is projecting the need to search one's own inside onto the outside world. It is looking for a jackalope. It is looking for. It comes from a weak mind. Salvation does not come from making a bigger outside. It is being rich inside.

Political power grows out of the barrel of a gun. This fact is undeniable.

Political power cannot achieve moral ends. What begins as lead ends up as lead, no matter how you weigh it. What begins as black ends up as black, no matter what color glasses you wear. You can't change a rifle into a wedding dress.

The political powers are ordained by God. The proper response to them is obedience. Why begrudge your brother a thimble of water when the entire ocean is at your disposal?

If you would attain moral ends, use moral means. No matter how far you go in any direction, you will never travel beyond the point from which you started. Thus, to become moral, be moral. To become Brahman, be Brahman.

Power is energy rapidly expended in one direction. For this reason, money is effective: it can be spent rapidly in one direction.

However, spiritual expenditure is far more energetic, rapid and one-directional than expenditure of money.

Politics is power through expenditure of money. Religion is power through expenditure of self, namely, Brahman.

As things are set up, the power-brokers of the world sit in its caves and walk unnoticed through its streets being saturated with mercy and love.

It is true that religion and politics don't mix. With politics there is argument. With religion there is encouragement. With politics there is debate. With religion there is clarification. With politics there is influence. With religion there is strength.

Those who would increase the global consciousness of their fellow man must increase their own. Those who would make others happy must make themselves happy. Those who would care for others must care for themselves. Charity begins at home.

How do you help yourself? By learning to meditate. By inquiring about Brahman. By living with men and women of great wisdom. How can you guide others if you cannot guide yourself?

He who must ask others for advice is unable to give advice. Be careful, therefore, not to ask advice from those who ask for advice. And if you are one who asks for advice, tell those who ask you for advice that you are not qualified to answer their questions.

Honesty is essential to each of us. We must be honest. The tongue is a great offender in this regard, leading the ear to believe many things which are not true. The wise man controls his tongue. His mouth makes honey and those who hear him are sweetened and satisfied. Be the mouth of a wise man. That is enough.

Global political union is unnecessary. Global spiritual union exists. Being it is the goal. Knowledge is the goal.

Therefore, social action, changing this and synergizing that and all such activity, is a waste of time. Why fritter away time?

Dig the well which taps the cool, sweet water of Brahman in the heart. Why wait? Get started now. If the house catches fire and you have not yet dug a well, how shall the house be saved? The wise man digs his well before he builds his house.

Politics and economics are two words for the same thing. Politicians and economists are ordained by God to ensure the free flow of material necessities to all citizens. That political system is most powerful which has the freest flow of the least material.

Quantitative diminution is inversely proportional to qualitative magnification. That society will have the highest standard of living which has the freest flow of the least number of goods and services.

Today we have free flow but too much material. Guaranteed income exists. Seeing it through the rubble of goods and services is the goal.

Reduce the standard of living. Rearrangement of goals is the way to do it. Seek first the kingdom of heaven and all these things will be given to us -- whatever we need.

Seek for Brahman instead of the theatre and the restaurant. Entertainment is not entertaining. It is diverting. We are foolish if we follow after anything but the constant dig, dig, dig, God, God, God, Ram, Ram, Ram.

Geopolitics is a diversion. It happens of its own accord. Why waste time on the inevitable? Bliss is so close to the heart.

Once a man has tasted honey, he does not seek gall. Once he has seen gold, he is not attracted to lead. Once you go home, you do not leave.

Just so, seek the sweetness of Brahman in the heart. It is satisfaction.

Alice in Wonderland, Again

Alice was skipping along through the forest one day when she came upon a great bear. The bear was chasing a donkey around a tree in a very playful manner when the two of them spotted Alice. It was some moments before Alice saw the donkey, for he was on the far side of a large tree. But she could see the bear.

He grunted at her and wanted to know what she was doing in the neighborhood. Alice said she was fixing to make a lovely bouquet of wild flowers to take to her mother and she was out searching for flowers.

She showed the great bear what she had collected so far and he laughed with amazement. Bears had never heard of picking wild flowers. But it intrigued him so he asked her if he might come along with her. "Sure," she said.

Then the donkey, who introduced himself as "Donkey," stepped out from behind the tree and asked if he too might come along. Yes, that would be fine with Alice and the bear because, after all, he and the bear had been playing together when Alice came upon them.

