

The Book of Cosmograms

64 Universal Symbols



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Part One - Philosophy

Cosmogram Philosophy

The symbols that this perspective will revolve around are meant to be akin to a language for understanding occurrences in psychology, the cosmos, and both of them taken together as a psychocosmology. With 64 varieties of the symbols, they will provide a basis for understanding that will hopefully be built upon and turned into something meaningful to us, our place in the world, and everything between. Not necessarily meant to be a competing science or model of reality similar to the Standard Model of Physics, but rather what could be if there was a complementary way of modeling reality with everyone having an equal say and voice as to their own conscious experiences, their body of knowledge, or anything and all things they have to offer the world. Closer to an idealist physics, the cosmograms are a way to model the possibly emergent mind that comes out of inanimate matter.

The larger end goal of the cosmograms is to one day, maybe far, far down the line, would be to have the ability to explain many internal and external changes much like the I Ching they are partially founded on. In theory, they should be able to help explain many occurrences from phenomenology, psychology, cosmology, and potentially any field of knowledge. Besides that, they should also have the ability to cover a bit of philosophy, such as metaphysics, some of the arts, and spirituality as well. The grandest ideal of these is to have an explanation for

many things within the cosmos with consciousness potentially included in the model. Another layer of abstraction may be needed to explain highly complex occurrences that may not fit other models of reality. If the cosmos truly has a deep order behind it, so it shall be seen that there could be minor aspects of the cosmos that are just as ordered as the whole, like a holographic representation of that order.

If the cosmos is all there is, was, or ever shall be, then a system to explain and reflect even a small part of it all may be necessary. If there any physical actuality or necessity to the cosmograms, at the very least they can provide a fun project for many to work on even just for self-optimization. In creating and constructing a new lens or model to view the world through, the hope is to allow and help people process things within another level of understanding that they themselves can help and contribute to.

If everyone was to be able to have a voice in how things are or could be, then this could lead to people having more involvement in how things could be in their own lives, the world, and beyond where we are currently; A whole new avenue of reality to explore which only partially discovered as of now. There may or may not be any objective truth to them, except through the input and interpretation of all of those interested in advancing the cosmograms and their future meaning in the world.

The symbols themselves may or may not need to be changed, but as of now, they are a starting point for where things can all go. Also, to go along with the symbols, will be the initial descriptions that may or may not be the best fit. It will be through the will of the people as to what may be the most explanatory, in-depth yet simple way to explain the world through the symbols. The current descriptions are only one interpretation of what the symbols describe, and could have many more ways to be explained.

Another seemingly apparent goal of the cosmograms would be the diminishing of boundaries between the inner worlds we psychological are involved in every day and the world we see as external to us. The diffusion of boundaries between mind and world, the inner and the outer, and of sensory input and output could come with much anxiety and confusion at first, but over time will hopefully help us integrate ourselves into our world at large in a much more fluid and dynamic way. If this is to be, than maybe there will be a chance to see how we affect our environments and how our environments affect us. To understand that we are what the world has made us and that we make the world in turn is to know ourselves and the world as one. It is through this unification that we may change the world for the better, if possible, and if not, then to add meaning and significance yet to be wholly realized.

Anyway, this is starting off as a dream of an integration of ideas and the dream that there is much more to the world that can't be expressed properly and as fully as language has to offer. If there is any depth or significance to these 64 symbols, than hopefully they could be adapted as an area of study one day. Where it all goes and how much truth the cosmograms contain is really anyone's game, but the journey is what it's all about!

The Conception and Initial Idealizations

Art and Tao of Physics

There were two pivotal readings that set the course for the creation of these symbols, Art & Physics by Leonard Shlain and The Tao of Physics by Fritjof Capra. After a reading of these two books, it was seen that there may be a way for there to be parallels between one or area that relate to and inform other areas of understanding. The first symbol was just a way to relate the taijitu and a sine wave. Subsequently, it was the Tao Te Ching and the I Ching that really spurred the design and the entirety of the 64 symbols as a way to add meaning and significance through symbolism behind any and a multitude of things within and without.

Initial Versions of Descriptions

There have, before this book was published, three independent versions of the descriptions used for the symbol system. As it is rather difficult to translate from symbols to language, with many definitions permitted within the structure, the different versions have their own histories. The first ranged from "Toward Inward Wholeness Continuously With Completion" to "Away from Inward Emptiness Discontinuously Without Imperfection" and every combination in between those two ends. Those ones were created in the flow state and

were more meant to describe synchronous events. The second reflected the I Ching in tandem with Hermeticism; "As Above With One Cause; So Below With One Cause' to "As Below With Many Effects; So Above With Many Effects" and everything in between. The final independent version was a correction to the originals latter half; "Towards Outward Wholeness Flowing Calmly with Order" to "Away from Inward Emptiness Ebbing Roughly with Disorder" and were meant to reflect the tides in "Cosmic Ocean".

The Future Ideal

The optimal outcome for these would for the 64 symbols to have the descriptions fit into various areas of study and research with the highest goal being to have a new potential model that could be used universally. To achieve either would be a huge, nearly insurmountable task, but the initial foundations of the symbol system are seemingly promising for now. It may be years, decades, or perhaps centuries until these may meet their end, and by that time our understanding will be greatly improved and so too should the symbols and their meanings. It is all dependent on the interest, the effort, and minds of everyone working together on these to have at least a new fragment of understanding of whatever their area of understanding may be. As a universal symbol system, these could also be a neutral language or viewpoint to bridge gaps between domains of knowledge. It would be

through the adventure of ideas and imagination that these may carry any meaning or significance in the world and the symbols themselves may only be as significant as how much is attributed to them in any instance.

The Aims and Goals

Seen as nothing but pure potential to work on and expand upon, the sixty-four cosmograms can have any relation the world as people so choose. They are meant to be the most generic and neutral symbolism one can aim for, to be as integrative towards any science, art, philosophy, spirituality, or any area of study possible. It is through a one's own perspective, experience, and knowledge that these symbols can be adapted to fit into, rather than the other way around. As they may be of any use, the first goal might be to change and adapt the descriptors for each cosmogram, so they can pertain to any area study through the most topic-neutral language possible. If the current descriptions are not up to meet that standard, then help would be greatly appreciated in the endeavor to discover the most neutral descriptions possible.

A Living Document

It shall be seen that the 64 cosmograms are up for everyone who wishes to contribute and utilize the

symbols, their descriptions, their purpose both present and future, and in what can truly be done with them. They are not for copyright but as something for everyone who wishes to work on to do so. They are from the world, of the world and for the word. If their scope is as unbounded as assumed, the cosmograms may be used as a tool, a currency, a model of reality, or even something as simple as a game. It's all up to whoever, wherever, and whenever as to what they can be used for. The key of their scope being in their ability to be multipurpose and universal in their nature.

Cosmology

As a philosophy and science that delves into metaphysics, our understanding of the cosmos and how it plays it all works has always been questioned and wondered about. It is through the observation and speculation of the cosmos that always leave us with perpetually generated questions; Is the universe cyclical? How did it begin? How will it end? What is possible and capable on the grandest scale of things? What is the place of humans and our consciousness in the universe? If these cosmograms can be added into the most far-reaching of the sciences, then in the future of cosmology, there should even just a minute bit of knowledge that they can provide and even just a hint of an answer in that domain could change our entire position on how we assume the cosmos, and in turn ourselves, to be.

Phenomenology

What is it like to be a bat? Or say a slime mold? How about an electron or planet? What functions and operations go on in the process of any entity? If our phenomenal experiences have a set of relations to one another, what are the most simplified factors in those relations? It could be in how particles, such as an electron, may experience and interact with a field, or something more familiar, like how we humans interact and experience the universe at large. The phenomenology of the cosmogram symbols may also relate to or bridge some gaps between the objective universal macrocosm and the subjective anthropic microcosm.

Psychology

As these symbols can be grouped and divided into 4 sets of 16, there may be some similarities to the Jungian cognitive functions. The relation to cognitive functions using the third set of descriptions has four unique symbols for each of the functions based on their correlating cosmogram aspects and the ordering of the functions. If the symbols have an explanatory depth as they should have, there should be some possible merit to them relating to other concepts, including those of psychology. As they expand in their breadth and depths on an explanation of reality, more and more concepts may fit the cosmograms one day.

Speculative Metaphysics

Part A - Conscious Qualities

I

Phenomenal qualities have intrinsic properties in and of themselves. A certain sentience and a certain affinity for feeling the world around them. Each property of these qualities is as different from one color to another or one sound to another. They play out their existence discretely and unbeknownst to us for the most part. As sentient entities, they have specifics of what it is like to be them and therefore a hint of minute mental capacity.

Qualitative sensory data has phenomenal properties in the sense that the qualities they exhibit have an aboutness to them or something of what it is like to be them, an intrinsic nature that gives them qualities they have and embody physically. It is inherent to every individual quality yet different for each of the qualities in the way in which they are perceived by us as the forms of our senses. In the raw, they may have intentions of their own subjective world, much like us, with a seeming intuition of how things ought to be or how they should play out and order themselves accordingly. This would be what allows us to have a conscious experience from these seemingly proto-conscious entities.

Also in their rawness as unprocessed, unmediated qualitative entities, they tend to the way of going by fluidly and unassumingly in the world as being nothing as mere data, as they do things just so perfectly that their efficacy allows for the dynamic unfolding behind all there is both to us and to the world. The qualities as we perceive them are the nature and life of these qualities.

II

Qualitative entities, as senses in our brains and minds perceive them to be most of the time, play out as being contained and subsumed within our conscious experience, when in fact, they are fragments which reflect the whole of our own minds. Like a hologram with one aspect shimmering and emulating the rest of the entire picture, a fragment of a quality has a partial mind in and of itself, contained as a singular bit of information to the whole of our developed minds.

That is to say that they are conscious not so much as we are, but in their confluence, these phenomenal qualities altogether add to what makes us conscious. As subtlety and minutely aware, they add together in the whole of our minds, allowing ourselves to have a phenomenal awareness that seems much more complex than the qualitative entities make up.

The entirety of a mind is bound to an experience of both a microcosm and of the macrocosm. They are a duality between the two which leads to perception of a self and a world for the self to be embodied in. Microcosm in this sense meaning at or below our own scale and macrocosm being the largest of scales. Minds tend toward both of these scales at once so as to remain without any momentum toward fully go in one way or another into being either infinitesimally small or infinitesimally large.

This is the middle way between a microcosm and a macrocosm, as a psychocosm, to exist as a whole of fragmented sentient entities capable of exhibiting qualities of an integrated whole as complex as a mind. As a whole of integrated fragments and as a fragment in an integrated whole, we are complimentary of the two aspects. We are simultaneously the data of qualitative entities we subsume and the universe at large.

III

To the whole of our minds subsuming all qualitative sensory fragments, we ourselves as a whole would be akin to our relative perspectives of what we perceive to be the macrocosm, or a much greater being to these qualities if they could perceive things in such a way which may be highly unlikely.

All fragments of qualities themselves may even be such a being to something fragmented further up or down the line which would be an integrated whole. It may scale up indefinitely and it may scale down indefinitely.

These qualities with their sentient feelings of what it like to be them can make no improper move, as to us, these qualities are incorporeal and are viewed as being fully automatic and deterministic. But that does not mean they lack any significance. Quite the opposite.

The intrinsic properties of certain qualities are significant enough to be wholly incorporated into any psychocosm and they are not to be dismissed or disregarded as having no significance or just being mere sensory data. It is in their holographic-like nature of these qualities that merits them as having at least some significance, as they make for the contents of our experiences.

Sometimes just assumed to symbolize a thing or idea, these potentially minute sentient qualities we perceive are actually what is being symbolized by themselves and are an expression of themselves. They are the signifier and the signified, but not always the signal. What is symbolized by qualities is a mentality or even just sense to us and it is this mentality or sense which is a whole integrating itself entirely into ourselves in the world.

Part B - Acceivics

To Acceive - Acceptation of something to be offered and received; "near receiving"; "towards getting"; "by accepting".

The Acceiver, the Acceived, and the Acceival

The Acceiver - That which has the ability to accept something offered to be received; e.g. brains, minds.

The Acceived - That which is offered to be received before it is to be accepted; e.g. cognitions, mentations.

The Acceival - That which is a process of accepting a received offer; e.g. thoughts, perceptions.

Modes of Accepting

Intended - When an acceiver is seeking after that of the acceived possibly before the offer is even received.

Unintended - When the acceived is not sought out by the acceiver but is an offer received nonetheless.

Extended - When a receivable offer reaches the acceiver without awareness of the acceival process.

The Acceival Process

In each occasional offer of the acceived is a certain quality and quantity of effect among the acceived and acceiver, dependent on the mode of accepting between them. The quality and quantity of effect happen through the saliency of the offers, as is the selection in the mode of accepting. Once the acceived is offered to be received but before it accepted, the acceiver - having an offer - may so become the acceived itself, cascading the effect of the initial acceived. In the intended mode of accepting, there is accord between the acceived and acceiver, allowing for a flow in the acceival process. In the unintended mode, there is a calm, neither accord nor discord. And in the extended is an ebb in the acceival process, brought about by a discord in the saliently acceived.

Extended Acceival and Perception

With a received offer to be accepted, depending on the properties of saliency, it may go by unnoticed by the acceiver. A single occasional offer of acceived that goes by unnoticed to the acceiver may cascade into further extended accepting of acceiver to acceived. A cascade of ebbing can be seen in an acceiver as delusions, hallucinations, disorganized thoughts, flights of ideas, and mania, to use current psychiatric terminology. It is the ebbing from where there once was a flow that causes

an effectual discord in the acceiver, Where there was calm will be much less discord in the ebbing cascade.

Cascades of Accord and Discord

When the acceved turns into the acceiver, you have a cascade towards discord in the acceival process. But it may also cascade - however slowly - into the flowing direction of an accord, to either an intended or unintended mode of accepting. In the unintended mode of accepting, it is a slow-dripping effect from one direction or the other - from discord to accord or from accord to discord. With the intended mode of accepting, the acceiver being in accord with the acceved, the cascade depends on the sought out saliency of the acceved to the acceiver.

Summary

Acceiving has three aspects; the acceiver that incorporates quality and quantity from the acceved - which may be any form of qualia such light, sound, feel, thought etc. as a singular occasional offer - and the acceival, the process of flowing or ebbing from acceiver and acceved, dependent on the saliency of the offers to be received and accepted be each acceiver.

Part C - Tripartite of Force

With two of the four forces - electromagnetic and gravitational - there are physical, yet immaterial fields which can become excited and appear to us as particles. These particles can further be excited so as to create other particles and/or waves. It may be the interaction between a given force's field, the particles within that field, and the waves those excited states produce that underlies the state of subjective awareness or presentational immediacy.

Each aspect of a given force has a corollary to an aspect of which make up human beings. There is first the aspect of an underlying field which acts as a backdrop for existence, then a corporeal aspect of being in existence, and also a more ethereal or phenomenal aspect which is situated between the first two.

Fields as Souls

A field is possibly the most fundamental constituent of a force and anything above is just another modal manifestation of that very field. It is seminal to both particles and waves in that it is the seed of life to them both, which underlies and unifies all three aspects. Much like an open space for a physical landmass to exist and which may feature mountains and valleys, this open space is where the continents of contents form and play

themselves out. Fields, also like souls in a way, exist before and after the life of the physical self and avoid annihilation as they extend indefinitely and are boundless. They also are what bind and partially integrate the other two aspects as a whole, which can then be capable of presentational immediacy or as subjective awareness.

Particles as Bodies

Already taken to be akin the physical aspect of a being, these a particle is the corporeal part of the tripartite. This is where an excitation in a field would take on a physical-like nature to them and have the eventual ability to create something as highly complex as an organism. An excitation of a field of force, they are not entirely separate entities but rather are embedded into the rest of the whole field. They are a coalesced localization of the ephemeral. Making up an organized, interconnected mass such as a brain or whole body, they provide the movements of cognition to the mind.

Waves as Minds

With the particles in the brain being the cognitive being, the waves those movements of cognition come in the form of a phenomenal mind, utilizing both the field/souls and particles/bodies. The mental aspect as well is not separated from the rest, but are what fully integrate

the other two, so as to make use of the qualities provided by how the other two aspects interact with one another. The waves of mind integrate by exerting a force produced by the initial aspects back onto themselves and is a phenomena rather than an epiphenomena. They are also the intermediary aspect of the tripartite between body and soul.

Aspects as Self-Enfolding Order

With the three aspects of force - field, particle, and wave - there is an ongoing adapting to the interaction between the three of them. A localized field reduces the coalesced level of entropy of the particles within that localization so as to permit a specific ordering of waves made by those particles to enfolding something complex as consciousness to show itself, whether it emerges or is fundamentally there at the most fundamental level. However it may happen, it unfolds from the enfolded ordering that comes with the right amount of entropy and through a gradual evolutionary process. As a self-enfolding, ordering and adapting tripartite of force, there is a unity of the parts and the whole, in that the three together are bounded together as one unit of experiential reality.

In this self-enfolding order, all aspects of the tripartite morph and create structures where none were before. Complex sets of these tripartites of force can form brains

such as ours, able and capable of perceiving the world around us and how it affects us and we affect it, with a continual learning process between both our internal worlds and external worlds of how we are, where we are, and what to do next in the world. These decisions of what to process next and how to advance as a co-operative, near symbiotic relation between inward and outward world to continually proceed in the creative advance of the world and ourselves.

As well as a tripartite of force, our being may not be the only way of expressing consciousness as complex as our current way of perceiving self and being. Considering consciousness as a self-enfolded order between mind, body, and soul, there can be a progression or metamorphosis from what we see ourselves as towards what it is we take in and perceive around us. This potential metamorphosis would be rather gradual, but could be a step to a higher, or at least different, mode to ourselves and consciousness itself and how we currently define it as well. It would be through our qualitative, phenomenal aspect of experience of our pasts that we would adapt to, learn from, and to further change and develop as the self-enfolding process carries on continuously in the creative advance.

From One Force to Another

Not limited to just the human self with its constituent electromagnetic tripartite of force, the rest of the universe may subsist on another scale with a gravitational tripartite of force in existence. Since the discovery of gravity waves, this could be so, but do the other forces, strong and weak, or even quantum fields have this potentially bound way of being to them as well? But with this being able to be transferred to a whole other and much higher scale, one can posit a being such as a planet or a universe to be quite like ourselves... potentially.

Part D - Fragments of Psyche

With concepts spanning from panpsychism to cosmopsychism, there could be much sentience and even sapience and therefore sense to make of the world around us if we could only perceive it as being so. These subtle perceptions are to be taken as more than a thought experiment. As we begin to figure out our place in the cosmos and dive deeper and deeper into the material world, there will still remain the problem of consciousness and its place in the world.

As a fragment of the macrocosmic mind and a whole of many a smaller sentience, our seeming place in the middle, can reflect both up and down. Everything from the tripartite of field, wave, and particles behind the sentience of the aforementioned, there is no divide between mind and matter as we assume. It is how all these sentient qualities interact and interplay, where complex life and subsequent mind may appear to emerge.

Taking even some of this as true, it may make us reconsider the place mind, sentience, or conscious may have had in the early cosmos. An apparent animating principle such as that of the Logos, or of the ineffable Greater Dao, or a creative, semi-sentient driving force that may be behind all there is in the universe. This force would have been there before the divide between separate

entities and could perhaps be a great unifier of mind, matter, and spirit. With the self-enfolding order of these tripartites, the sentient fragments all have their place as being one with themselves since the beginning of time.

Taking all of this as a whole, it may be that we have to reconsider our perception of both mind and matter to find out what the essence of the fundamental entities of what both really are. This drastic reconsideration would be to find out where the split between the mind and the body really takes place, if there is any, and to help come to answer with the hard problem of consciousness.

Consciousness in this metaphysical view would be merely a complex set of these fundamental tripartite of entities and is neither wholly emergent nor epiphenomenal. The lack of divide between objective and subjective is another thing left out, as all these entities interrelate and are holographic fragments of one another. Having it all in one large picture of itself, the microcosm is itself the macrocosm, with the smallest of sentient entities being just as important in the universe as the universe is itself.

With countless overlapping and variation of these newly proposed fundamental entities, there can also be countless combinations that express themselves and are all as unique as possible. A seemingly infinite set of modes and aspects, there may be a lot to learn and understand of why things are the way they are and how

our minds interact with the universe. With more and more of the universe, and ourselves for that matter, being understood and discovered all the time, there may be a role for the cosmograms and their descriptions in the world, in that there may need to be a new and novel way to explain the phenomenon of seeing and living in an overly grand universe that we still are coming to understand and cannot fully comprehend or explain any other way.

Psychocosmology

Mind in universe, universe in mind

With the universe in our mind, and our mind in the universe, the complimentary between the two can be seen as a "psychocosm". A psychocosm here is the simultaneous occurrence of our minds observing the world and the world interacting with our mind and how they act and behave between one another. There is feedback between knowing that the universe is within us through observation and that within us is an entire universe of its own. In the former, there is one objective world we are embedded within that all else plays out. In the latter, there is a subjective world to each their own. The relation of the two can be undifferentiated and the more we look and try to divide the two, the less we seem to know about either as to which one is more fundamental. Yet, it is the harmony of the two which allows us to know both the universe and ourselves.

As a psychocosm, with the universe and self united as a whole, there may be a relative, partially subjective as well as a partially objective feedback system from the minds place within the universe and back from the universe itself, as an open, ever-changing system around where the two can evolve. This open system of where the mind and universe correlate may take on the form of knowing or remembrance of where is that we belong. Knowing that

we have a much larger place and home to call our own, we have some control over matters that may seem at first to be out of our own hands. The ability to learn and adapt to constantly changing worlds is one of our most sustaining abilities. Despite many major influences and powers that may go on, we may always be able to change out outlook and perspective of where it is we are.

