

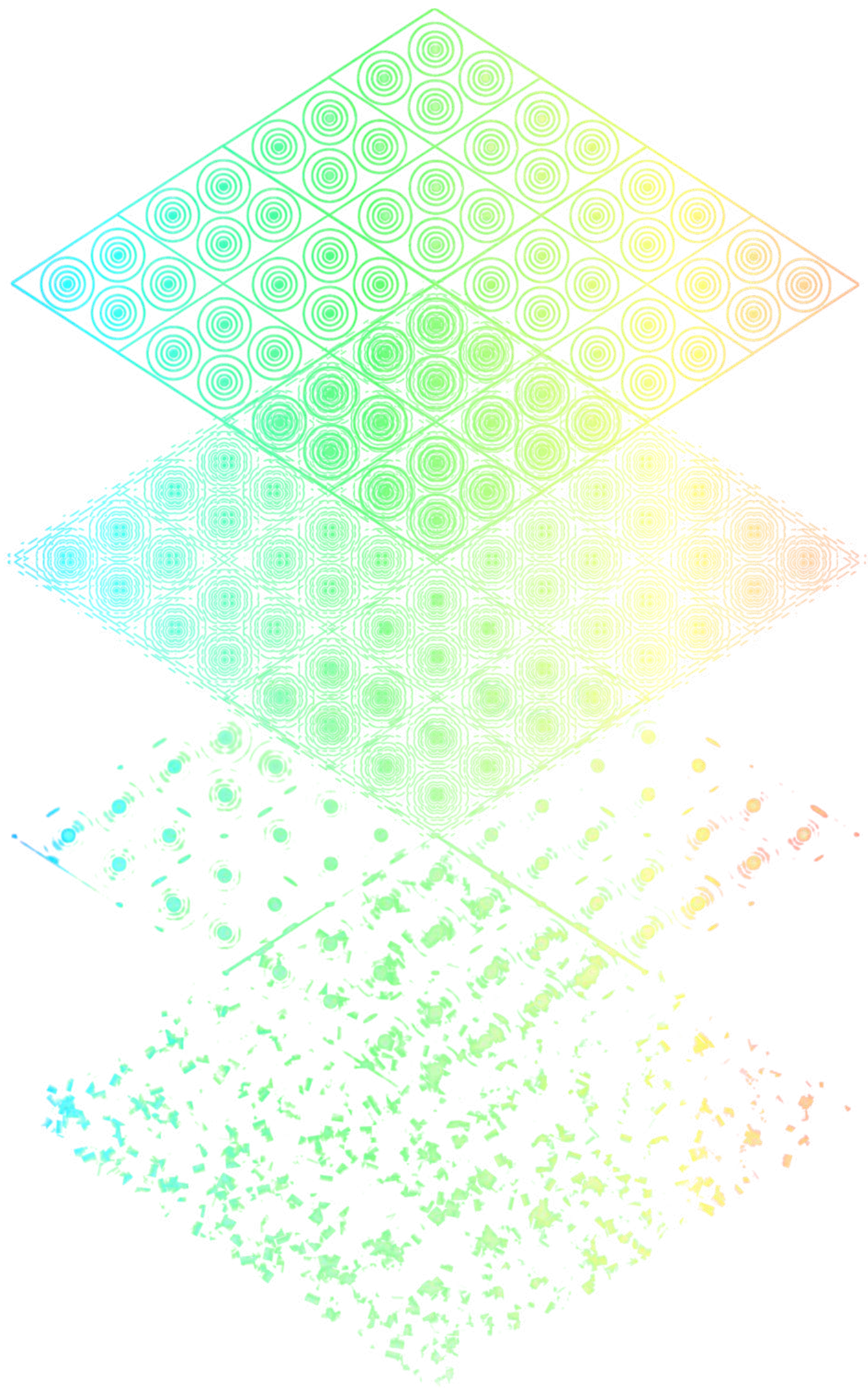


Psychocosms:

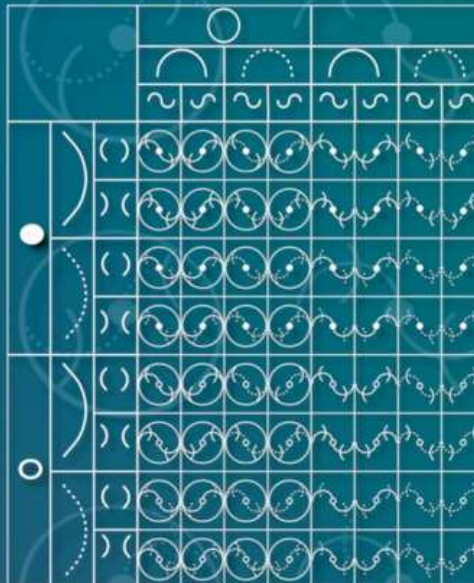
Maps,
Art,
and Soul

Cody Kuiack

The *Maps*



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



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.



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 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.



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.



Hybrid (Ebbing Order)

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.

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.

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.

Ability (Rough Wholeness)

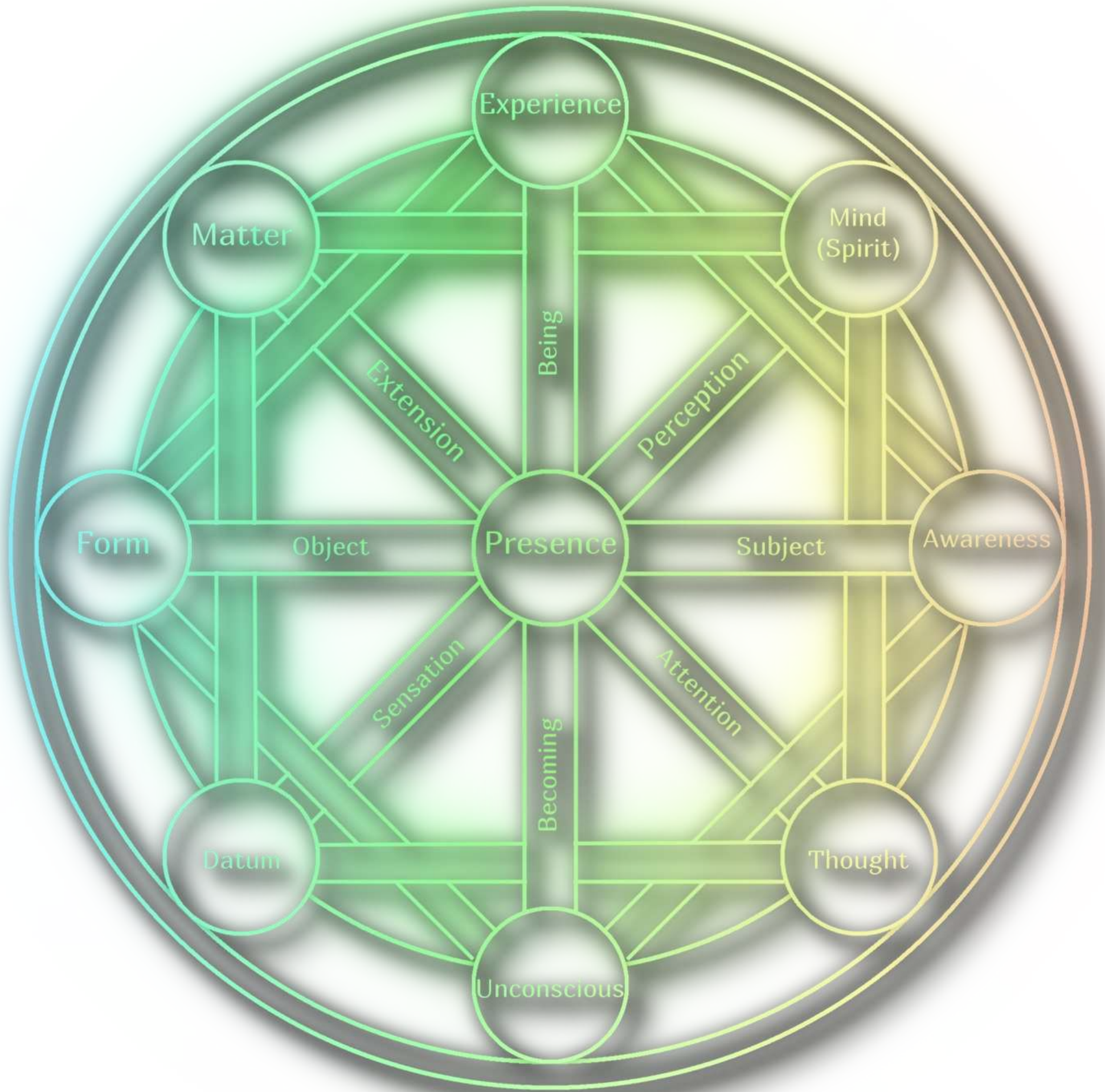


What any cosmogram is capable of achieving through its interactions with other cosmograms. Depending on the appended quiddity, this vitality of ability may be in a fugue state between actuality and virtuality, along with capability. It is what can be rather than what is to be. Less tangible than the prior, there is less rigidity 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.

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.



Experience

Matter

Mind
(Spirit)

Form

Object

Presence

Subject

Awareness

Datum

Becoming

Unconscious

Thought

Extension

Perception

Sensation

Attention

Being

Experience

What it is like to be in one or more conscious states, the phenomenal aspect of having a presence, and what allows for us to take in and make later inferences about our own states 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.

Mind (Spirit)

The apparent "vital force" of consciousness. Mind and spirit, psyche, 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 others and interaction with the world

Matter

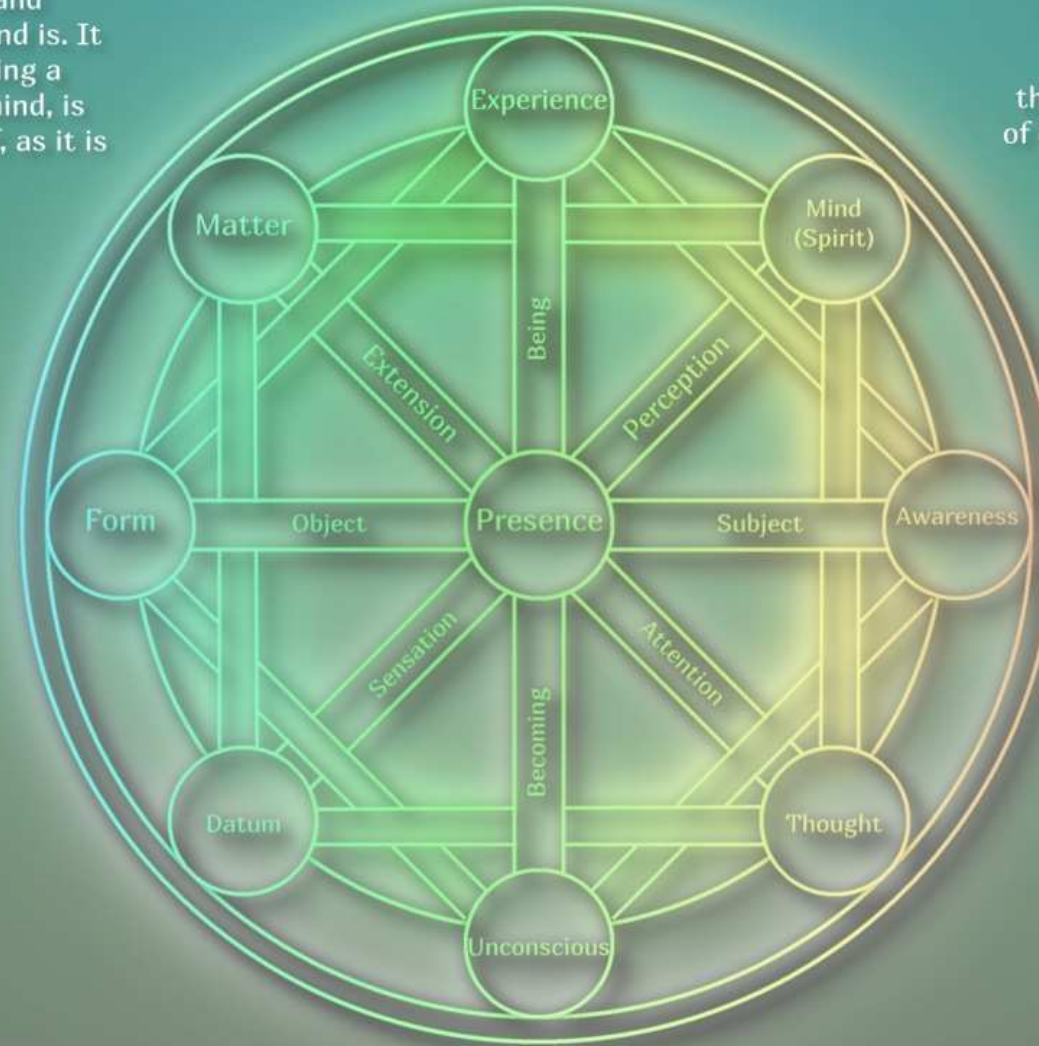
What is assumed the physical to be composed of when there is a mind to relate and interact with it. Matter, having a more physical presence, can be altered, changed, and worked upon through its interaction with a mind. As observed, matter makes up the world one can be found in and is just as much a part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

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.

Awareness

The attentive aspect of what it is a being may take note of through it's own attention. Any form of awareness, be it through sight, hearing, feeling, or sensing from the world around us and can be slipped into or out of throughout the day. It is the ability to discern what to take in from the world which, 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.



Datum

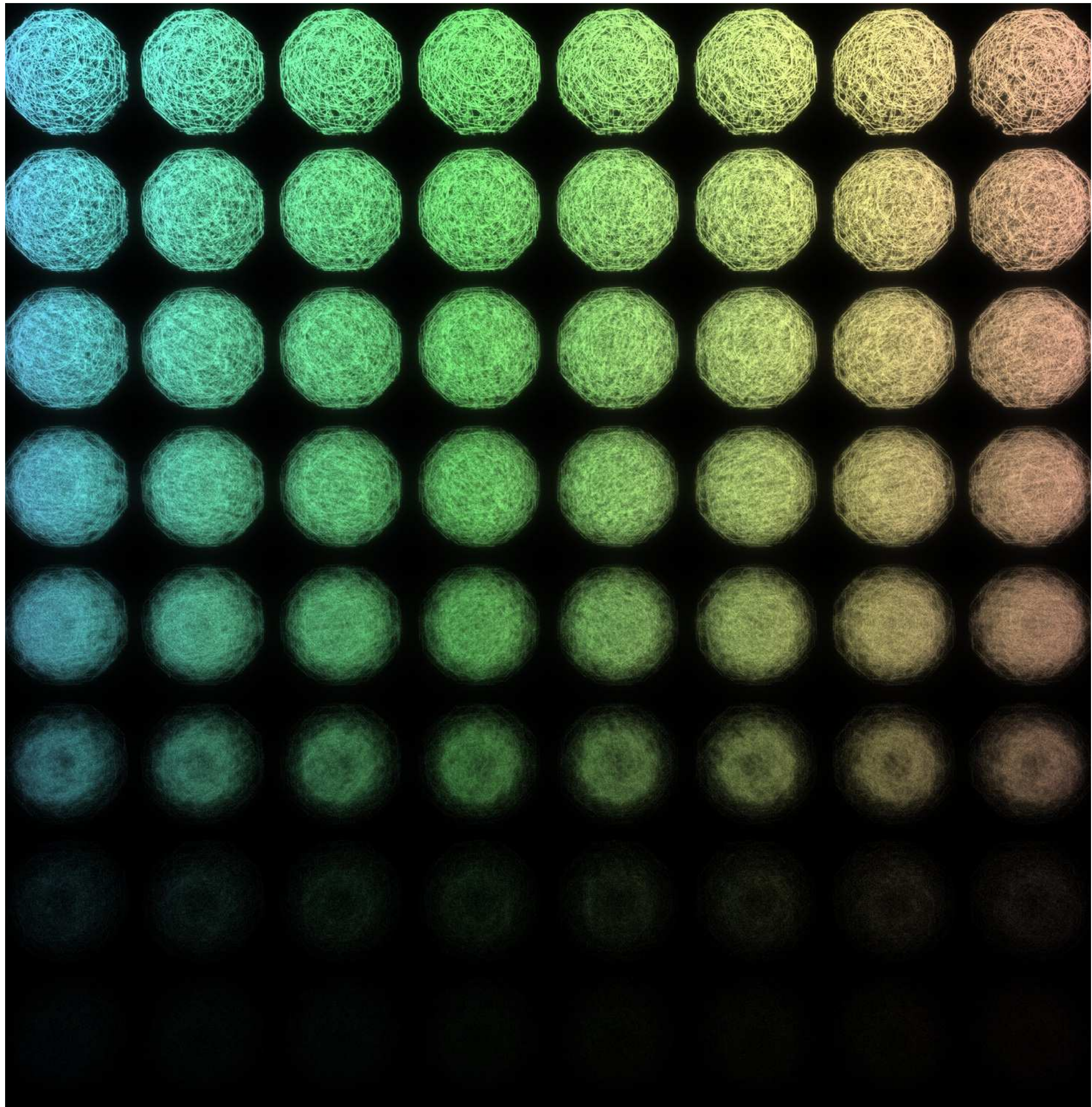
Matter which is yet to be observed or is not observed in any moment. Data can be measured, accounted for, and used to know more about the presence of matter, yet is not quite matter in and of itself. Such as in a thought experiment, the data of the moon may have a presence, whether we are observing it 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.

Unconscious

Difficult to discuss as it is below the threshold of being present, yet 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. From the depths of moving from a state of becoming to a state of being, the unconscious may bring about many surprises.

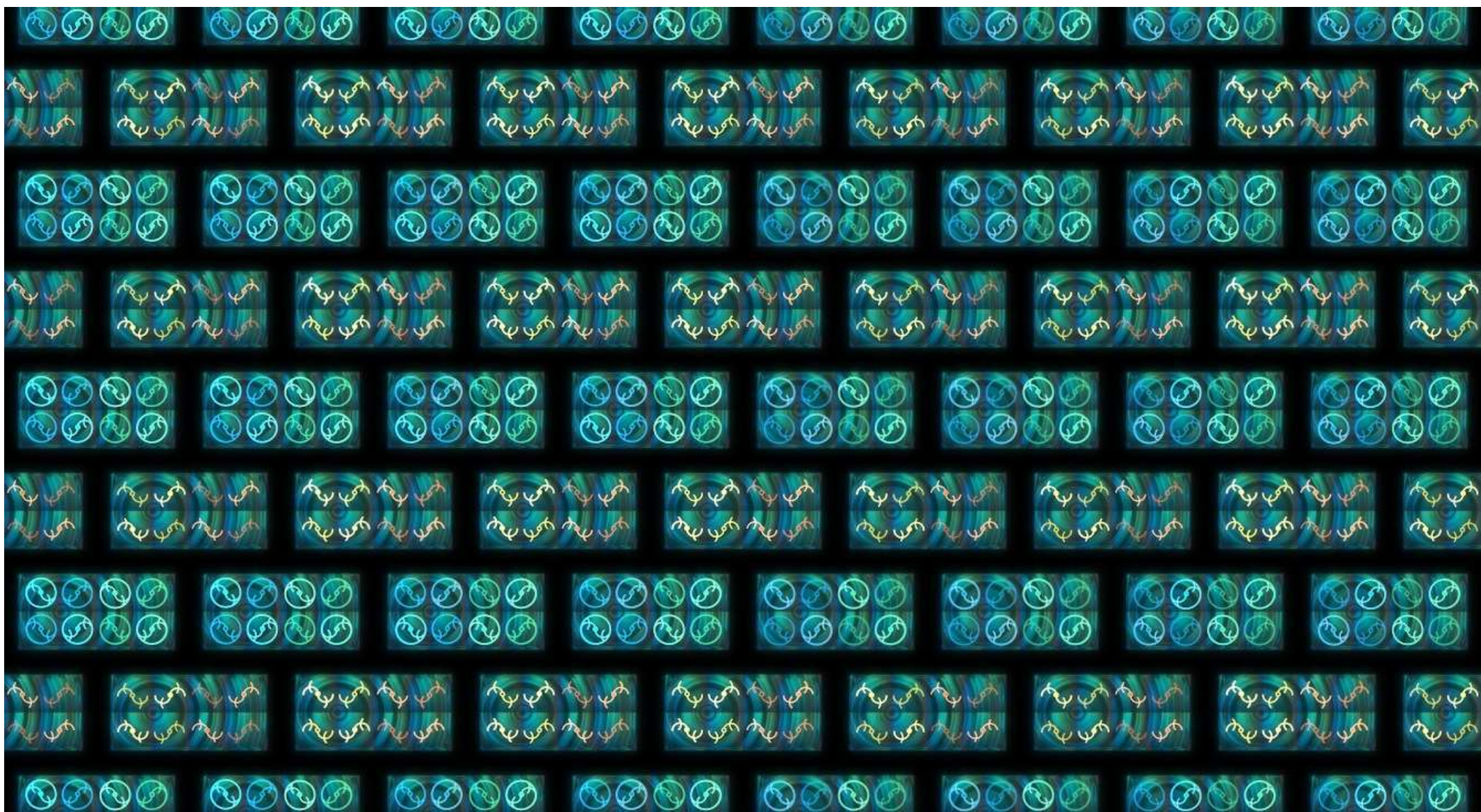
Thought

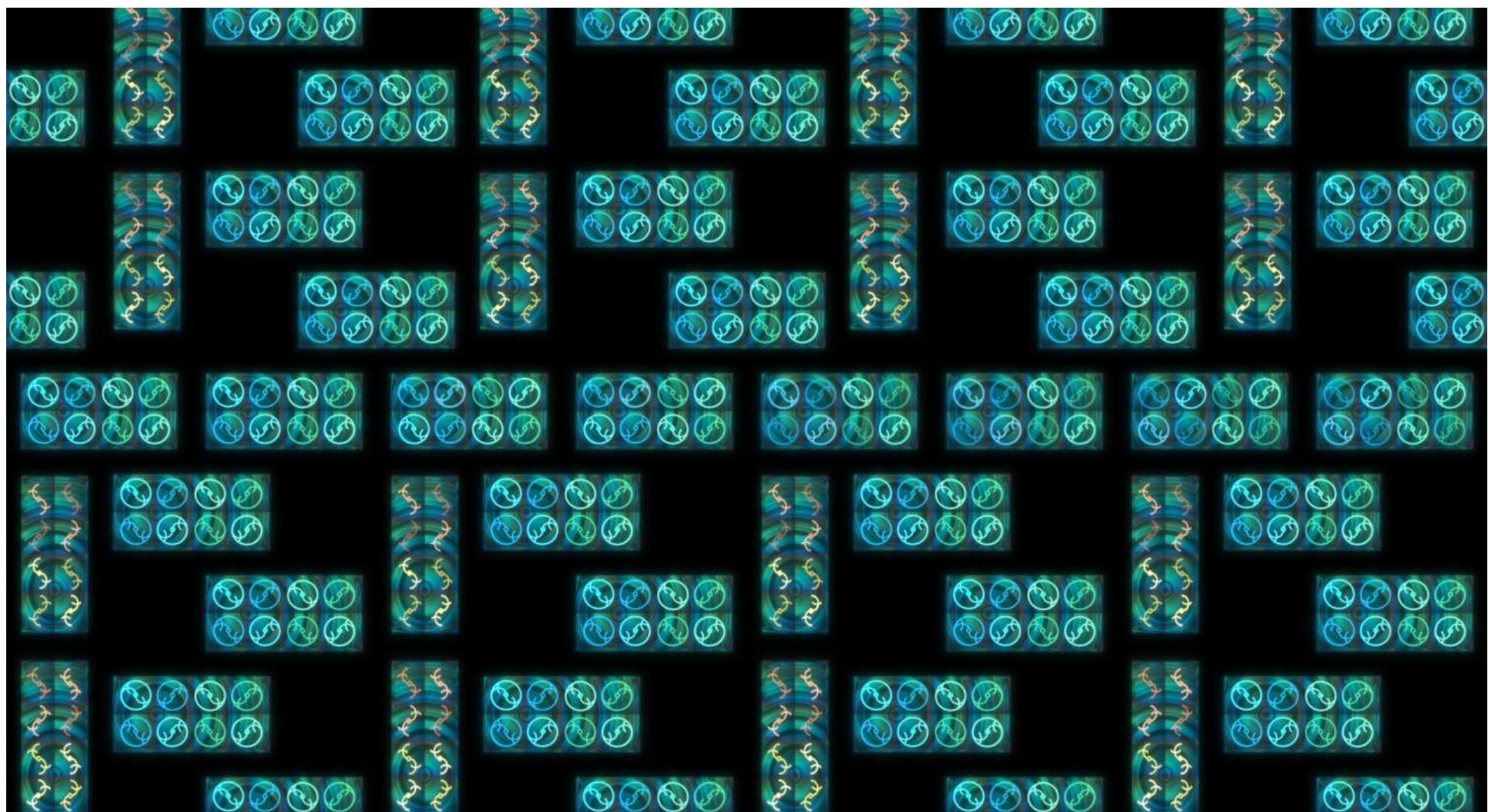
A mind left to it's own devices will think and have thoughts, even without another observing presence is around. To think as though no one is aware is to be lost, essentially, in pure thought. It is the backdrop and substrate to a thinking mind, not in relation to any other mind at all. Thoughts are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