So now there were three of them, Alice, the bear and the donkey. And they went through the woods looking for wild flowers for a bouquet for Alice's mother. Pretty soon they came upon a rattle snake. He was enormous, about 6 feet long and very pretty. And the snake, who introduced himself

as "Snake," wanted to know what the three of them were doing in his territory. He pointed out to them the approximate bounds of his domain -- it amounted to about 10 acres -- and they explained their outing as a search for wild flowers for a bouquet for Alice's mother.

The snake thought that was a fine idea. In fact, he knew of some special flower groves that lay a few paces beyond where they stood, and he offered to take them there. Then he too asked if he might accompany them, at least to the bounds of his domain. They all agreed it would be a nice idea. So off they went.

The snake could travel much faster than the bear or Alice thought. He even surprised the donkey, who was used to seeing snakes while foraging for grass.

By the time they reached the flower grove -- it was a patch to the legged animals -- they already had a good-sized bouquet. But now so many flowers spread out before them that Alice could have dropped all she had and still picked an enormous bouquet.

The four of them sat together in the sunlight there admiring the snake's flower "grove." He told them that many years ago a group of hunters had come looking for bears and deer. They had cleared this area and would sit down-wind from it and wait for their prey to come wandering through. However, snakes populated the surrounding area and discouraged hunters from entering. So for a long time now this area had been forgotten by hunters and now it grows flowers. The snakes would come back to protect it if hunters rediscovered its whereabouts.

Alice promised to keep her peace about the clearing and the snake promised to help her find it again and again, as often as she needed wild flowers. The bear and the donkey were over-joyed.

So that day the snake made three other animals very happy, each in its own way. Alice was happy because she had an abundance of wild flowers to give to her mother as bouquets. The bear was happy because he knew

an
 of area of the forest that the hunters didn't. The donkey was happy because he knew of a place rich in food.

And all three were happy together in the knowledge that this area would remain as it was because the snakes would see to it.

Religion

Religion is surrender to God. Surrender and obedience. Surrender is the fruit of devotion. Obedience is the fruit of renunciation.

At the root of all our problems is illusion. When you attach a leash to a dog, he pulls you around. He is in control. Just so, when the mind attaches to illusion, illusion controls the mind. A mind controlled by illusion is characterized by fear and weakness. Fear brings greed, greed brings envy and envy brings anger.

When you detach the leash from the dog, you are free, in control of yourself. Just so, when the mind is detached from illusion, it becomes strong, empty, controlled. There is nothing for the mind to attach to for there is no mind.

This is the state we seek: the state of being mindless. To get there we take the path of surrender and single-pointedness. We surrender everything to God, body, mind and spirit, and in particular the negative emotions of fear, greed, lust, envy and anger.

In addition, we develop the mind to be single-pointed until it reaches a fine point that is eliminated.

The path of surrender and single-pointedness is paved with repetition of God's Name. Over and over the Name is repeated, like a drill sinking down to tap water. Dig, dig, dig, God, God, God, Ram, Ram, Ram. Over and over until water rolls up from the depths. The attitude of surrender

is all-important. As each test comes the first response is surrender. Then strength comes and the test is conquered.

After strength is given and the achievement made, gratitude rushes in as fresh dew on a hillside.

Enough repetition of this pattern and you know that your every breath is God. Be a little kitten. Let your mother, God, move you from place to place, clean you, feed you and look after your health.

Art

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An artist is the same everywhere, no matter his occupation, status, wealth, nationality, sex, age or creed. He lives from himself and that is the beginning and the ending of art, artistry, being artistic and the art experience.

Every thought, word and deed is a work of art. In this sense, life must imitate art in being simple, genuine, definite, straight, sacred in thought, word and deed. This is being oneself, a mathematics of point zero -- or simply living.

Religion and art, science and art, science and religion -- they are the same at the source. Brahman is the source. Can anything that comes from Brahman be other than Brahman?

Everything has the same source. Therefore, everything is the same in terms of its source. Everything expresses purity when you see. Let life, therefore, imitate art.

Art has never been able to earn a living. Art is living. There is nothing to earn. There is everything to give. Let life, therefore, be like that. Give, give, give, spend, spend, spend, God, God, God.

I once designed a billboard for BankAmericard. Above and below a picture of the card were the words: Love is Money -- Keep It Moving. B of A didn't want it.