The power to adapt and change to what ever may be or become, is what may propel ourselves out and beyond further, whenever or wherever it may be we are currently. The adapting to a power that we contain and always have contained could allow for many future advancements to be made, in both our understanding of ourselves and our place in the world. Always seeing things from a fresh perspective will show and reveal to us that no matter how much we may all seem to be lost in our own personal perspectives, there will always be more to learn and incorporate into our worlds than we may ever fully be fully comfortable with. Despite that, as a curious kind, there will always be a willingness to learn the most and best we can from any situation we may find ourselves in.

It is from our subjective place in the universe, wherever it may be, that there are commonalities between the mind and the universe at large. The actuality of affecting change being one, there may nearly without a doubt, that the causes and effects we see are both within and without ourselves always occurring. These causes and effects allow

for the learning and adapting that it takes to best suit ourselves into the world. As with studies such astronomy and cosmology and even psychology, we may in turn be learning about who it we are and where it is we come from within a much larger context. The advance of the self into the larger world is the advance of the entire perspective it is that we share as a whole. This circular system may take us on a journey beyond where any one may have gone before and may be difficult to integrate and relate back, but may nonetheless be beneficial and enlightening for the understanding of the whole.

The journey of knowing who we are and understand the world it is that houses us may be one of the grandest searches there may be. Wherever it we as may go, the changes we may undergo, and the places it will take us, may be seen as the transformation of all of these in one broad scope. Whatever our destination may be, it could be of importance to know both ourselves and the universe as one singular function. The depths we so far have explored of both shown growth, promise that there may one day be a unification of the two, and it is this unification we may have been searching for for millennia. As a unified whole, the two may inform and relate to one another much more than we may understand at any one time. Yet, it is with much hope that we may see there being something grand to behold on this journey.

As a psychocosmology, there may be no one single truth, but may include that of which may be harmony, union, balance, understanding, or something complimentary to all of our views as a whole. It may be in the form of many studies, such as personal experience and psychology, cosmology and astronomy, music and the arts, or any domain that may have significance, without limitation or boundaries. The ability to guide and direct what we do, where it is we go, who it is we are, and the optimal solution of them that we may find and discover unknown possibilities around each corner. In this grand, elaborate vision, there is not much without humility however. Not to over-estimate or to assume too much responsibility at anyone time may be of use. To realize we are fallible and can be misled by much, may show that humility may be highly necessary within this process of discovery, both of self and of world.

To have hope and inspiration for whatever may be around the corner may be one of our greatest strengths as a species and it is with reflection that we may be shown or have been shown the potential of what may be one of our greatest journeys of all. To hope is to dream and to dream is to, at least partially, to will into existence. To will is to show what it is we desire and to desire is to know ourselves and what the world has to offer. But in humility, we may never achieve what it is we truly desire, yet we may be shown what it is that's needed or necessary for this journey of finding our place within ourselves and of the world at large.

Idealist Physics

Between space and time, lies the potential for a mode of perception that transcends both, faintly or virtual at the very least or real and actual at the most. It is the in-between aspect of spatial distances and temporal moments. Through the increase or decrease of duration between moments, we may see things causal and effective as one overarching movement. To perceive between any occasion in space-time and to see what is occurring when any substance changes in any way, is to see nature through a new lens. It is through many upon many of lenses that we may see the world through and it is any lens that allows for more and more to be seen. In seeing more and more processes and happenings in the world and in our own psyches, we can gain knowledge to the why and how of those processes as ever seen before. To have the ability to scope out new avenues of perspective and to see the world anew when things start to coalesce, we start to see what makes things work the way they do. To allow for longer and shorter duration and on lesser or grander scales, we start to lean out of old views and perspectives that seem so limited after their observation.

With no fixed or set way to look at things and through a linear, local position of the world which we used to take for granted, is now changing, and always has been ever-changing. We all live with our seemingly fixed perspectives that we have had as far back as our

memories go and it is these perspectives that can be changed through time and effort, even if it is only ostensibly transcendent to time. This could also be the same for the material reality that is said to be the basis of reality. Matter may change or morph, and may undergo different states and phases, and so too may the mind and our personal perspectives.

To assume it is all physically determined and there is no room for a will to be fully or partially free, we may leave ourselves locked out the possibility that if we do have a will that is free and that we can change both ourselves and the world for the better, through the choices we would only appear to be making ourselves. However, if there is room for a will in the world, we may start to see a union of space, time, and our place embedded in them as a way to express the will as it is or could be.

In taking on all these new lenses and filters of the world, we might even begin to start an idealist take on physics, where the form of the brain, the neurotransmitters, our sensory inputs, and our ideas start to blend and together as a whole, unbroken structure. With what is going on in any moment in the brain, we can take note as to our own subjective states and begin to make inferences and find patterns between what is going on within the brain and what is going on in the mind.

Through seeing the world with a diverse set of lenses and perspectives, our innate capacities of human beings could be utilized and put to the test. Seeing and contemplating images of the universe at large and its billions upon billions of contents, we may have difficulty integrating and making sense of all the input we take in. Existential questions may emerge and we may start to feel small and insignificant in the grander view. Yet, lots of our actions and behaviours are as important and significant to us as the forces of nature are to the structure of the universe. Like a wave in an ocean of experience, we all are just as a part of the whole as the rest is. Galaxies, stars, and planets may be large, yet they do not have as many degrees of freedom as humans. Also, much like parts of an ocean wave to the rest of the ocean, we all take part as drops within larger waves within a cosmic ocean that has been flowing for over a span of billions of years.

It is a slight paradox that the apparent inanimate world can create a species as complex as humans, yet if this inanimate world were to have a spark or scintilla of spirit in it, we may start to work with our own spirits as well. To expand the scope and to see things at many levels of complexity is, so far as we know, a uniquely human ability. For now, the only that we have to compare to ourselves is that of the universe, for we are conscious crests in its dauntingly large, unconscious ocean.

But to take the idea of an idealist physics further, we may use our physical nature to further our minds and spirits, to assume and to utilize our neurochemistry and perspectives to our own advantage. To turn the mind in on itself and using our physical brains to make the mind and spirit as something more tangible, there could be much to learn from understanding either ourselves, our universe, or the two together. To take the mind and to find out the mental elements that make it up, could come the ability to change our outlook and to find a meaningful place in the universe.

Whatever the potential fundamental mental elements are, or one day could become, might take much learning and understanding of who we are, where we came from and where we may head to through introspection, contemplation, meditation or any worthwhile method that uses our conscious minds. To have elements of the mind may seem a bit reductionist, yet in reducing what things are to their most basic, we may alter or change who we are, what we are, where we may go, and the journey in between those spaces and times. Any new outlook would be good to have, if not only to have another way to view things and to have a more complete perspective.

With a metamorphosis of old perspectives into new ones, and through seeing things in an in-between state, where time and place may not be as significant as they

currently are, we could see changes all happening at once or not at all. Everything flowing and nothing abiding, the ever-changing currents in the cosmic ocean may ebb and flow, with much to glean in our future insights. To come up with an idealist physics would be to know thyself and the universe as one integrative process.

Creating Meaningful Patterns

The meaning we can find in our lives is only as strong as the meaning we give it and imbue it with. We may see that without finding and making meaning, we fall back into unconscious, less free, and even meaningless states. These states of meaninglessness are neither more than or less than patterns themselves, much like meaning is.

Meaning comes from well established patterns in the world and in making and establishing new patterns as we grow and develop, each as individuals and as a species. To create patterns with meaning would be the will to keep order in the patterns we partake in on a daily, weekly, monthly, seasonal, and yearly basis. Repetition of patterns and meaning in the world comes out of the world through us through becoming aware of them. In becoming aware of the patterns we partake in constantly, we start to see why they may have the meaning they exhibit.

It can be hard to find meaning in a river of constant, ever flowing information that is always changing, but if we can find even just one constant to hold onto in that river, we may start to see the value of meaning in the world. Within the material world, there doesn't seem like there is much value or meaning in anything, as it is all dead and inanimate matter. Despite that, mind may very well have emerged from this inanimate material, and in its constant learning and adapting to our substantial

material to work with - as well as imprinted patterns in our pasts - that the spirit eventually showed itself in the mind coming from mind, which comes from matter. To have a spirit is to find the meaning stemming from our minds and therefore material selves.

From matter to mind to spirit and back again, there is a loop of self we always have on our bodies and partially is our bodies. These bodies, moving through space and time, and in cyclical momentary patterns, start to leave tracks or habits that the mind may develop. Thought patterns now revealing themselves, the birth of meaning and significance to our lives and events around us begin to shape and form. The mental leading into the spiritual, we have are always figuring out how to live a life of meaning, significance, value, and even virtue. This process is as unique to each of us as we are unique to one another.

To use our minds at their optimal would be to seek and develop new patterns of order and meaning above and beyond the mind, and in space and time, to create something that will last, either in one's life or after one's life. To assume spirit would be also to assume that our patterns and actions really do have a value them that allows us to live on knowing we made tracks in the world of matter. The potential to reach the utmost levels of spirit, like a higher dimensional shadow being cast on the material world, is one that may only translate to

ourselves and those who are around to share in our minds and spiritual lives. It might be that patterns, universal in their nature, will always be universal and may be deeply embedded in our psyches as such.

To create meaning and meaningful patterns in our own matter, minds, and spirits would be first to become aware of our own presence in the world. Having and being present to others, the world and the nature around us, is to take note and observe how all things seemingly external to us and all thoughts internal in us can correlate to one another. That is to realize, the patterns outside of ourselves and the patterns inside ourselves are reflections of one another. It may also be necessary to see our lives as one long, unbroken thread, leading up to whatever present moment we may be in.

Meaning can be found in any and all moments we find ourselves situated in. It may be the next move that leads to other moments down the line, or it may be on a more long-term scale, in planning and preparing for what may come to us or what we could achieve one day through discipline. Discipline and meaning can go hand in hand, in that if you train your mind to spot things of significance in one's life, then those may show or reveal to us who we really are and our own significance in the world. Discipline may also find one find meaning by training and flexing our will to match who we perceive ourselves to be, which may all be in our own minds, but still as part of the world at large.

To train our searching and desiring for meaning in life is to find and discover that there is a single unbroken line of the past leading up to any one moment. These bright moments that come along once in a while tend to add up and themselves have patterns to them. Any pattern can be found to have meaning, but it is the weight and value we give any sort of pattern it's power of having meaning. Through our vivid memories, we can see what we notice, focus on, and pay attention to in any moment. And the impact or significance these vivid moments have on us may help to reveal why they are important in our lives, therefore attributing to our search for meaning and in our self discoveries.

If even a hint of meaning can be found anywhere in the world, then we can really decide then if we are living a life in a way to match up to our potentials and capacities. The capacity for meaning has lead to many people over the millennia to push through the obstacle of strive and suffering and it is in finding meaning that will decide what we do in any moment and through overcoming the meaninglessness of it all, that we may find a reason to carry on, or even happiness and contentment. Despite meaning not something entirely objective, there will always be meaning to be found outside of ourselves, as well as inside ourselves.

As something subjective, there is no one thing or event that may be significant, and if we all live entirely in our own heads, then the meaning we find in the world may be of no use and the pattern to turn back into suffering may come back once again. But if we were to understand of the meaning of one another, we can maybe find higher and higher levels of meaning if we were to connect it all into one large picture, where the meanings we each find can become entwined.

The Extended Present

The present moment is all we may ever truly know and it is the present where all our experiences take place. It is the experience of the present moment that we may know the world and our place within it. It is in any moment, or all moments, of the past that leads up to the any point we may find ourselves in. To extend the present of our past experiences to future experiences, would be to make the present moment extend both inwardly and outwardly across longer spans of time.

In our lives, we experience one long, broken-up thread of moments that make up who it we are in any moment. To unify and weave together our fragmented experiences of all the moments in our lives, would be to see our lives as one ever-flowing series of such moments. From there to here and from then to now, is a shifting of the moments that make up our lives from one to the next. But how long and how unbroken is the thread leading up to wherever it is we may find ourselves now? It can not be reduced to any one place or time and is rather a process of knowing and understanding that throughout our histories, we have always been connected to the source, however obfuscated.

In extending the present moment across all other moments, we can see that, much like multiple processes, can overlap and integrate into one another. It is in how

all these moments overlap that make it seem like we are separate from the whatever the first cause may have been, like an interference pattern, yet it is also in these patterns that reveal our connection to the causal source of the universe.

Taking things that happen and extending it over life time, we can perhaps see larger patterns in our own lives and how the roles we play day-to-day may be a part of a much bigger picture. It is the bigger picture of our lives that we may find and create meaningful patterns across time. Extending and elongating the moments that make up our lives, would possibly change our perspective on any negative moments we may face, as we might then see that, much like waves, each moment has it's own ups and downs.

Our lives may break up from day to day or week to week, but it in trying to see it on a year to year or decade to decade that we can see how our actions add up over time. As we build and make patterns and habits, we start weaving our lives one thread at a time. Through this weaving, the fabric of our life our lives obtain meaning and significance to ourselves. It is also this weaving of patterns that we can see our lives as an ever-growing tapestry. Working with the patterns we have weaved in the past, we can begin to start working with our past as a substance to make decisions in the moments that have now been established.

The fabric of our lives can have threads of moments short or long, small or large, and meaningless or significant. To be able to see the fabric of the whole that makes us up, would be able to make and change the patterns we weave in any one current moment. Through extending these moments over time, we may gain the ability to change and alter much larger portions of our lives than we may have assumed if the now was just a single instance.

However, more than any one instance, any moment being made of many overlapping ones, reality itself may be changed or altered, as we weave through moments in the world. Dissolving boundaries of our world and ourselves and weaving in and out of here, the influence of the moments in the world on us, we adapt to each and every single moment that occurs around and within us.

But again to extend all occasions of the past into the current moment of the now, there is almost the entire human history and cosmic evolution available to us at any one time, through us and within us at all time. We have billions of years of gradual understanding, awareness, and adaptation contained in us that we can look back on any time that make us who we are in any one present moment.

The Holomorphic Self

A singular self is made from a conjunction of many properties that all add up to beings such as us. The selves we are, are based on our own pasts that lead up to who we are today and who we could become tomorrow. In describing the self as holomorphic, we might see we are the totality of everything subsumed within our minds and something above and beyond that, which would be as malleable and changeable as our perspectives. To know the self and what it is in its wholeness would be to dive deep into the unconscious as well as an emergence into the collective conscious. The self might also be considered holomorphic in the sense that we are fragmented reflections of the entirety of the collective conscious, as ever-changing, growing, evolving bits of the whole, which exhibits the same behaviors that our selves do.

To define holomorphic a bit further, we may use the two fragments of the word as they are described. Holo, meaning whole or complete, and morphic, meaning a something with a shape or form, we can see that something that would be holomorphic would be a whole and complete shape and form. To relate to a whole self would be to take our entire body, mind, and environment as an overarching concept of who we are.

Through knowing the body alone as a whole would include the brain, nervous system, endocrine system, and all nerve cells as a part our bodily presence. The mind too may be included; every thought, perception, cognition, apprehension, and so on, make up the whole of the mind. The body and mind are both part of an open, constantly adapting system that makes up conscious experience as complex as our network of cells. The environment, both local and non-local, have an affect on that system, which molded and shaped the brain as it developed and continues to develop.

It is larger, universal environment that we all share, where we play out our lives. The universe and the laws of nature not excluded or outside of ourselves, we might see that we are reflections of the cosmos. If we identify as reflections of the cosmos, and both of which being either holographic or holonomic, we might find, perhaps, to find ourselves integrated into a larger holomorphic being.

Holomorphic is used in this writing to refer to the whole self, undivided from the world and laws of nature we notice outside of ourselves. Yet as reflections of the whole, we have laws that govern our own lives that are just like that of the cosmos at large. These laws that govern us may take on their own form in relation to our unique perspectives as humans, but still subsumed by the laws of nature at large.

To notice, acquire, and adapt to the apparent laws that rule our lives might be to assume a holomorphic form. With our pasts determined by laws that lay hidden in the unconscious, if we were to discover deeper laws of guiding us and our evolution towards the future, we can learn to change our actions to best suit the opportunities that may come our way. This is where being a complete form or shape may be of advantage. To know that we are subsumed by the much grander processes that have brought us to where we are today, we may see and even empathize with the universe. Empathizing with the universe either may or may not be a leap of faith and reason, but as a step toward understanding ourselves as a whole, it may be useful to include the universe in ourselves somewhere or ourselves in the universe.

Being holomorphic, perhaps we can, in real-time, change our actions and behaviors that best suit any situation we may find ourselves in, as knowing ourselves as something complete in our presence, we see how things may work in any moment. Knowing our pasts, with all the knowledge we may have gained, all the experiences we have had, and everything that makes us who we are, we might see that we are always only in the present moment.

A holomorphic being might be a being that knows very well that our internal and external worlds correspond to one another, that the past and future are reflected in a

present moment, and that we are what we behold. To behold and to apprehend the universe, and with ourselves as a small bodily reflection of it, both of which may teach and inform one another. As a potential underlying nature connecting the disjunction of the psyche and the universe, the concept of a holomorph may seem odd at first, yet may help us understand both ourselves and our place within universe.

To see ourselves as many overlapping, changing occasions of experience or processes, we might not see where the dividing of boundaries between self and world may take hold. As a group of process found within much larger processes, our society and world as well might be a holomorphic representation of potential, larger, processes that govern us as well as the universe.

With much happening in our minds as well as the world, the ever-growing holomorphic nature underlying ourselves and place embedded in the world, we can see how we may be like the world at large through our perceptions of it. The wholly complete shape and form of the universe may very well have a shape and form such as ourselves. At first, we can achieve this through the imagination, yet when patterns between mind and universe start to reveal themselves, we might see that the cosmos and us are more like one another than previously been imagined.

Spirit in Matter

If we are to take a perspective that matter builds up to mind which then builds up to spirit, we might take more consideration as to the value of consciousness in the world. Consciousness, found nowhere else but here so far, is an achievement of surviving chaotic conditions and adds the perception that there is order in the world. It is through our conscious awareness that order manifests and reveals itself. To assume that the universe has high levels of order behind it would also to assume that consciousness may play a major role in the universe or world as a whole.

It might sound odd to spiritualize the universe or world, but if we are to take our subjective perspectives as having any meaning, it is through the will of the universe that we made it to where we currently are. Matter, considered as nothing but mere billiard balls, can somehow lead to minds as complex as ours, but with our materially based minds, we can either choose to affirm or deny that we may have a spiritual nature as well. If the spirit is an emergent phenomenon from mind, being emergent from matter, we may build up a model where there can be meaning found from the universe that made us who we are. Almost any matter can interact with our material, mental, and spiritual selves, in varying degrees.

Neurotransmitters and certain chemical compounds can interact with our minds and are considered psychoactive. It is psychoactive substances that may change and alter our mental and spiritual lives. In altering our higher faculties through the use of various physical substances, more and more of the natural world can be shown and revealed to us, through transmuting matter into spirit.

Any increase to our knowledge of the world of mind and spirit may be seen as fruitful and beneficial. Through our consciousness and our altering of it as it is, we may find importance of turning material substances into something more spiritual in nature. Each molecule that interacts on a psychoactive level could even be considered to be a spirit in and of itself. To have a spiritual nature attached to chemical compounds, there may be more to learn and observe in how they integrate and find themselves placed into our lives.

In opening up to the spiritual nature of the world and universe, we may come to higher modes of becoming and being that may have been previously locked. To come to a sense of wholeness in the world, the spiritual aspects of the material may need to be found, and it can be found indeed, if we were to turn inward and look at our own malleable substance of mind and consciousness that we have to work with.

Consciousness, being malleable and changeable, when interacting with these now spiritualized material compounds, we can possibly address the role matter may play in affecting our consciousness, on more than one level. To adopt and adapt to the use of certain substances, we can learn and observe how to best use and utilize them to the expansion of our minds and spirits.

Expanding our minds can, at first, come with fright, as when we do, we are entering unfamiliar territory at first, but is not to be neglected and can come with its own set of advantages and challenges. To turn matter into mind and therefore spirit, is to open up the doors of perceptions to worlds perhaps never previously explored before. These new regions to explore the mind and all its contents can potentially help come to terms with the changes in the world and may help us see things in a new light.

Consciousness can be simultaneously material, mental, and spiritual. It is in how these three interact with one another that the form, awareness, and experience of any conscious state may play out. The set and setting will always play a major part as well, as when trying to reach spiritual matters, the physical world and our mental worlds will always be a factor in how using spiritual tools will work. The setting, the material world around us affects the mindset, the interior mental world, and it is both of these that may allow for a negative or positive spiritual experience.

But with all of that said, the ability to change the material brain and affect it with mental and spiritual tools, is not to be taken lightly. In changing our chemical compositions, we may radical change our views and perspectives that we may lose our sense of our former selves and we may used to have been. To change our personalities is drastic and we may lose what we may have had, but there may be just as much to gain as there is to lose. It's all up to oneself and one's tolerance and stability to choose how deep into the mind and spirit one may go.

Conscious Elements

A conscious element would be the smallest bit of information that would go into a single unit of consciousness and hypothetically could be measured and used to work with. The potential for there to be units of consciousness that can be measured, recorded, and seen within the mind and world, is also the potential to work with our own conscious awareness to our own advantage. To know the units and how would they make up any given conscious experience as complex as the ones we experience day to day and even some more transcendent ones, would be also to know how to change our awareness and experiences more to the ones we may wish to attain.