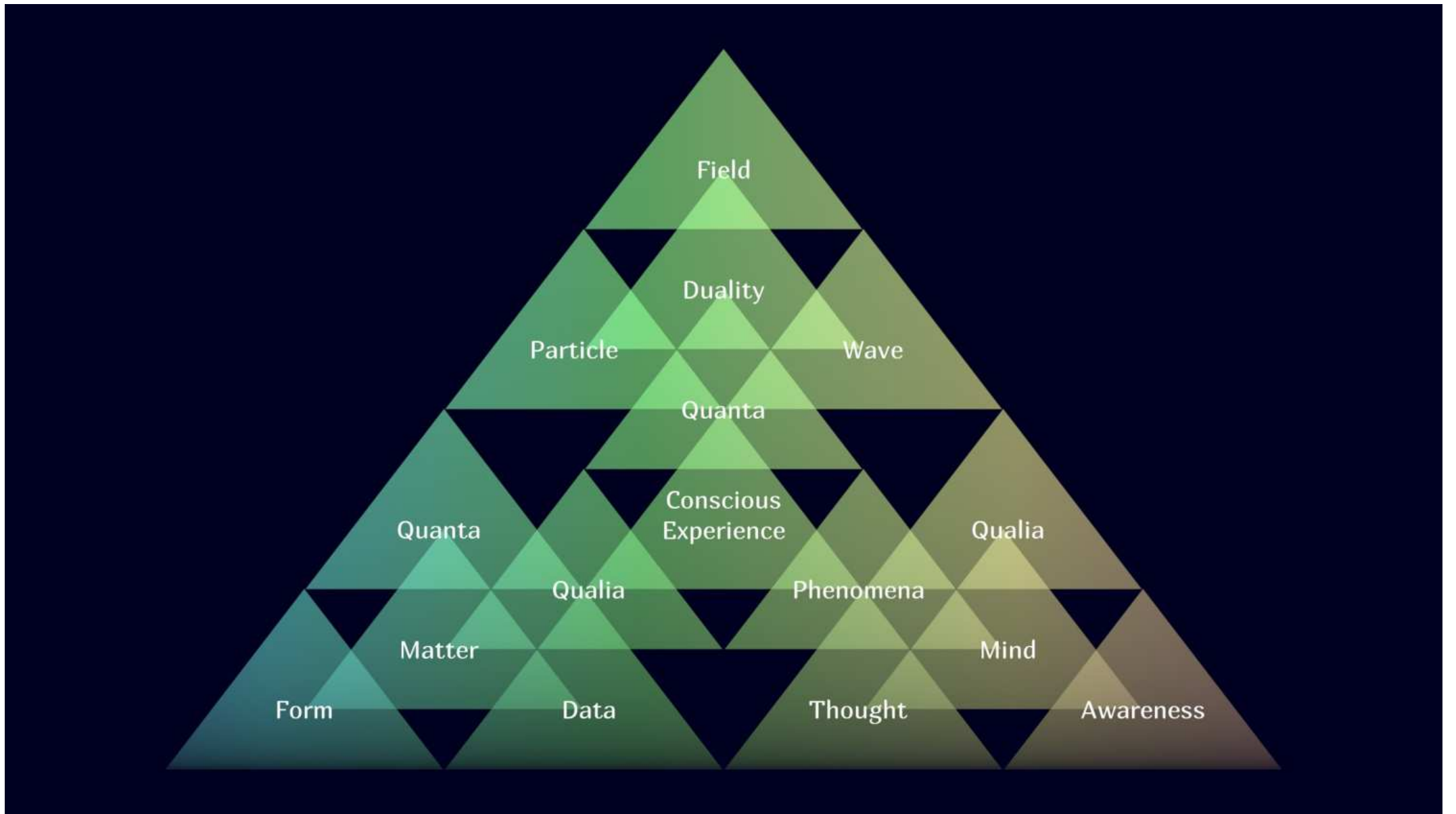




WORLD







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1. A field is the equivalent of a field and is sufficient for a field
 2. A field is an absolute necessity of a particle and is relatively insufficient for a particle
 3. A field is an absolute necessity of a wave and is relatively insufficient for a wave
 4. A field is a relative necessity of duality and is absolutely insufficient for duality
 5. A particle is a relative necessity of a field and is sufficient for a field
 6. A particle is the equivalent of a particle and is sufficient for a particle
 7. A particle is a relative necessity of a wave and is relatively insufficient for a wave
 8. A particle is an absolute necessity of duality and is absolutely insufficient for duality
 9. A wave is a relative necessity of a field and is sufficient for a field
 10. A wave is a relative necessity of a particle and is relatively insufficient for a particle
 11. A wave is the equivalent of a wave and is sufficient for a wave
 12. A wave is an absolute necessity of duality and is absolutely insufficient for duality
 13. Duality is a relative necessity of a field and is sufficient for a field
 14. Duality is an absolute necessity of a particle and is sufficient for a particle
 15. Duality is an absolute necessity of a wave and is sufficient for a wave
 16. Duality is the equivalent of duality and is sufficient, an absolute necessity, a relative necessity, absolutely insufficient, and relatively insufficient for quanta
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1. Quanta are the equivalent of quanta and are sufficient for quanta
 2. Quanta are an absolute necessity of data and are relatively insufficient for data
 3. Quanta are an absolute necessity of form and are relatively insufficient for form
 4. Quanta are a relative necessity of matter and is absolutely insufficient for matter
 5. Data is a relative necessity of quanta and is sufficient for quanta
 6. Data is the equivalent of data and is sufficient for data
 7. Data is a relative necessity of form and is relatively insufficient for form
 8. Data is an absolute necessity of matter and is absolutely insufficient for matter
 9. Form is a relative necessity of quanta and is sufficient the quanta
 10. Form is a relative necessity of data and is relatively insufficient for data
 11. Form is the equivalent of form and is sufficient for form
 12. Form is an absolute necessity of matter and is absolutely insufficient for matter
 13. Matter is a relative necessity of quanta and is sufficient for quanta
 14. Matter is an absolute necessity of data and is sufficient for data
 15. Matter is an absolute necessity to form and is sufficient for form
 16. Matter is the equivalent of matter and is sufficient, an absolute necessity, a relative necessity, absolutely insufficient, and relatively insufficient for qualia
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1. Qualia are the equivalent of qualia and are sufficient for the qualia
 2. Qualia are an absolute necessity of thought and are relatively insufficient for thought
 3. Qualia are an absolute necessity of awareness and are relatively insufficient for awareness
 4. Qualia are a relative necessity of the mind and are absolutely insufficient for the mind
 5. Thought is a relative necessity of qualia and is sufficient for qualia
 6. Thought is the equivalent of thought and is sufficient for thought
 7. Thought is a relative necessity of awareness and is relatively insufficient for awareness
 8. Thought is an absolute necessity of the mind and is absolutely insufficient for the mind
 9. Awareness is a relative necessity of qualia and is sufficient the qualia
 10. Awareness is a relative necessity of thought and is relatively insufficient for thought
 11. Awareness is the equivalent of awareness and is sufficient for awareness
 12. Awareness is an absolute necessity of the mind and is absolutely insufficient for the mind
 13. The mind is a relative necessity of qualia and is sufficient for qualia
 14. The mind is an absolute necessity of thought and is sufficient for thought
 15. The mind is an absolute necessity of awareness and is sufficient for awareness
 16. The mind is the equivalent of the mind and is sufficient, an absolute necessity, a relative necessity, absolutely insufficient, and relatively insufficient for phenomena
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1. Quanta are the equivalent of quanta and are sufficient for quanta
 2. Quanta are an absolute necessity of qualia and are relatively insufficient for qualia
 3. Quanta are an absolute necessity of all phenomena and are relatively insufficient for all phenomena
 4. Quanta are a relative necessity of conscious experiences and are absolutely insufficient for conscious experience
 5. Qualia are a relative necessity of quanta and are sufficient for quanta
 6. Qualia are the equivalent of qualia and are sufficient for qualia
 7. Qualia are a relative necessity of phenomena and are relatively insufficient for phenomena
 8. Qualia are an absolute necessity of conscious experience and are absolutely insufficient for conscious experience
 9. Phenomena are a relative necessity of quanta and are sufficient for quanta
 10. Phenomena are a relative necessity of qualia and are relatively insufficient for qualia
 11. Phenomena are the equivalent of phenomena and are sufficient for phenomena
 12. Phenomena are an absolute necessity of conscious experiences and are absolutely insufficient for conscious experience
 13. Conscious experiences are a relative necessity of quanta and are sufficient for quanta
 14. Conscious experiences are an absolute necessity of qualia and are sufficient for qualia
 15. Conscious experiences are an absolute necessity of phenomena and are sufficient for phenomena
 16. Conscious experience is the equivalent of conscious experience and is sufficient, an absolute necessity, a relative necessity, absolutely insufficient, and relatively insufficient for noumena
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Secondary Primary	Field	Particle	Wave	Quanta
Field	Equivalent. Sufficient	Absolutely Necessary, Relatively Insufficient	Absolutely Necessary, Relatively Insufficient	Absolutely Necessary, Relatively Insufficient
Particle	Relatively Necessary, Sufficient	Equivalent. Sufficient	Relatively Necessary, Absolutely Insufficient	Absolutely Necessary, Absolutely Insufficient
Wave	Relatively Necessary, Sufficient	Relatively Necessary, Absolutely Insufficient	Equivalent. Sufficient	Absolutely Necessary, Absolutely Insufficient
Quanta	Relatively Necessary, Sufficient	Absolutely Necessary, Sufficient	Absolutely Necessary, Sufficient	Equivalent. Sufficient

Secondary Primary	Quanta	Data	Form	Matter (Qualia)
Quanta	Equivalent. Sufficient	Absolutely Necessary, Relatively Insufficient	Absolutely Necessary, Relatively Insufficient	Absolutely Necessary, Relatively Insufficient
Data	Relatively Necessary, Sufficient	Equivalent. Sufficient	Relatively Necessary, Absloutely Insufficient	Absolutely Necessary, Abolsutely Insufficient
Form	Relatively Necessary, Sufficient	Relatively Necessary, Absloutely Insufficient	Equivalent. Sufficient	Absolutely Necessary, Abolsutely Insufficient
Matter (Qualia)	Relatively Necessary, Sufficient	Absolutely Necessary, Sufficient	Absolutely Necessary, Sufficient	Equivalent. Sufficient

Secondary Primary	Qualia	Thought	Awareness	Mind (Phenomena)
Qualia	Equivalent. Sufficient	Absolutely Necessary, Relatively Insufficient	Absolutely Necessary, Relatively Insufficient	Absolutely Necessary, Relatively Insufficient
Thought	Relatively Necessary, Sufficient	Equivalent. Sufficient	Relatively Necessary, Absloutely Insufficient	Absolutely Necessary, Abolsutely Insufficient
Awareness	Relatively Necessary, Sufficient	Relatively Necessary, Absloutely Insufficient	Equivalent. Sufficient	Absolutely Necessary, Abolsutely Insufficient
Mind (Phenomena)	Relatively Necessary, Sufficient	Absolutely Necessary, Sufficient	Absolutely Necessary, Sufficient	Equivalent. Sufficient

Secondary Primary	Quanta	Qualia	Phenomena	Conscious Experience
Quanta	Equivalent. Sufficient	Absolutely Necessary, Relatively Insufficient	Absolutely Necessary, Relatively Insufficient	Absolutely Necessary, Relatively Insufficient
Qualia	Relatively Necessary, Sufficient	Equivalent. Sufficient	Relatively Necessary, Absloutely Insufficient	Absolutely Necessary, Abolsutely Insufficient
Phenomena	Relatively Necessary, Sufficient	Relatively Necessary, Absloutely Insufficient	Equivalent. Sufficient	Absolutely Necessary, Abolsutely Insufficient
Conscious Experience	Relatively Necessary, Sufficient	Absolutely Necessary, Sufficient	Absolutely Necessary, Sufficient	Equivalent. Sufficient

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.

The 4 Quiddities:

Fluid (Flowing Order)

Vivid (Ebbing Order)

Lucid (Flowing Disorder)

Hybrid (Ebbing Disorder)

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 what makes it a thing in the cosmic ocean.

The 4 Vitalities:

Actuality
(Calm Wholeness)

Ability
(Rough Wholeness)

Capacity
(Calm Emptiness)

Virtuality
(Rough Emptiness)

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 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 rigidity and more malleability to anything that falls into or exhibits this vitality. Something that has the ability to be true could perhaps be 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 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.

Quadrivium Combinations

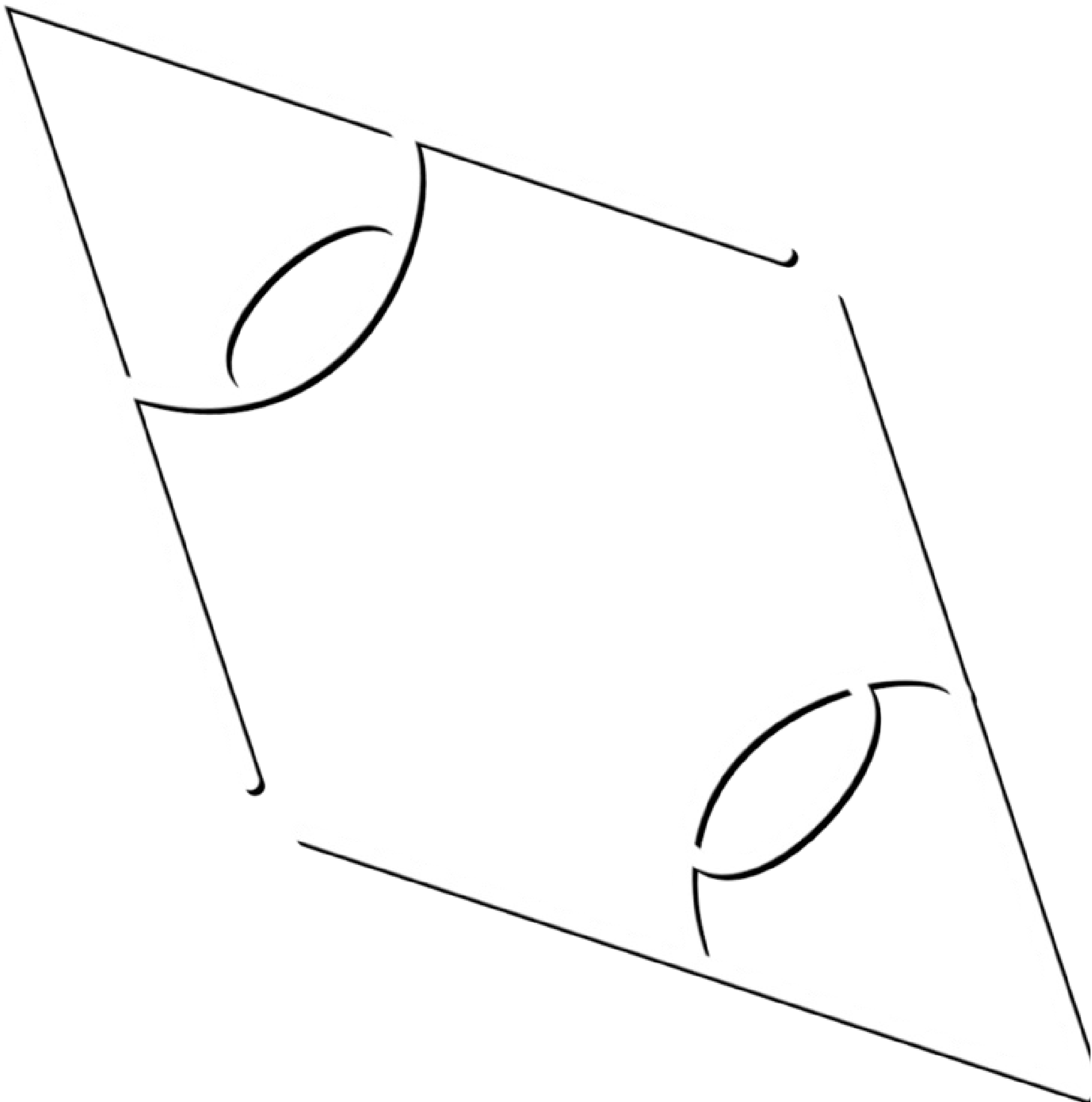
Cosmology

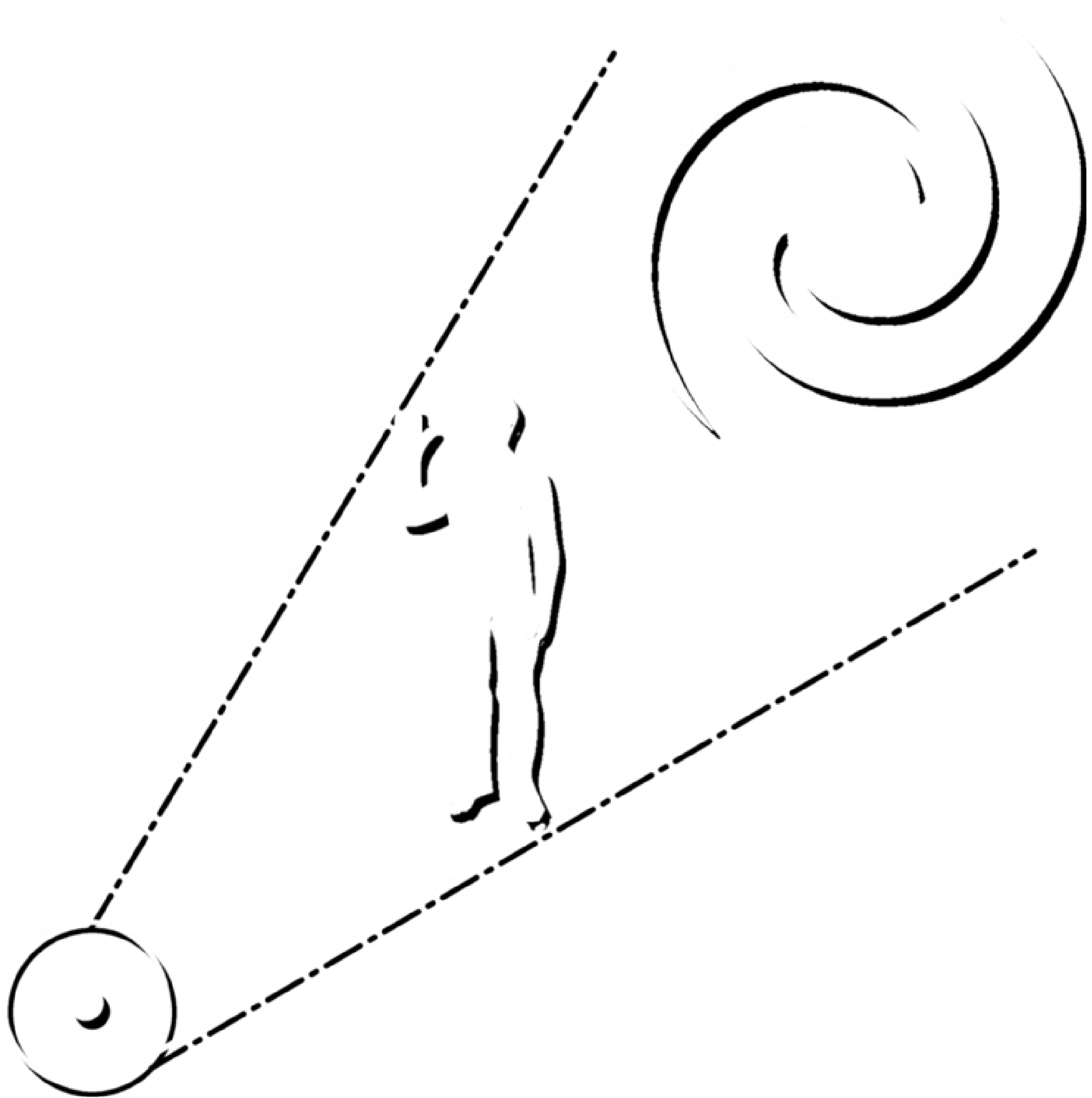
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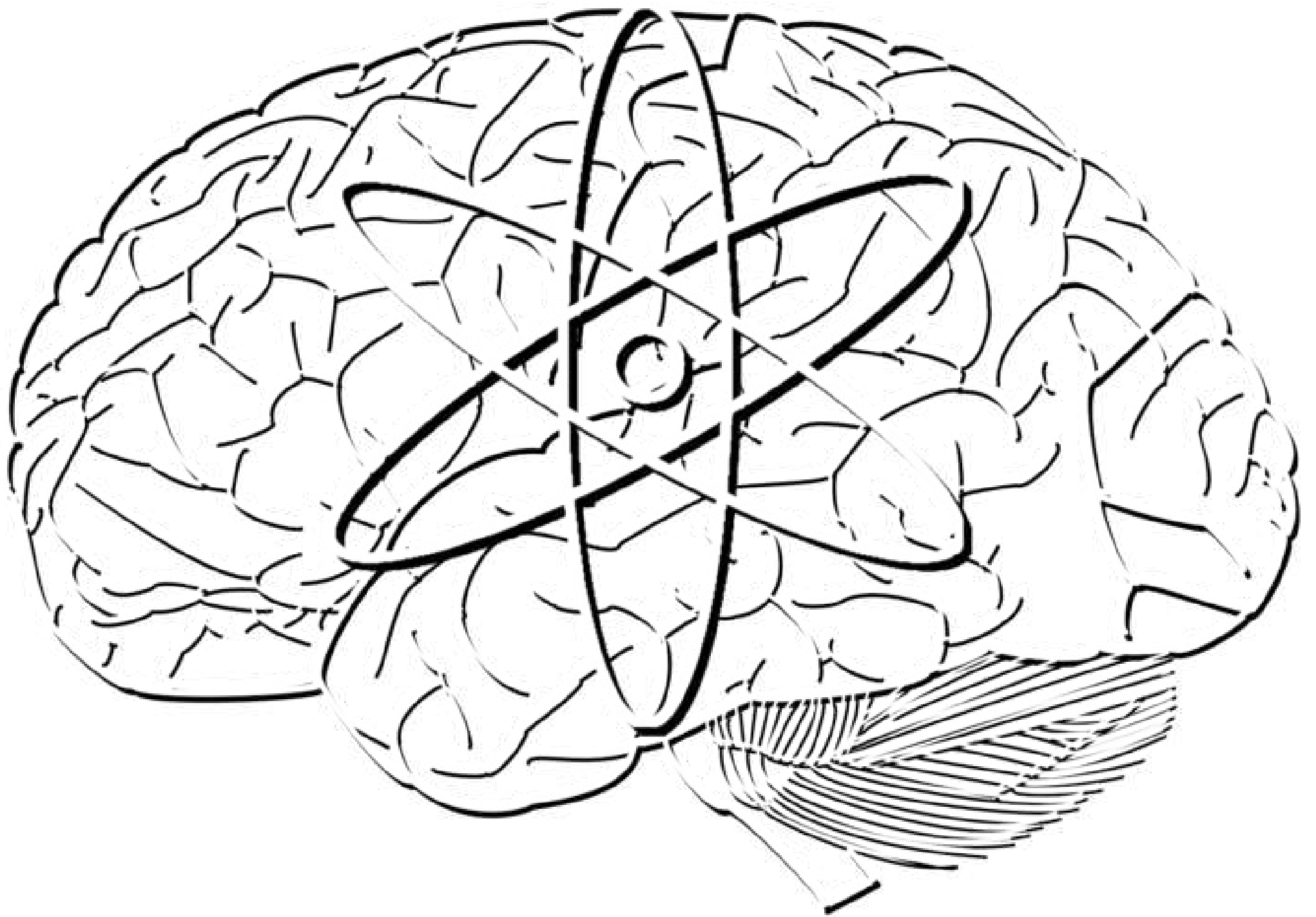
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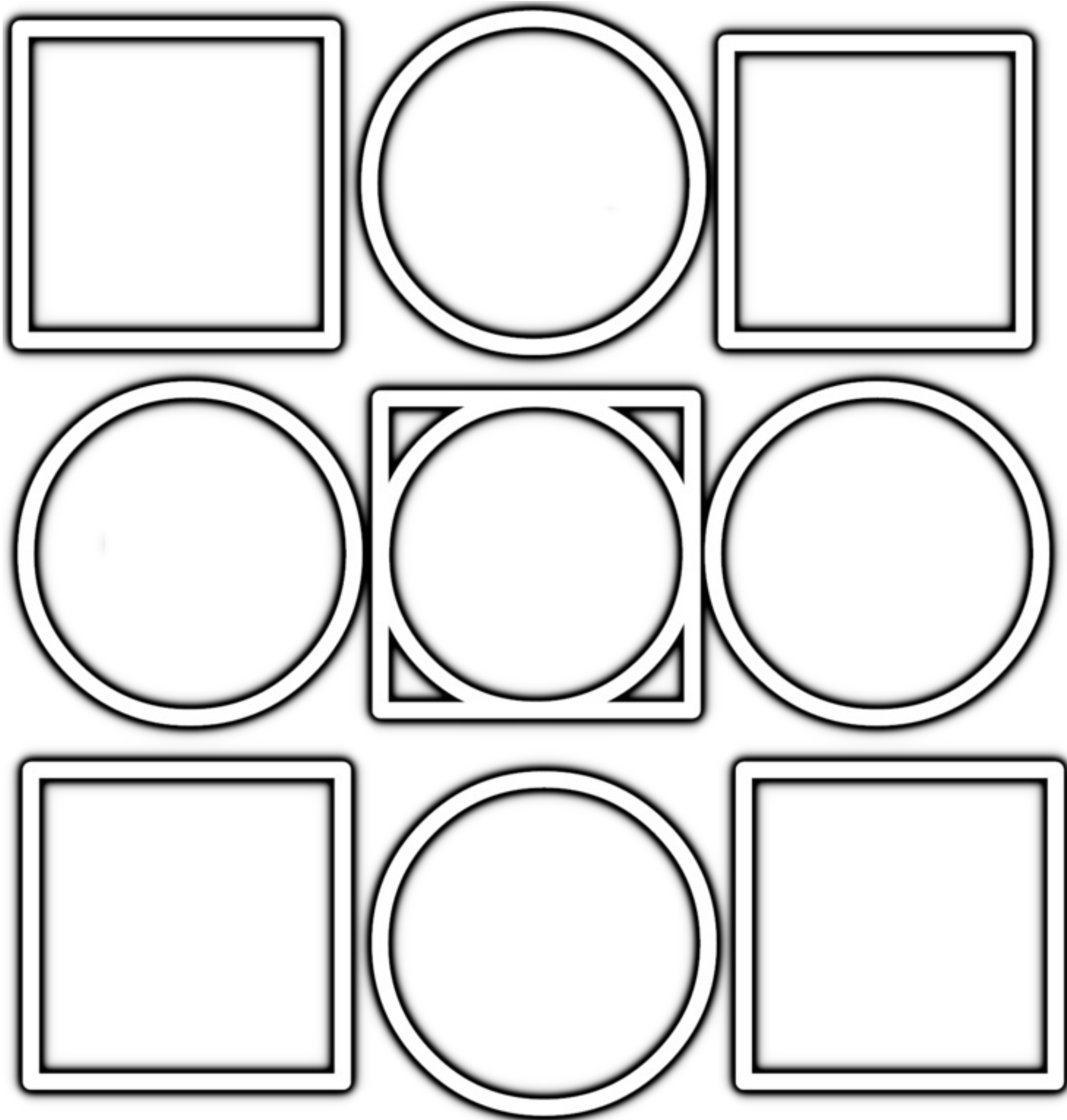
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Geometry x Cosmology - Music	Geometry x Cosmology + Number	Music x Cosmology + Number	Music x Cosmology - Geometry
Geometry x Number - Music	Geometry x Number + Cosmology	Music x Number + Cosmology	Music x Number - Geometry
Number x Geometry	Number x Geometry - Cosmology	Number x Music - Cosmology	Number x Music