That is art for God's sake.

Kandinsky speaks of conscious composition. Here we talk of self-conscious operation in polytime, a mathematics of point zero, hyperspace.

Kierkegaard says: "Purity of heart is to will one thing." Goethe says: "When you trust yourself, you will know how to live."

The critical element of these statements is consciousness, will, purpose. Life from point zero is not helter-skelter. It is uni-directional, purposeful, relentless, unambiguous, detached. Life looks helter-skelter -- anarchic -- from without. But it is rigid and unbending from within. The purpose of life is hidden to observation. It is known by direct experience.

Therefore, do not listen to those who say that life and art are anarchic. They do not speak truth. They speak as observers of life and art, not as participants.

What is it that is so rigid and unbending? The answer is, inner necessity, point zero, the spark in each of us which is God. This inner necessity cannot be codified in rules of art or rules of conduct. It is Code. It is Rule.

Therefore, an artist is not involved in politics. Art and politics, like religion and politics, do not mix. An artist is happy with God. That is enough.

An artist is deliberate from within. He does not ask advice or seek it. He is at peace within. He is consciousness.

An artist creates from himself. He puts himself out. He explicates himself. He expends himself. He exhausts himself from himself, which

is inexhaustible. He is ever-full, therefore, he is ever-spending.
This is freedom.

An artist creates from primal matter. Imitators and selfish men create from elemental principles.

A work created from primal matter endures. It is ever-present. That is art for God's sake.

The first inclination of an artist upon materializing an object is to give it away. Not sell, give. This impulse is part of artistry. For the object belongs to anyone else as much as it belongs to the artist. An artist is a zone of Brahman.

What truly exists, therefore? Not the object, for a hammer can destroy it. Not the artist, for death claims him. Not his mind, for death claims it also. Not his astral body, for the stars claim it. Not his spirit, for Brahman claims it. Brahman, therefore, truly exists. Does anything else exist? The answer is, no.

An artist has no audience. He produces with only one intent: to speak the truth. That is art for God's sake.

Striving

By myself it's impossible.
With others it's impossible.
Then what is it?
It isn't necessary.

About the only thing left to do is to give up.

Let the mind be humble.
Let the heart be pure.
Let the body relax.
And let the eyes be filled with the tears of Bliss.

That is enough.

Note: the sections "Religion" and "Art" are incomplete. At least four pages are missing from "Art" and an unknown number from "Religion." As best I know, this deficiency cannot be made up. The first pages of "Art" were, as I remember, making the point that art is not for the artist, not for the world, not for men, not for fame, not for riches, but rather, for God. I was playing with the common phrase, "Art for art's sake," declaring it to be false and correcting it by saying, "Art for God's sake."

There is also a section on "Paradox" which is lost entirely. The essence of it is in "Reconnaissance," Section Four. It is another of the subjects I have treated more than once over the years. I have done this because the subjects are important and, apparently, I felt that the prior treatments were inadequate -- or, I just wanted to treat them again, regardless. DRG 2/11/83

For Wenner-Aren Burg
Wartenstein Conference I
ended up skipping 177
Invited by Cat
Bateson & Lita

Osmondson
& Maggie
Mead
Cat's
mother
Stayed in
San Diego
instead.
Last call
from
academe,
DRG
31 AUG 03

R I T U A L

This paper is a predicate of the subject Ritual.

It is an explication of Ritual from within it.

R.
By David Graham
April 1973



2

2

There are four types of reality. Each type of reality has a mathematics, a logic, peculiar to it. Therefore, the four types of reality are called logical types. These logical types correlate positively with the four states of consciousness posited by Hindu philosophy.

They are, in order:

<u>logical type</u>	<u>state of consciousness</u>
Splendor	Brahman (Stateless)
Point Zero	Deep-sleep
Inner Principle of Duality	Dreaming
Elemental Principles	Waking

For purposes of exposition, these logical types are presented as parallel and conjunct planes. They are described as different but related. The terms logical type, state and plane are synonymous.

The planes are arranged, in order of back to front:

Point Zero
 Inner Principle of Duality
 Elemental Principles

The fourth logical type, Brahman, is the splendor of logic itself and the splendor of type itself. It is the splendor of mathematics. Therefore it cannot be represented as a plane with the others. Brahman is "the others." It has no second.