At first, it may seem as though our consciousness and awareness of our experiences just seem to rise up and bubble out of our own unconscious psyche, yet it is through a cause and effect process that brings forth one experience to follow another, including what we may be aware of at any time. These causes and effects of our consciousness so far has proved difficult to pin down, as when we are aware, we are also in motion, no matter what is or isn't going on around you, and it is this motion or change in ourselves and environments that makes consciousness the dynamic process it is. But to be able to take hold of a single fragment of our psyche, we may see that there are many elements that make up consciousness.

To be able to find the elements of consciousness, we may need to find the commonalities of every qualitative feeling, sensation, thought, and intuition we have, and to be able to deduce what it is underneath them that may be occurring. Somewhere between the physical happenings in our brains and our mental happenings lies a liminal zone between the two. More than mere circuitry, the mind has many wants, needs, desires, goals, and wishes. These aspirations of the mind reminds us that there is a world we have to make our way through for the mind to accomplish its goal in the world.

In finding commonality between all our qualia would be to know that any individual, indivisible unit of experience or conscious element would be. To take in physical laws of nature would be only one aspect of what and who it is that does the experiencing. To find out what is and isn't conscious may be an undefined and fuzzy boundary between what is and isn't at first, and in taken various perspectives as to what consciousness is, we can see that there is no clear or well claimed way of knowing or saying what is and what isn't conscious as far as we can see, or even know what the correct perspective of the nature of mind really is.

One thing we can know for near certainty is that the form and structure of our brains - with its complex, highly organized network of synapses and neurotransmitters - exhibits such capacity and ability for

conscious awareness such as ours. Yet, what the brain and mind is doing and trying to achieve through knowledge, understanding, intentionality, and its aspirations are still quite unknown and mysterious to us. Which is why there may need to be an understanding of each element of consciousness that lies somewhere between the brain and mind or unites the two.

Here, units of consciousness and conscious elements may be taken to mean the same thing, although perhaps somewhere down the line, there will be more of a distinction. To know these elemental units would be to know ourselves and our place in the world, as we would be able to perceive what it is we are driven to do and will one day accomplish in the universe. To scope out these elements would be akin to seeing through a whole new lens and filter to examine our minds, the world, and our minds within the world. Perhaps if consciousness is created by our cognition in and of the world, we can come to understand ourselves as our thoughts, intentions, and behaviours in the world.

If we were to identify more closely to our minds and mental activities, there would be new perspectives to assess ourselves, who we are or assume to be, and we others really are in the world as well. To know ourselves and others as our more ephemeral, mental selves, even for some time, we can come to a much more complete picture of the becoming and being of the mind as

something more powerful than we currently have given credit, as well as the disparate thoughts in our heads. If a greater conscious mind may come about via harmony or synchrony of a variety of lesser, singular minds, then this harmony or synchrony of multiple minds may have made us who we are today from where we once were before. To harmonize with the thoughts of others is to harmonize with our own thoughts as well. As thinking beings in the world, we are so much more than just that.

More than that thought, in understanding the changes between one conscious state and the next may be where we find there is stability in our default mode of consciousness and may come the ability to alter the elements of our consciousness to reach states never before witnessed in and of ourselves. All of this would appear highly subjective, yet if there were those interested in finding their own subjective truths as to the nature of consciousness, there may be an understanding between individuals attempting to do so and a harmony and synchrony may emerge allowing us to be in entirely new territory if this is to become any sort of reality.

Awareness of Presence

The awareness of presence, our own presence, comes in two forms; the first being our outward presence and the second being our inward presence. Outward presence comes with it the physical and embodied self that makes us who we may identify as. It is the outward presence of ourselves that allows for us to be actors in the world through this physical embodiment. Next would be our inward presence that allows for conscious awareness to reveal itself and appears to be that which we see out of and from. Our inward presence has perhaps a much larger space to contain, as it is our bridge to our inner selves within our physical body and our perception of the world at large. Through identifying a difference or commonality between the internal and the external, we may come to find out who we are and our place within the world.

Outward presence is similar to the presence of our form, whereas inward presence would be similar to the presence of our awareness, both of which we can have access to in near any conscious state. Form and awareness differ in knowledge of what is what in the world. There may seem at first be a strict distinction between the two, but the intention here is to reclassify the distinction from mind and matter to that of awareness and form. Mind, similar to awareness, is our inward presence which has the ability to project itself out of matter seemingly, and matter, similar to form, is the outward presence which has the capacity to bring forth mind out of itself, apparently.

The two together project themselves as a holographic representation of one another; certain minds are aware that matter goes into mind and certain matter has the form that mind comes out of. They presuppose one another, in a certain sense, in that with the right form and awareness, there may be a present form of awareness and present awareness of form that comes from complex levels of this holographic representation and ordering of one another that goes into beings such as ourselves which exhibit all of these qualities.

Any bit of matter may in a sense may exhibit such form to bring about awareness or any awareness may bring about matter through itself, but in the middle between the two, we may find presence to be at the centre of them. Form has a presence in the world, as it occupies a space and a time and the same goes for mind. Instead of divides outward and inward presence as two separate things, such as extended things and thinking things, we can perhaps see the middle ground of the two better expressed as a presence in either direction.

As a complex aggregation of conscious elements or units of experience, the inner and the outer worlds that affect us make up part of who we are in our entirety. It is this aggregation of many upon many overlapping instances of inward and outward presences and other aspects as well that allow for complex, higher order thoughts to emerge. It is through pure presence however, that we may

see that the two are not as divided as once was thought. To use our minds to assume matter is all there is or to use our matter to assume mind is all there is, seems to leave an incomplete synthesis of the two, for a more whole and complete perspective.

The perspective attempting to reveal itself here would be for a complete synthesis of ideas, however idealistic or unrealistic, may be an unending challenge to set ourselves up for, perhaps to pursue answers, or perhaps to allow for an ever-growing perspective that will be present over time and through space. The intentions here are that of questioning previous modes of thought that has lead is to where we are currently and to provide fodder for thinking about and expanding the current paradigm to be more inclusive to all perspectives out there.

We can doubt almost all there is to the world, except maybe our conscious experience, and even that may come into such doubt. But if there is only the thoughts we have exist, then it would not matter what form lies beneath such thoughts. The inward and outward presence we have appears carries itself with us wherever we go. The inward presence contacts the outward presence through cognition and it is cognition that may get us out of previous cognitions that may not be as useful as they once were.

Here, there may still be some sort of metaphysics to explain the mind and matter that seems dualistic, yet there may or may not be more harmony, synchrony, or symmetry between seeing mind and matter as an inward and outward presence instead of dividing the world into extended or thinking things. The inward and outward presences seem to much better correlate to one another and may appear as a coincidence of opposites that play off of one another much more fluidly.

The Superjective

Between and above and beyond the objective and subjective perceptions of the world lies a potentially harmonious union or synthesis of the two perspectives. This superjective perspective is one we could very well have had before we became aware of ourselves and our seemingly and isolated beings. Yet to know ourselves as a complete form would be to know that we are every point of action and behavior that leads up to our any one present occasion we may find ourselves situated in.

The superjective self would be a whole and complete synthesis of ourselves, the people in our lives, and the environmental world we find ourselves in. To superject on something would be to take the objective, immutable world and our own subjective perspectives into a larger, overarching picture of who we are, what to do in the world in any moment, and why we decide the actions and behaviours that we choose to will into our beings. Any one perspective is limited in its scope and with changes occurring from each and every single moment to moment, there is never one static, solid or concrete way to view either ourselves, our world, or our place in regards to the world.

To the perceiving mind, there are constant fluctuations between the inner and the outer. The transmission, absorption, and emission of things as they are, has always

and may very well will always be in question and up for debate, which is more than welcome and expected. Yet if we could take the world as we know it to be and adapt to it, to be able to flow with the nature, our nature, we may see that the divide between self and other can also be adapted and changed to fit into a larger scope beyond one singular perspective.

To be inclusive of objects, places, times, and events that lead up to a moment we find ourselves both from within and from without, we may see the contents of our conscious awareness are tied into our conscious states and experiences as well. To journey into and from anywhere in the world and in ourselves, is to journey through the other as well, in the sense that there are minds in the world and worlds within minds. These simultaneously occurring processes is also what allows us ourselves to adapt to any occasion of experience and to see how they fit into one another based upon the histories of both.

We should very well be aware of the potential of a superjective self, as it is nature that makes us, is us, and will continue to further employ creative ways to make connections between the two. A synthesis of objective and subjective is entirely familiar in the sense that we have an inter-subjective self, a self between selves, of which can create a harmonious union of the whole of who we are. We can and do have the capacities and

abilities to perceive nature again and again until we get to see what it is the superjective is trying to bring forth, and in doing so, we may see that all that we see, think, do, and say, have been partially determined by this superjective, holomorphic self.

In still trying to come to grips with this idea, there may be discordance at first, in assuming we know who, and what, it is we consider ourselves to be, but the seemingly external world may reveal many surprises about ourselves that we may find intriguing, interesting, or perhaps down right detestable. To unify and to synthesize, is to explore any and all ideas and concepts, and we may see our minds are not as isolated as we may assume.

To be determined by many overlapping occasions that lead to any moment we are situated in may be seen as though we are fated to live the lives we have out of sheer necessity of how things are and as they are, would be to neglect all of the choices we consciously decided to make in moments of clarity and in feeling where the will rises up. To be determined to free the will from either the one subjective or objective perspective is to see things as superjective.

In the superjective perspective, it could be seen that all singular perceptions add up to a larger, unfragmented view of how things are, why they are that way, and what

should perhaps be done in life. Yet this too may be limited to the one seeming world we find ourselves within in any occasion. To take multiple subjective views of the world and multiple objective worlds to view, we may all have our own take of any world, but it is the world that made up that view in the first place. This interplay and projection of our worlds and world views all have their place, for they all have the ability or actuality of being. This being in the world, being a world in and of itself, again is a holographic representation of itself. Our perspectives begin as a virtuality of becoming something actual and more whole and complete in the form and shape of our perception of it.

The superjective, exhibiting it self as holomorphic, exists in a state of undifferentiated object or subject while still supervening and operating both with and without the distinction of the two. What occurs in one domain may occur in the other, and also as a part of them taken as a whole. The superjective is all things at once; objective, subjective, superjective, as well as inter-subjective even between the superjective and its opposing perspective of total lack of view at all. There is an apparent gradation between no perspective to start with at all, to an objective world that then allows for subjectivity to a superjective synthesis of the world to view the self opposing the lack of any perspective at all to reflect upon.











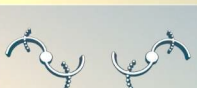





The superjective position than may be to ask not where the distinction lies between object, subject, or in the superjected union of the two, but holding this synthesized union up to the difficult to fathom total lack of perspective at all. What could be accomplished not if we were to divide things up between selves and worlds, but between nothing and everything and in how there is a seemingly insurmountable and impossible perspective of having no perspective or things to perceive at all. A distinct lack of perspective to have at all may be the only thing not even the superjective may reconcile.

Part Two - The Cosmograms






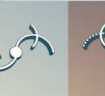









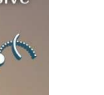















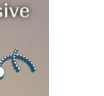




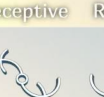







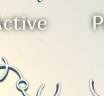

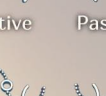

The 64 Cosmograms



Aspects of the Cosmograms

		Quiddity			
		Fluid	Vivid	Lucid	Hybrid
Vitality	Actuality	 Fluid Actuality	 Vivid Actuality	 Lucid Actuality	 Hybrid Actuality
	Ability	 Fluid Ability	 Vivid Ability	 Lucid Ability	 Hybrid Ability
	Capacity	 Fluid Capacity	 Vivid Capacity	 Lucid Capacity	 Hybrid Capacity
	Virtuality	 Fluid Virtuality	 Vivid Virtuality	 Lucid Virtuality	 Hybrid Virtuality

Modes of the Cosmograms

		Quiddity							
		Fluid		Vivid		Lucid		Hybrid	
Vitality	Actuality								
		Active	Passive	Active	Passive	Active	Passive	Active	Passive
	Ability								
		Receptive	Reactive	Receptive	Reactive	Receptive	Reactive	Receptive	Reactive
	Capacity								
		Active	Passive	Active	Passive	Active	Passive	Active	Passive
	Virtuality								
		Receptive	Reactive	Receptive	Reactive	Receptive	Reactive	Receptive	Reactive
									
		Active	Passive	Active	Passive	Active	Passive	Active	Passive
									
	Receptive	Reactive	Receptive	Reactive	Receptive	Reactive	Receptive	Reactive	

Aspects (Quiddities + Vitalities)

Quiddities (Fluid, Lucid, Vivid, Hybrid):

The quiddities, as in the inherent nature of each of the 64 cosmograms, are the most defining aspect of them, separating one cosmogram from another by the sheer quality it has. Having the features of flow or ebb and order or disorder, each of the four quiddities have an entirely different from any other one, with the exception of the hybrid quiddity, which may exhibit some of the qualities of the other three yet still has its own characteristics.

Fluid (Flowing Order):

Out of the four quiddities, flowing order makes up the harmony and synchrony with the other cosmograms. Where there is fluidity, there is structural consistency and stability in what they make up. With this structure, there is also space for persistence through time and durability. Fluidity could be considered as the backbone of any experience or phenomena even if it goes by unnoticed, for when things go as they should, it is not out of order and moves along in the world and our perception rather fluidly.

A fluid nature is much like that of water in the sense that liquidity is an emergent phenomenon which roughly relates to our conscious experiences. As separate phenomenal senses added together into a whole, they create a metaphorical liquidity of the mind just like individual molecules make up the properties of water. To extend the metaphor a bit further, each of our separate conscious experiences make up a single drop of water in an ocean of consciousness. This ocean could be considered as the collective conscious which is trying to emerge from each of the droplets or as our own complete conscious experience in any one moment.

Vivid (Ebbing Order):

The vivid quiddity behind each cosmogram is like a primitive feeling or emotion anything could experience. A certain loss of order can lead to a perturbed state of where things can start to have a noticeable difference of where there once was order. As it ebbs the ordered states can start to open up to the reorganization of a previously harmonious state. With there being an opening of what was encapsulated, new features may emerge and a feeling may come about.

When there is an ebb of order, there is an awareness of there previously being so, which leads to a kind of state of reflection on the previously harmonious one. This reflection happens from the disturbance of order yet still

having order to it. Leading in to a disordered one, this is a state where the drops of consciousness gains more awareness and insight into what things were like in the more ordered state and adds an element of feelings and emotions to our experiences. These feelings and emotions are in their most basic form but with a countless overlapping of these all, add to complex feelings and emotions we experience in our day to day conscious lives and may either be more positive or negative.

Lucid (Flowing Disorder):

Where a novelty of properties starts to show up in a given system of many cosmograms. Much like memory or reflection on the past, with disorder comes the opportunity for recollection of previous states of where there once was order. As an in-between state, until an order comes around again comes the potential for newer and perhaps better, improved upon states to emerge when it does. As a cycle that repeats however often, the disorder in the cycle allows for adding more to it.

Quite like a mental image of something, the imagination, or a quick memory of something just seen, this quiddity retains the come and gone order that occurred beforehand. Where there is disorder, there is an order in relation to it. The contrast of the two can lead to a sensory gathering state of mind to search for either the

previous order, or an entirely new and emergent order. This allows for an evolving mind that, when not overly disordered can return to order with new potential knowledge. It may come to us the mode of anxiety, and when encountered in the mind, can be unnerving to experience yet still part of a larger process where it has its potential to be integrated and reflected upon.

Hybrid (Ebbing Disorder):

With an ebb of disorder but before the order gets restored is the hybrid state. Taking on aspects of all three other quiddities, ebbing disorder can exhibit itself as uncertainty. Never quite fully chaos but also not ordered, there is much that would be unknown of this quiddities qualities. But in the process of ebbing comes the emergence of the features of these unknown qualities to take shape from their uncertain nature. Out of near chaos comes the most to yield.

Before order is restored, there is much to be processed and integrated from the disorder. The return to order is the end of the integration process and to us are much like the thoughts of our minds. Our thoughts try making sense of previous experiences of the other quiddities through an intellect, but may appear elsewhere, in the world, as our objective being in the world. To ebb disorder is to bring about more and more from the darkness into the light the experience, awareness and imagery that is in ourselves and in the world or cosmic ocean at large.

Vitalities (Actuality, Ability, Capacity, Virtuality):

The four variations of vitality are respective to how the cosmograms appear to be, in how they exist and in how they exhibit what could be true or actually real to false or virtually real. Each one is a step either closer to or further away from a real existence. Also, in how they appear to be, the cosmograms are never entirely non-existent, but rather of varying degrees of interaction with the other cosmograms. On one end, they may be deemed to be as real as an object, whereon the other end, they may be merely a hazy dream of an idea. A cosmogram's vitality is makes it a thing in the cosmic ocean.

Actuality (Calm Wholeness):

Actuality is the most compelling vitality of the four. It is what is considered to be what is real, solid, and objective in the world, although not necessarily true. Anything vitally drawn towards actuality is rather pragmatic and prudent in the world as actuality is something more tangible than anything else. That is because with a calm wholeness, there is a stability to whatever may fit into what is tangible and can be relied upon.

Strictly speaking - what is. The most concrete of the vitalities is the one that is most true in the objective world, our subjective experience and the fusion of the two. What we know to be true and real is also actual and exists as something that is rather something that could

be. Actuality being what there really is accounts for the all the data we can make sense of and confirm from multiple perspectives. Any one perspective may or may not be a complete picture of the actual object or subject experience, but may still be said to have truth and could be verifiable.

Ability (Rough Wholeness):

What any cosmogram is capable of achieving through its interactions with other cosmograms. Depending on the appended quiddity, this vitality of ability may be in a fugue state between actuality and virtuality, along with capability. It is what can be rather than what is to be. Less tangible than the prior, there is less rigidness and more malleable to anything that falls into or exhibits this vitality. Something that has the ability to be true could perhaps said to be close to truth, but not quite verifiable.

Things that have a physical aspect, yet is not quite entirely whole in its scope, this vitality has to do somewhat with how our minds interact with objects in the world. The interaction of the two is where there can be a manipulation of this vitality to make it either more or less vital or real and true. Being something changeable and malleable, it allows for a selection of where to go next in a process, to allow for forms, as well as thoughts, to be extracted or retracted. To be able to be open to change, there must be the ability for something to become something else.

Capacity (Calm Emptiness):

Being of emptiness, this vitality is also of something that isn't quite fully attained, but is capable of potentially becoming. Nearer to virtuality, this aspect of some cosmograms is something that is more of a mental concept or idea rather than something external in the world around us. Anything that is capable of existing however, may possibly be said to be real, at least in some minor sense. Anything capable of having vitality could be said to be in a state of becoming rather than being.

Not having an a certain physical substance, there comes the potential for there to be something in the future to occupy an empty space. The capacity for something to potentially be. Closer to thought forms than the ability vitality, there can be many overlapping capacities that lead to what could be if it was given substance or acquired more substance. When there is a void, there is a chance for that void to fill. This makes it a dynamic, ever changing and evolving future of things that could be rather than what is already there.

Virtuality (Rough Emptiness):

Considerably the most unreal of the vitalities, yet still being a part of the cosmic ocean, even if it is in the outer limits of perceptibility. The rough aspect of this one makes for any communication of the virtual seem

otherworldly or delusional in some way. Although existent, whatever may be of this virtual vitality may seem not to be veridical. It may also cause upset or confusion if not applied with care, as if there is little to no truth to something virtually existent, there may be no way to verify or confirm what could perhaps one day be.

Kind of like a dream one can have. This is where there is no real content to be found and where objects are not present. The lack of substance or content means that there is no real effect this may have on daily life, but are still important to be aware of. The dreamlike nature to the virtuality is mostly unconscious and doesn't make an impact, but can still steer us in certain directions.

Responsive Modes (Active, Passive, Receptive, Reactive):

The four responsive modes are how a process interacts with other stages in such a process. They are the causes and effects, but also what occurs between an initial cause and the following effect.

Active (Towards Outward):

The active mode a cosmogram may exhibit may be seen as a causal factor or as an antecedent to the other responsive modes, the material cause. Leading up to or transmuting into either a passive and receptive mode after the initial causal activity, when something moves towards something external to itself, it could be said that it is the initial activity that is the active force behind any subsequent mode. Not necessarily the first cause in anything, the active mode is the mode of any category of functioning that drives most of the action behind it.

Passive (Away from Outward):

The passive mode a cosmogram may exhibit may also be considered as an intermediary step between an initial cause and the effect afterward, the formal cause. As an in-between state of cause and effect, along with the receptive mode as well, these modes are like the input from the active being processed before there is a decision or reactive output is made. The passive differs from the

receptive in that the passive mode is more a direct and opposite consequence of the active and isn't necessarily passive, but yields to what an active occurrence may be doing. The passive mode takes the path of least resistance and is more directed towards efficiency rather than efficacy.

Receptive (Towards Inward):












The receptive mode of a cosmogram may exhibit a quality akin to gathering information before a reaction occurs, the efficient cause. Similar to the passive mode, it is also an intermediary step between a so-called cause and its effect, except for here, the receptive takes in what is occurring in the active and is the decider as to the subsequent reaction. The receptive, more directed towards efficacy over efficiency, lays itself out as the counterpoint to the passive mode. Both the receptive and passive are neither a cause nor an effect, but guide a cause towards a specific desired effect.