Number











Fluid



Actuality



Lucid



Capacity



Ability



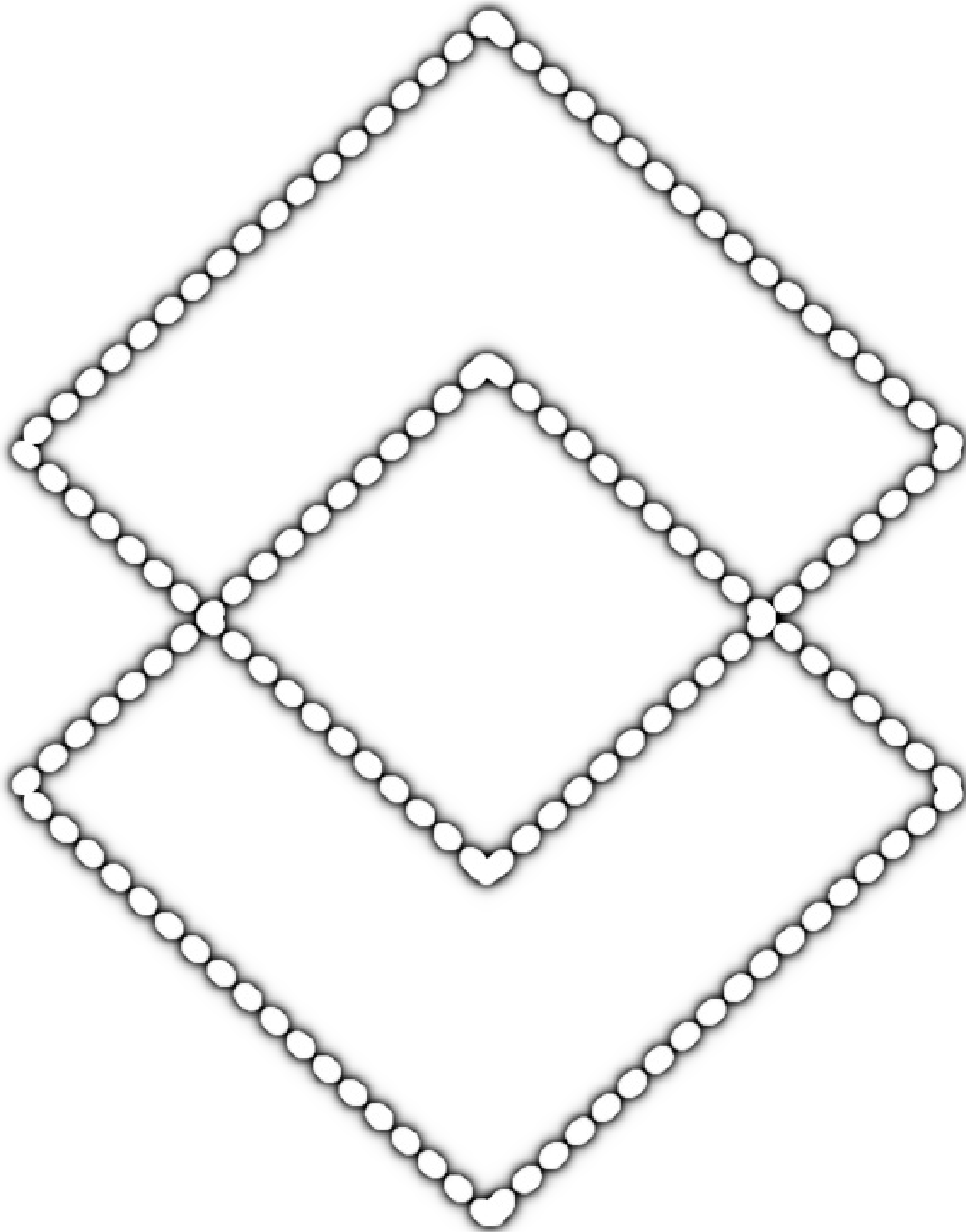
Vivid

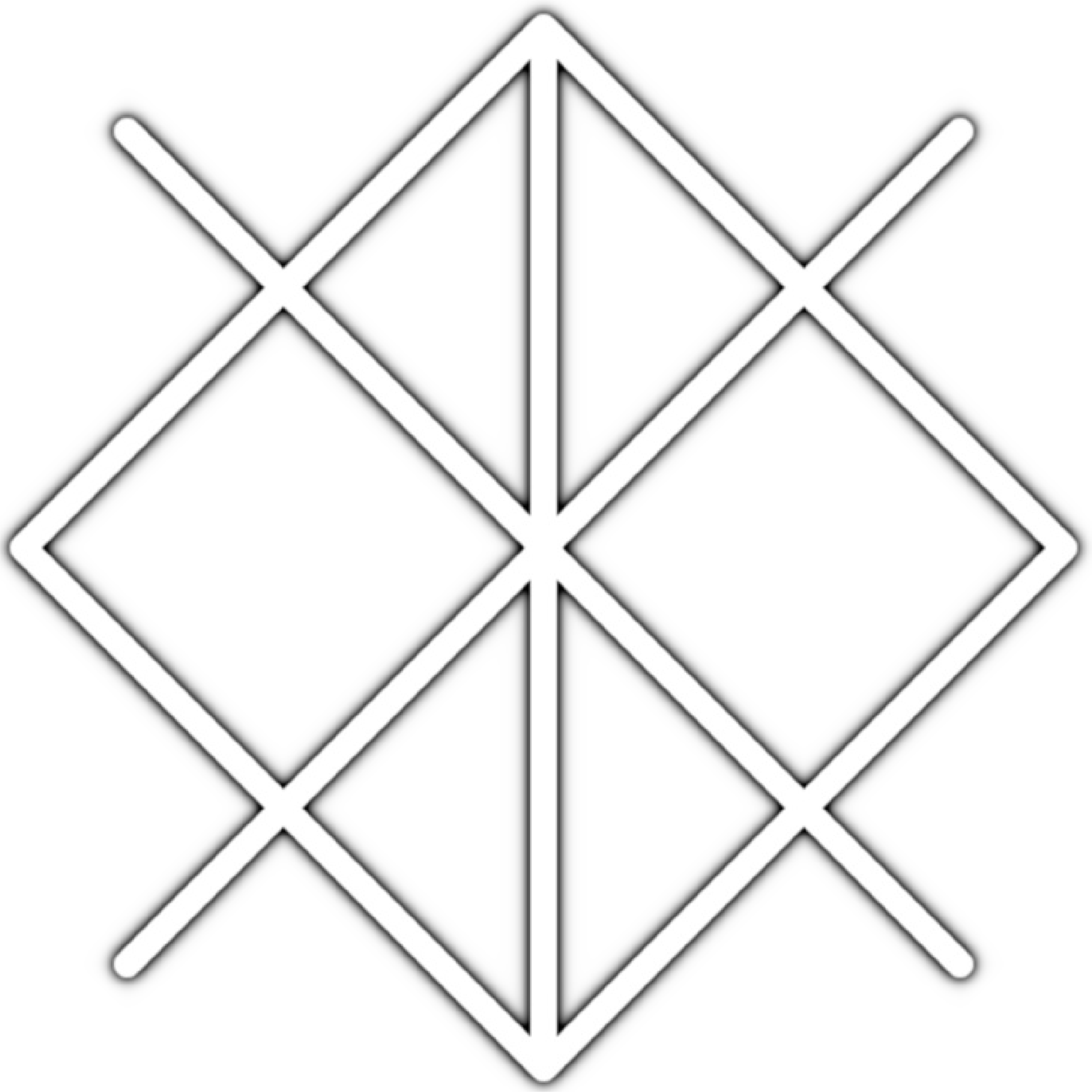


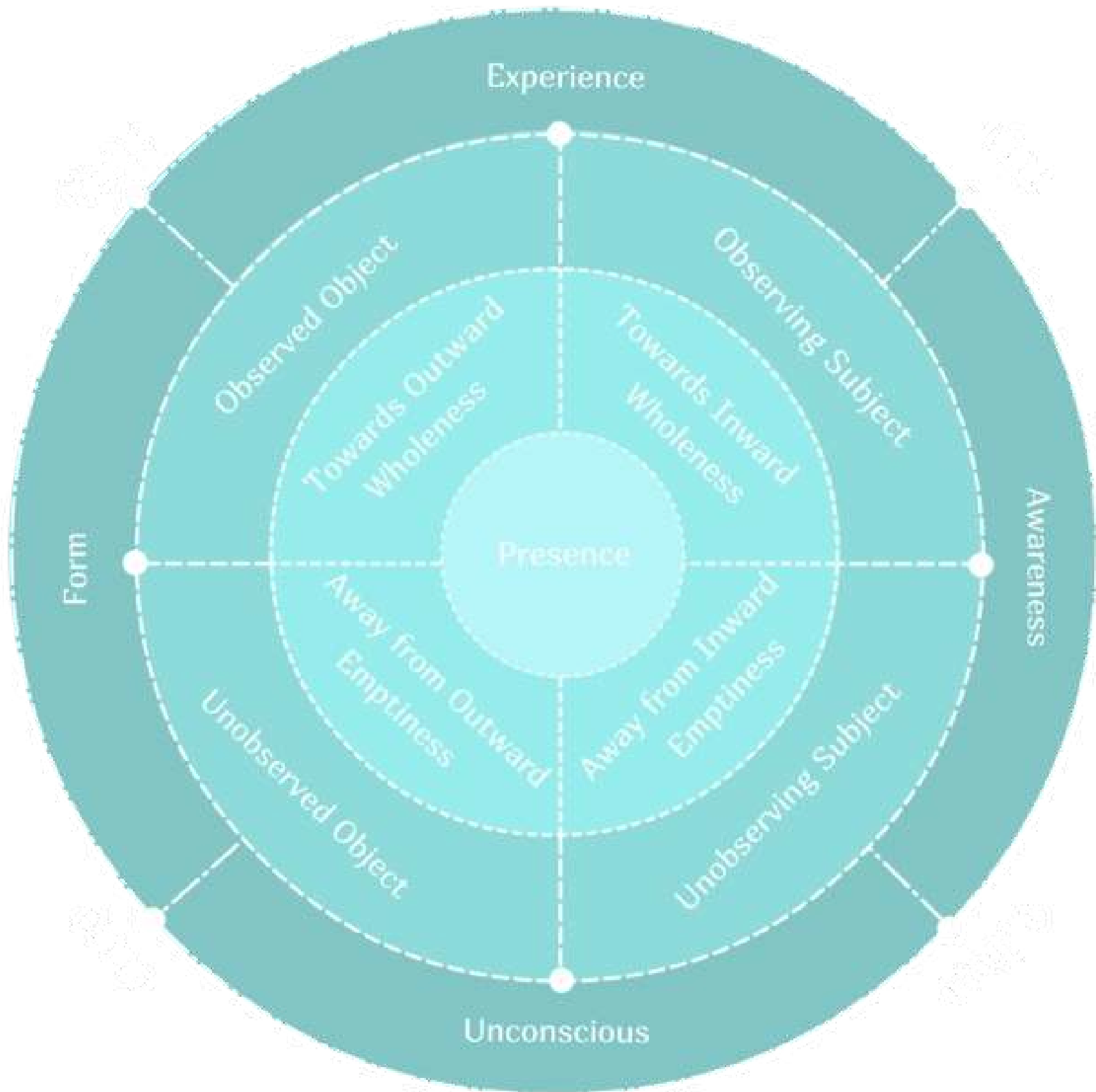
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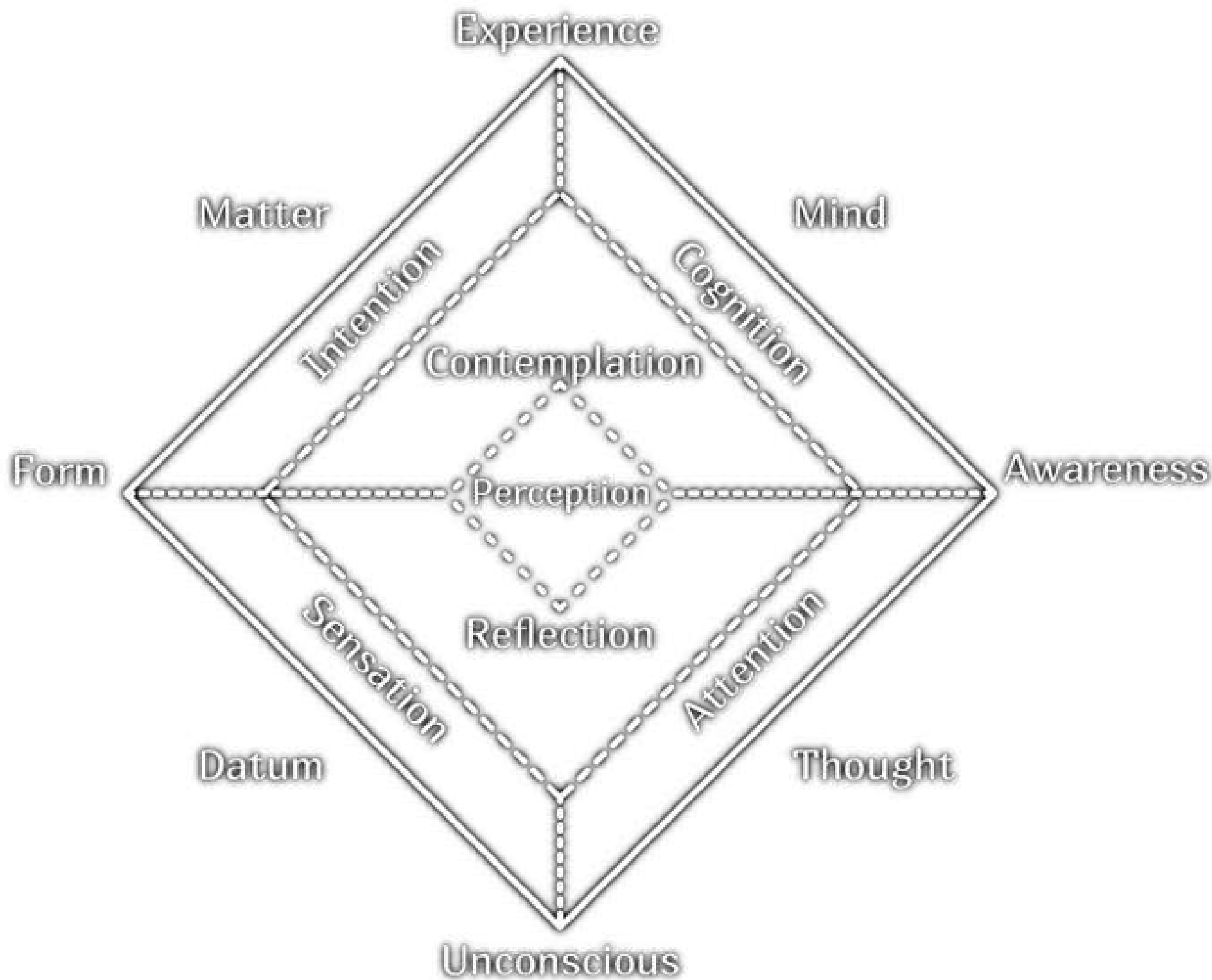