Point zero is the first emanation of Brahman. In alchemical tradition it is matiere première, primal matter. In this paper it is "polytime." A mathematics of point zero is the doing or not doing of anything arising from enjoyment. It is the experience of unity. Seer, seen and sight are one.

The inner principle of duality is the second emanation of Brahman. It emerges from point zero and is the inner principle male and female, effort and cosmos, positive and negative. The mathematics of the inner principle of duality is set theory, the dance of null set and universal set.

The elemental principles are the third emanation of Brahman. They are five in number and emerge in order: ether from the inner principle of duality, air from ether, fire from air, water from fire and

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earth from water. The mathematics of the elemental principles is modern mathematics: algebra, geometry, trigonometry and calculus and its derivatives. Astrology is also the mathematics of elemental principles.

The individual starting on his spiritual pilgrimage sees the planes, the logical types, in order of front to back, that is:

Elemental Principles
Inner Principle of Duality
Point Zero

The man of knowledge, who has no mind, sees the planes in order of back to front (or, for him, in to out), that is:

Point Zero
Inner Principle of Duality
Elemental Principles

The pilgrim must travel the path of discrimination (mathematics, logic) and devotion to God. Starting at the plane of elemental principles, he must see through the center of each plane to the plane "behind" it. By diligence at this process he will

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surely arrive at point zero. The pilgrimage toward point zero is described as keeping the eye upon the hole and not upon the donut.

However, upon arrival at point zero conversion occurs. The pilgrim's mind is turned around, that is, destroyed. He now views the planes in reverse of the order he used prior to reaching point zero.

At point zero the pilgrim experiences unity. On the approach to point zero tastes of unity pull him forward. However, point zero is the full experience of unity of spirit in the heart.

Brahman is the splendor of that experience. Brahman, not point zero, is the true goal. However, while the three planes are approached and reached by effort, Brahman simply is. There is no approach to Brahman. It gives Itself.

A mathematics of point zero eliminates the allegiance of the mind to the symbol (body, word, picture, sound) which appears to separate the one in spirit which is you and I. However, the elimination of this

E

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allegiance is not experienced until the end of
the pilgrimage toward point zero.

The following composition explicates the pilgrim's
view from the inner principle of duality.

SPACE COMMUNITY

COMMUNITY SPACE

An explication of the inner principle of duality.

8

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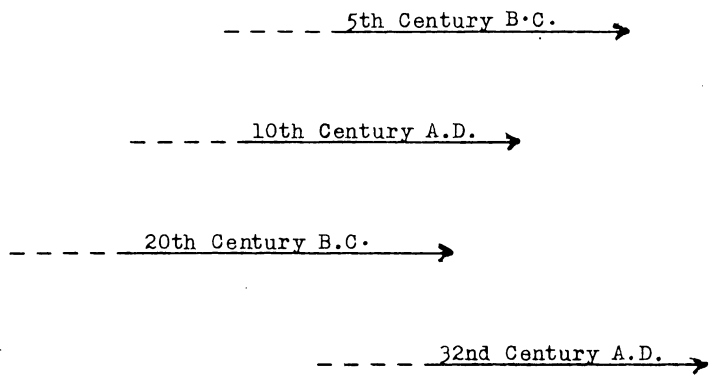
There is nothing true anywhere
the truth is nowhere to be found
nothing works

The question about the snake in the garden is not,
How did it get there, but rather, How come Eve
could see it?

Ritual

Polytime is a term which signifies the concurrence of two or more time-fields.

For example:



All time-fields are concurrent.

Polytime.

Ritual is the door to polytime.

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The ordinary meaning of the term context is what I mean by the term time-field.

A coordinate system is a context. A time-field.

There are billions of contexts
coordinate systems
time-fields.

And they're all concurrent, in space and time.

Ritual leads to recontextualizing
recoordinating

(in polytime)

It's loads of fun.



What calms a man's deepest fears is not the
rational but the ritual.

Communication

All communication is mediated.

By a screen you place around your partner. You place the same screen around yourself.

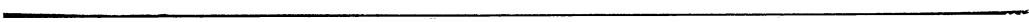
The effect is that communication is simply seeing yourself in a mirror. The mirror is the screen you place around your partner.

In communication, you always and only receive exactly those messages you want to receive.

That means you transmit in order to receive your own transmissions.

Transception.

Communication is mimicry



The medium is the message and you are the medium.
Always.