Reactive (Away from Inward):

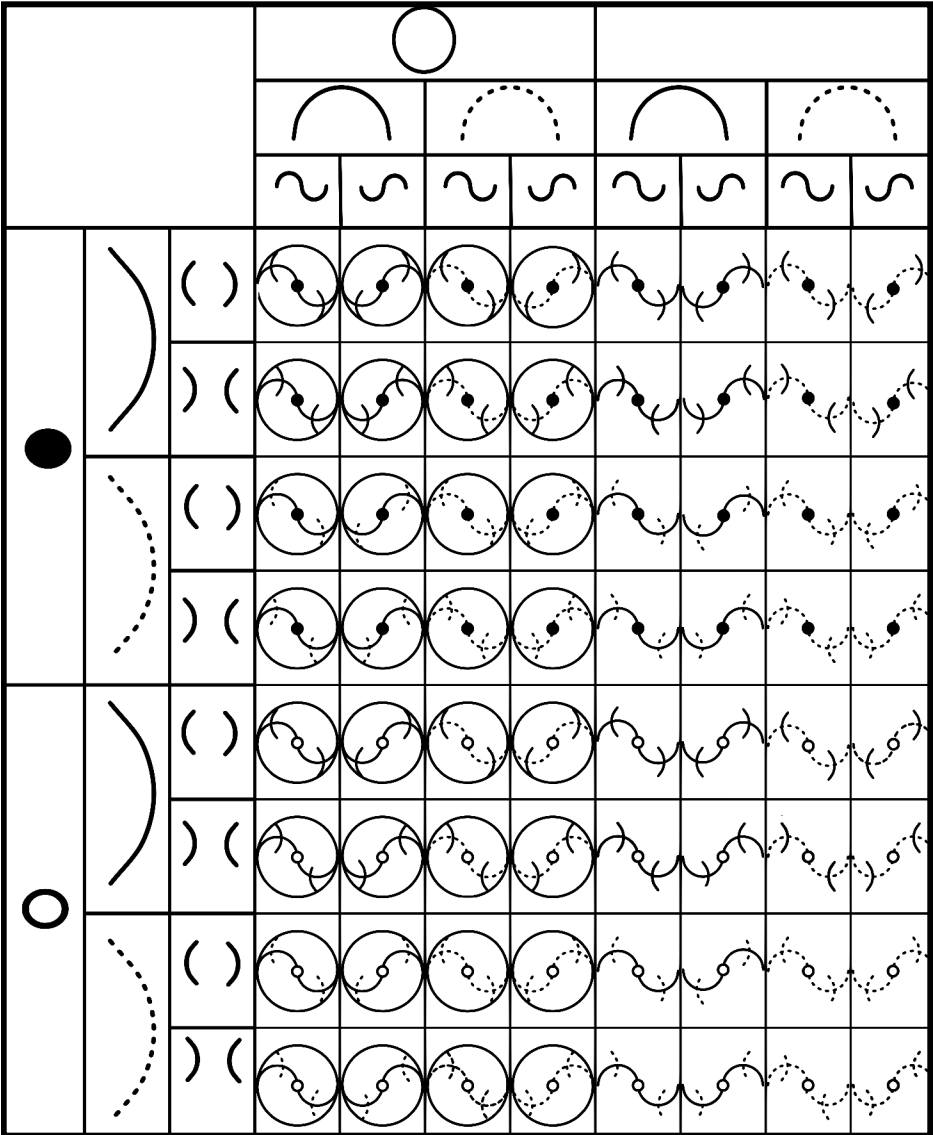
The reactive mode of a cosmogram is the effect an active mode attempts to achieve, the final cause. The active and reactive are in opposition not as either an actual cause or effect, but it is the reactive that opposes the active in the sense that it is a coincidental opposite of the action and may be considered as complimentary to the active mode.

Any reaction that occurs is the result of a sequential process from the active to the passive and receptive and then to the reactive. The whole process is never fully complete though, as when a process from action to reaction occurs in a single moment, they lead directly into another process of action to reaction.

Legend

Towards			Away from
Outward			Inward
Wholeness			Emptiness
Flowing			Ebbing
Calmly with			Roughly with
Order			Disorder