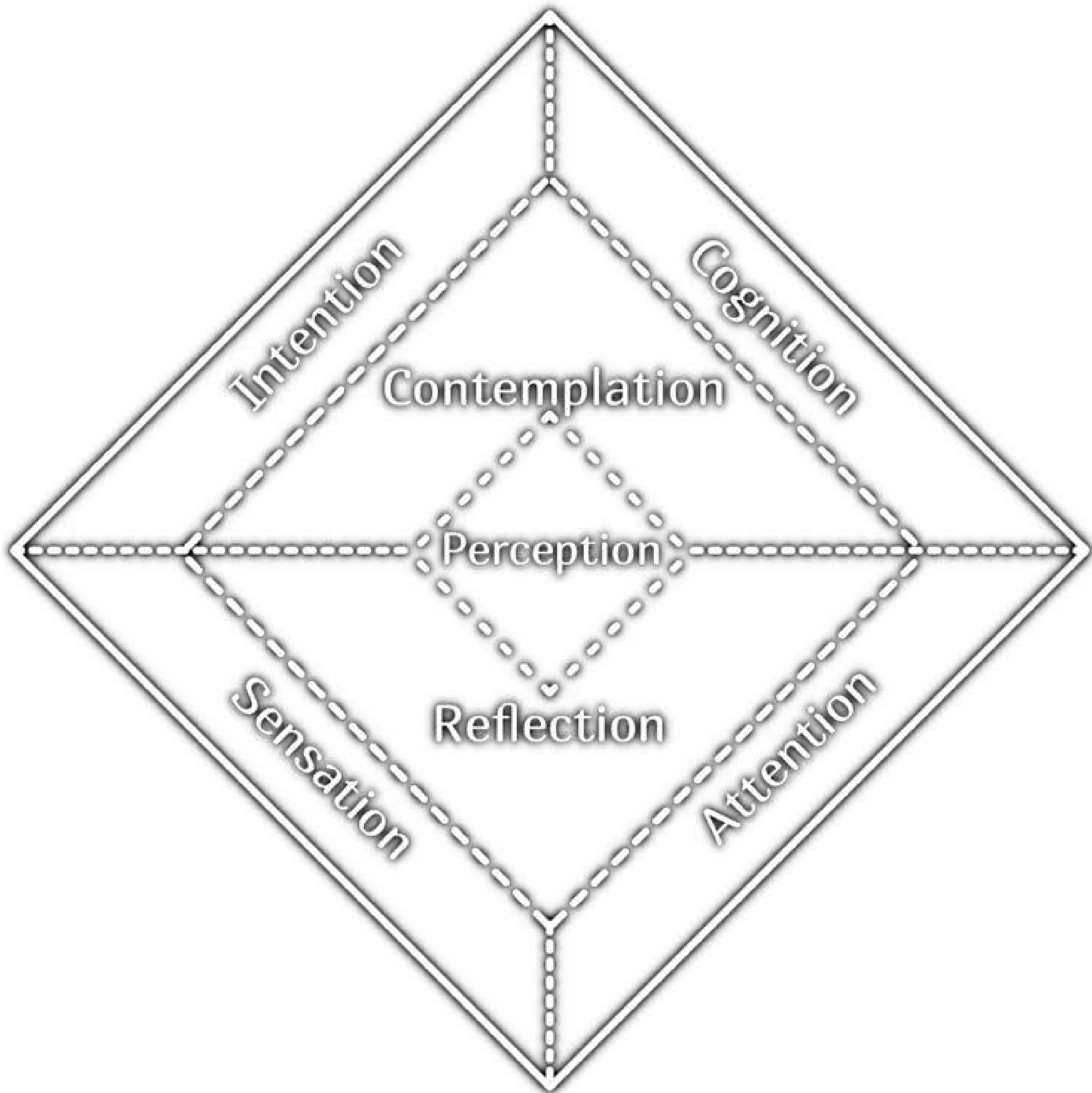
Hybrid









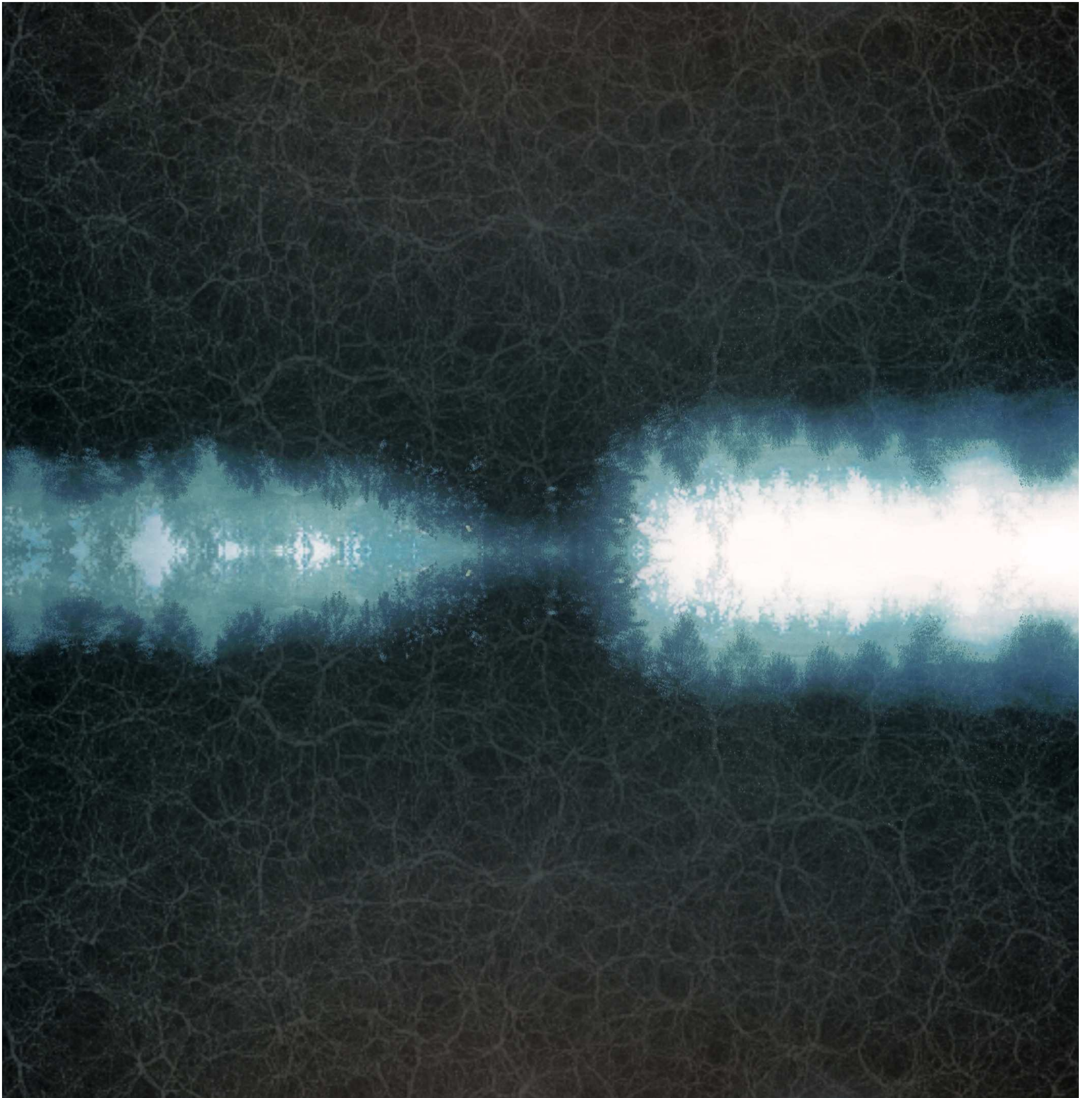


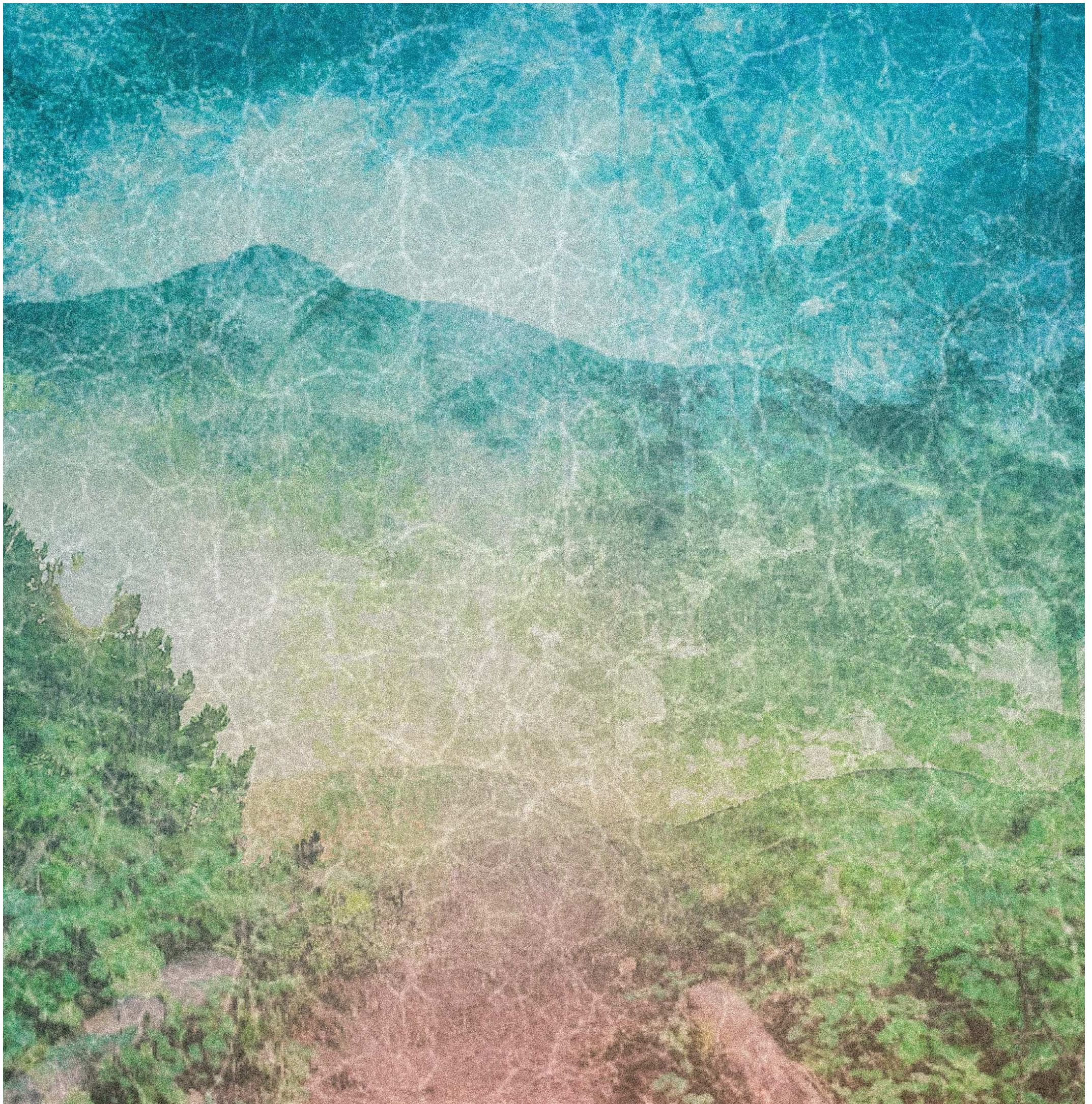
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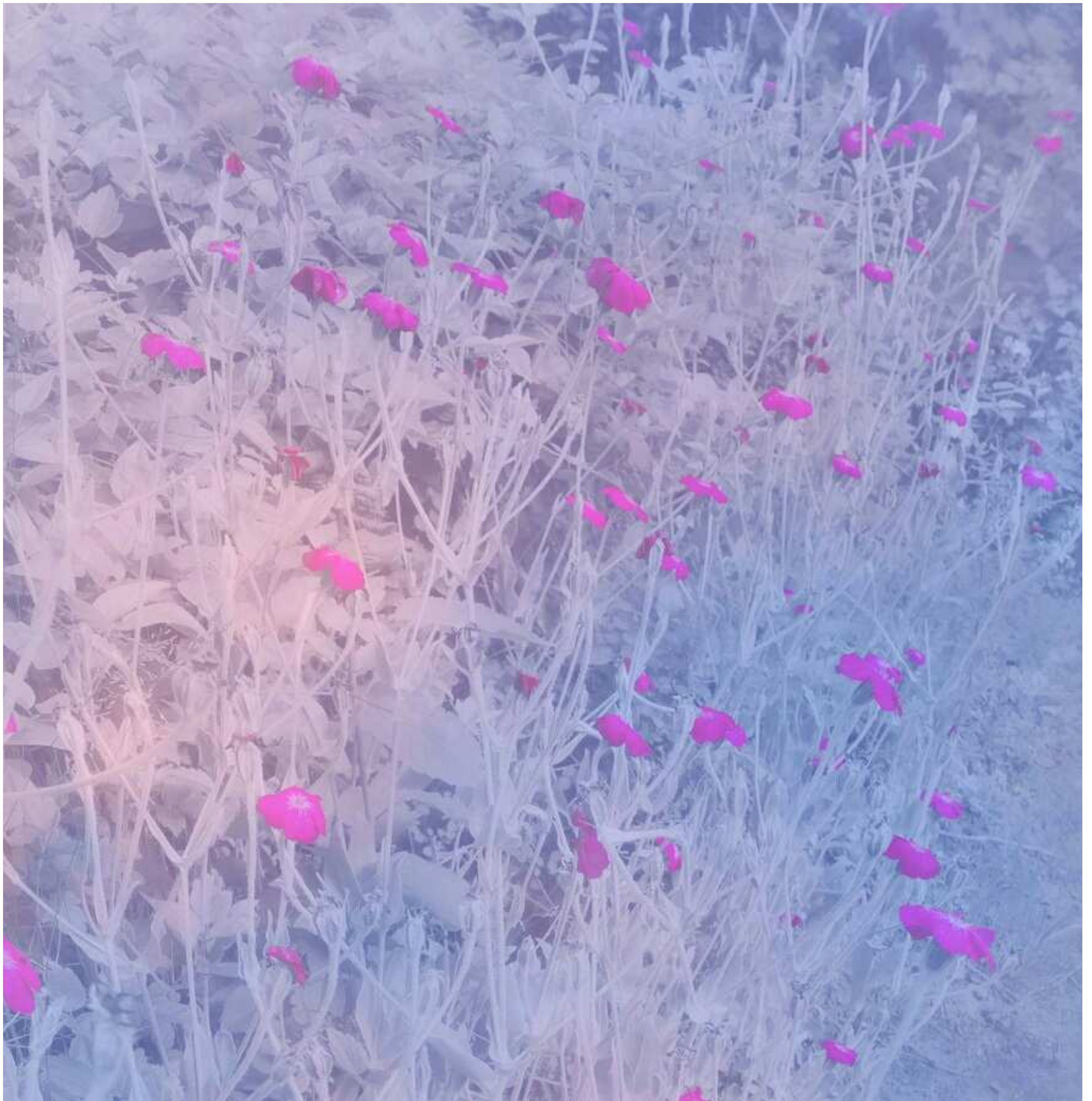
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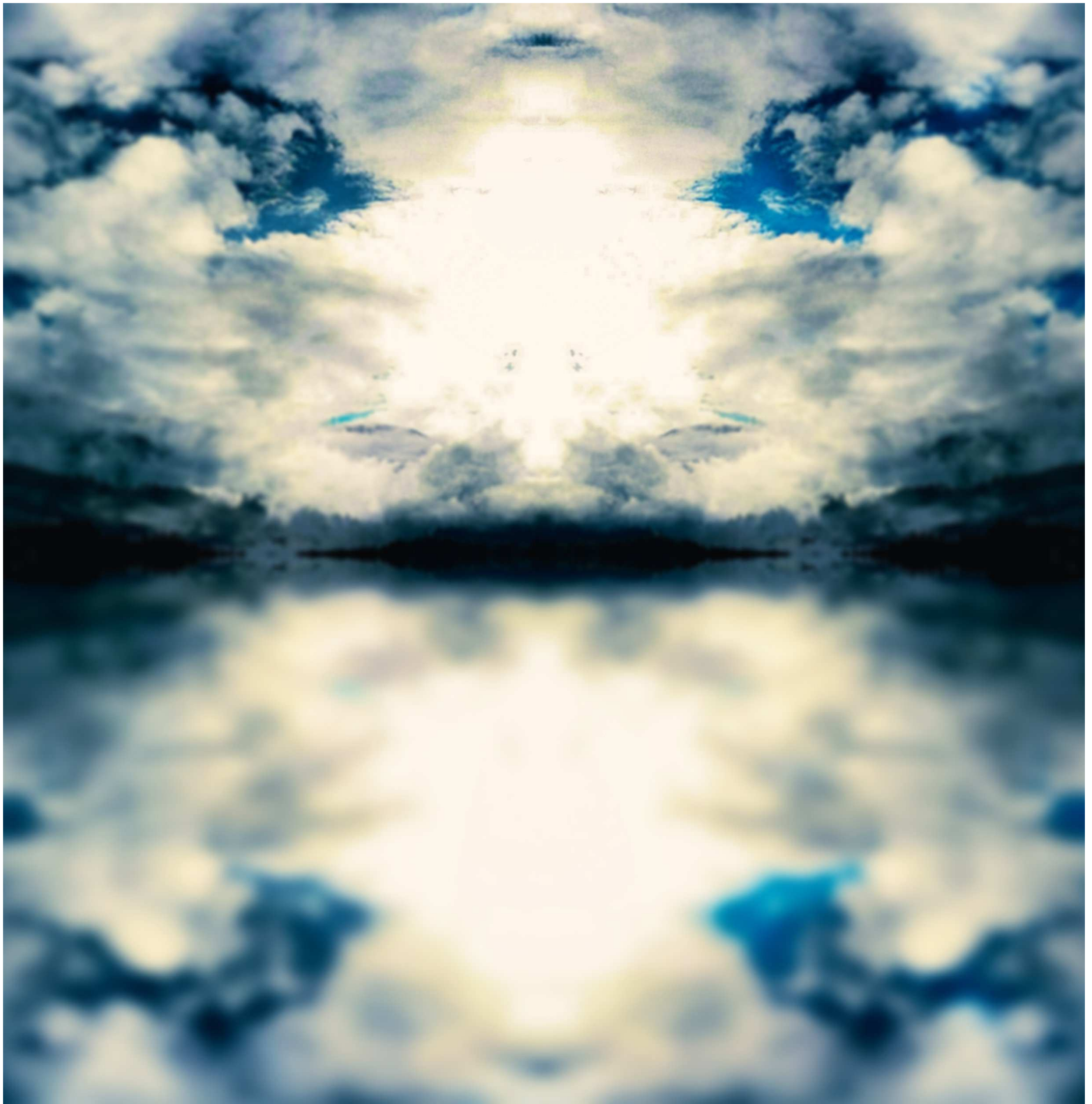