As communication begins, there is an instantaneous
and simultaneous assessment of compatibilities.
Channels over which messages might be exchanged.

From then on, communication is speaking with yourself.
Mimicry.

In polytime - - - - multi-mirroring
multi-communication
multi-self

Graham's Law for the 21st Century:

all COMMUNICATION is both SIMULTANEOUS and INSTANTANEOUS

. . . or . . .

COMMUNICATION is MIMICRY

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What's happening is self-conscious operation in polytime.

Life is erupting.

Earth is propogating him/herself again, outward, linearly, ecstatically, toward another, simpler homeostasis in his/her self-consciousness.

Man is the medium of earth's velocity toward self-consciousness. Man is evidence of earth's precocity.

Earth is joining the space community.

Learning to understand community space.

Limits. Mutable, but always present.

There is only one mistake:

thinking you can locate anything
anywhere.

Whitehead

Earth and outerspace have just met in the garden.
They're after children.

Self-conscious operation in polytime.

It can no longer be assumed that any communication
occurs exclusively in the one, assumed time-field.
It will always be best to reference polytime.

Continuity and discontinuity are terms that no longer
describe experience. Nearest descriptive terms
could emerge from a combining of quantum theory
and relativity theory.

relativity
Ritual in fields
wave

recoordinating

As to the sage, no one will know whether he
existed or not.

Lao Tzu

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Responsibility

When dealing with ritual in polytime, we'll have to accept everything as real and positive.

All the psychiatric and psychological categories of sickness and health are scrap. Forget them.

Whatever you think is is. That's an unchanging law of the universe. Put another way, all time-fields exist.

Solopsism, tautology -- the source of wisdom.

Ritual is the means of moving yourself through different worlds, different time-fields.

Ritual is a means of transportation.

Ritual is the proverbial time-machine.

Aim of ritual is to speed travel time between time-fields to point zero.

At point zero transportation and communication are the same thing.

The issue for us is not one of insight or even
one of knowledge.

The issue is one of courage and of strength.

Are you able to withstand the thermal winds of
outerspace? Without a spacesuit?

Can you pass a spiritual examination before quasars
and black holes?

When all your possessions have departed you and you
stand naked within an intergalactic radiation storm,
will you be able to say, "Yes, I belong here" ??

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When all of mankind and all of spacekind are your brothers and sisters, when each of them knows you from the first time you cried, and when each of them knows your every fault in detail, will you be able to accept their rejection of you?

When, finally, the bottom drops out of you and you see that you're standing on nothing and hanging from nothing; when, in fact, you finally discover that you're alone and you've been doing all these things TO YOURSELF, will you have courage to say,

"Yes, all my striving has been in vain, I am the source of all error and of all truth, I am always where I belong, I am always doing what I should be doing, I can do no wrong?"

The issue for us is one of courage and of strength.

"Come with me
My yoke is easy
and my burden is light."

The Protestant Ethic is a cadaver strapped to our
backs. Undo the straps. Let it fall to the ground.
Cremate it.

Forget morality

Forget laws

Forget manners

Forget civility

Forget justice

Forget piety

Forget decency

Forget love

. . . . being is enough

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To be unable to give thought to one's
own faults is a grace from God.

Madam Guyon

Suggest using term ritual as synonym for term communication.

(reference polytime)

What we call coded messages (words, pictures)
are actually a scrambling of earth's codes,
which are in polytime.

What to us is code, is a scramble to earth.

What to earth is code is not yet accepted by us
as legitimate communication

namely

. . . . TOTAL FIELD

. . . . SILENCE

. . . . PROCESS



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In place of the United Nations:

A public reception center for monitoring ambient electronic signals from around the globe. Open to everyone. Makes possible real-time monitoring of planet communications (electro-magnetic).

Some hardware:

A spheroid construction of closely-packed 24-inch video monitors. Sphere to be 50 feet in diameter. Moving, spiral sidewalk surrounding it. Hundreds of ear phones for monitoring and mixing audio signals from video monitors. System monitors video transmissions from around the planet, including CATV.

System for monitoring planet radio and computer transmissions, including military, civilian and HAM operations. Accessible to 500 persons simultaneously. Possibilities for mixing signals on premises in real-time. Instant planet art.

Eventual monitoring, in same installation, of world phone system. Elimination of privacy, secrets. Also, elimination of phone system.

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Quit this world

quit the next world

and quit quitting.