Chart





1

Fluid Actuality

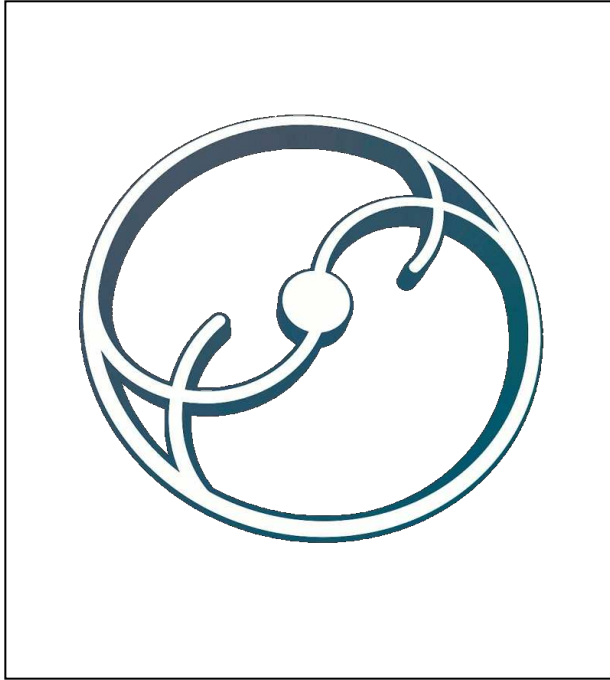
Mode: Active

Towards Outward

Wholeness Flowing

Calmly with Order

Function: Extraverted Intuition



2

Fluid Actuality

Mode: Passive

Away from Outward

Wholeness Flowing

Calmly with Order

Function: Introverted Intuition



3

Vivid Actuality

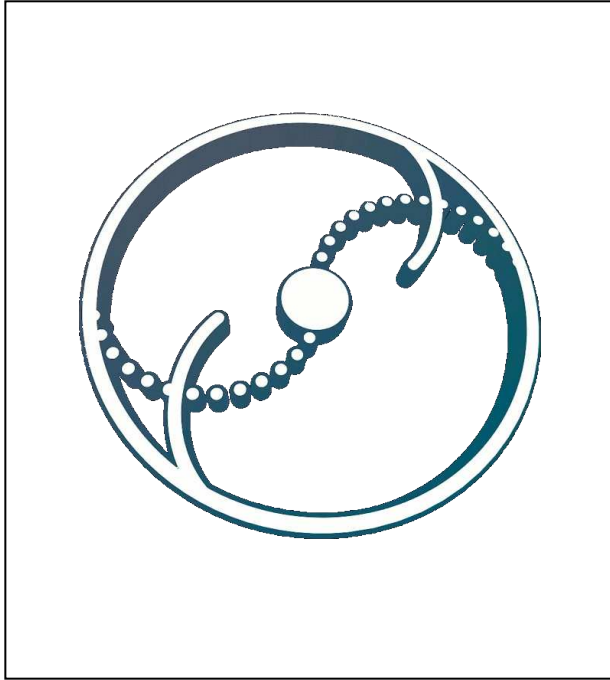
Mode: Active

Towards Outward

Wholeness Ebbing

Calmly with Order

Function: Extraverted Feeling



4

Vivid Actuality

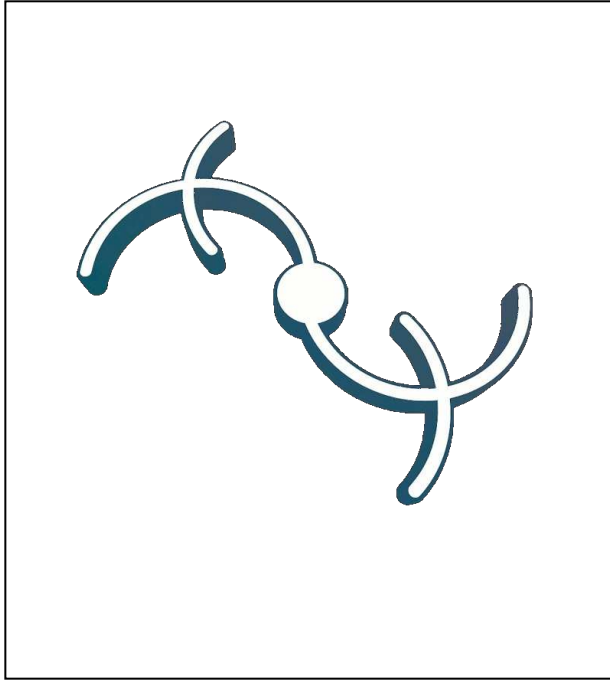
Mode: Passive

Away from Outward

Wholeness Ebbing

Calmly with Order

Function: Introverted Feeling



5

Lucid Actuality

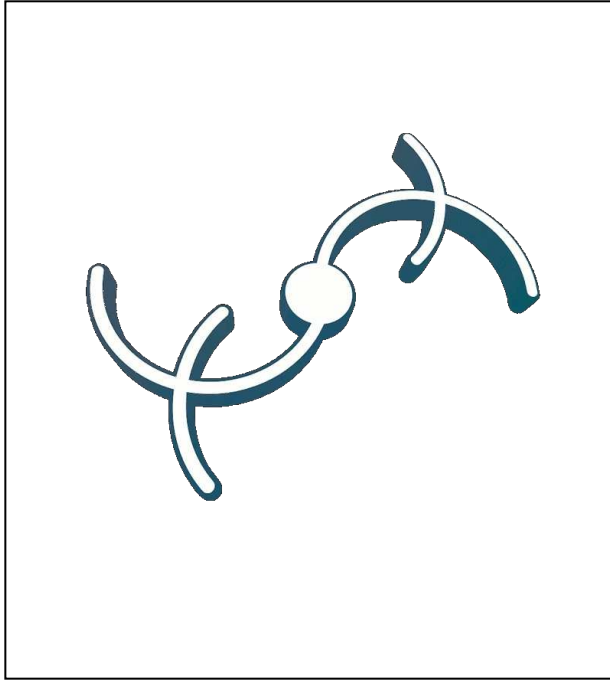
Mode: Active

Towards Outward

Wholeness Flowing

Calmly with Disorder

Function: Extraverted Sensing



6

Lucid Actuality

Mode: Passive

Away from Outward
Wholeness Flowing
Calmly with Disorder

Function: Introverted Sensing



7

Hybrid Actuality

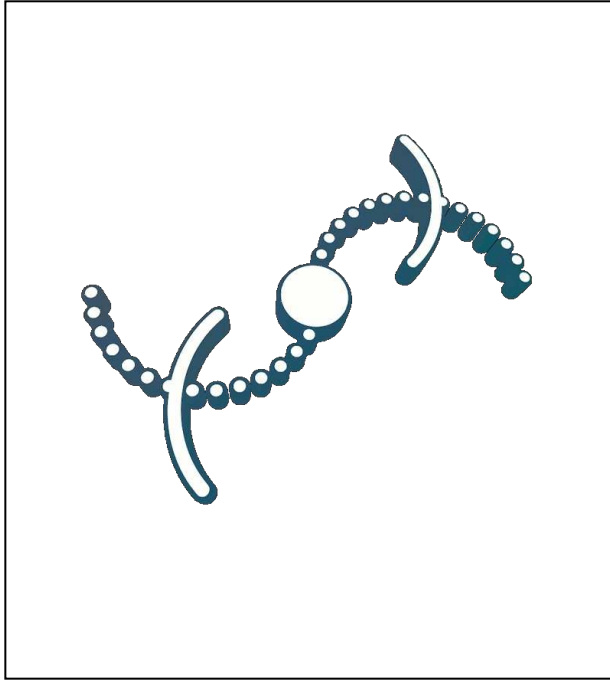
Mode: Active

Towards Outward

Wholeness Ebbing

Calmly with Disorder

Function: Extraverted Thinking



8

Hybrid Actuality

Mode: Passive

Away from Outward

Wholeness Ebbing

Calmly with Disorder

Function: Introverted Thinking

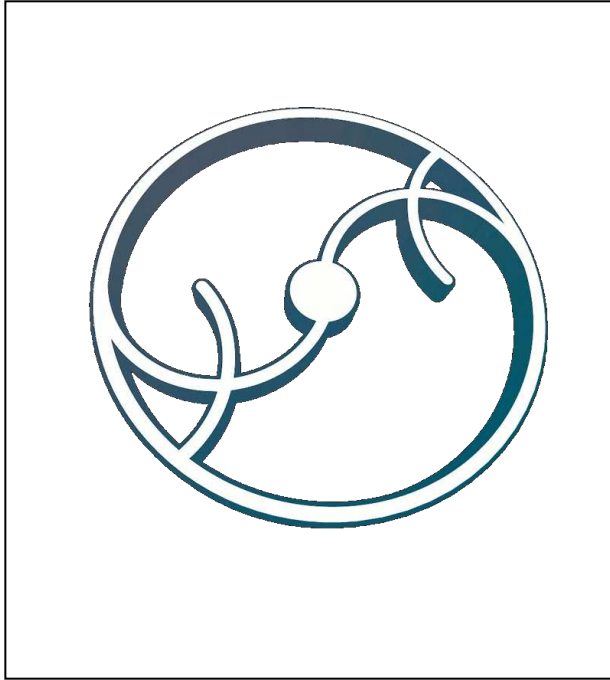


9

Fluid Actuality
Mode: Receptive

Towards Inward
Wholeness Flowing
Calmly with Order

Function: Introverted Intuition



10

Fluid Actuality

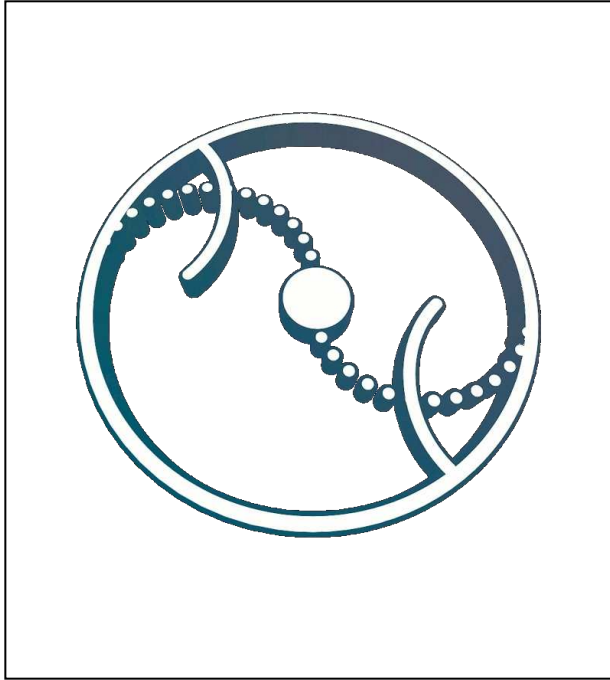
Mode: Reactive

Away from Inward

Wholeness Flowing

Calmly with Order

Function: Extraverted Intuition

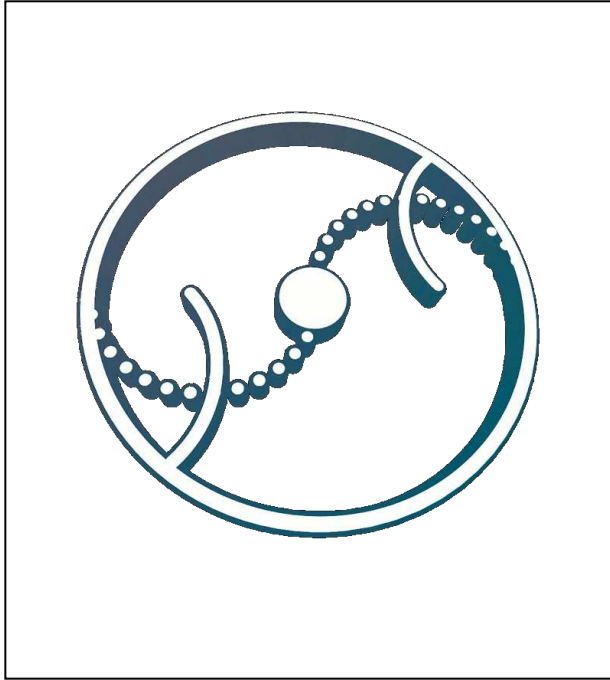


11

Vivid Actuality
Mode: Receptive

Towards Inward
Wholeness Ebbing
Calmly with Order

Function: Introverted Feeling



12

Vivid Actuality

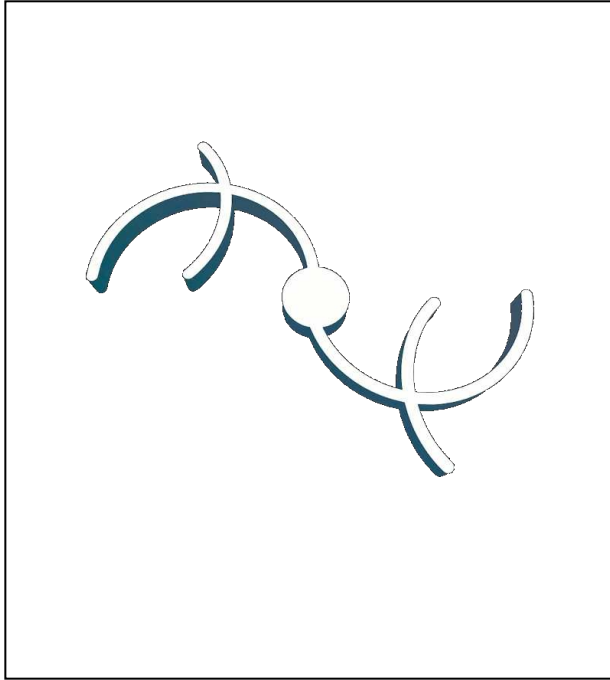
Mode: Reactive

Away from Inward

Wholeness Ebbing

Calmly with Order

Function: Extraverted Feeling

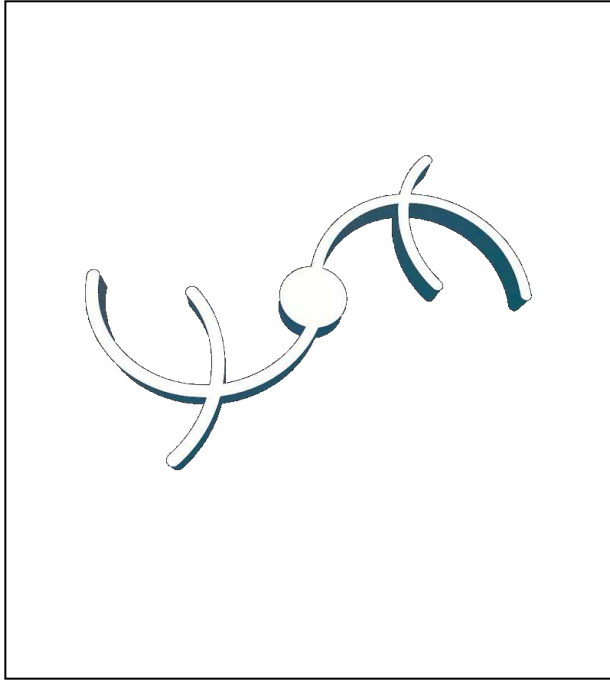


13

Lucid Actuality
Mode: Receptive

Towards Inward
Wholeness Flowing
Calmly with Disorder

Function: Introverted Sensing



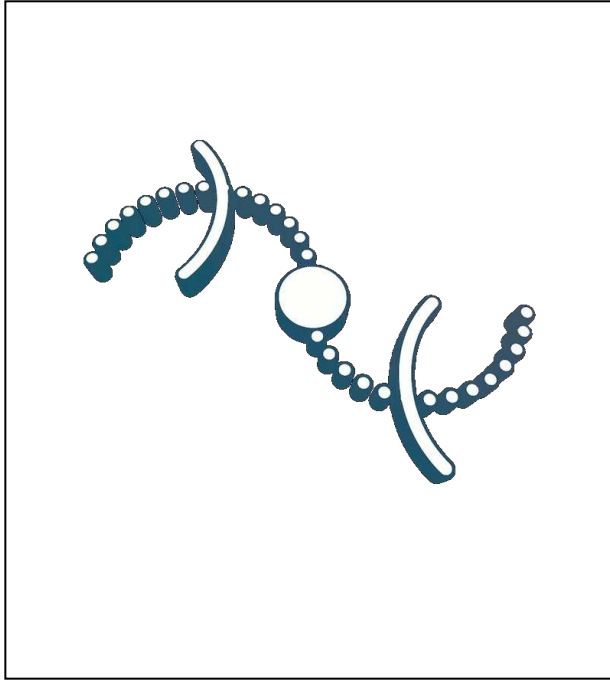
14

Lucid Actuality

Mode: Reactive

Away from Inward
Wholeness Flowing
Calmly with Disorder

Function: Extraverted Sensing



15

Hybrid Actuality

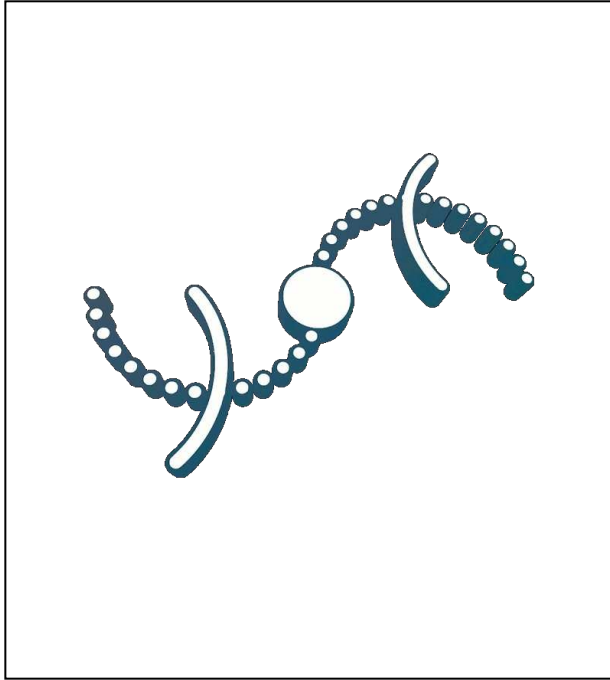
Mode: Receptive

Towards Inward

Wholeness Ebbing

Calmly with Disorder

Function: Introverted Thinking



16

Hybrid Actuality

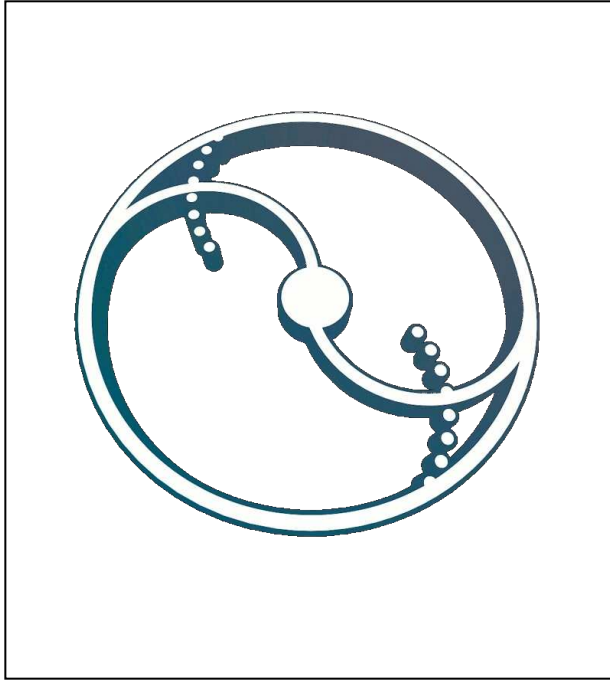
Mode: Reactive

Away from Inward

Wholeness Ebbing

Calmly with Disorder

Function: Extraverted Thinking



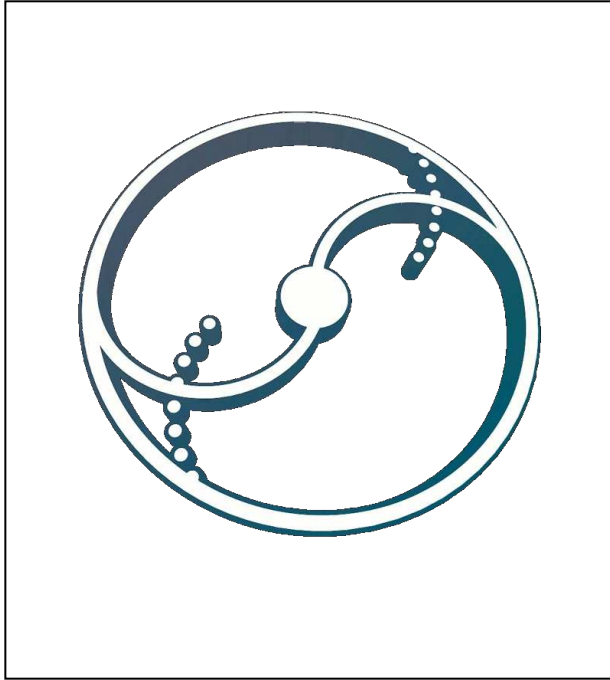
17

Fluid Ability

Mode: Active

Towards Outward
Wholeness Flowing
Roughly with Order

Function: Extraverted Intuition



18

Fluid Ability
Mode: Passive

Away from Outward
Wholeness Flowing
Roughly with Order

Function: Introverted Intuition



19

Vivid Ability

Mode: Active

Towards Outward

Wholeness Ebbing

Roughly with Order

Function: Extraverted Feeling



20

Vivid Ability

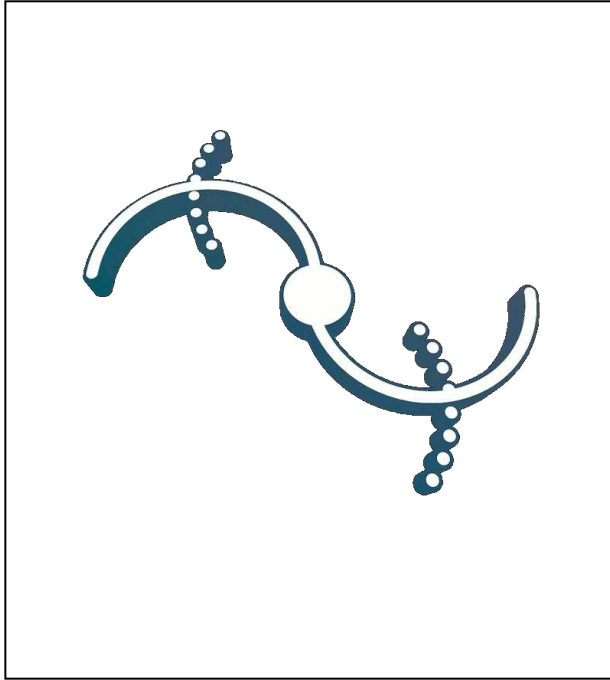
Mode: Passive

Away from Outward

Wholeness Ebbing

Roughly with Order

Function: Introverted Feeling



21

Lucid Ability

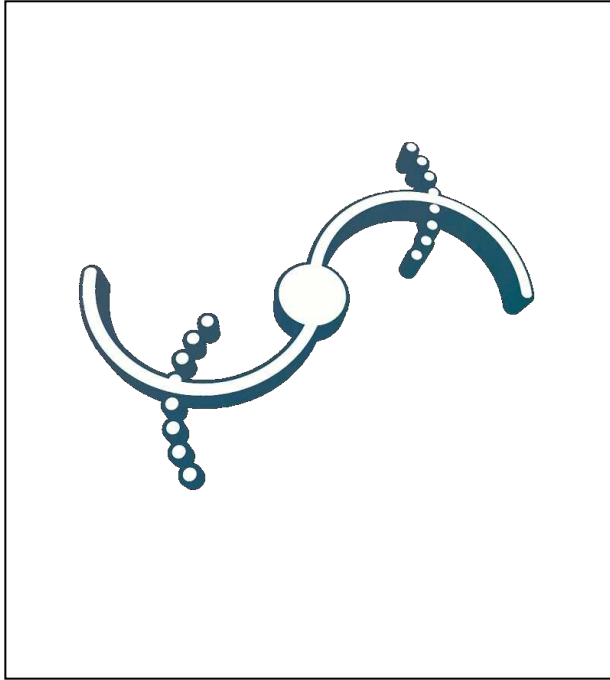
Mode: Active

Towards Outward

Wholeness Flowing

Roughly with Disorder

Function: Extraverted Sensing

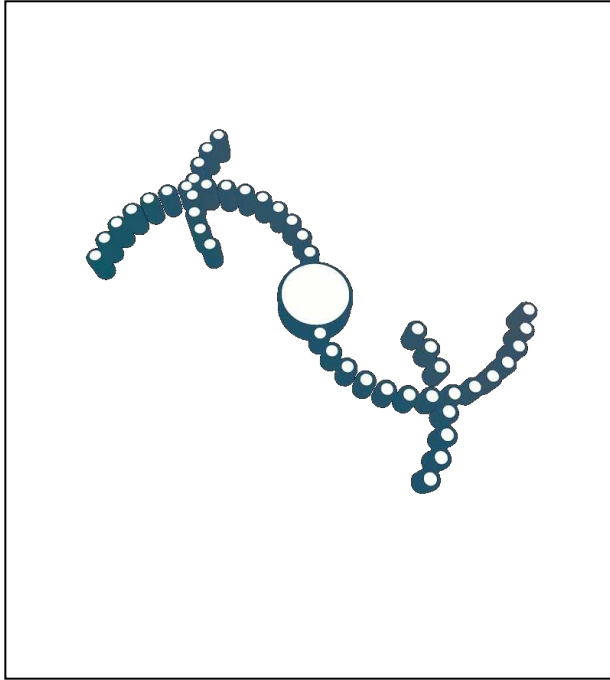


22

Lucid Ability
Mode: Passive

Away from Outward
Wholeness Flowing
Roughly with Disorder

Function: Introverted Sensing



23

Hybrid Ability

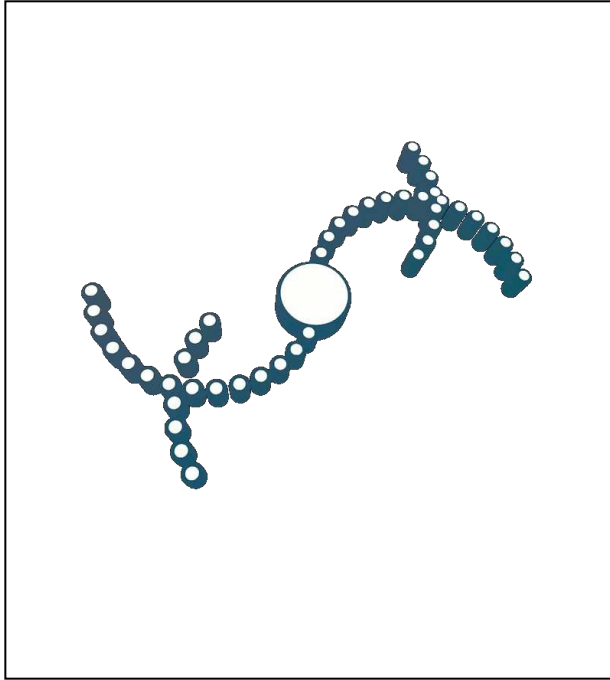
Mode: Active

Towards Outward

Wholeness Ebbing

Roughly with Disorder

Function: Extraverted Thinking



24