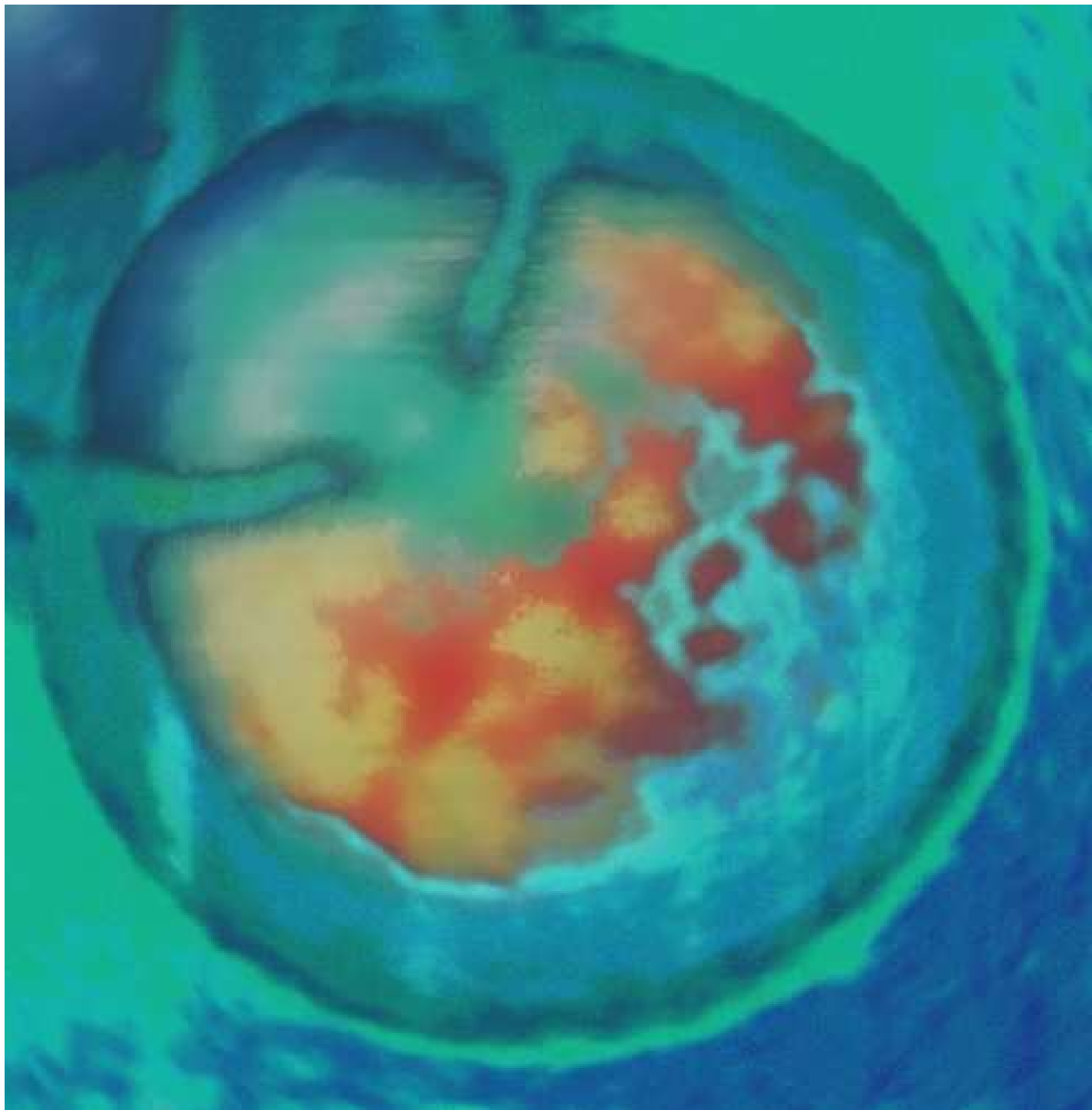




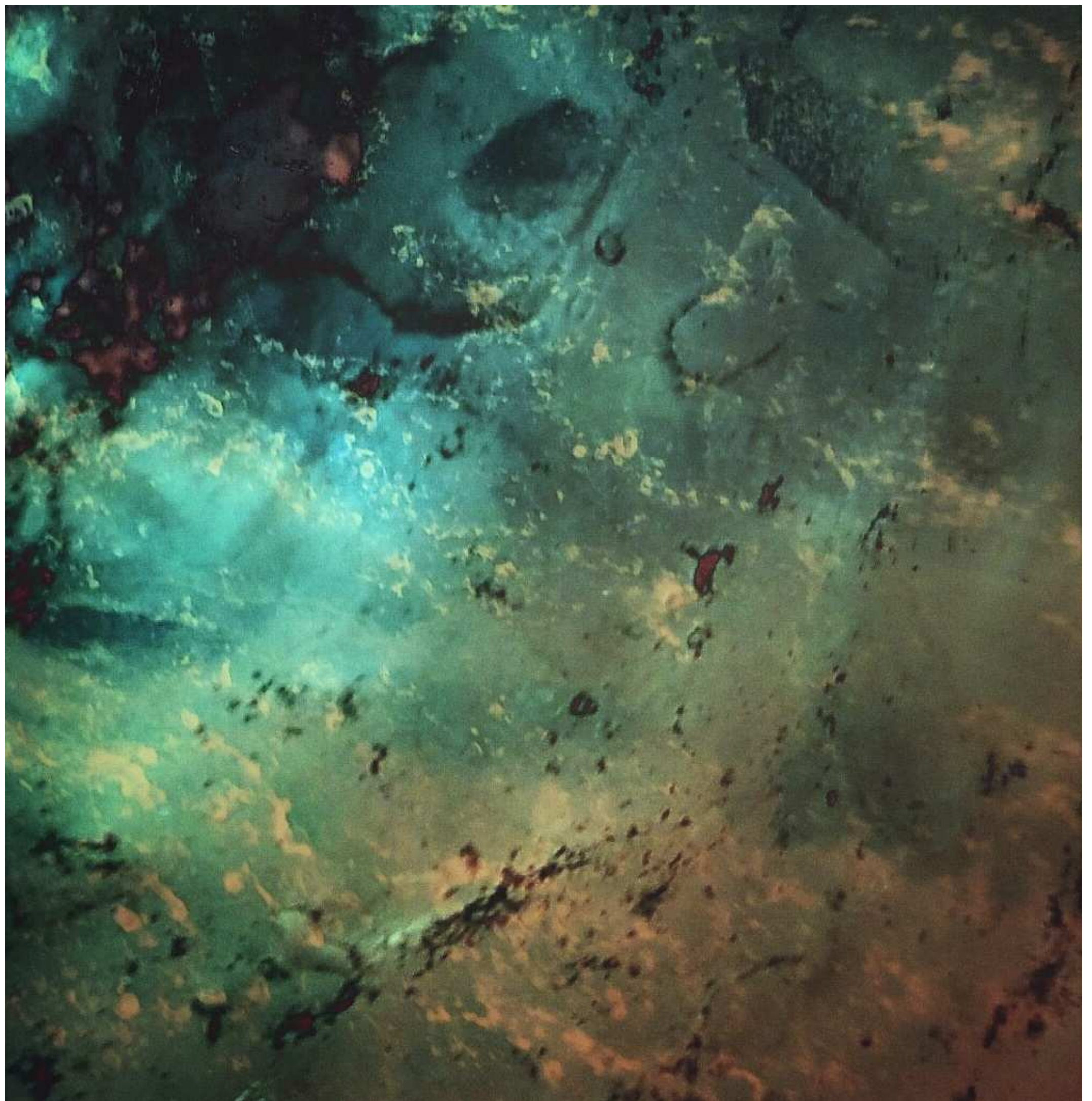


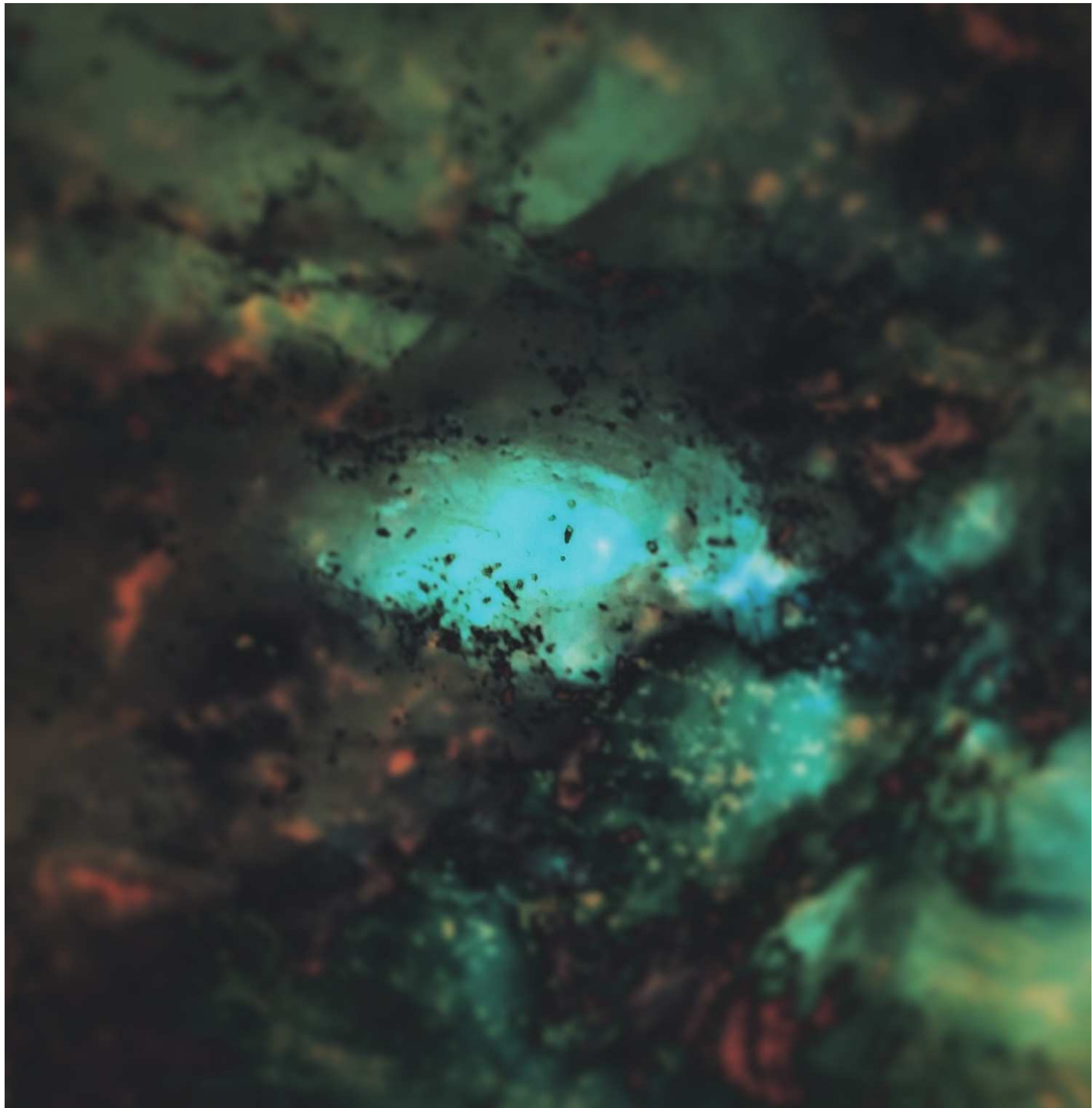


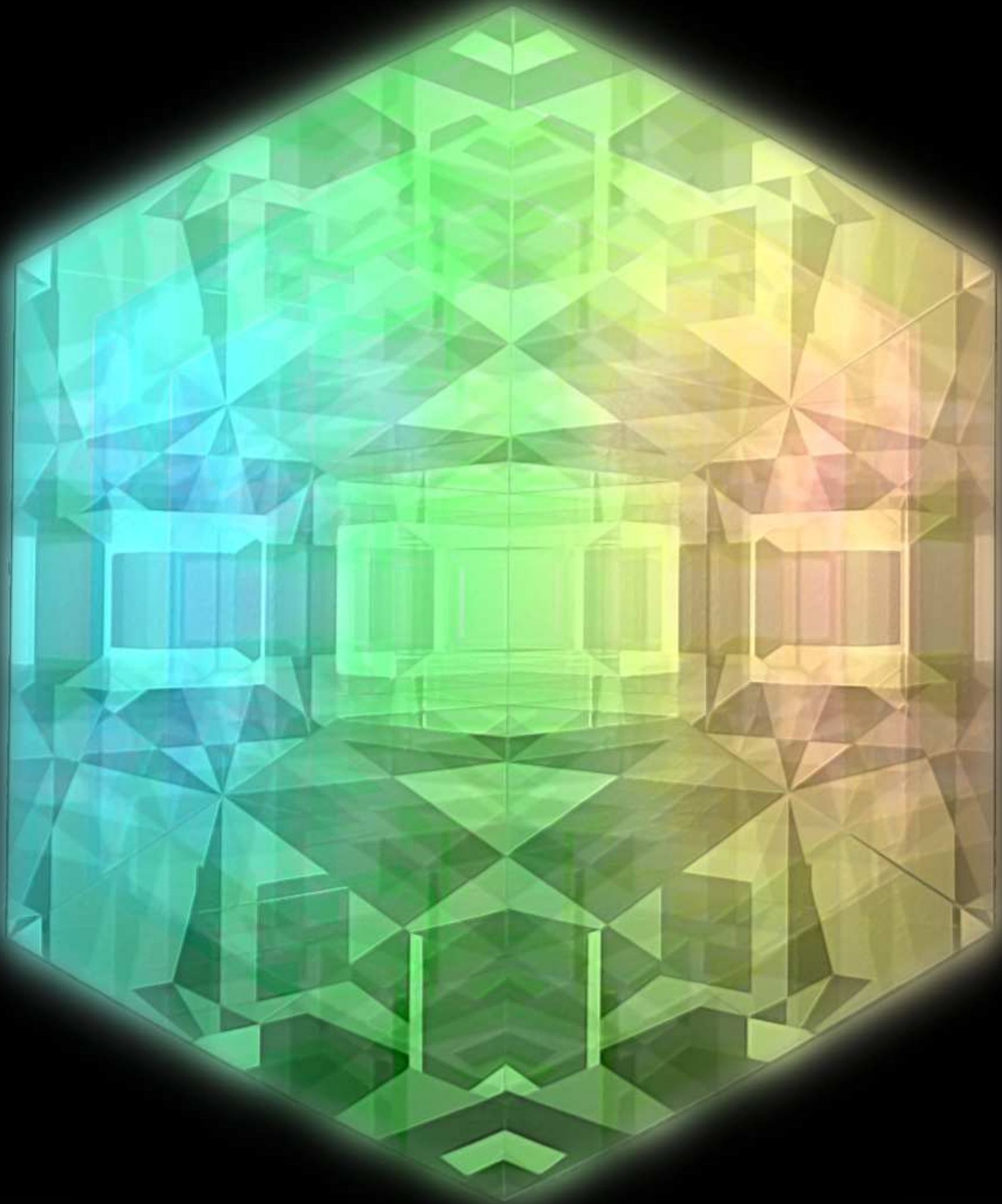




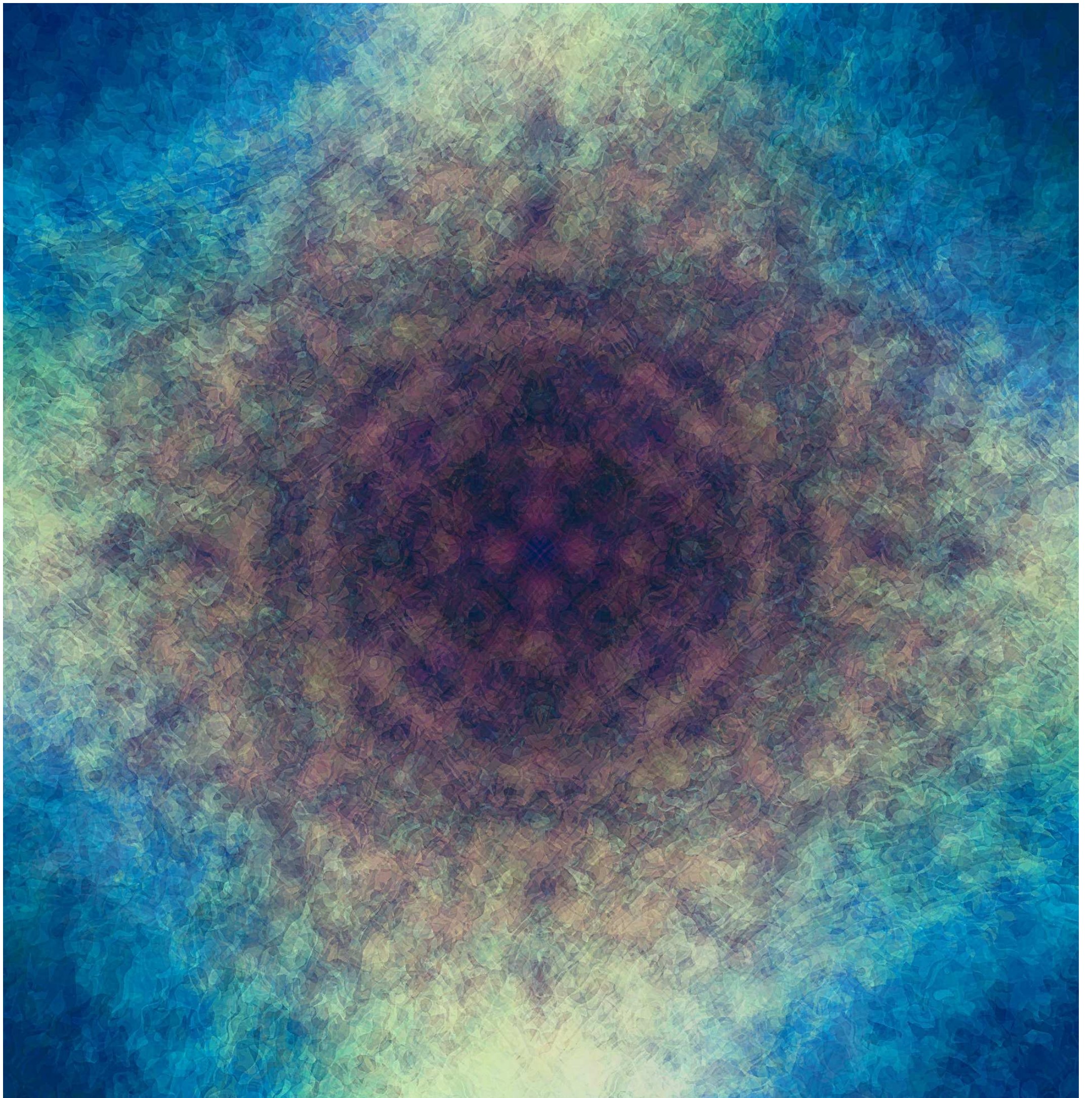


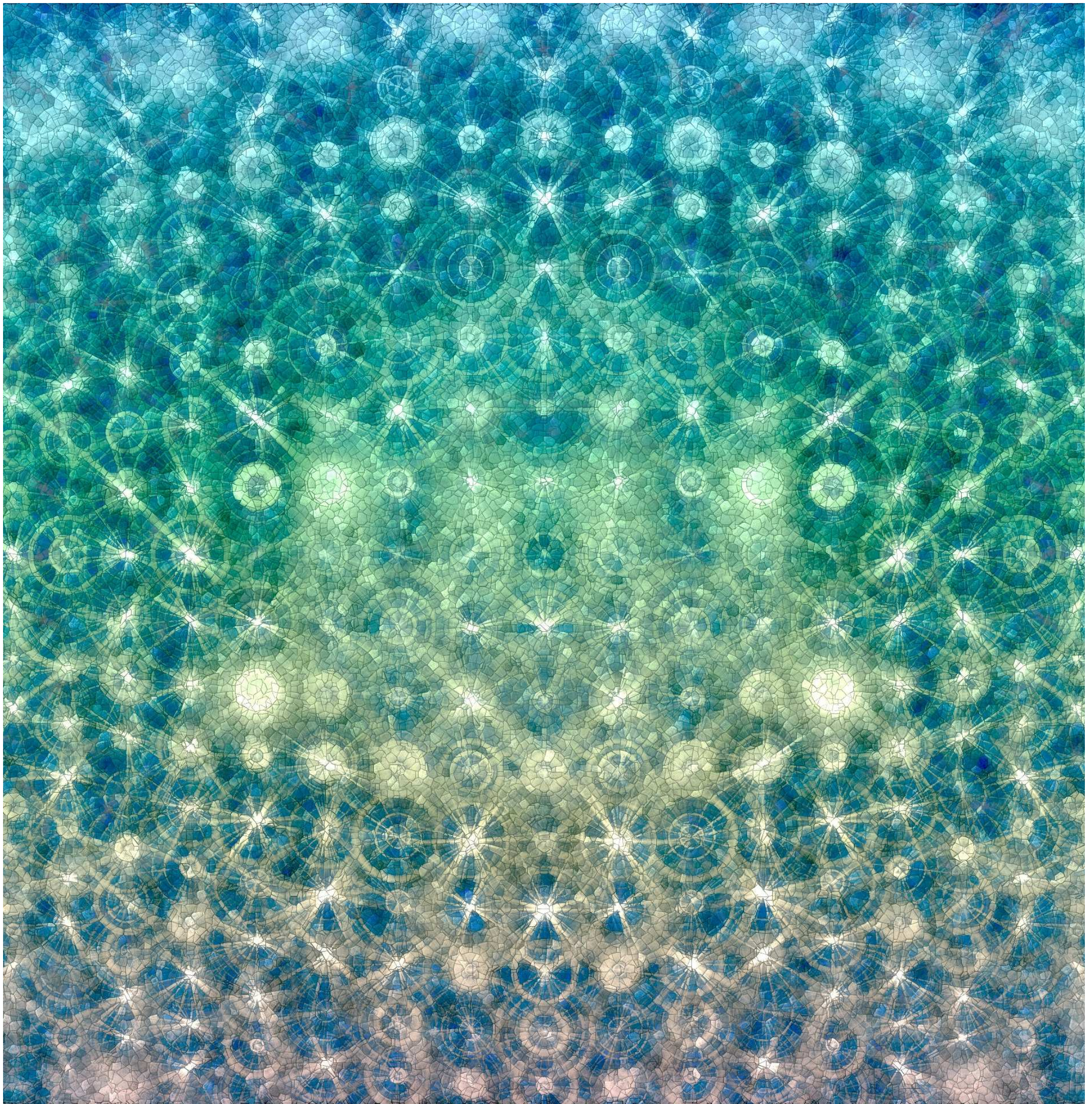


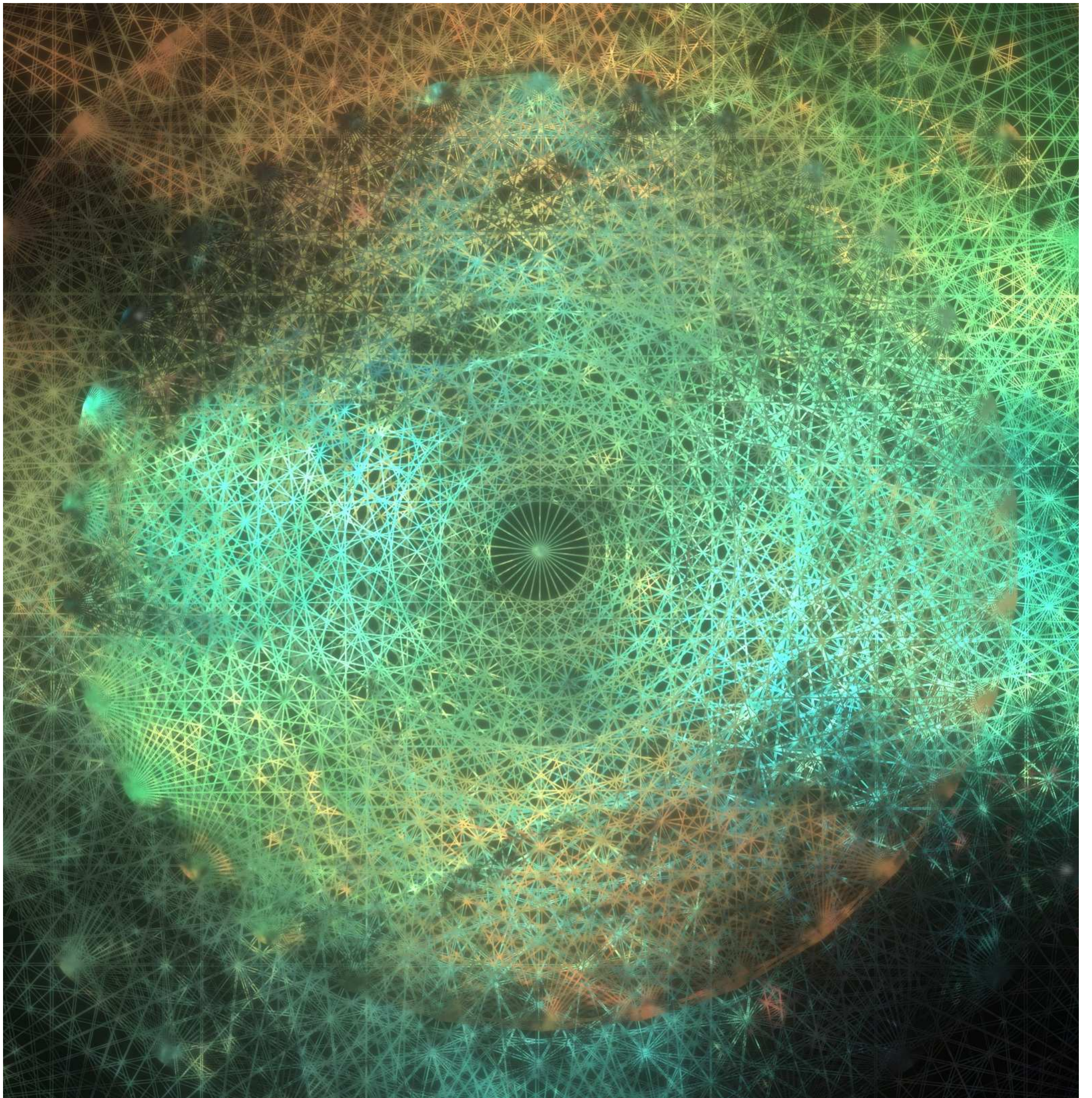


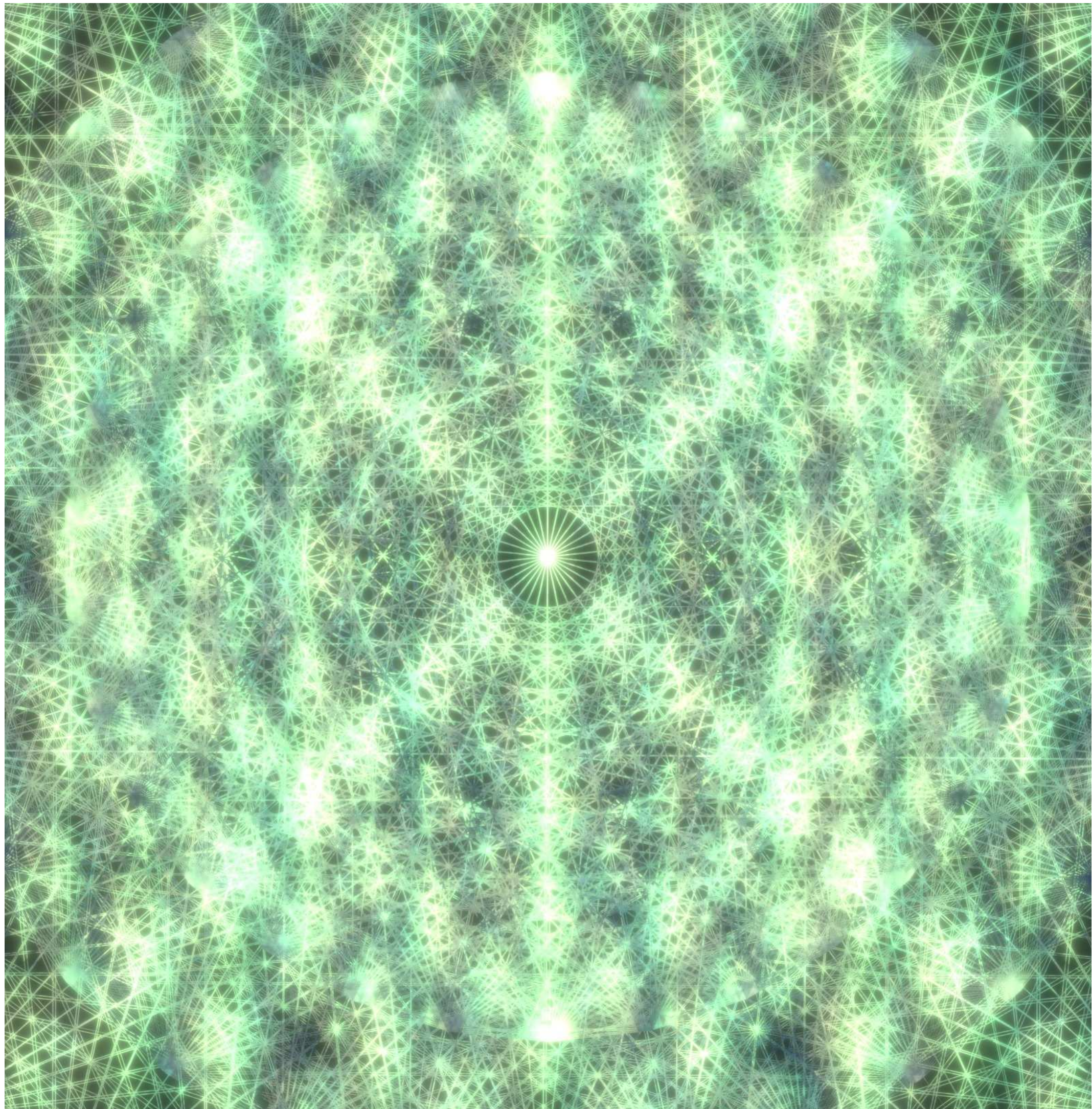


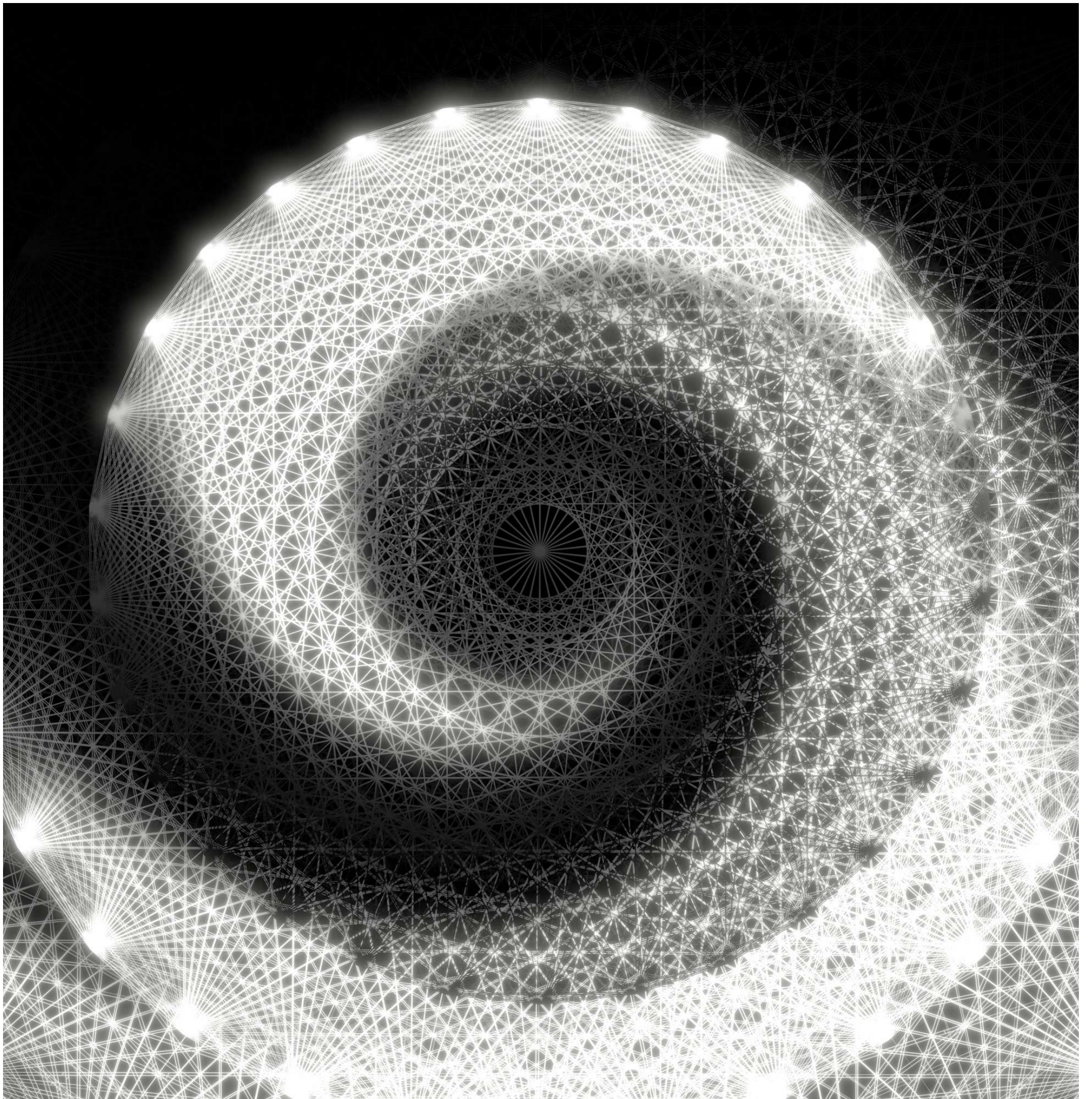


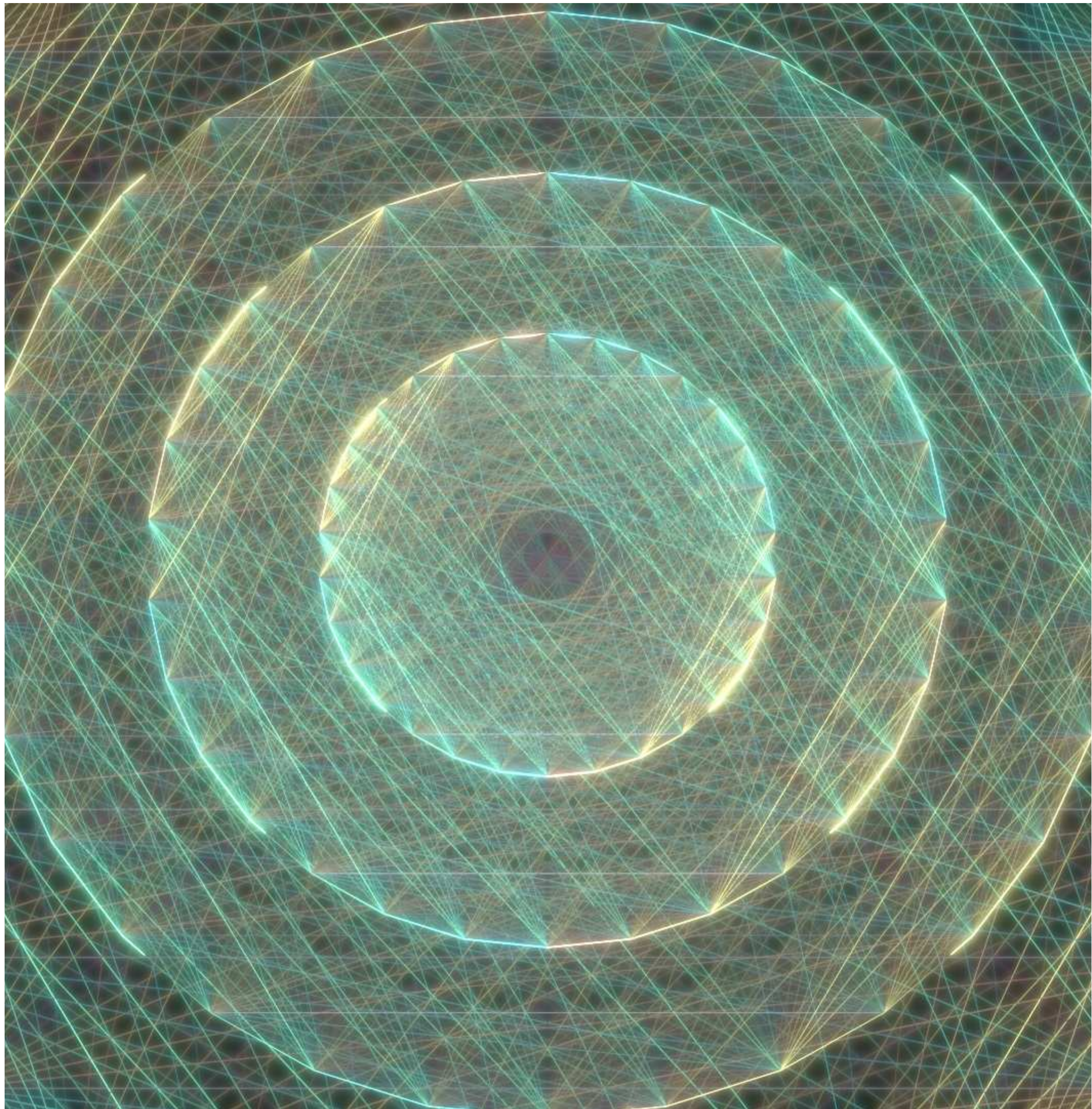


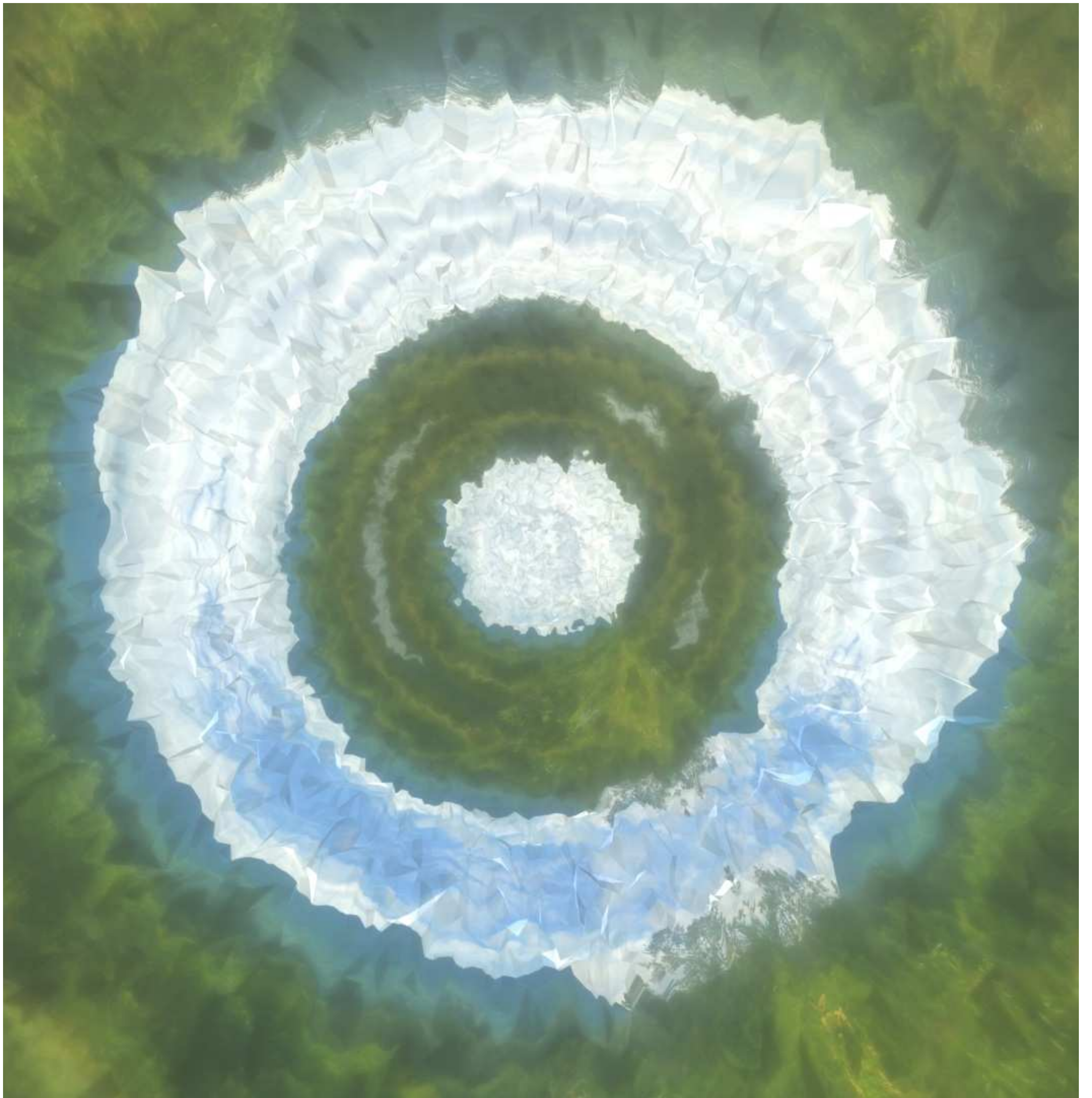




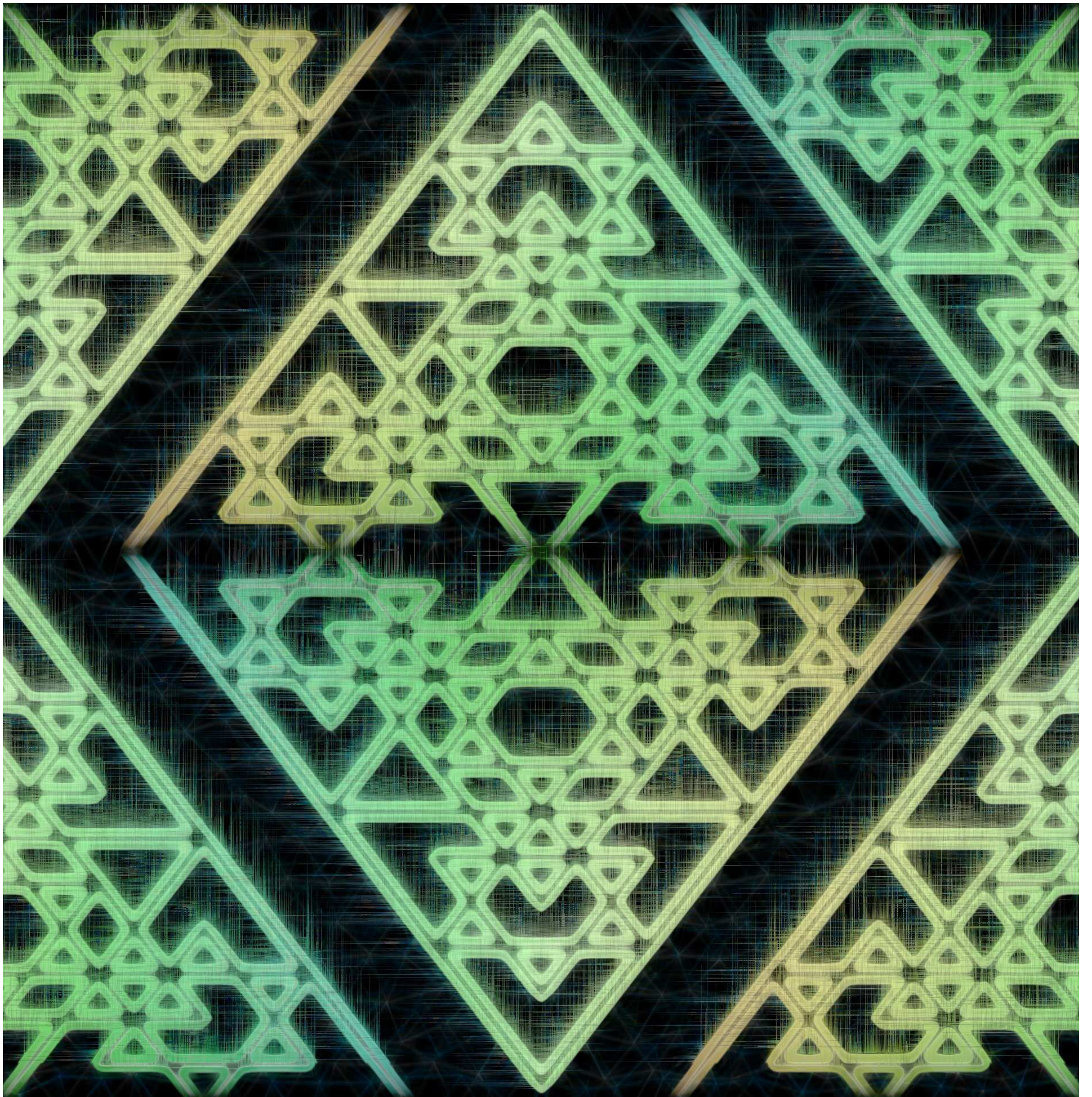


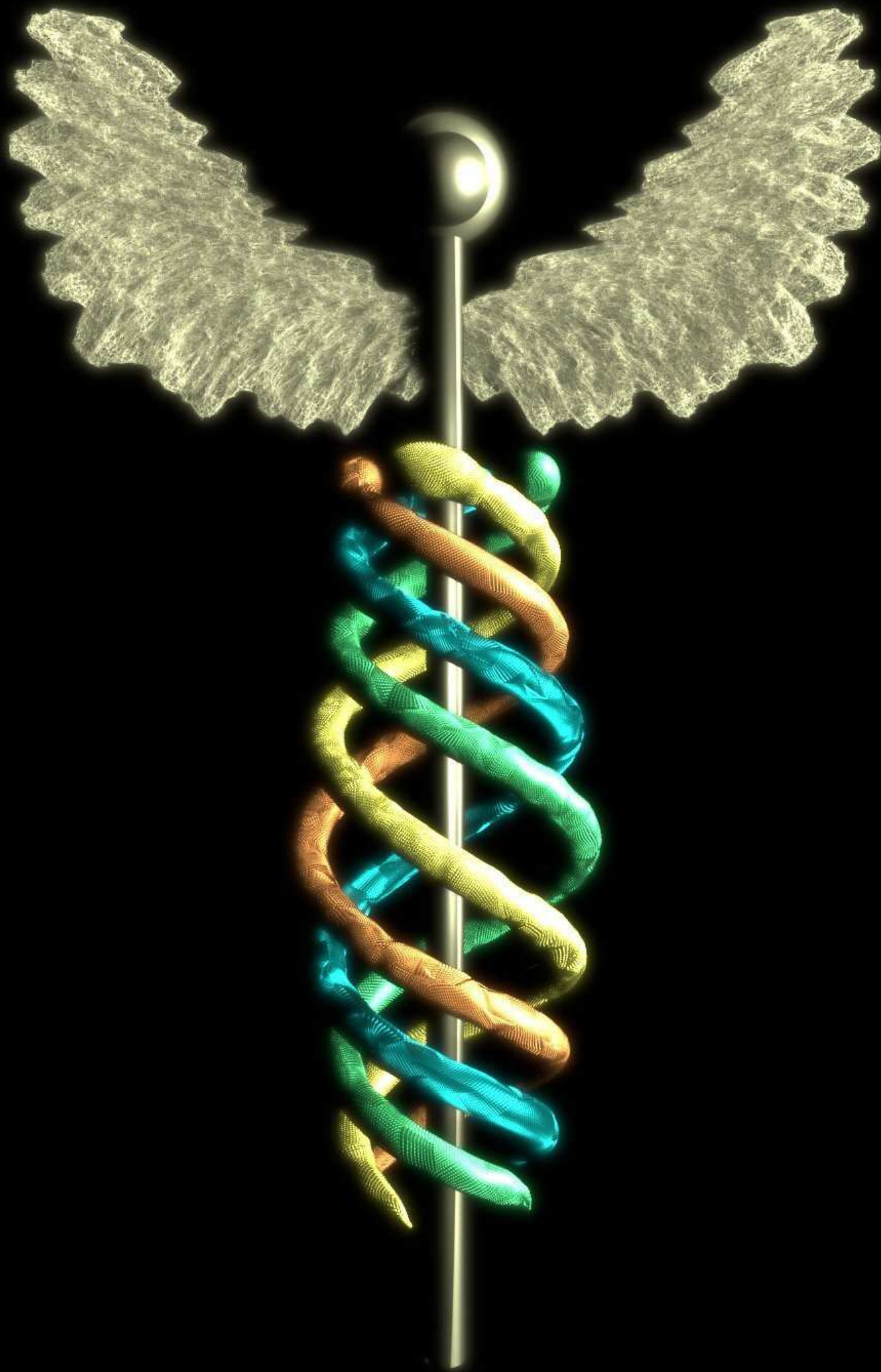






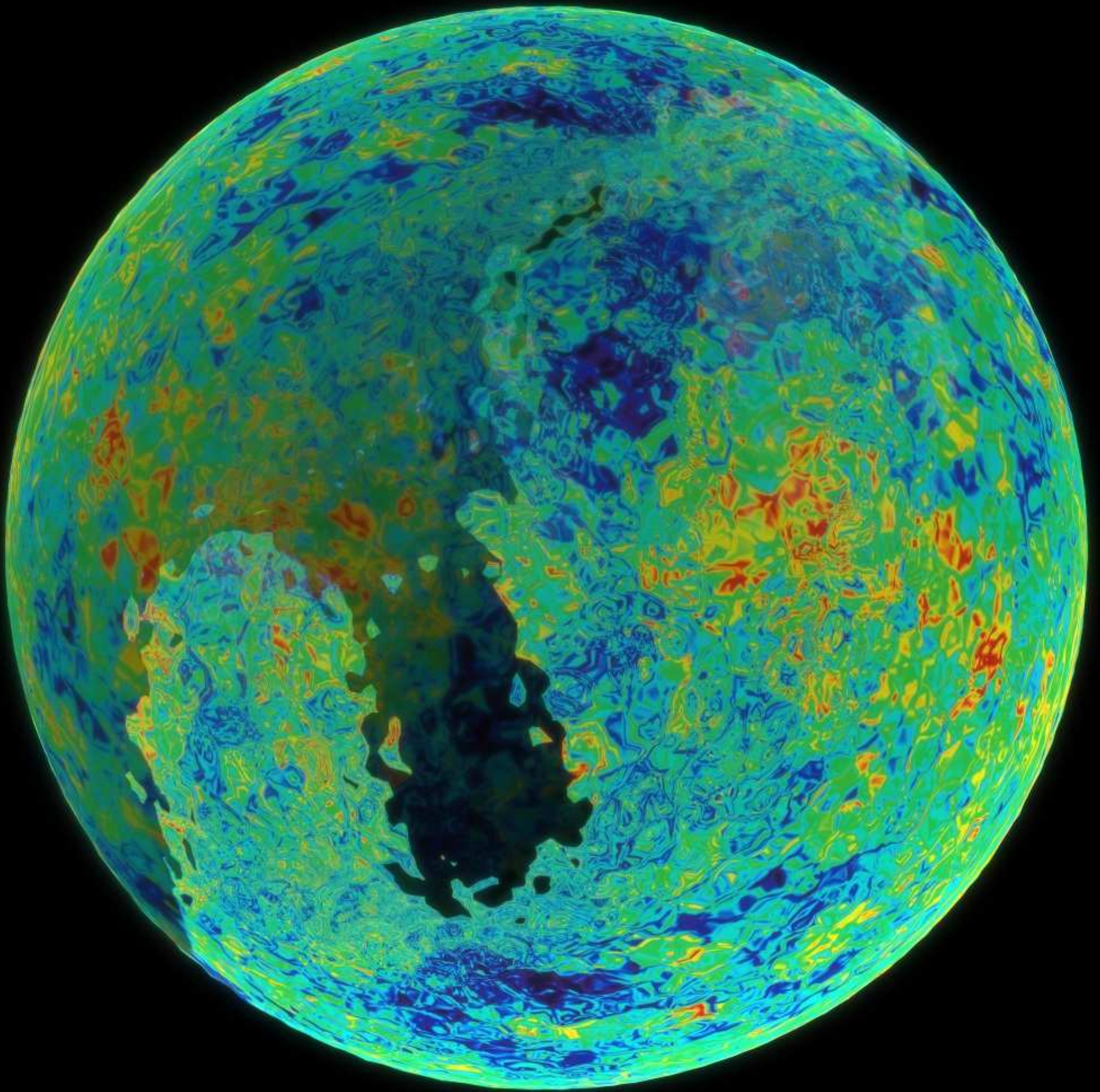


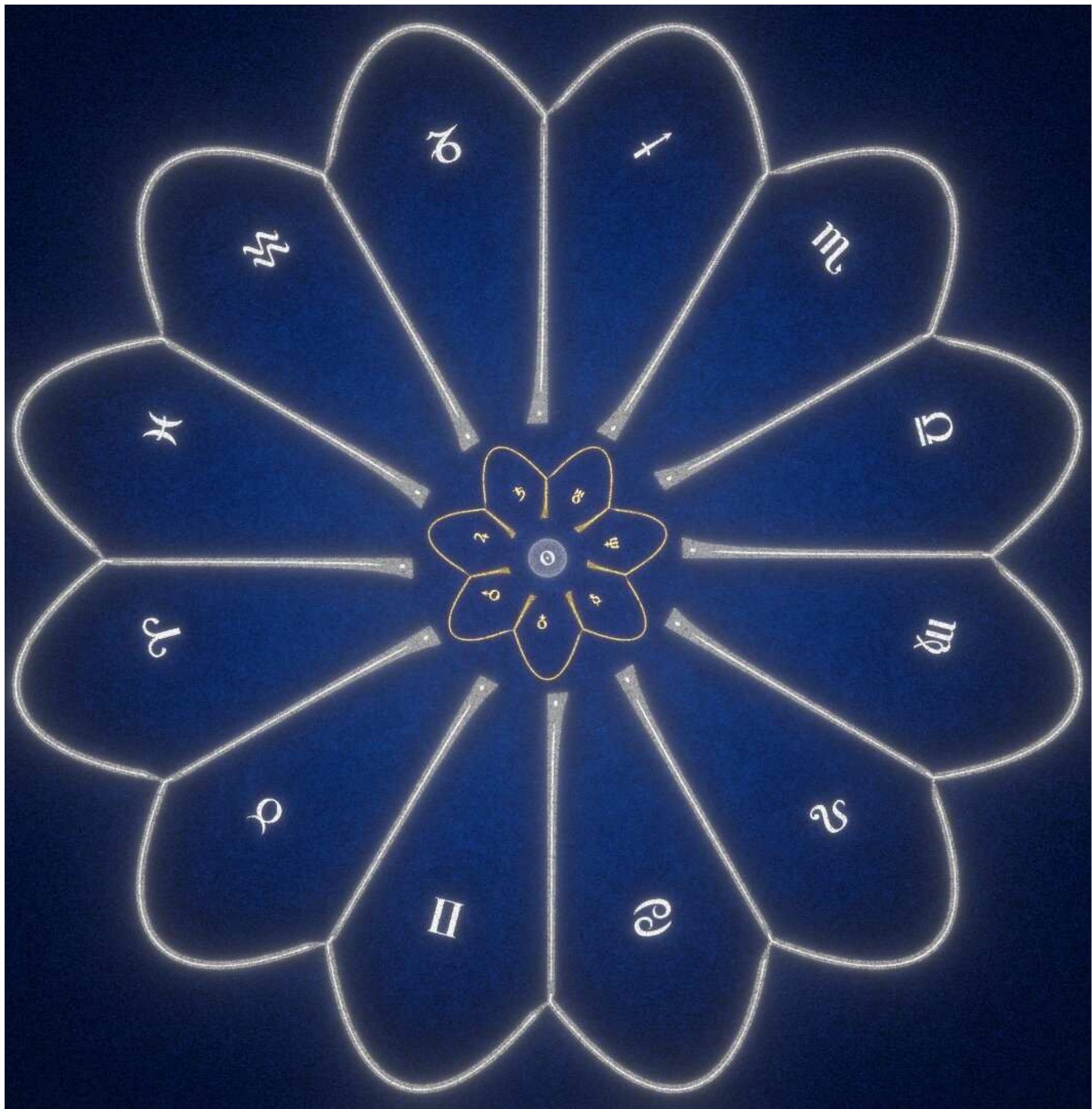


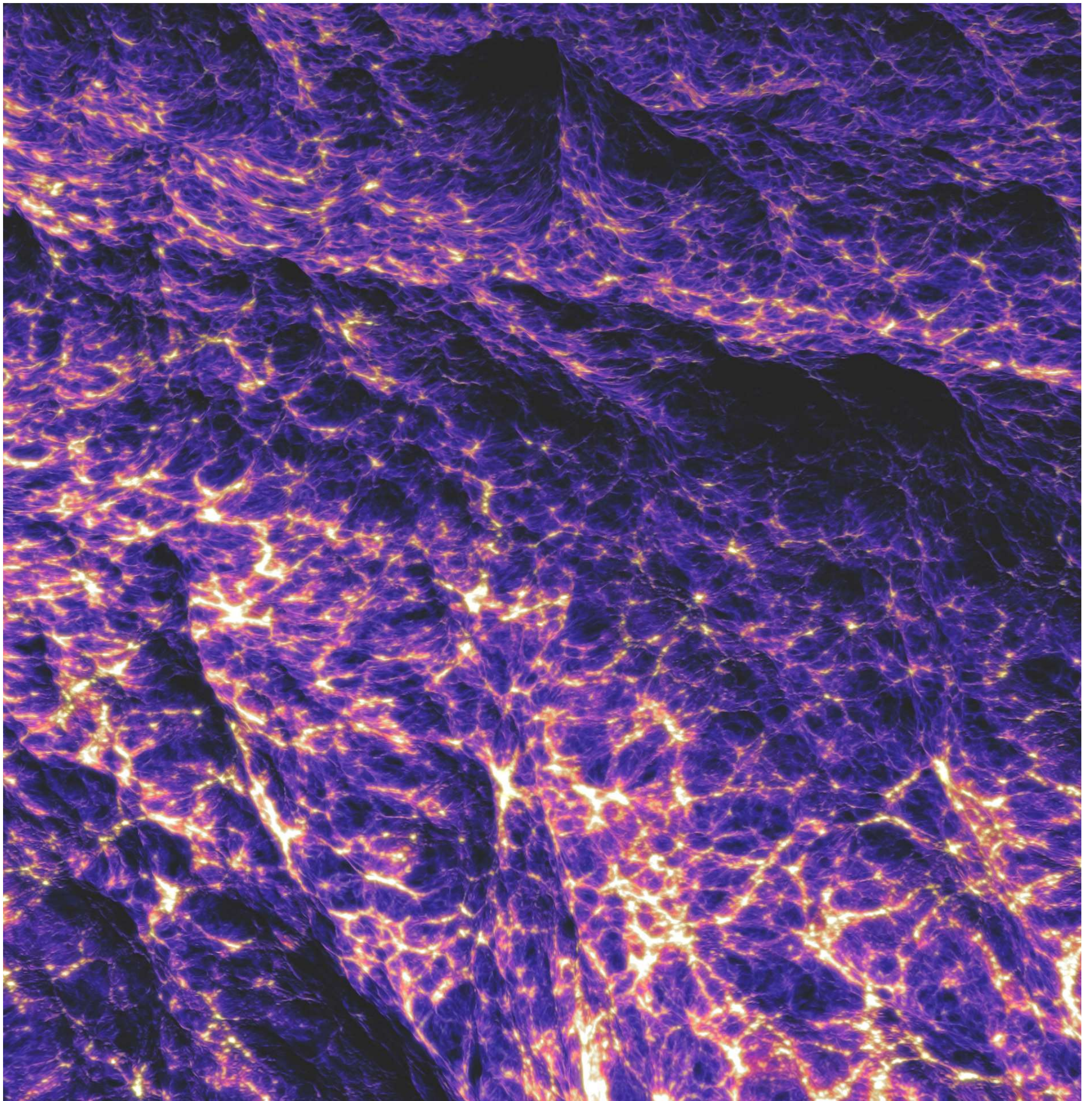