Hybrid Ability

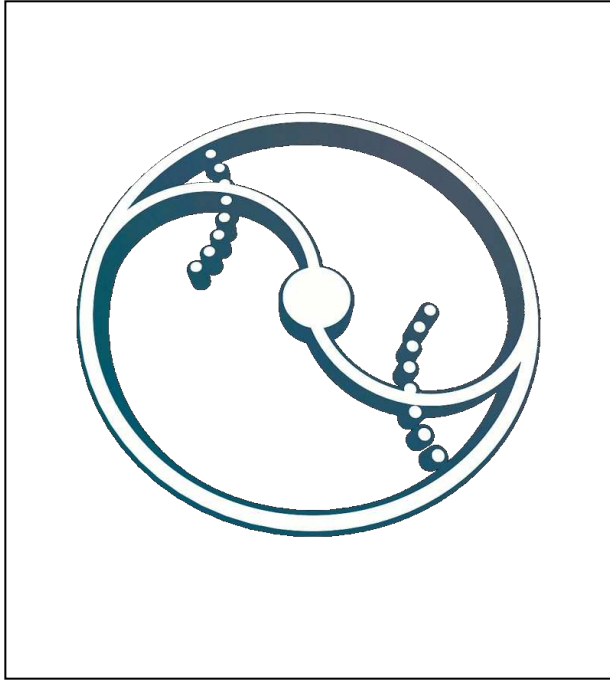
Mode: Passive

Away from Outward

Wholeness Ebbing

Roughly with Disorder

Function: Introverted Thinking



25

Fluid Ability
Mode: Receptive

Towards Inward
Wholeness Flowing
Roughly with Order

Function: Introverted Intuition

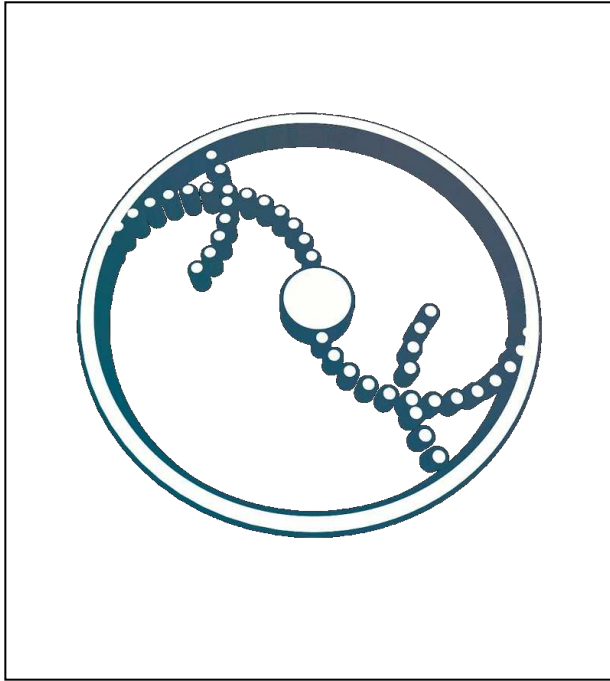


26

Fluid Ability
Mode: Reactive

Away from Inward
Wholeness Flowing
Roughly with Order

Function: Extraverted Intuition

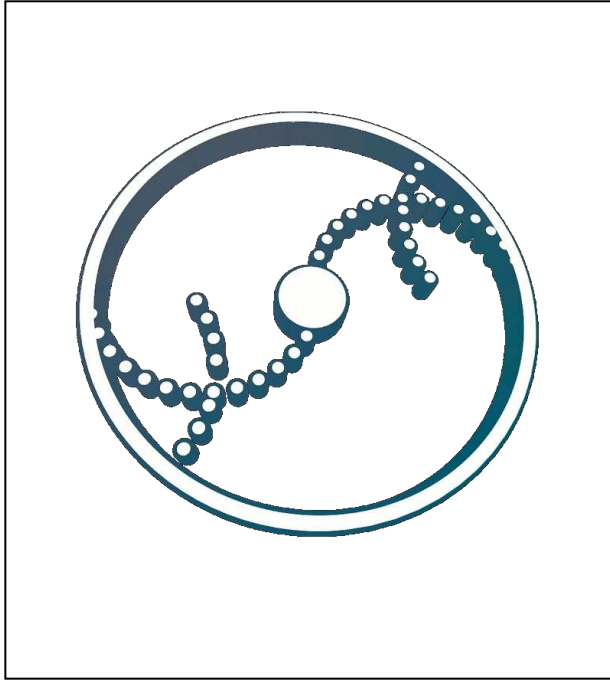


27

Vivid Ability
Mode: Receptive

Towards Inward
Wholeness Ebbing
Roughly with Order

Function: Introverted Feeling

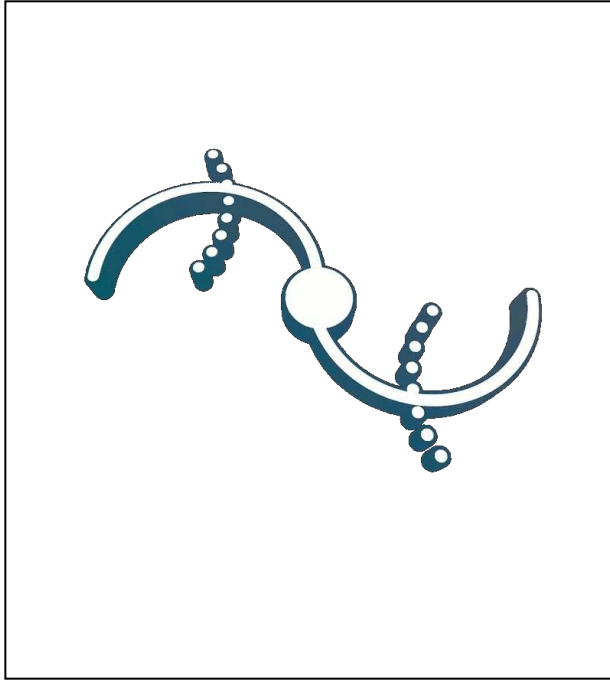


28

Vivid Ability
Mode: Reactive

Away from Inward
Wholeness Ebbing
Roughly with Order

Function: Extraverted Feeling

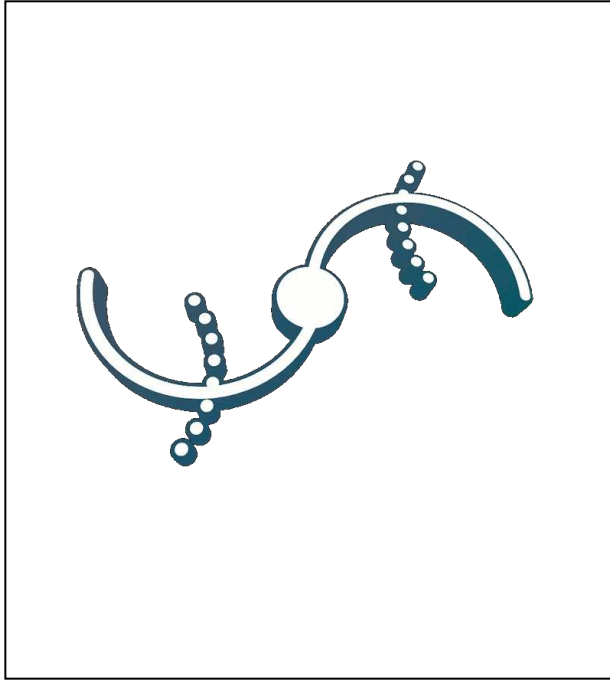


29

Lucid Ability
Mode: Receptive

Towards Inward
Wholeness Flowing
Roughly with Disorder

Function: Introverted Sensing



30

Lucid Ability

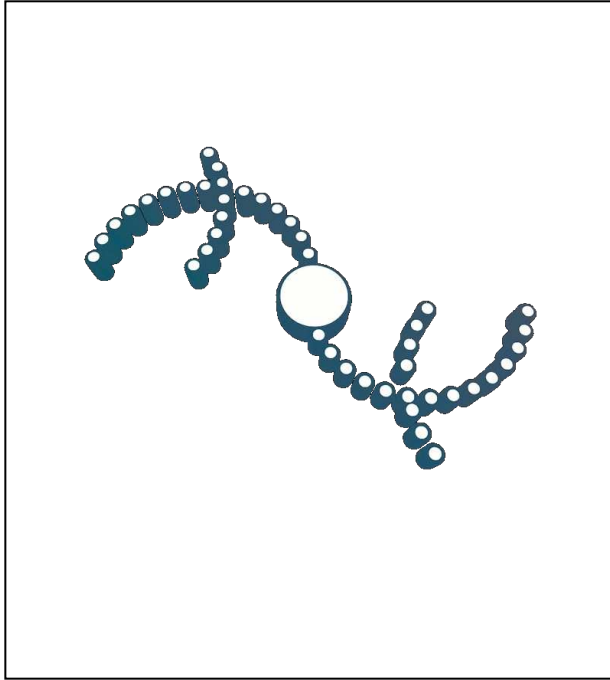
Mode: Reactive

Away from Inward

Wholeness Flowing

Roughly with Disorder

Function: Extraverted Sensing

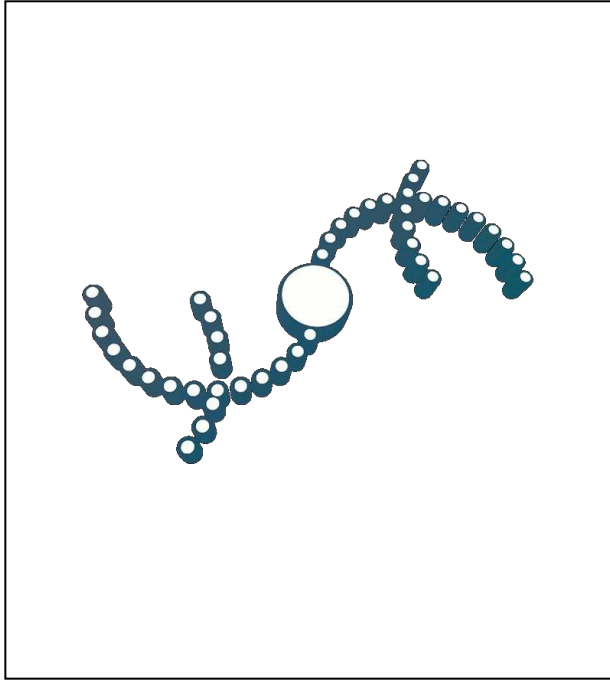


31

Hybrid Ability
Mode: Receptive

Towards Inward
Wholeness Ebbing
Roughly with Disorder

Function: Introverted Thinking

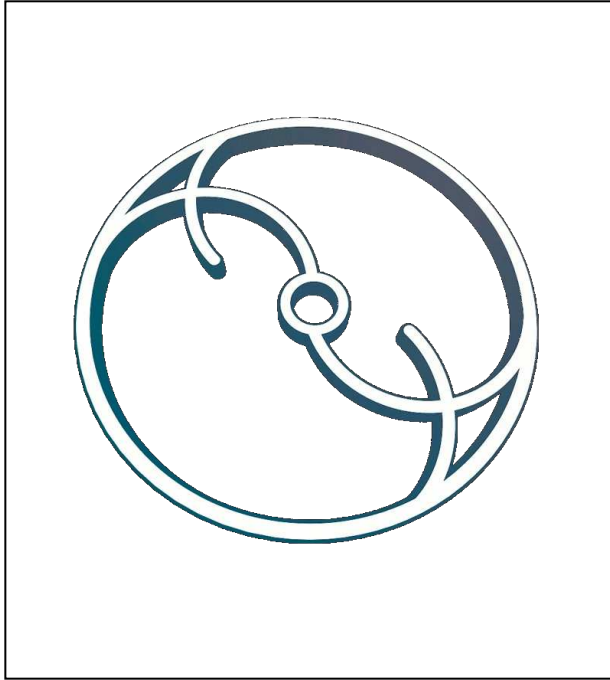


32

Hybrid Ability
Mode: Reactive

Away from Inward
Wholeness Ebbing
Roughly with Disorder

Function: Extraverted Thinking



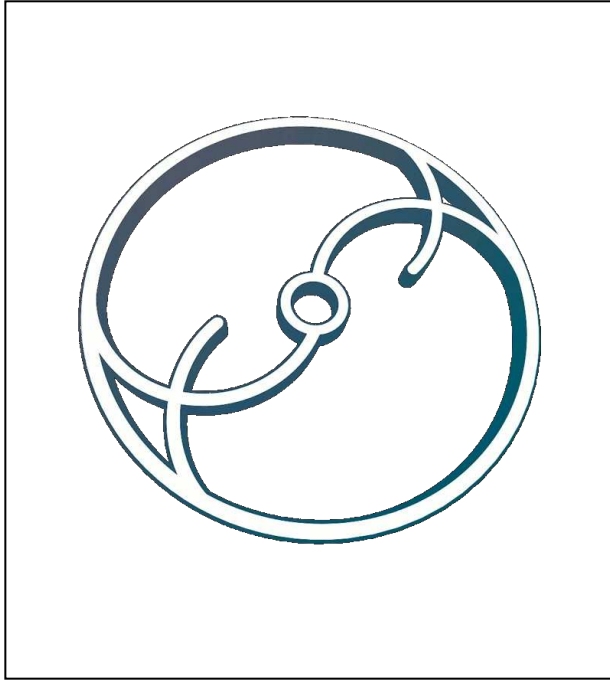
33

Fluid Capacity

Mode: Active

Towards Outward
Emptiness Flowing
Calmly with Order

Function: Extraverted Intuition



34

Fluid Capacity

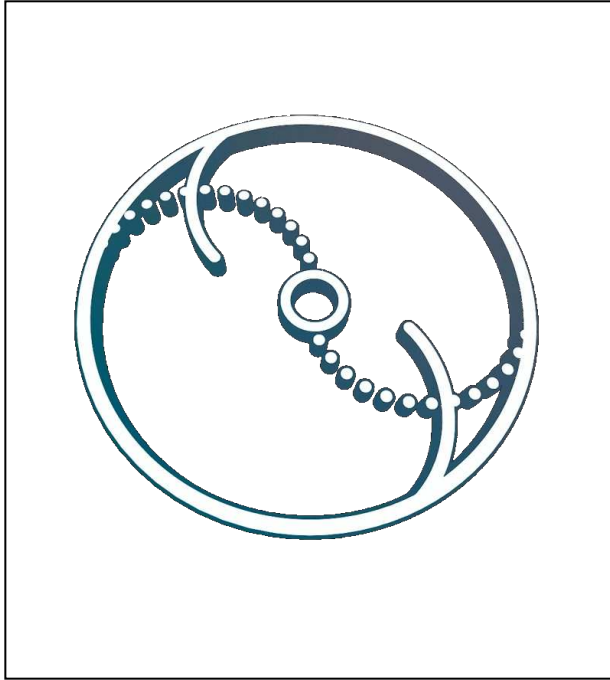
Mode: Passive

Away from Outward

Emptiness Flowing

Calmly with Order

Function: Introverted Intuition



35

Vivid Capacity

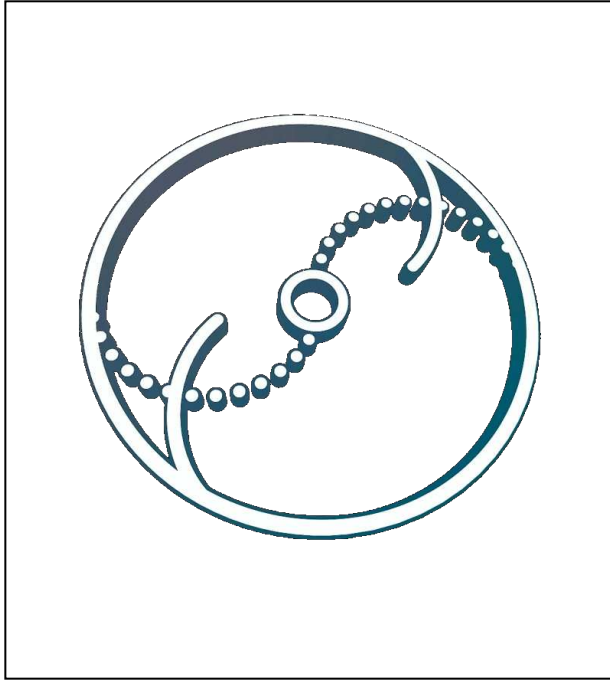
Mode: Active

Towards Outward

Emptiness Ebbing

Calmly with Order

Function: Extraverted Feeling



36

Vivid Capacity

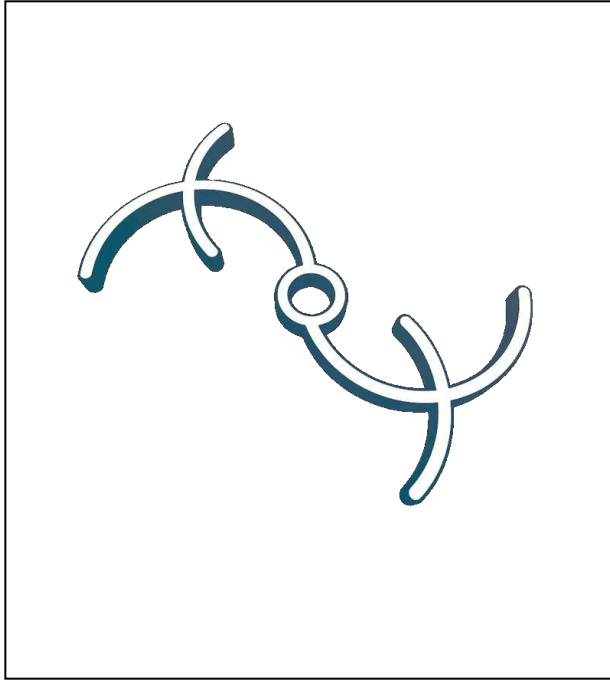
Mode: Passive

Away from Outward

Emptiness Ebbing

Calmly with Order

Function: Introverted Feeling



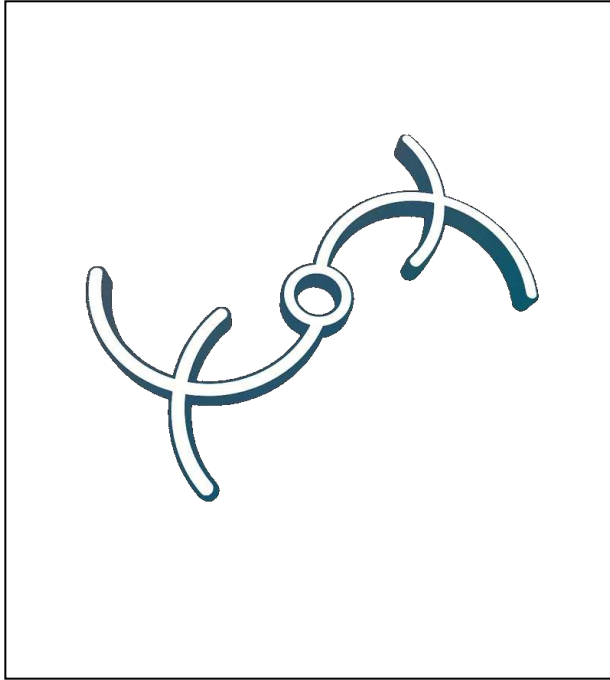
37

Lucid Capacity

Mode: Active

Towards Outward
Emptiness Flowing
Calmly with Disorder

Function: Extraverted Sensing



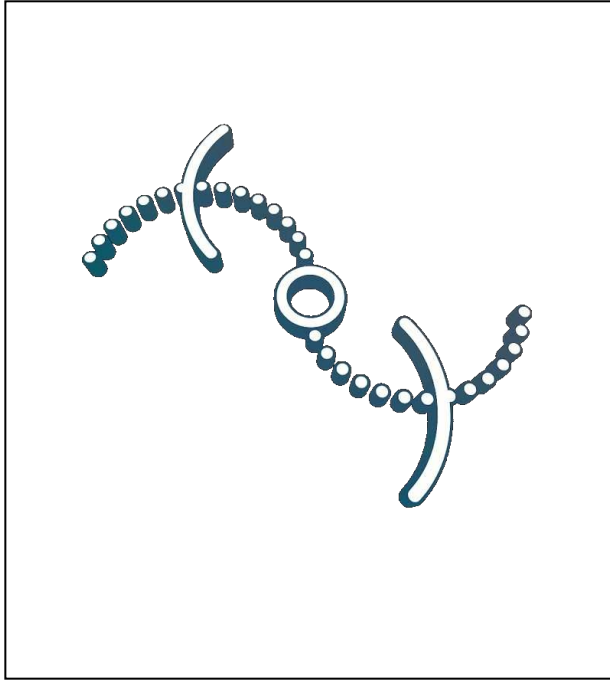
38

Lucid Capacity

Mode: Passive

Away from Outward
Emptiness Flowing
Calmly with Disorder

Function: Introverted Sensing



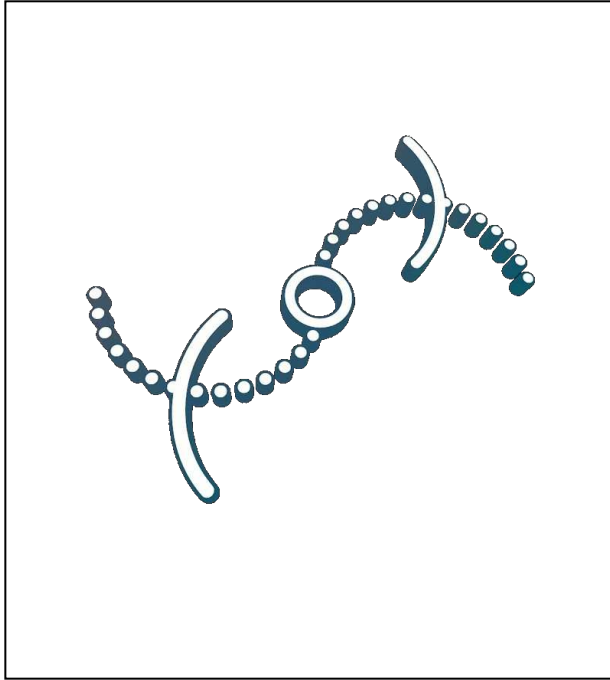
39

Hybrid Capacity

Mode: Active

Towards Outward
Emptiness Ebbing
Calmly with Disorder

Function: Extraverted Thinking



40

Hybrid Capacity

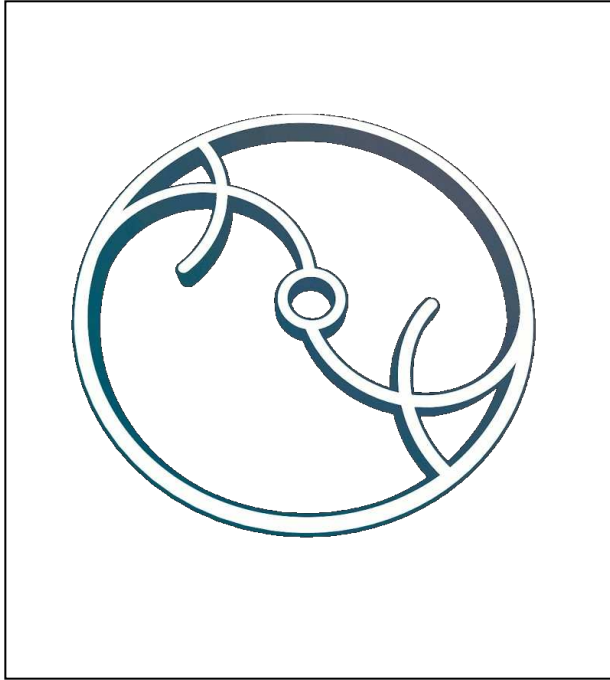
Mode: Passive

Away from Outward

Emptiness Ebbing

Calmly with Disorder

Function: Introverted Thinking

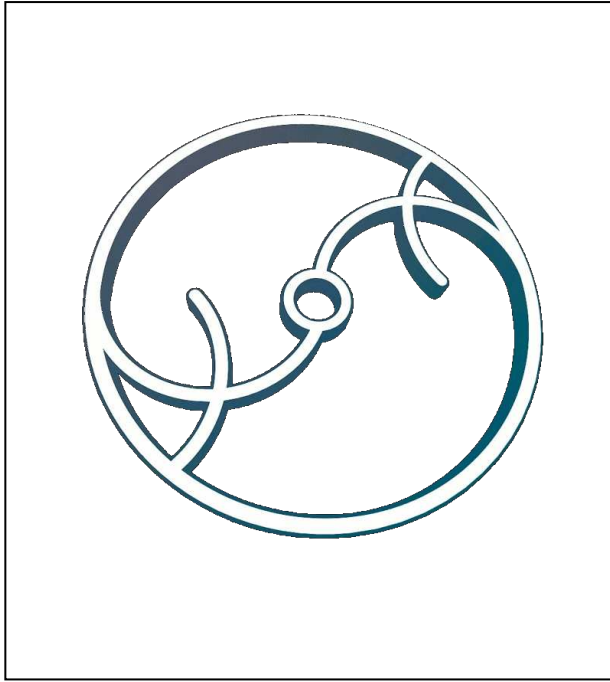


41

Fluid Capacity
Mode: Receptive

Towards Inward
Emptiness Flowing
Calmly with Order

Function: Introverted Intuition



42

Fluid Capacity

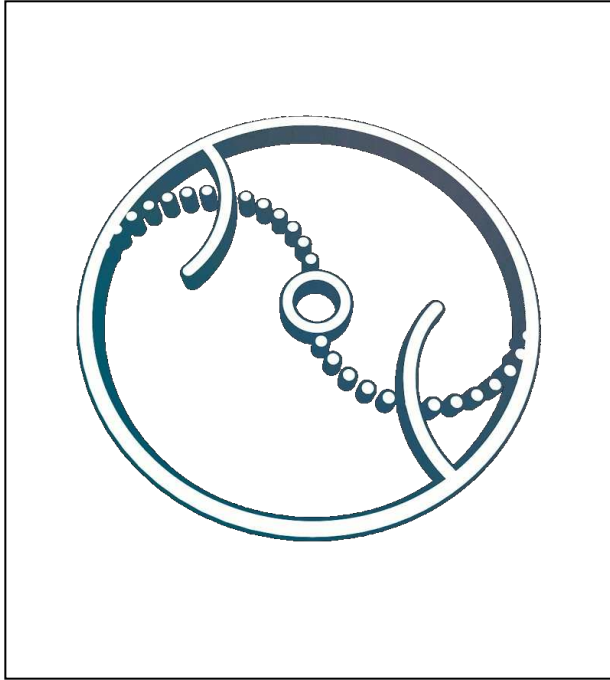
Mode: Reactive

Away from Inward

Emptiness Flowing

Calmly with Order

Function: Extraverted Intuition

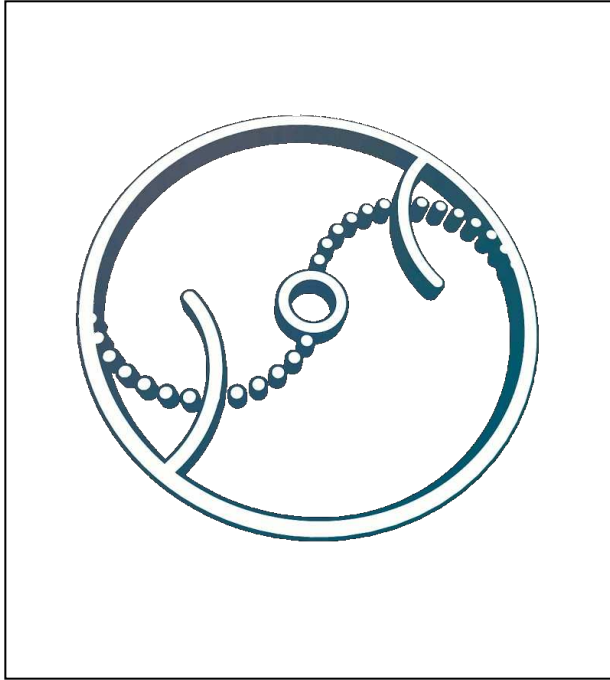


43

Vivid Capacity
Mode: Receptive

Towards Inward
Emptiness Ebbing
Calmly with Order

Function: Introverted Feeling

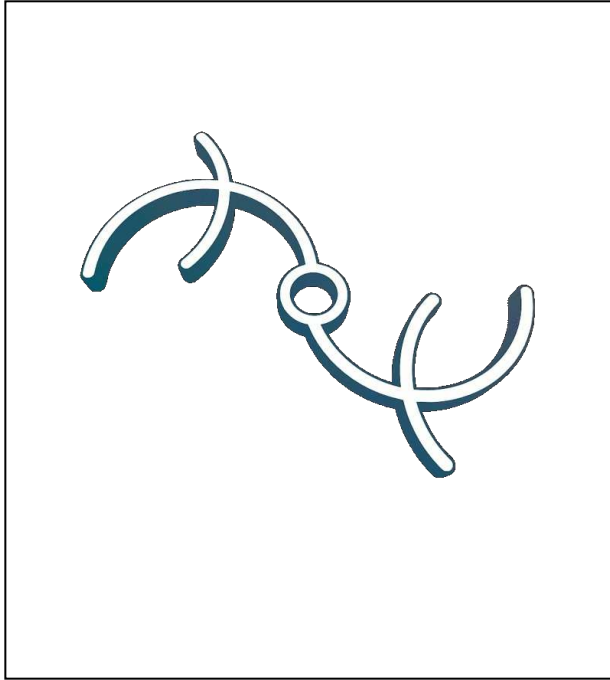


44

Fluid Capacity
Mode: Reactive

Away from Inward
Emptiness Ebbing
Calmly with Order

Function: Extraverted Feeling

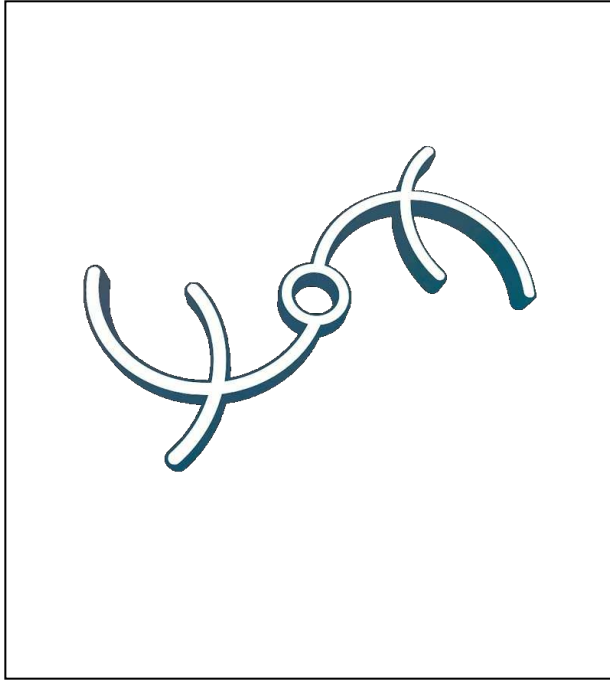


45

Lucid Capacity
Mode: Receptive

Towards Inward
Emptiness Flowing
Calmly with Disorder

Function: Introverted Sensing



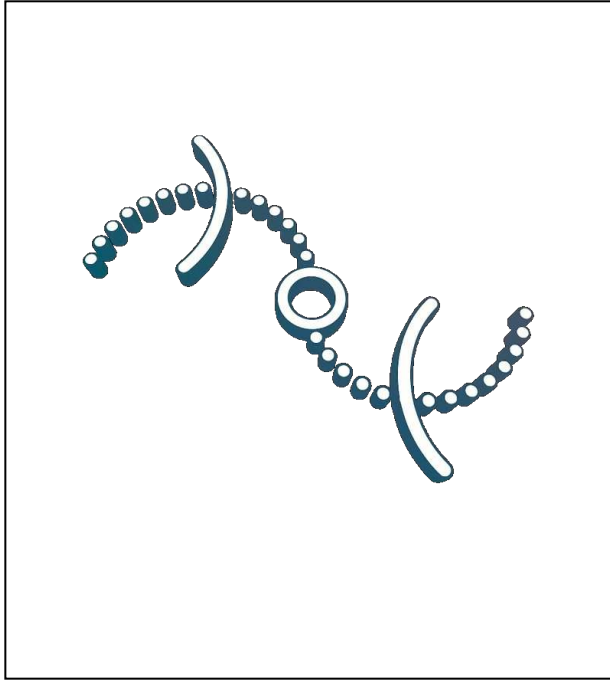
46