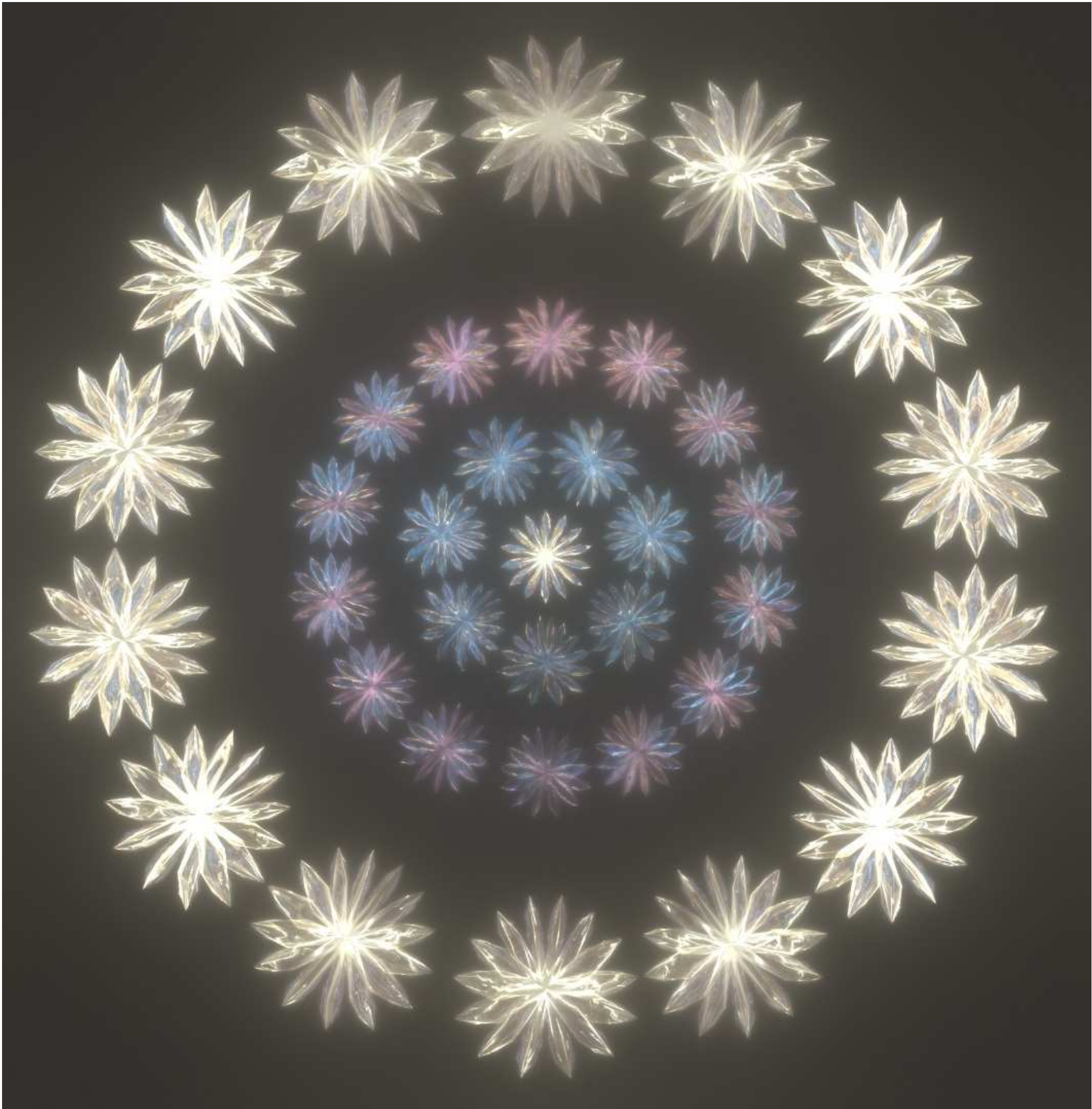




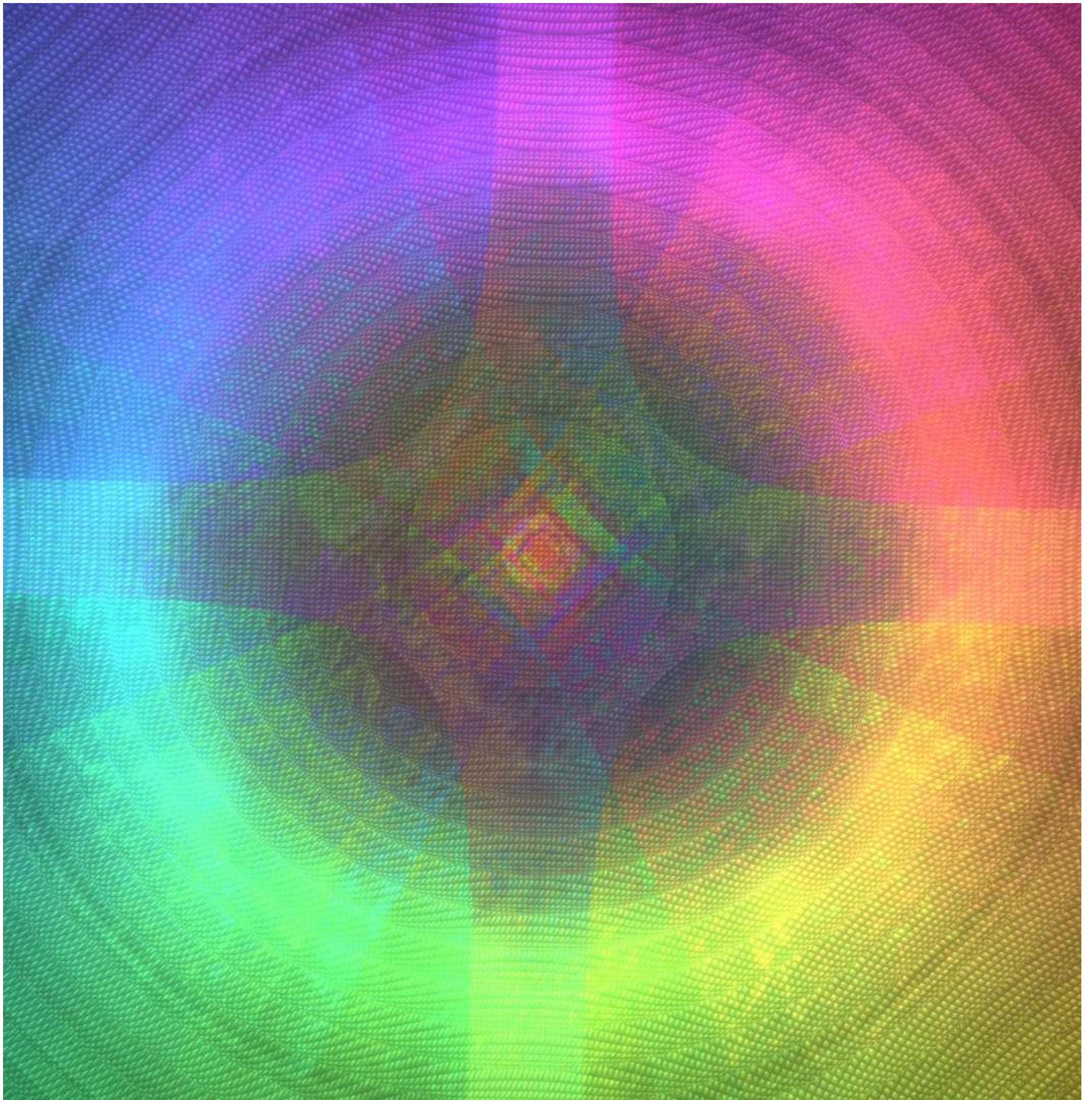


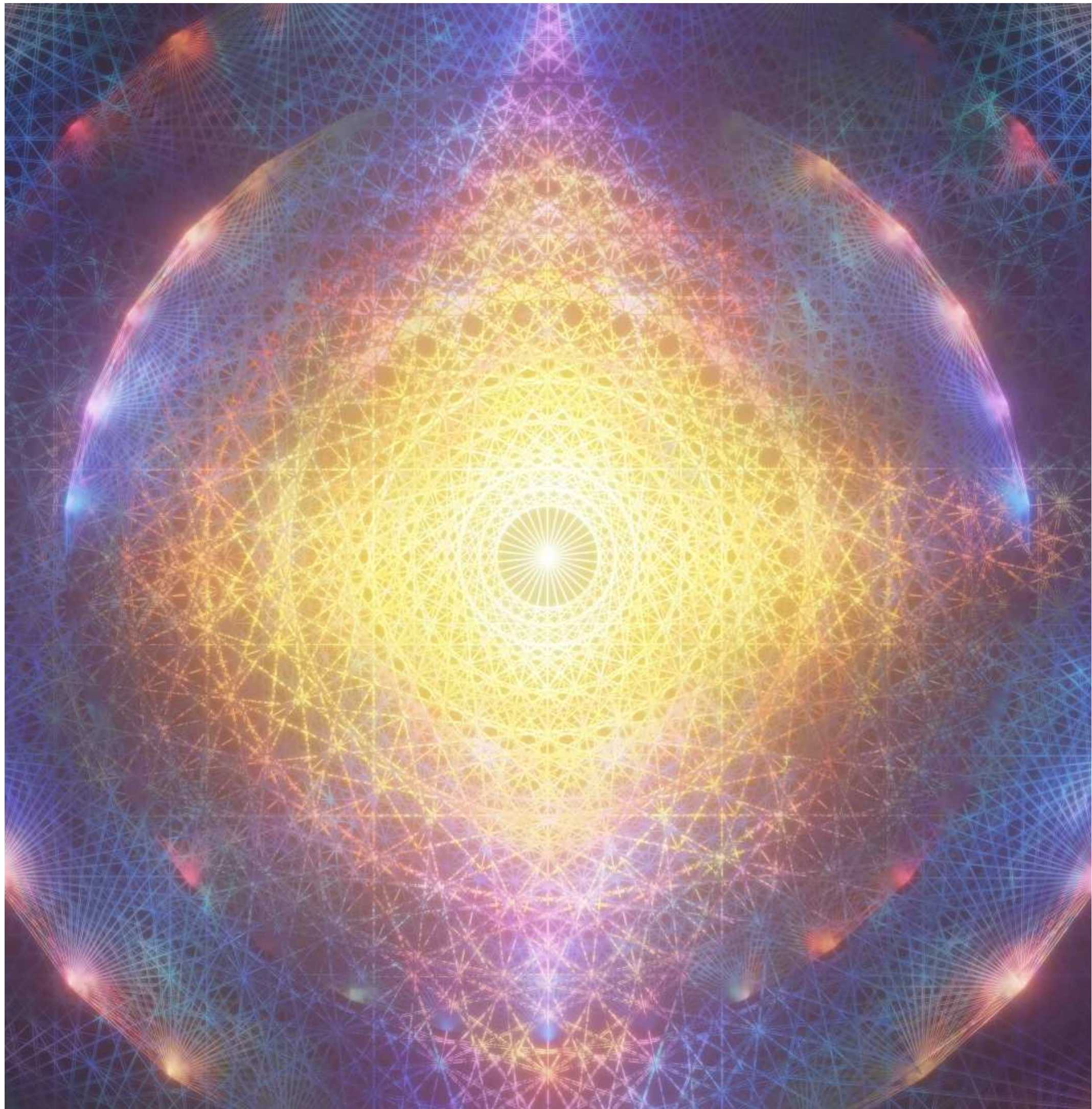






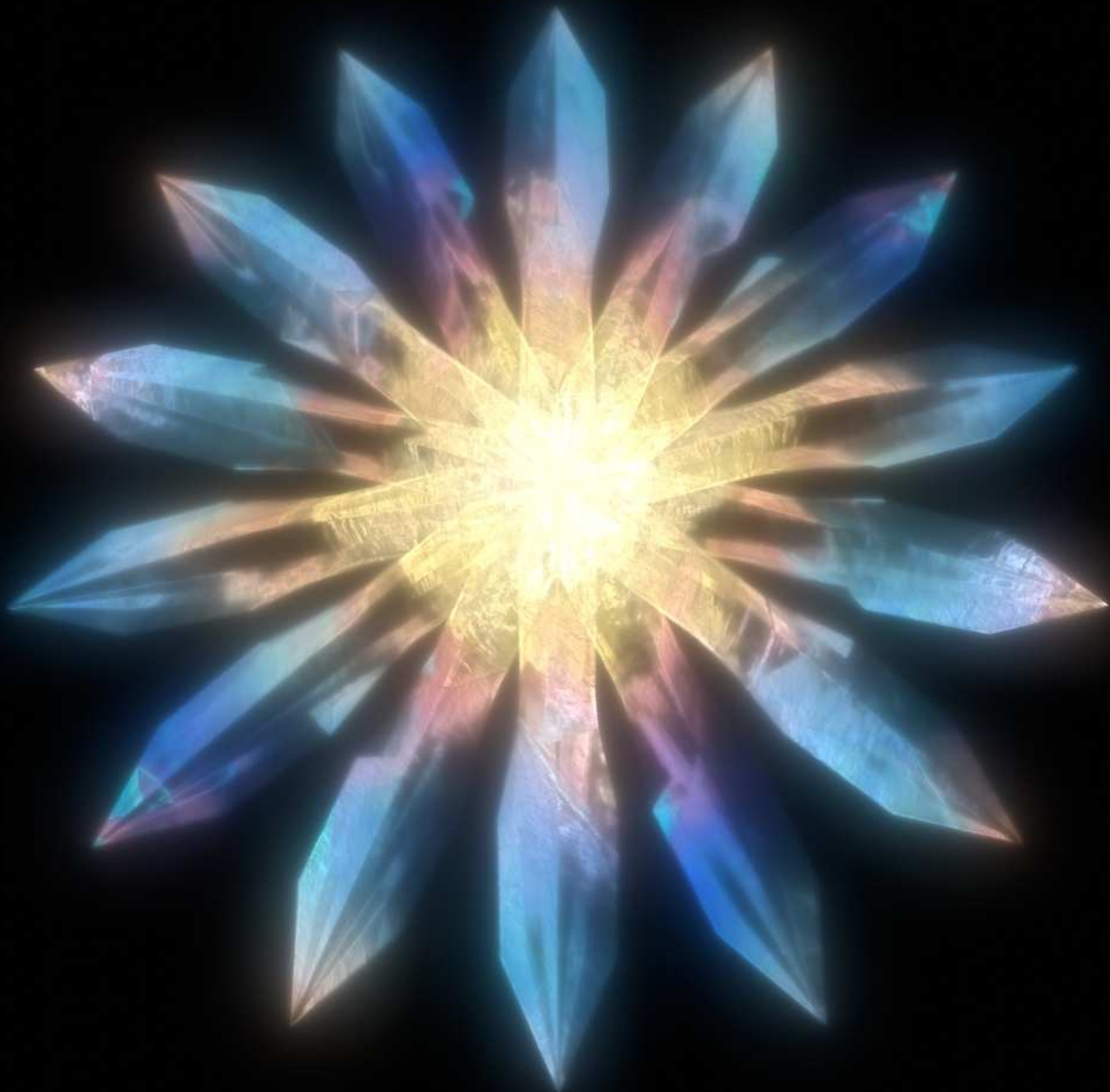


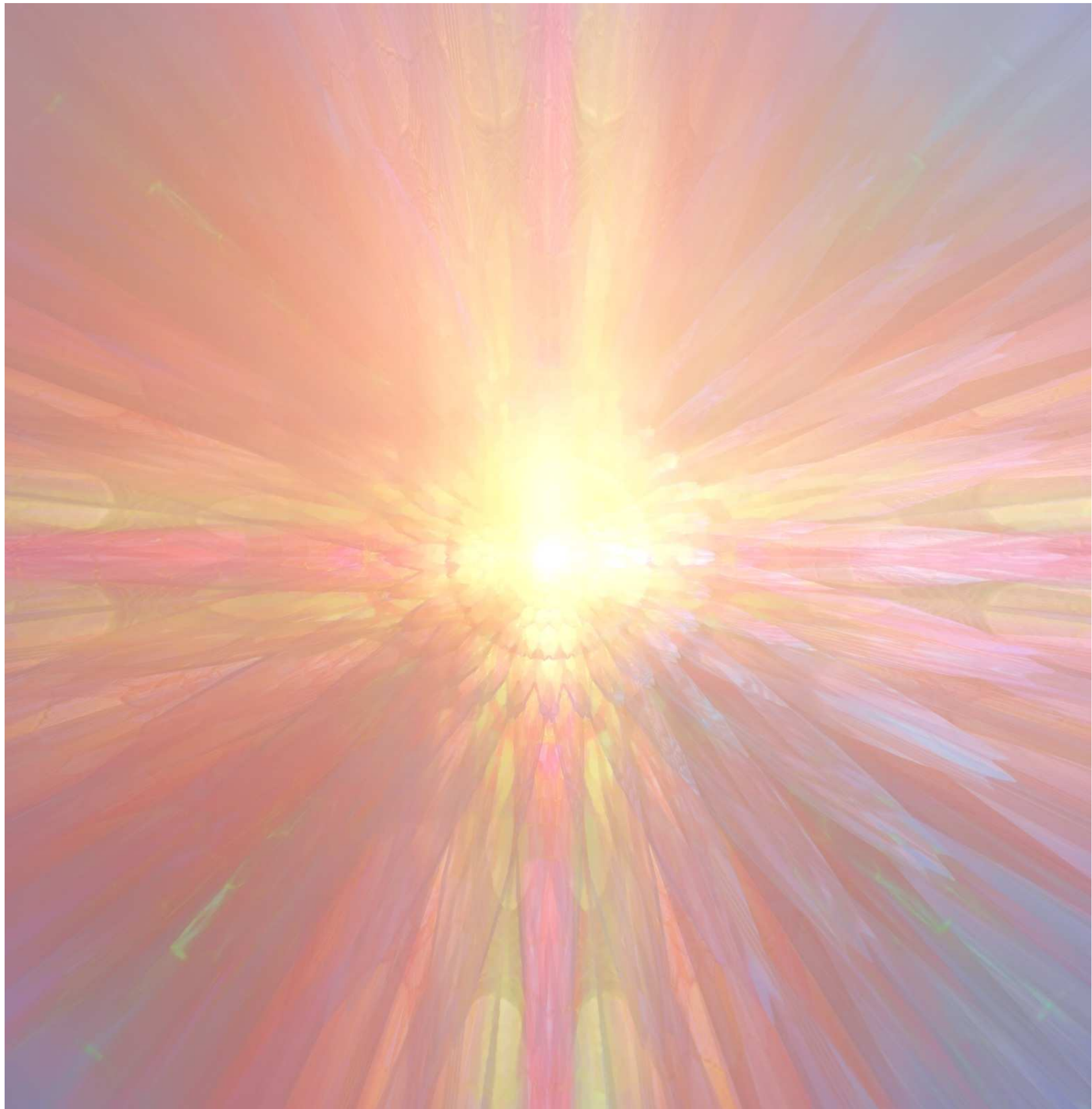


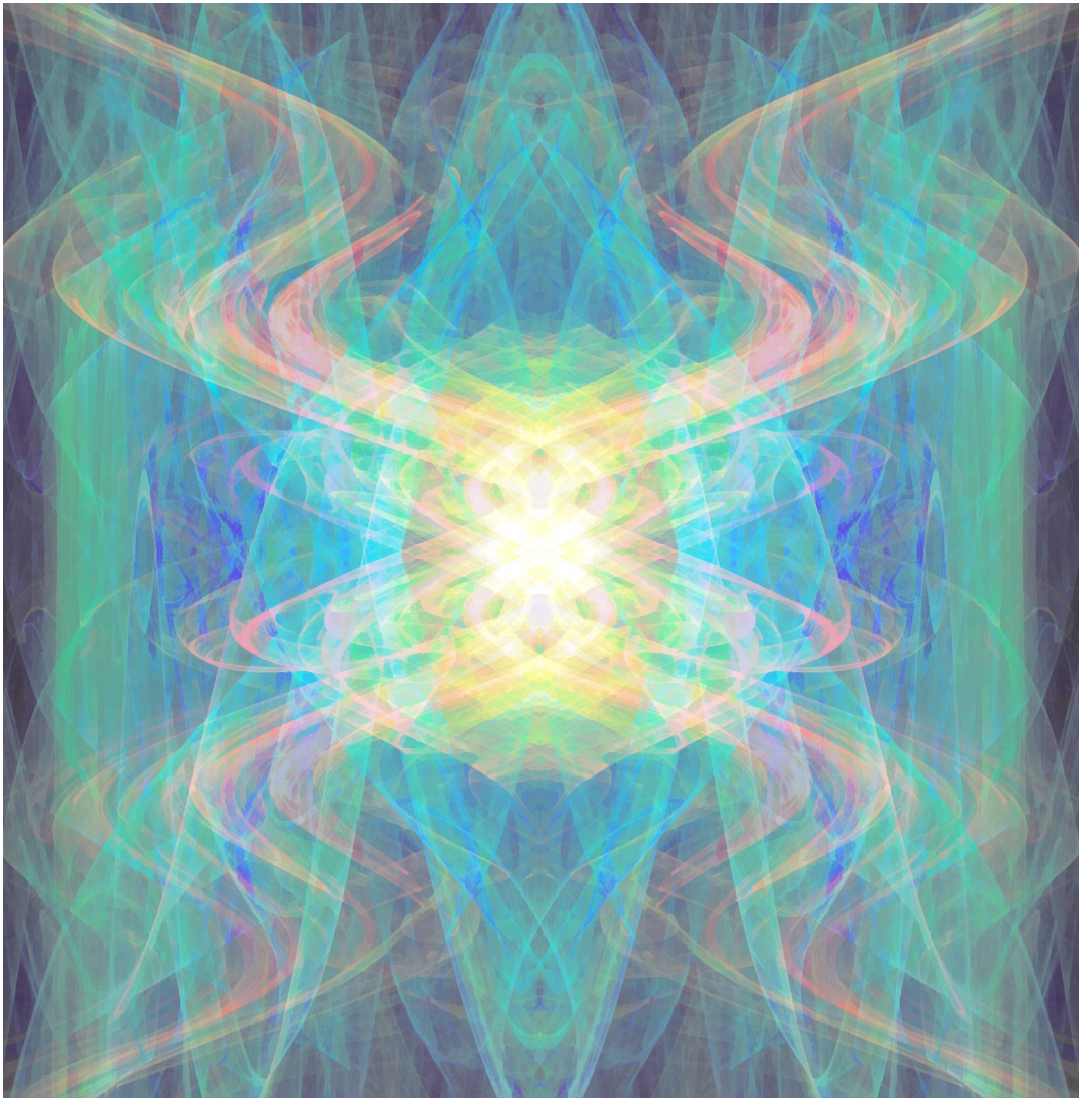


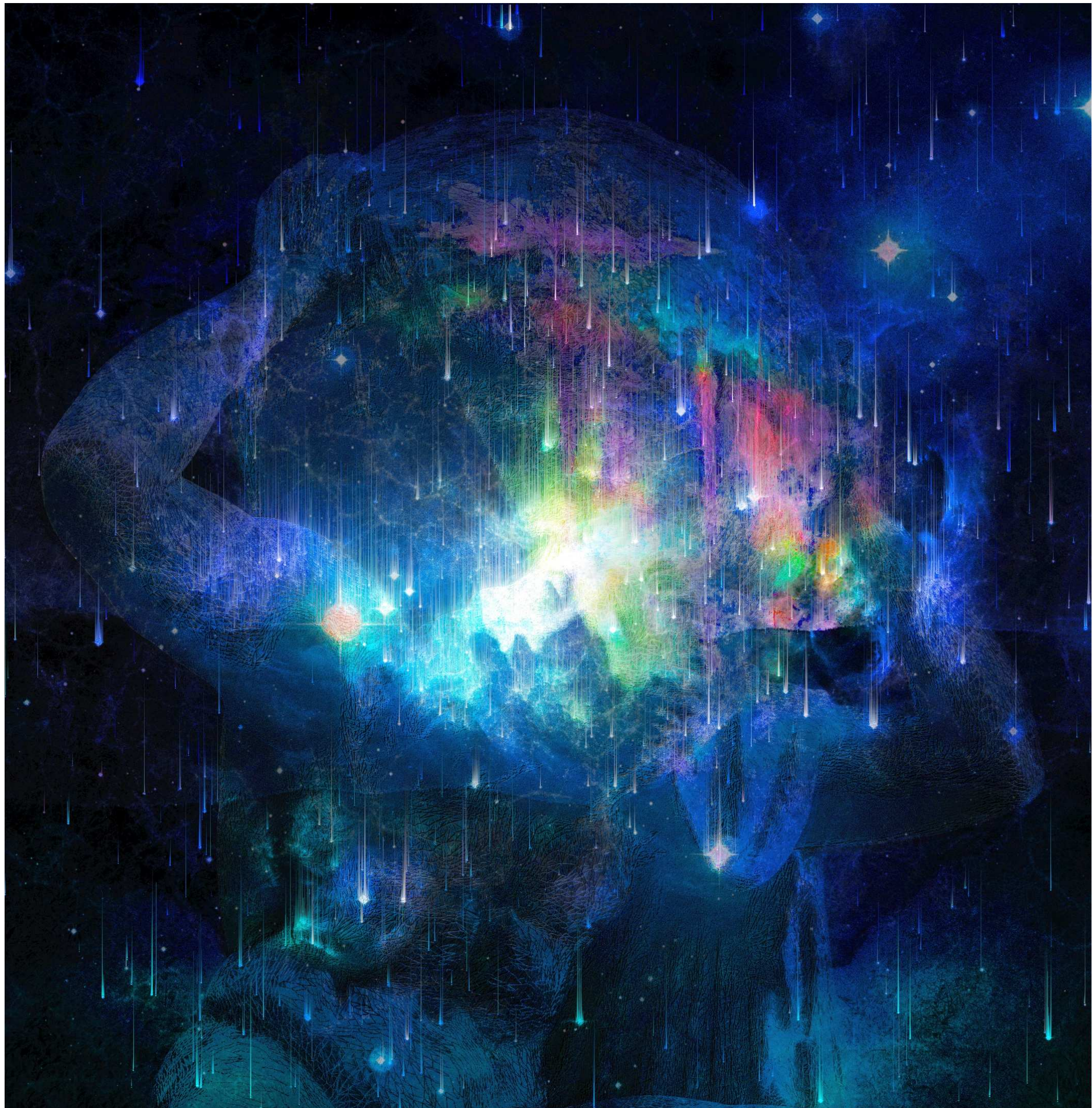


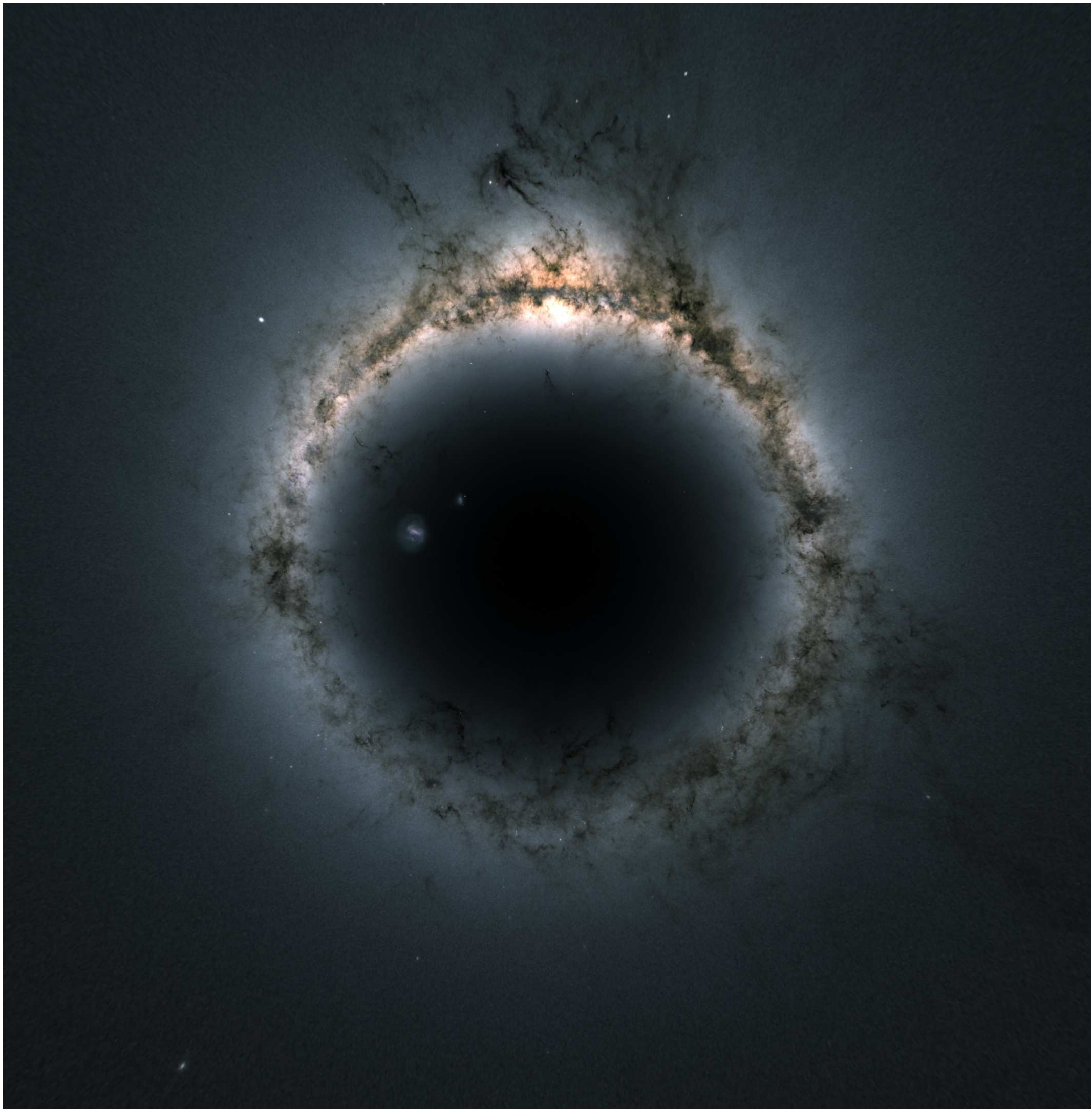


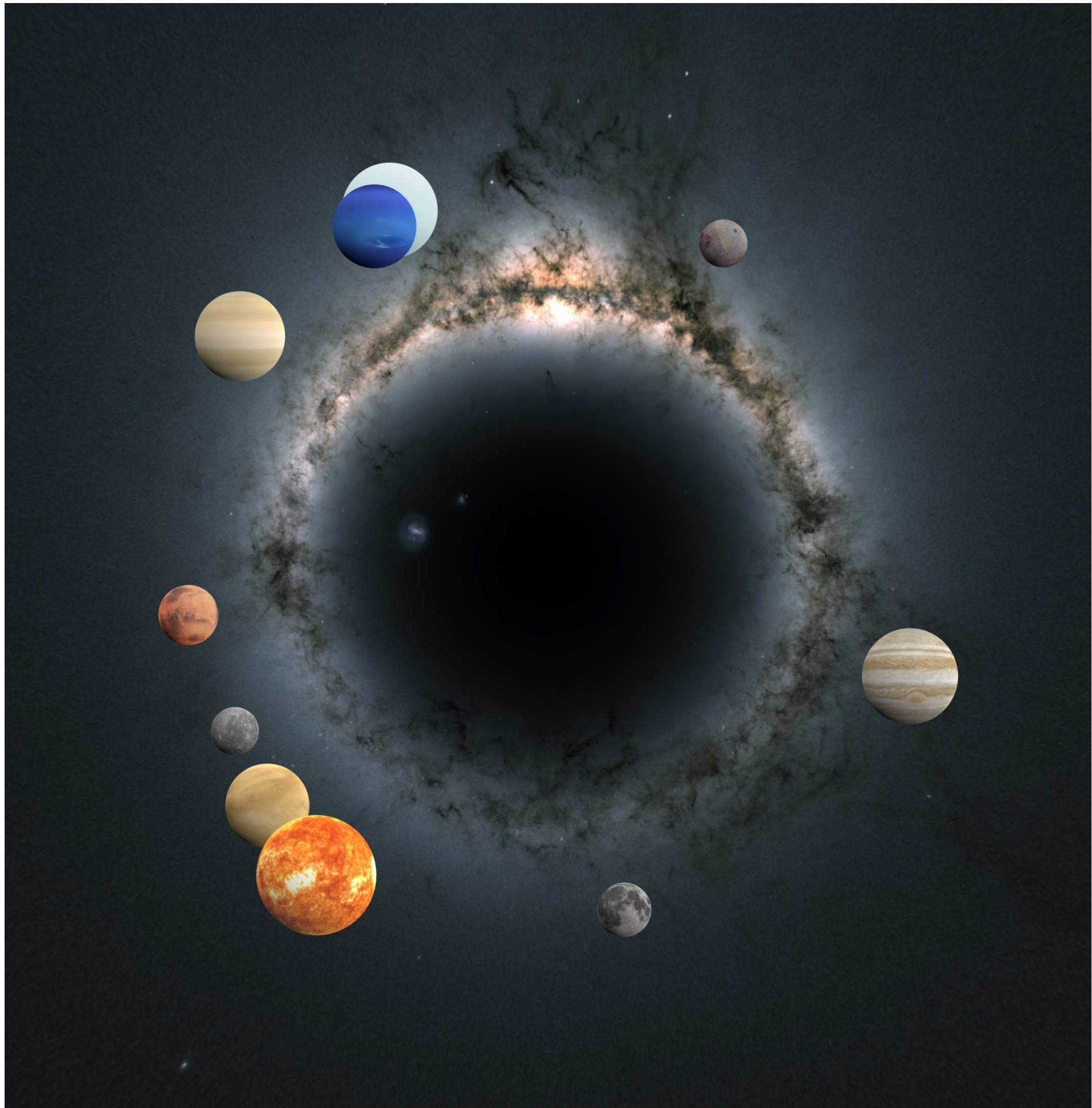