Lucid Capacity

Mode: Reactive

Away from Inward
Emptiness Flowing
Calmly with Disorder

Function: Extraverted Sensing

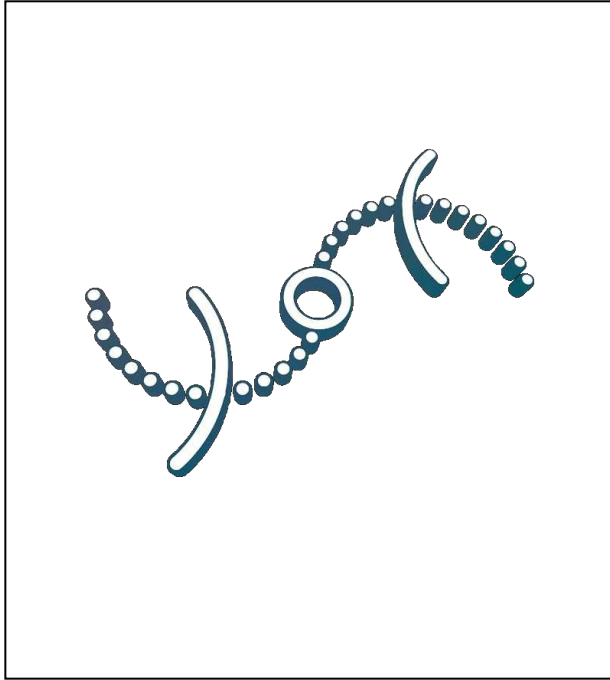


47

Hybrid Capacity
Mode: Receptive

Towards Inward
Emptiness Ebbing
Calmly with Disorder

Function: Introverted Thinking



48

Hybrid Capacity

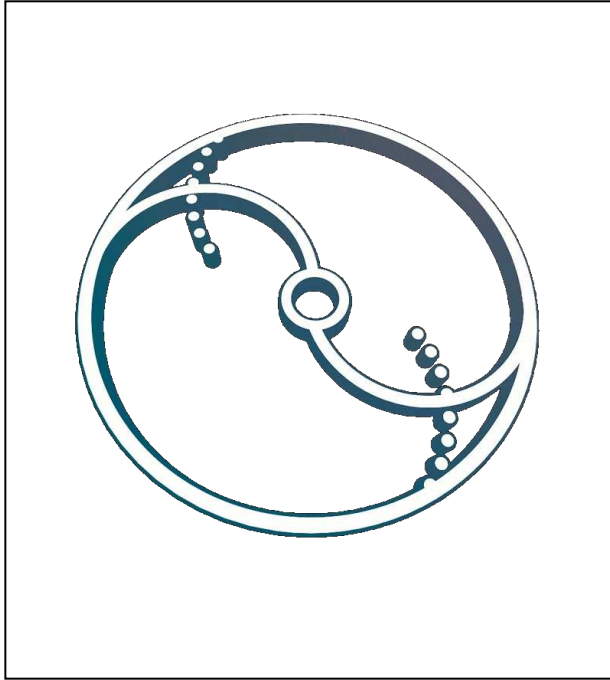
Mode: Reactive

Away from Inward

Emptiness Ebbing

Calmly with Disorder

Function: Extraverted Thinking



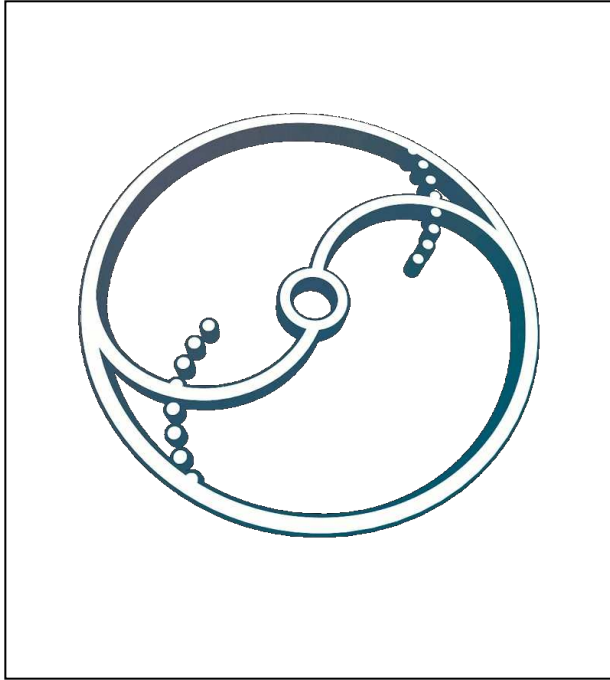
49

Fluid Virtuality

Mode: Active

Towards Outward
Emptiness Flowing
Roughly with Order

Function: Extraverted Intuition



50

Fluid Virtuality

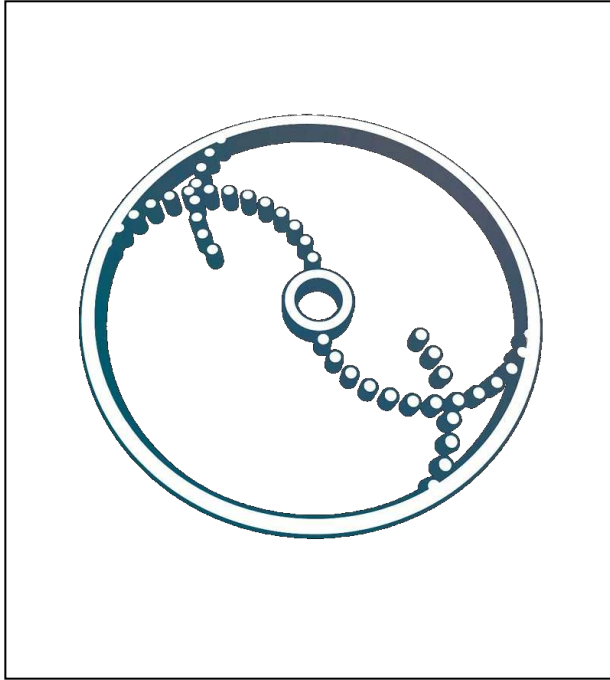
Mode: Passive

Away from Outward

Emptiness Flowing

Roughly with Order

Function: Introverted Intuition



51

Vivid Virtuality

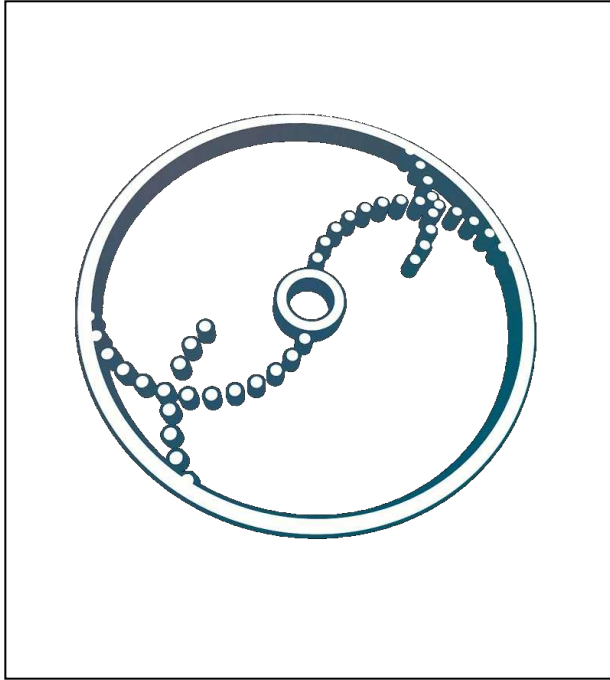
Mode: Active

Towards Outward

Emptiness Ebbing

Roughly with Order

Function: Extraverted Feeling



52

Vivid Virtuality

Mode: Passive

Away from Outward

Emptiness Ebbing

Roughly with Order

Function: Introverted Feeling



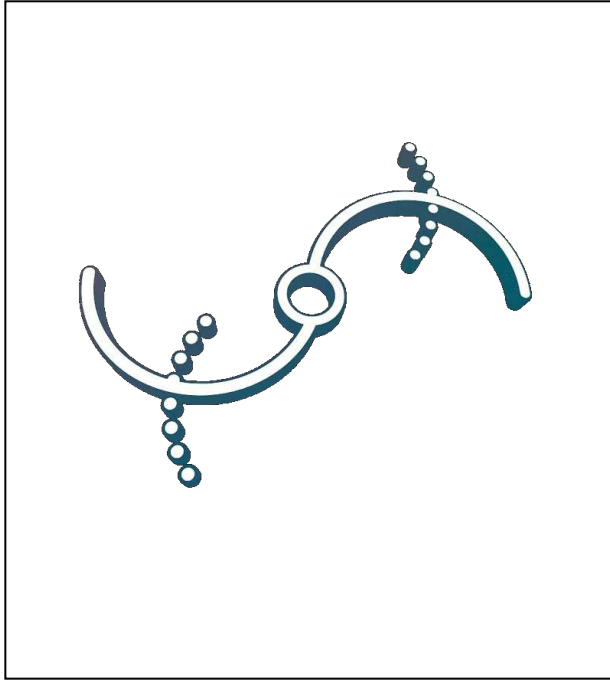
53

Lucid Virtuality

Mode: Active

Towards Outward
Emptiness Flowing
Roughly with Disorder

Function: Extraverted Sensing



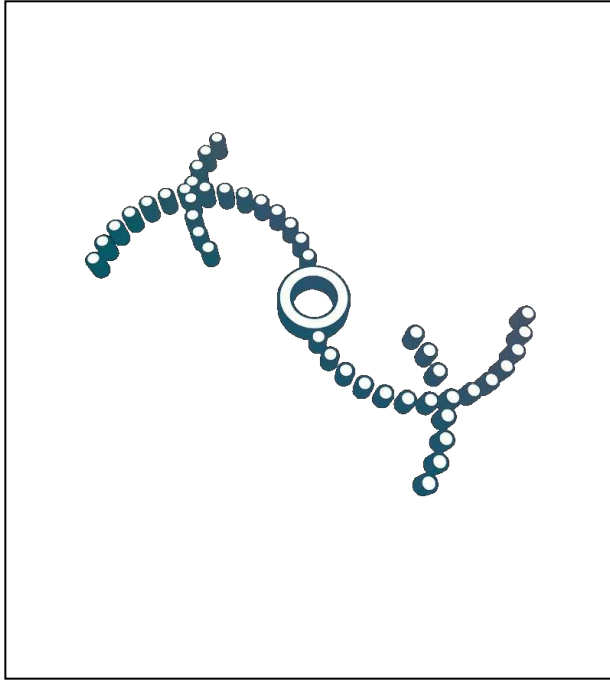
54

Lucid Virtuality

Mode: Passive

Away from Outward
Emptiness Flowing
Roughly with Disorder

Function: Introverted Sensing



55

Hybrid Virtuality

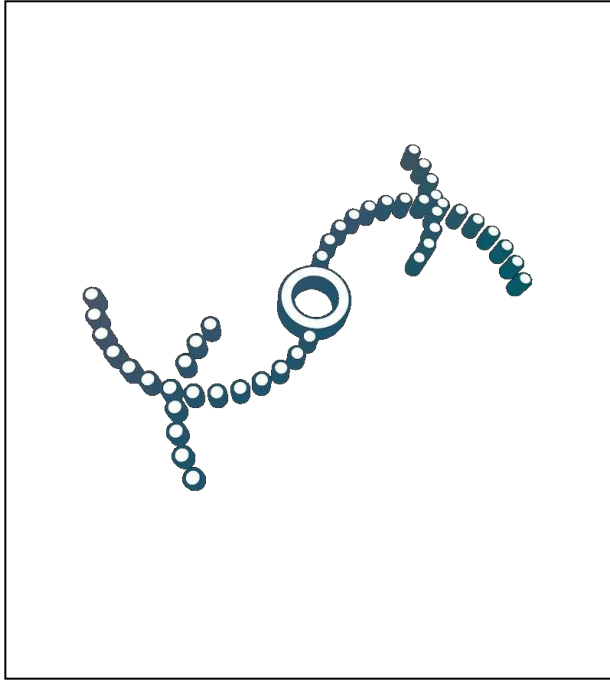
Mode: Active

Towards Outward

Emptiness Ebbing

Roughly with Disorder

Function: Extraverted Thinking



56

Hybrid Virtuality

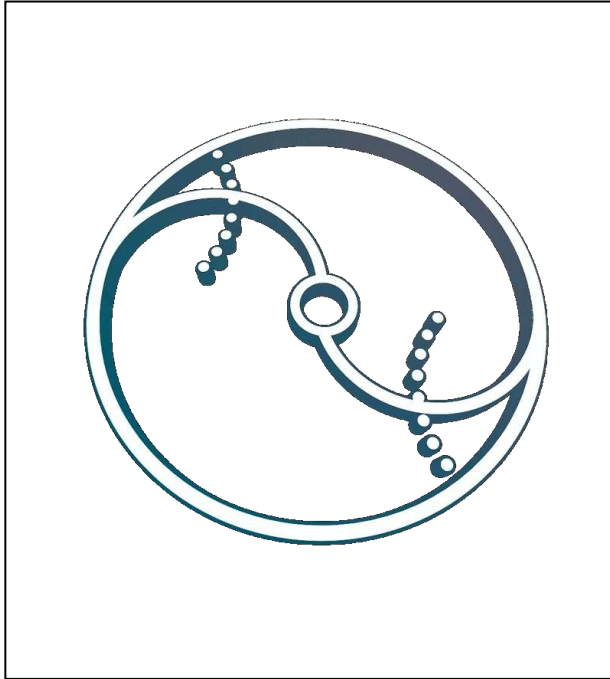
Mode: Passive

Away from Outward

Emptiness Ebbing

Roughly with Disorder

Function: Introverted Thinking



57

Fluid Virtuality

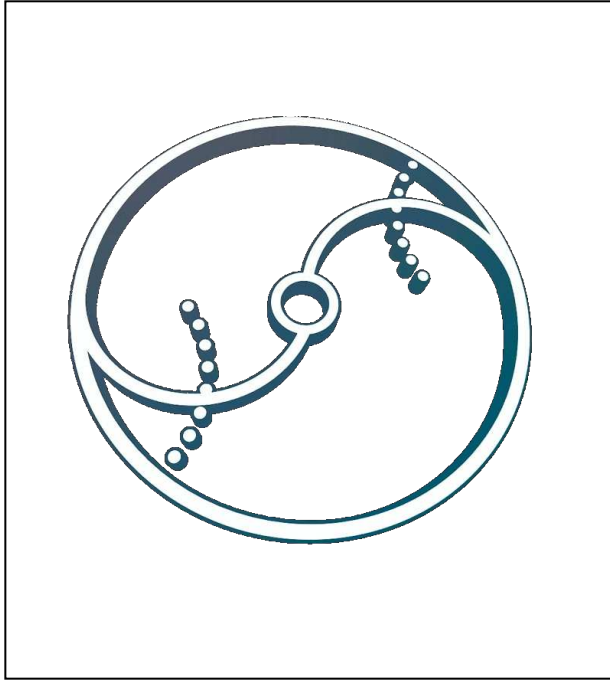
Mode: Receptive

Towards Inward

Emptiness Flowing

Roughly with Order

Function: Introverted Intuition



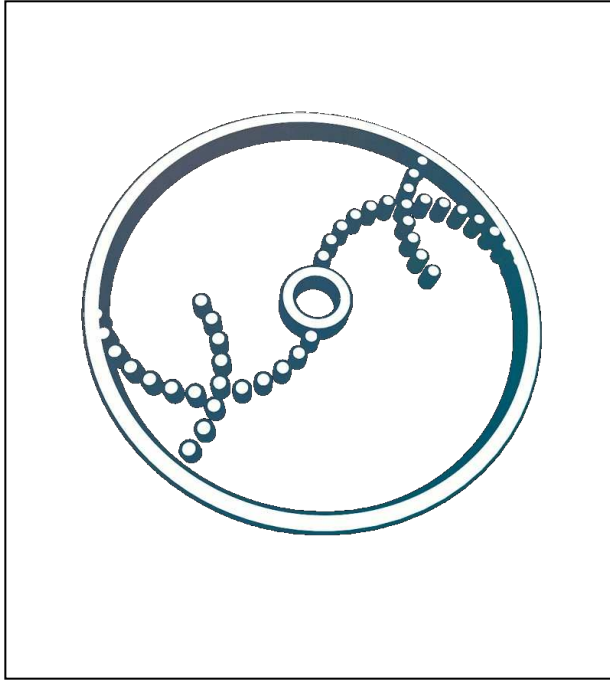
58

Fluid Virtuality

Mode: Reactive

Away from Inward
Emptiness Flowing
Roughly with Order

Function: Extraverted Intuition



60

Vivid Virtuality

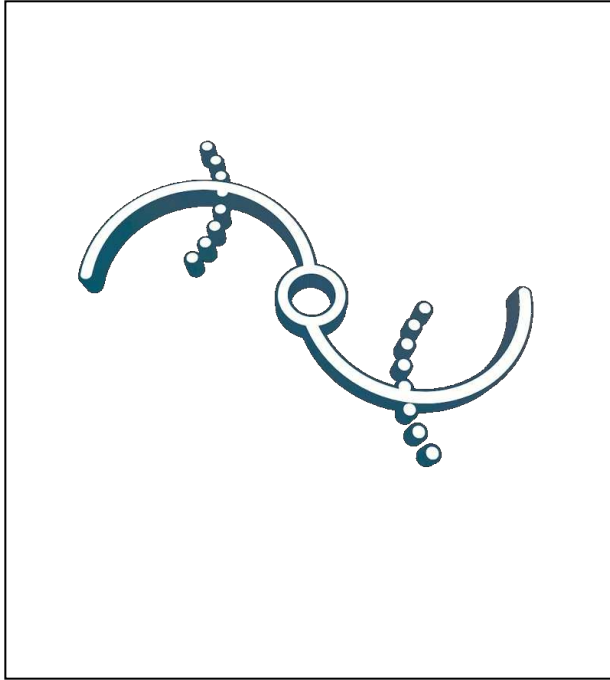
Mode: Reactive

Away from Inward

Emptiness Ebbing

Roughly with Order

Function: Extraverted Intuition



61

Lucid Virtuality

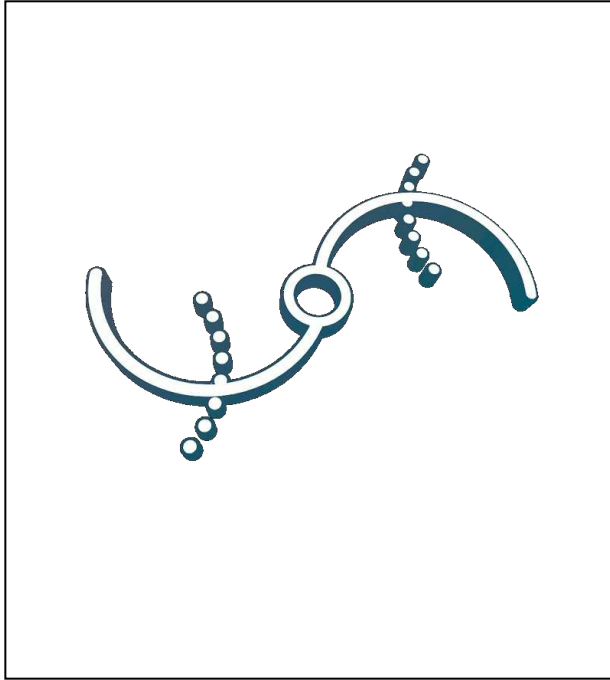
Mode: Receptive

Towards Inward

Emptiness Flowing

Roughly with Disorder

Function: Introverted Sensing



62

Lucid Virtuality

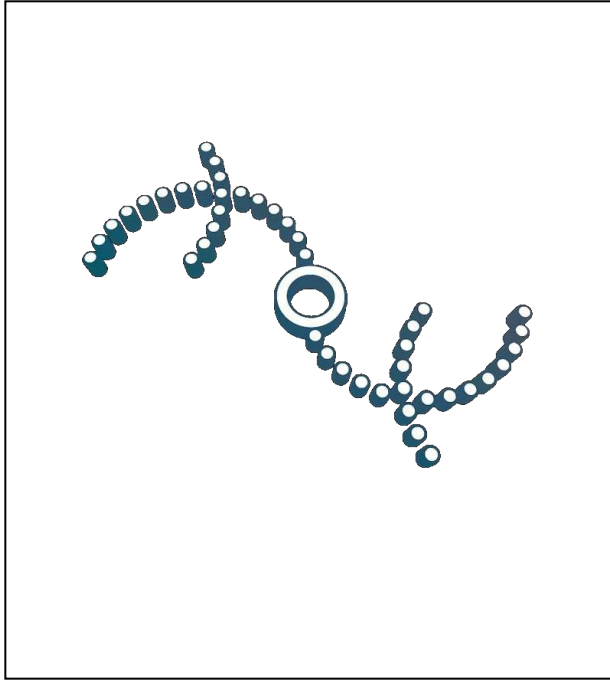
Mode: Reactive

Away from Inward

Emptiness Flowing

Roughly with Disorder

Function: Extraverted Sensing



63

Hybrid Virtuality

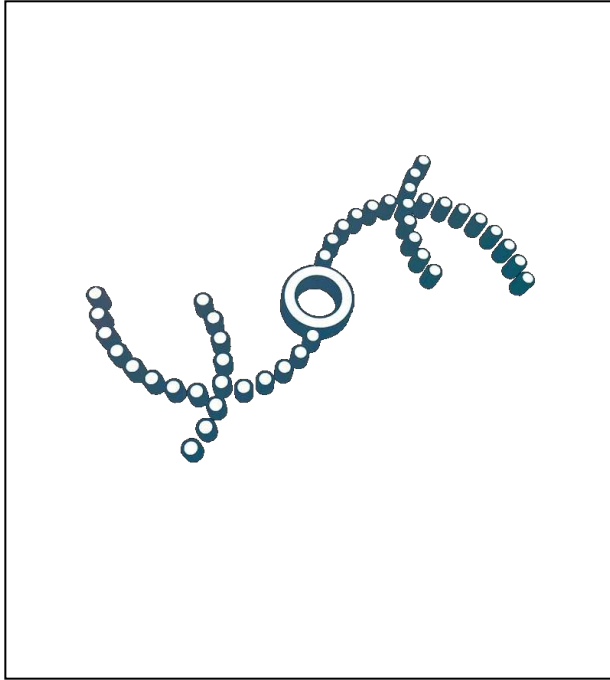
Mode: Receptive

Towards Inward

Emptiness Ebbing

Roughly with Disorder

Function: Introverted Thinking



64

Hybrid Virtuality

Mode: Reactive

Away from Inward

Emptiness Ebbing

Roughly with Disorder

Function: Extraverted Thinking

Part Three - Diagrams & Logic

Becoming Conscious

In the becoming of consciousness, presence contains within it the apparent dualities of both mind and matter and of form and awareness. It is the just one sensible way of bridging the gap between those two apparent dualities and will take much conscious effort to fully understand or center in on what presence fully entails and it's depths. Presence, as matter, can make up the many complex forms we see all around us. These complex forms have an outward presence, whereas mind takes on a much more inward presence. The depths of each gives the world at large it's status as a plenum and gives or allows for the things we see, know, and understand to be real and true.

Experiences are one ultimate height of being present, and is the only way for us to really know or assume the world and ourselves to be. Without an experience of any present moment, there could seemingly be no way to know there is anything about us or the world at all. As well as experience, awareness is another way for a being to know of what is present at an given moment. It is through awareness that allows for reflection and memory of any thing previously experienced. Form as well is necessary for there to be any presence, as with form, there is room for space and time to give shape to any present experience and gives experiences a distinct quality and feel to them. Until conscious awareness is present, all that which is observed is merely just data in the world and disparate thoughts, as opposed to as when there are observed, become matter and mind.

Definitions of the Conscious Qualities:

Presence:

Having a presence consists of form, experience, awareness and also an unconscious aspect, all of which leads to our phenomenal conscious and the multitude of conscious states we have throughout our lives. At the center of consciousness is the present at hand, the ever-living now, which we may find ourselves to be when not projecting into the past or future. Presence in any one moment allows for a presentational immediacy of the environments we may find ourselves in.

Form:

All conscious states and being present have some sort of form to them, which allows for the different states to all have their own shape or qualities which differ from one another. Form depends on the physical forms of the being having and experiencing any conscious state. The difference in forms of conscious states is what alters the way we may feel, think, sense, and intuit from the world around us.

Experience:

What it is like to be in one or more conscious states and the phenomenal aspect of having a presence, allowing for

us to take in and make later inferences about the phenomenal aspects of consciousness. The experiences one can have throughout one's life and even day to day life are what makes a being what it is and it is through experiences that allows for having any state of consciousness at all. Experience and phenomena could perhaps be considered to be the backbone of consciousness and what it is that makes a being what it is and what it may know.

Awareness:

The attentive aspect of what it is that a being may take note of through this attention. Any awareness, be it through sight, hearing, feeling, or sensing from the world around us can slip into or out of awareness. It is an ability to discern what to take in from the world that, being present, one may select or choose to focus on in any moment. Awareness, as opposed to form, is much more mental than it is physical.

Unconscious:

Difficult to discuss as it is below the threshold of being present, the unconscious can guide or direct our presence towards one direction or another without much knowledge to a present being. Like a memory or a past that makes its way into the present, the unconscious might still be a force that makes up any experience,

despite not being able to be experienced in the present itself. The depths of moving from a state becoming to a state of being, the unconscious has many surprises to bring to light.

Definitions of the Conscious Observables:

Matter (Observed Object):

What is assumed the physical to be composed of when there is a mind to relate and interact with it. Matter, having a more physical presence, can be altered, changed, and worked upon through its interaction with a mind. As observed, matter makes up the world one can be found in and is just as much a part of the presence of a self and consciousness awareness as mind is. It is the physical substrate of having a presence, which in relation to mind, is the objective portion to the self, as it is in a brain and body.

Mind (Observed Subject):

The apparent "vital force" of consciousness. Mind and spirit, is most of the time, what we consider to be as the self as we see and observe it to be, yet it is not the self as whole. Being aware and having experiences, mind and spirit comes to us and appears to us to be the most

familiar aspect of our being and of our presence. It is what follows us along throughout the day, and emerges through interactions with the presence of an other.

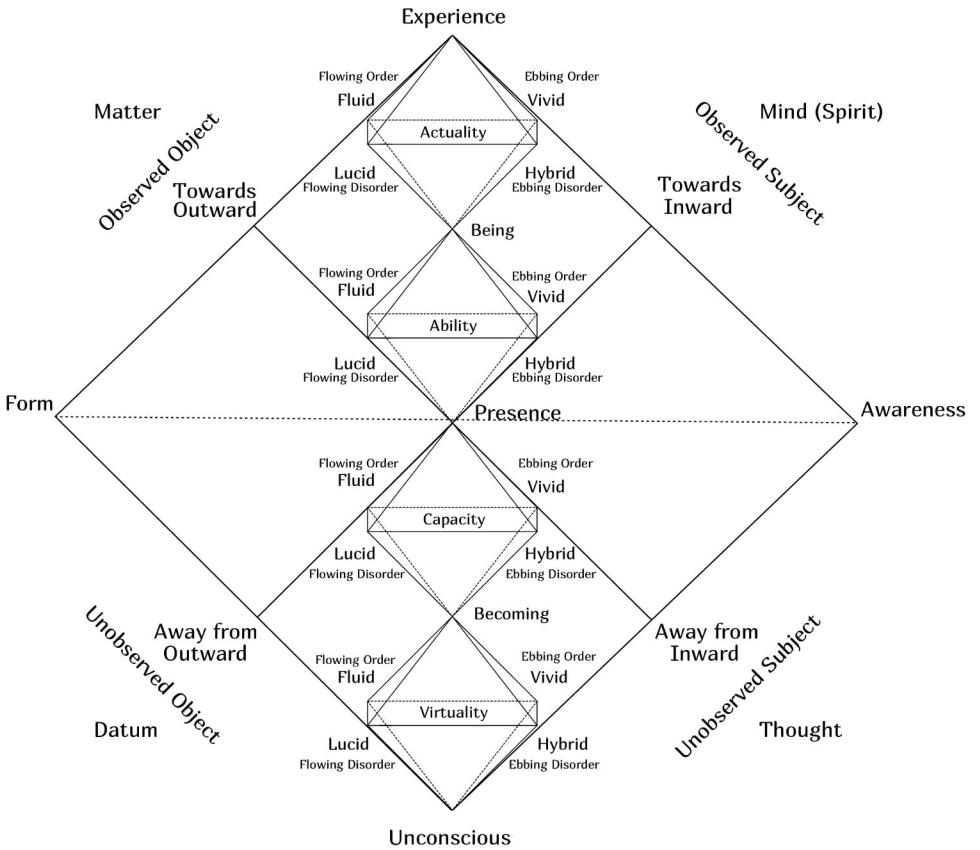
Datum (Unobserved Object):

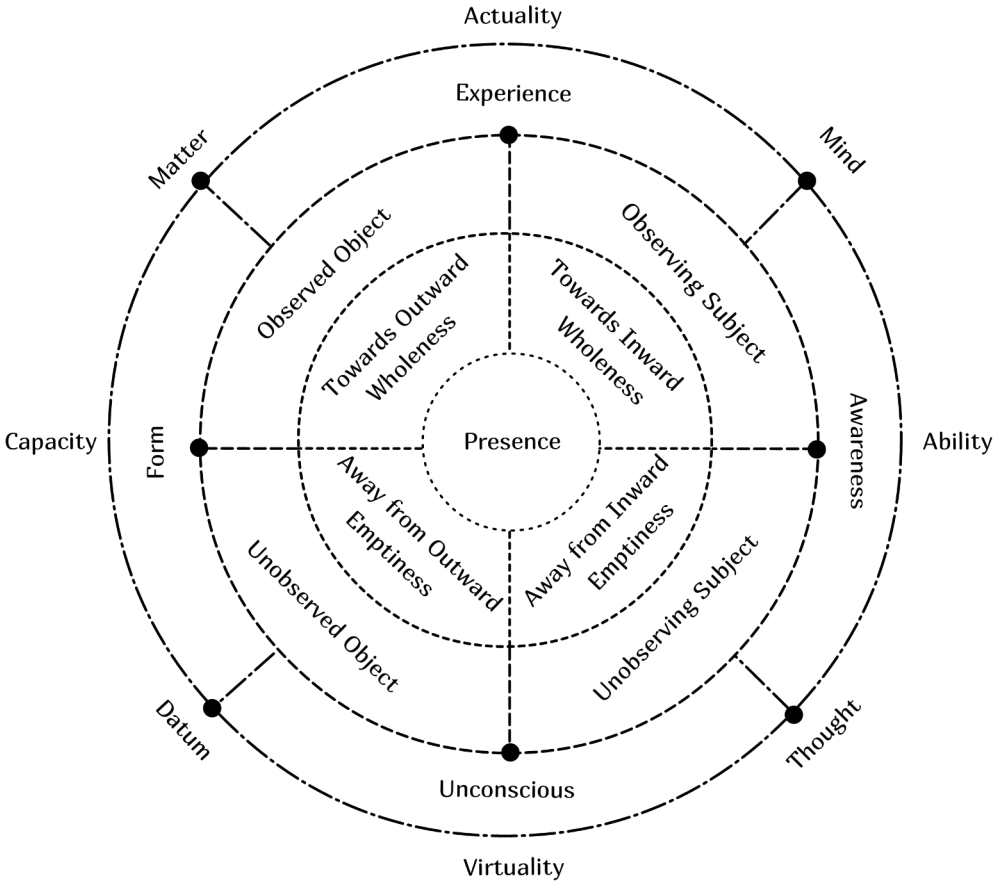
Matter which is yet to be observed or is not observed in any moment. Data can be measured, accounted for, and used to know more about the presence of matter, yet is not quite matter in and of itself. Such as in a thought experiment, the data of the moon may have a presence, whether we are observing it or not. It may or may not be there without observation, yet data and information can be accounted for and collected even if it is not.

Thought (Unobserved Subject):

A mind left to its own devices will think and have thoughts, even without another observing presence is around. To think as though no one is aware is to be lost, essentially, in pure thought. It is the backdrop and substrate to a thinking mind, not in relation to any other mind at all. Thoughts are what allows for there to be contemplation and mediation, even if we are unaware of the all of the thoughts that go by.

Becoming Conscious

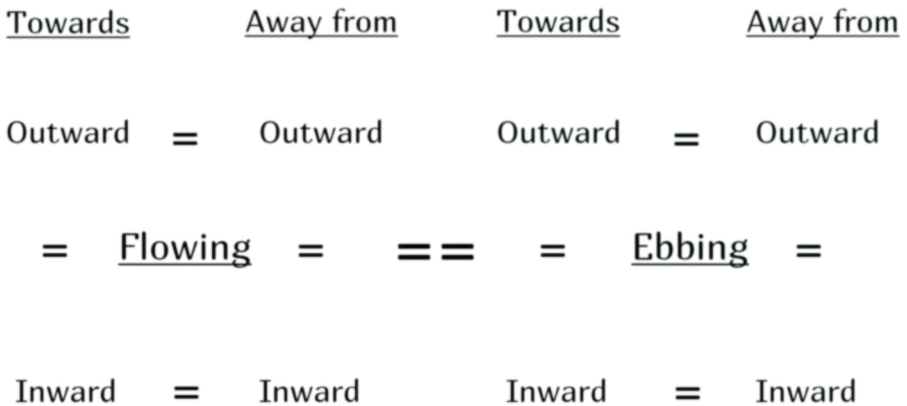


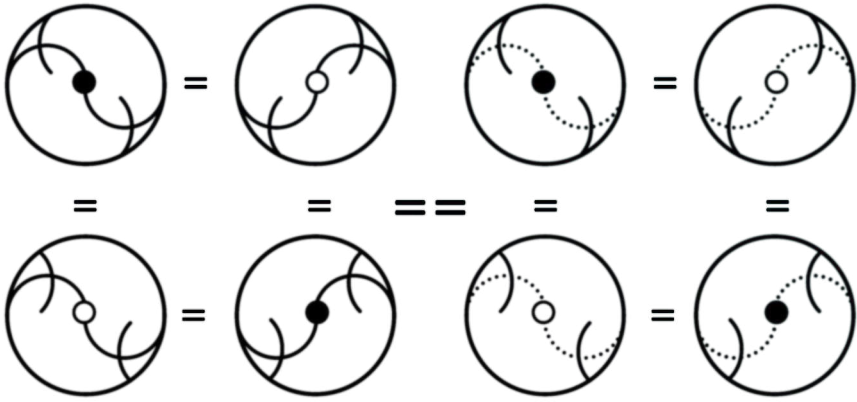


Cosmogram Logic

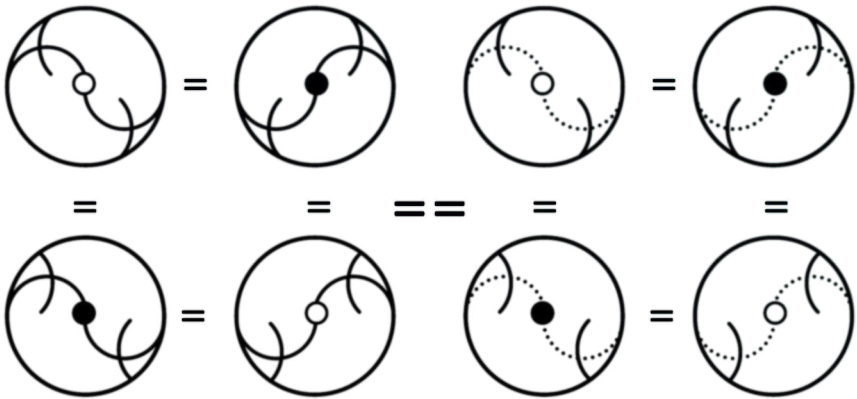
Each of the following eight sequences can be added together to any other of the sequences. It is a constant, fluctuating stream of a multitude of these sequences that, when combined, can create conscious experience as complex as ours. Like building blocks of consciousness, these sequences are constantly streaming in and out of our subjective awareness and objective existence in the world and taken together inform what we perceive.

The sequences here are not the be all and end all of the sequences but rather as guidelines for how they ought to operate. The chart directly below here is the necessary ordering and a cosmogram in any place in one sequence may be replaced by another from another sequence, as long as it has the same placement in relation to the others in the sequence.

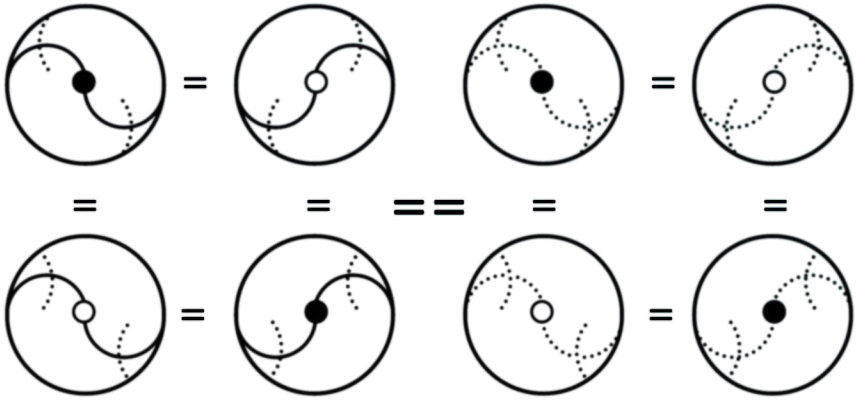




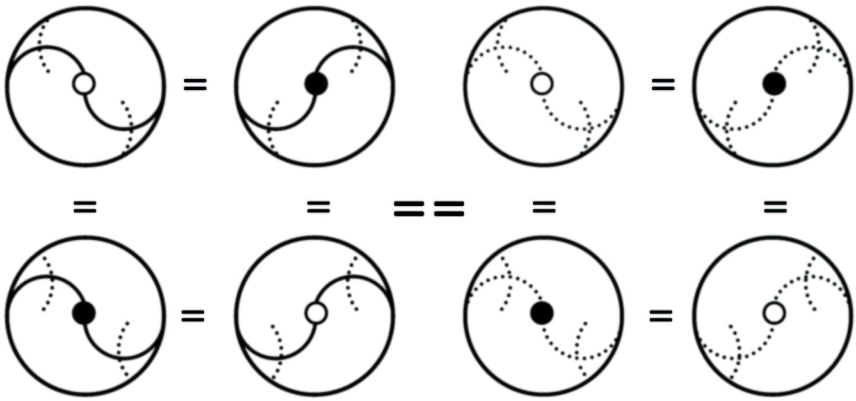
Sequence A



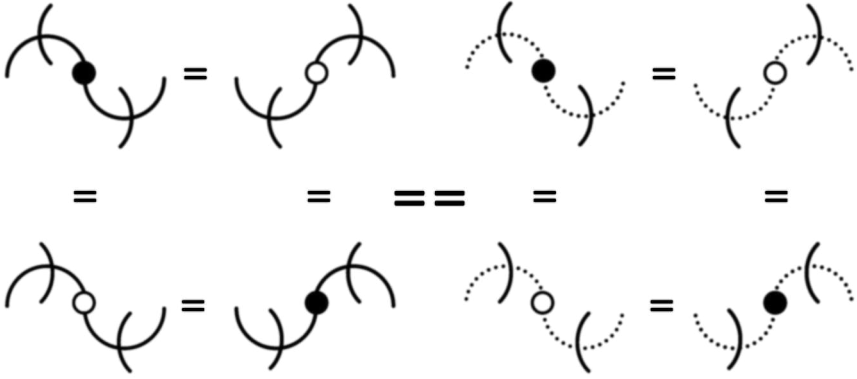
Sequence B



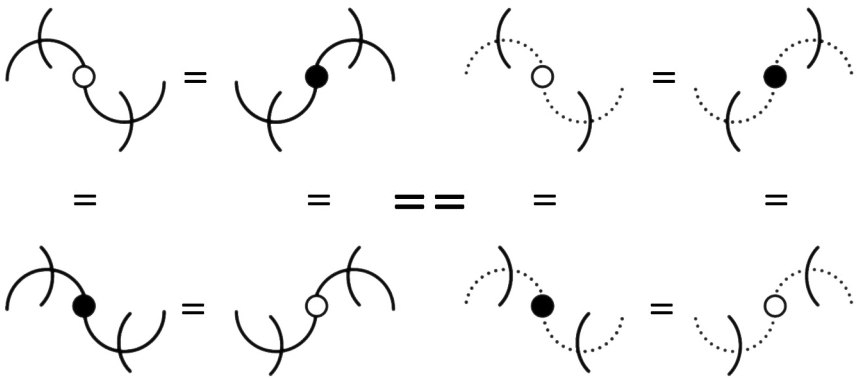
Sequence C



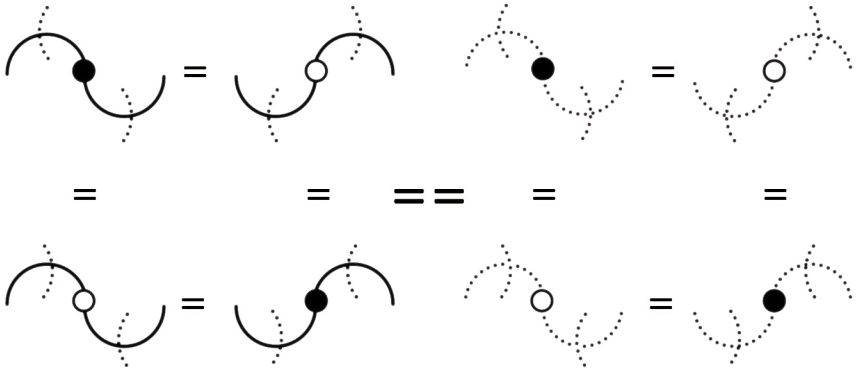
Sequence D



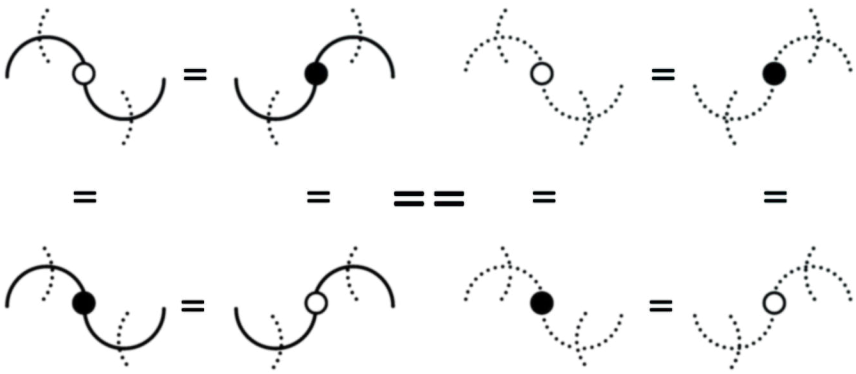
Sequence E



Sequence F



Sequence G



Sequence H

For more on the 64 Cosmograms, the philosophy behind them and for other creative works done by Cody Kuiack, check out:

cosmeffect.com

or

cosmeffect.com/cosmograms