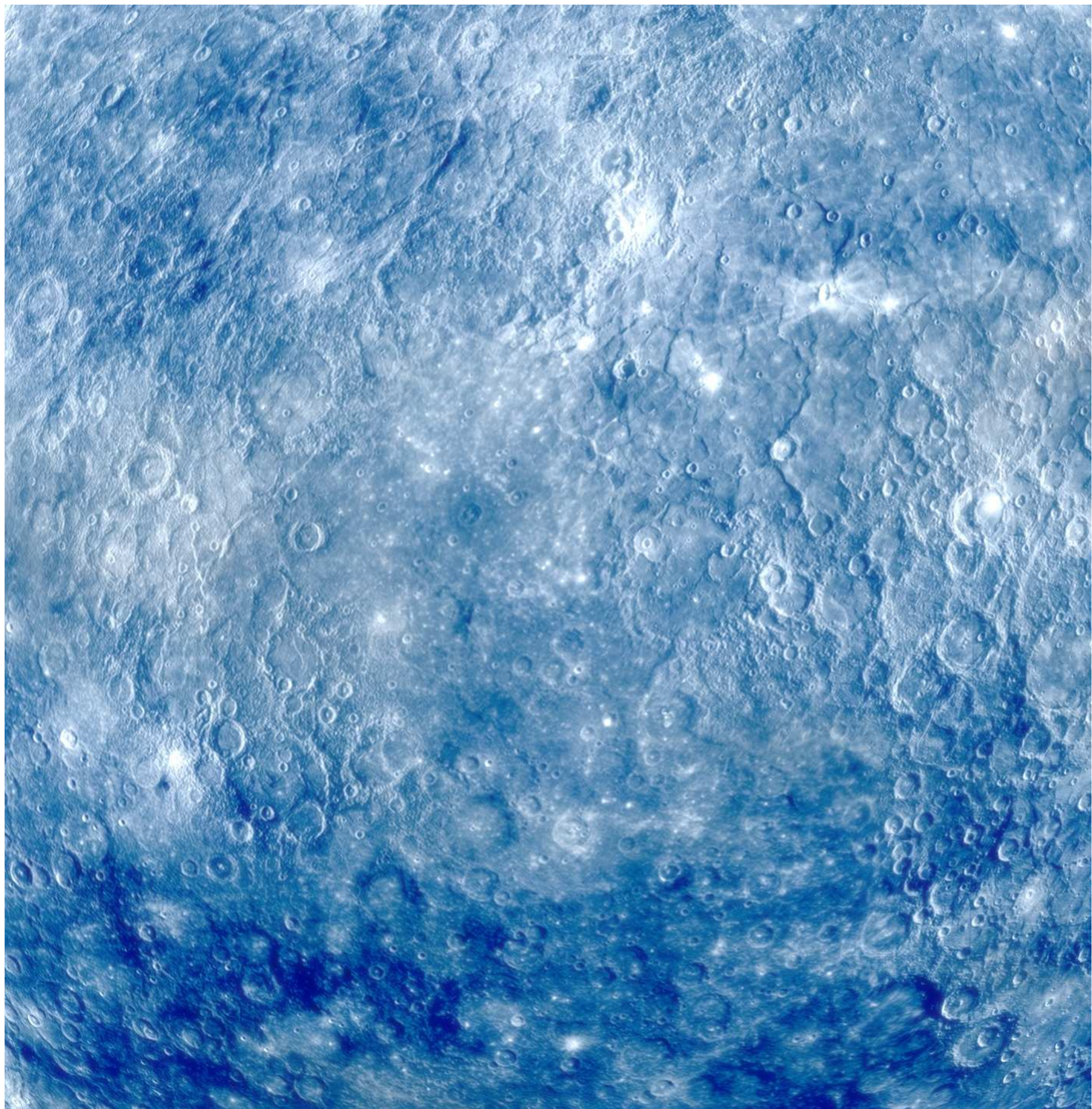


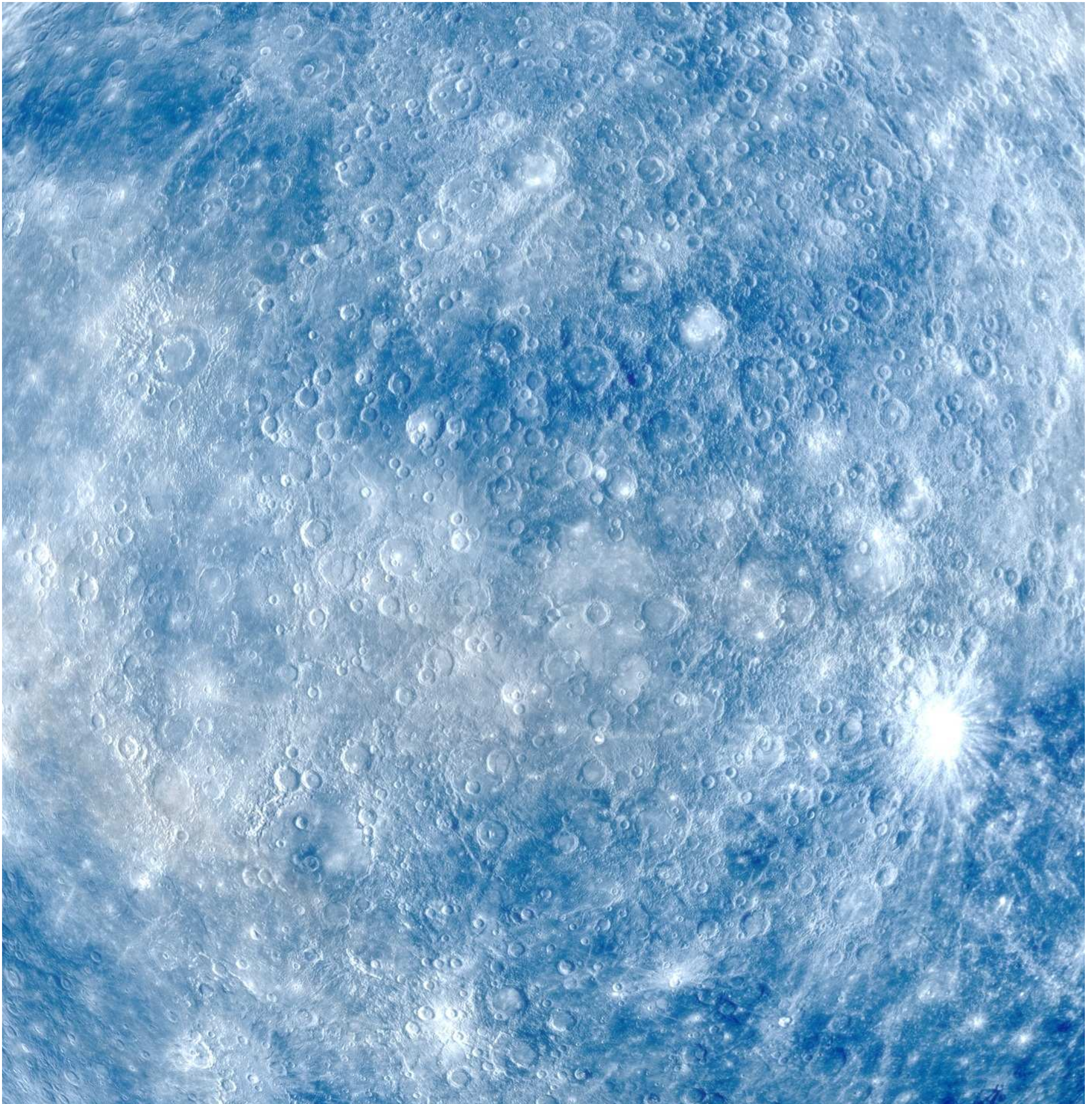


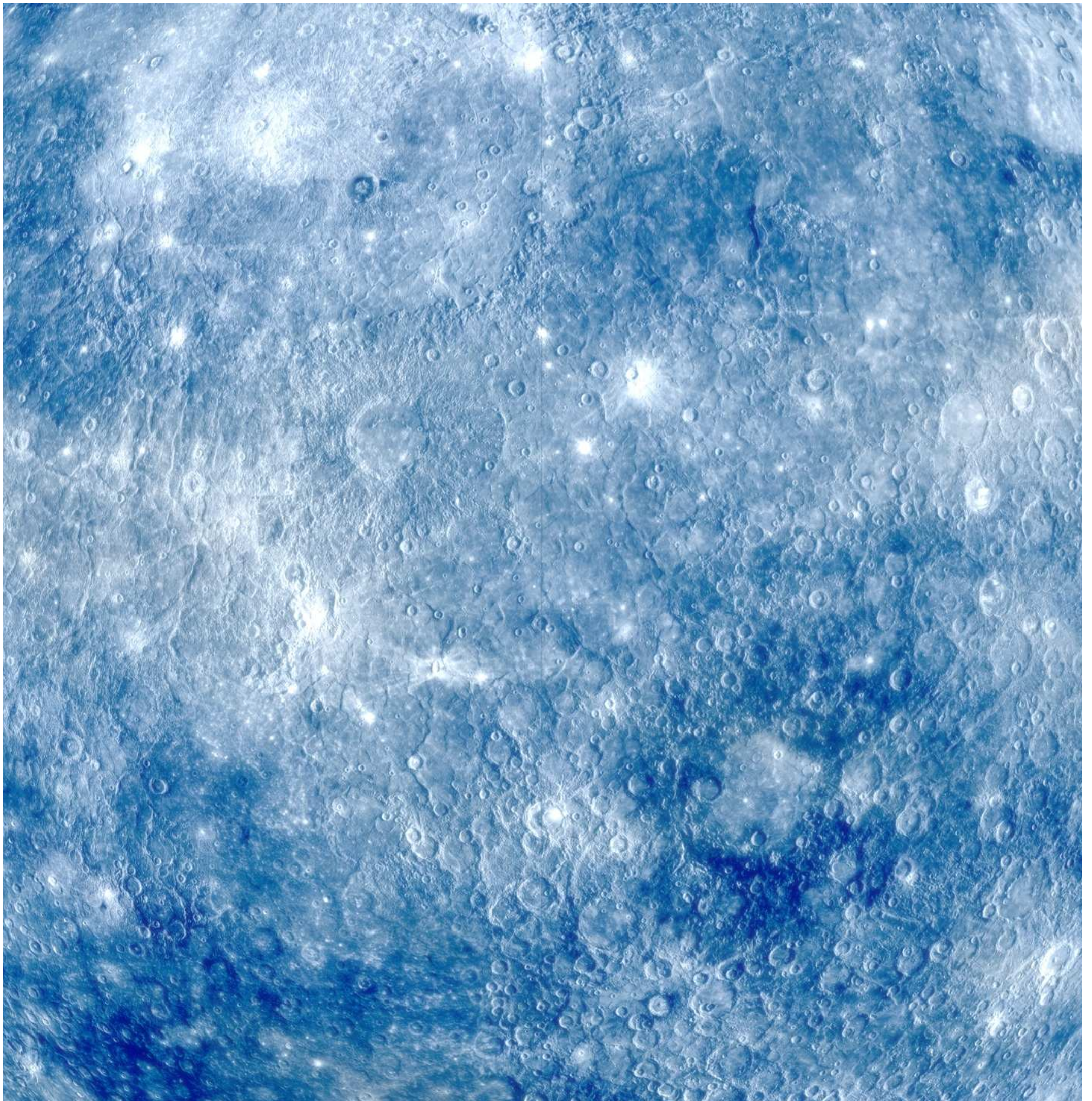


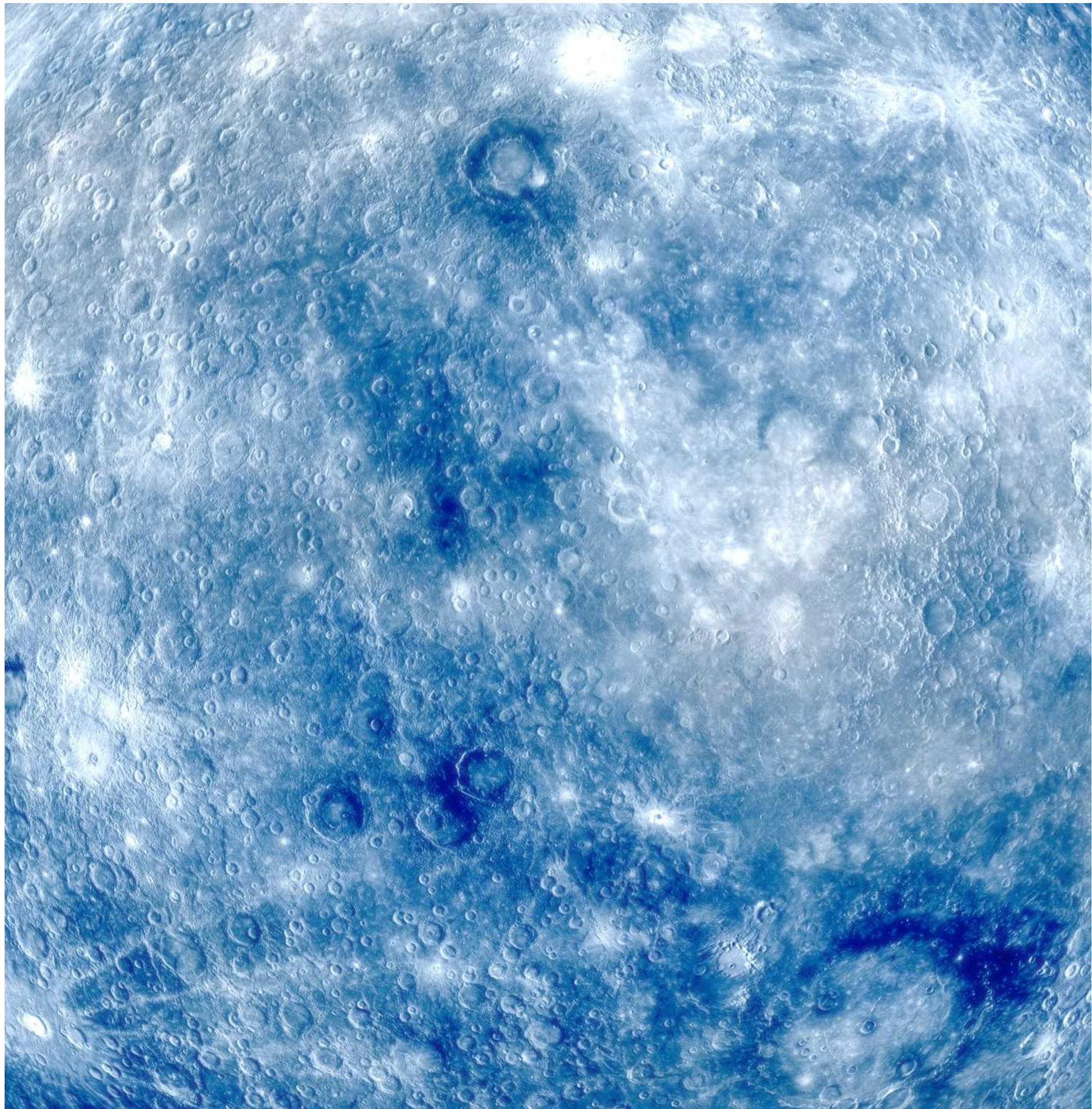




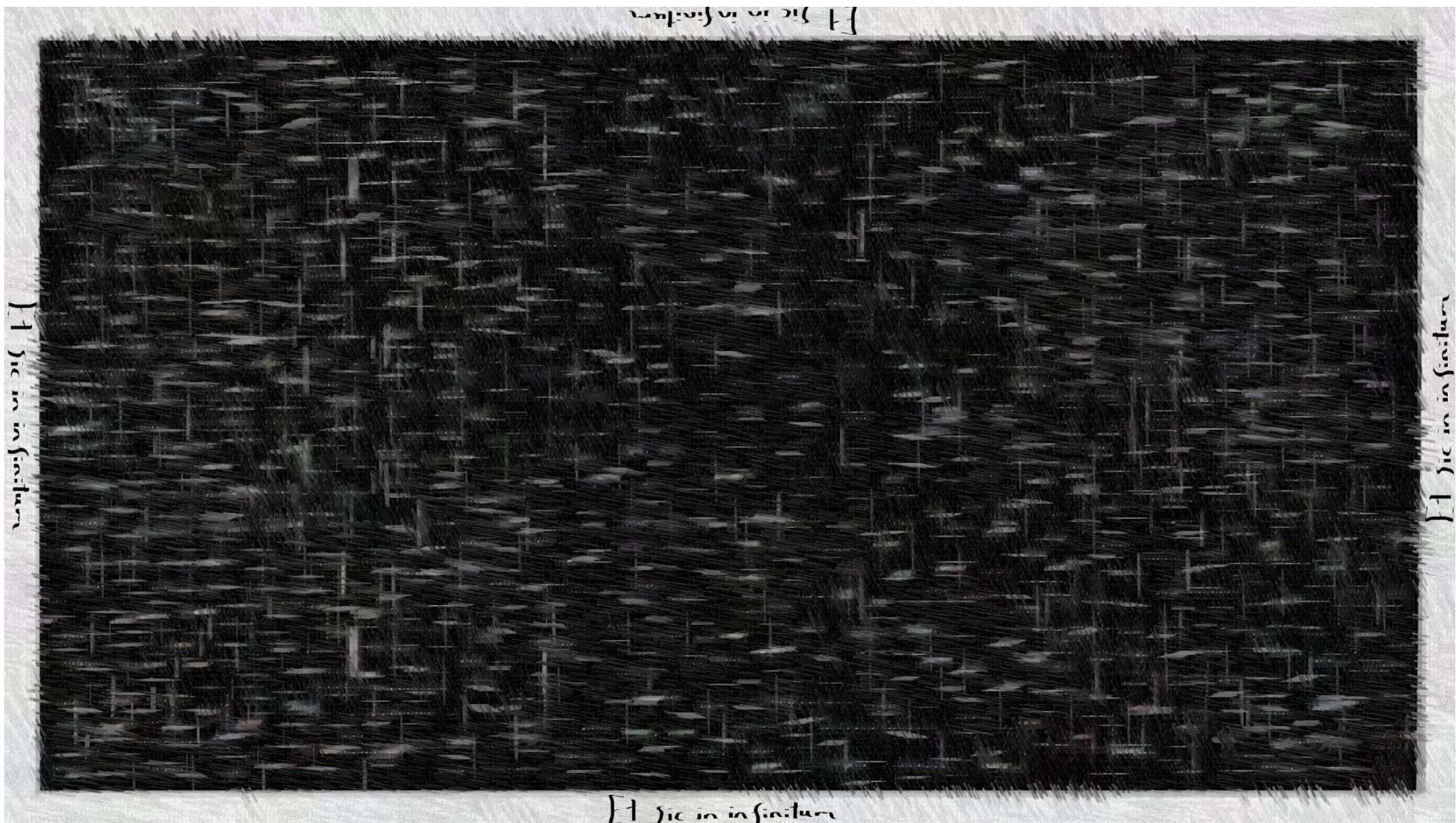




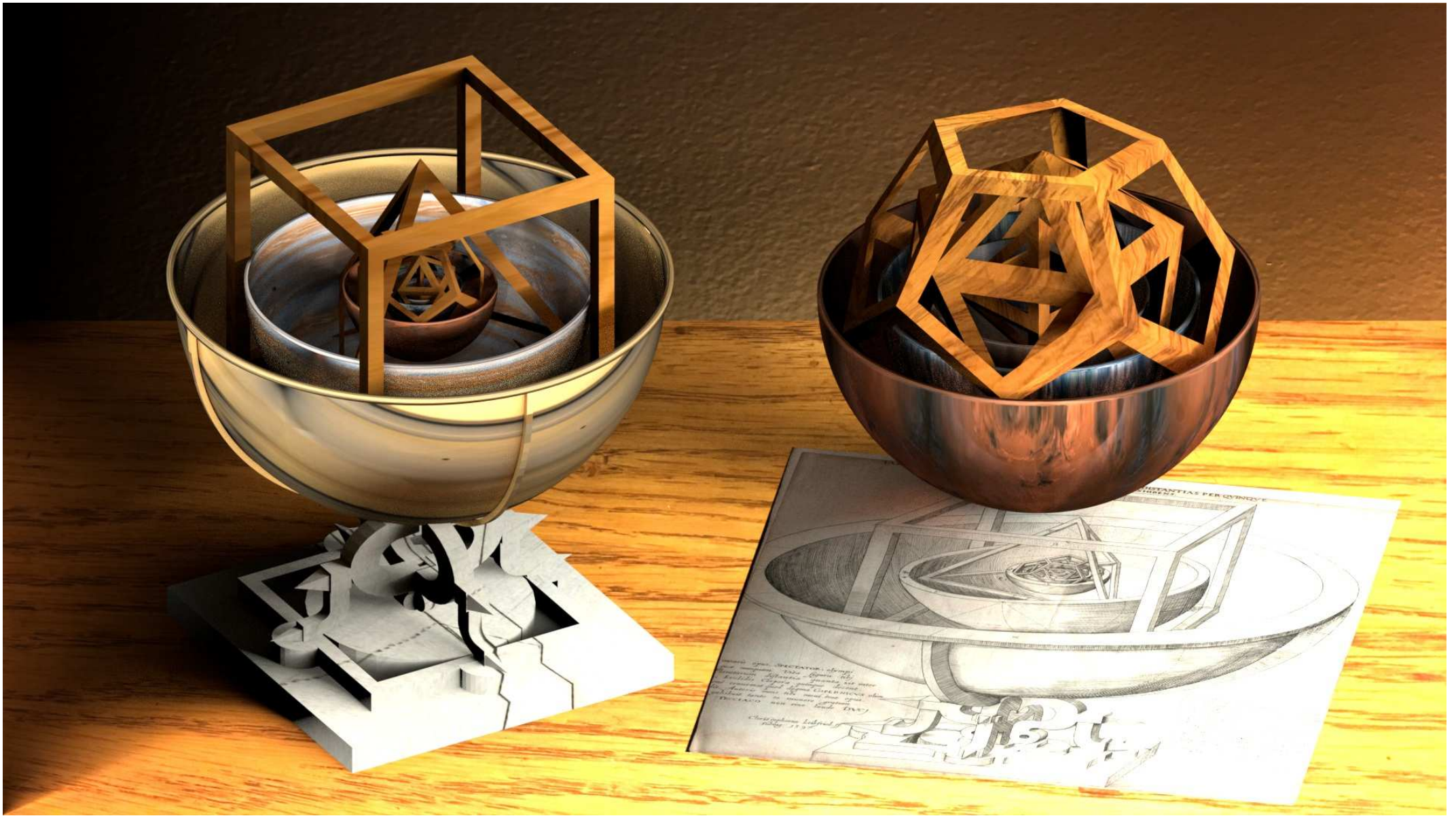


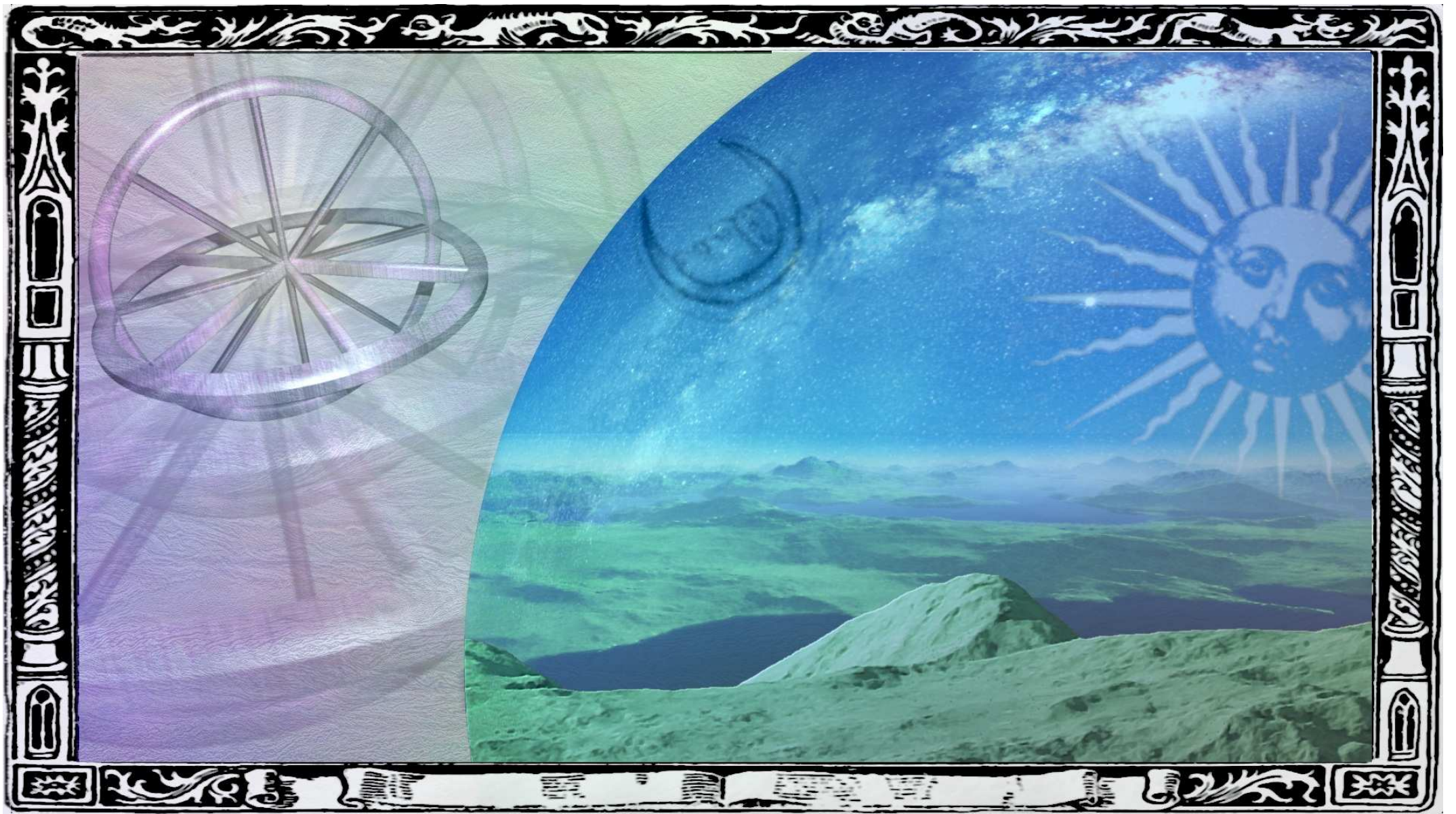




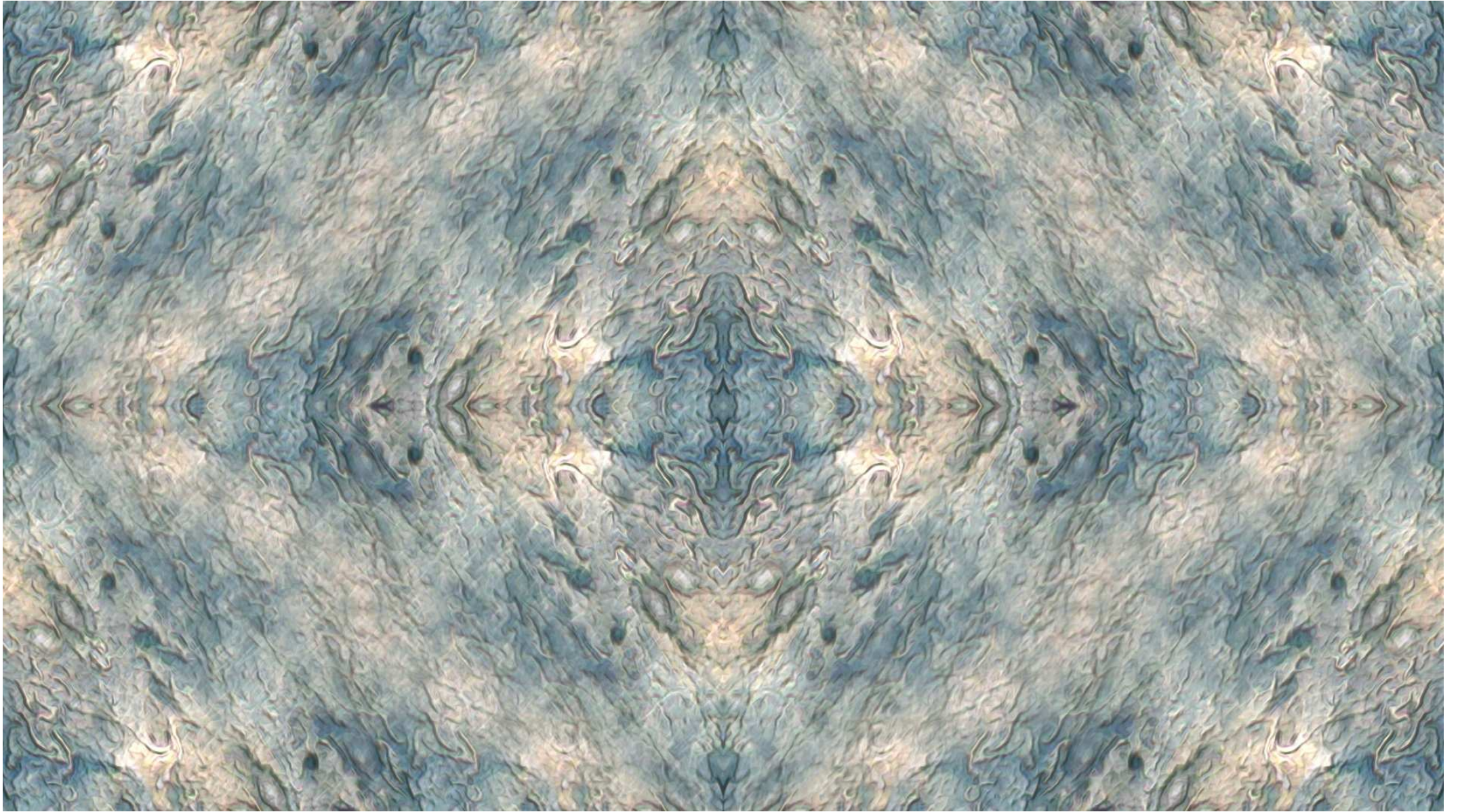


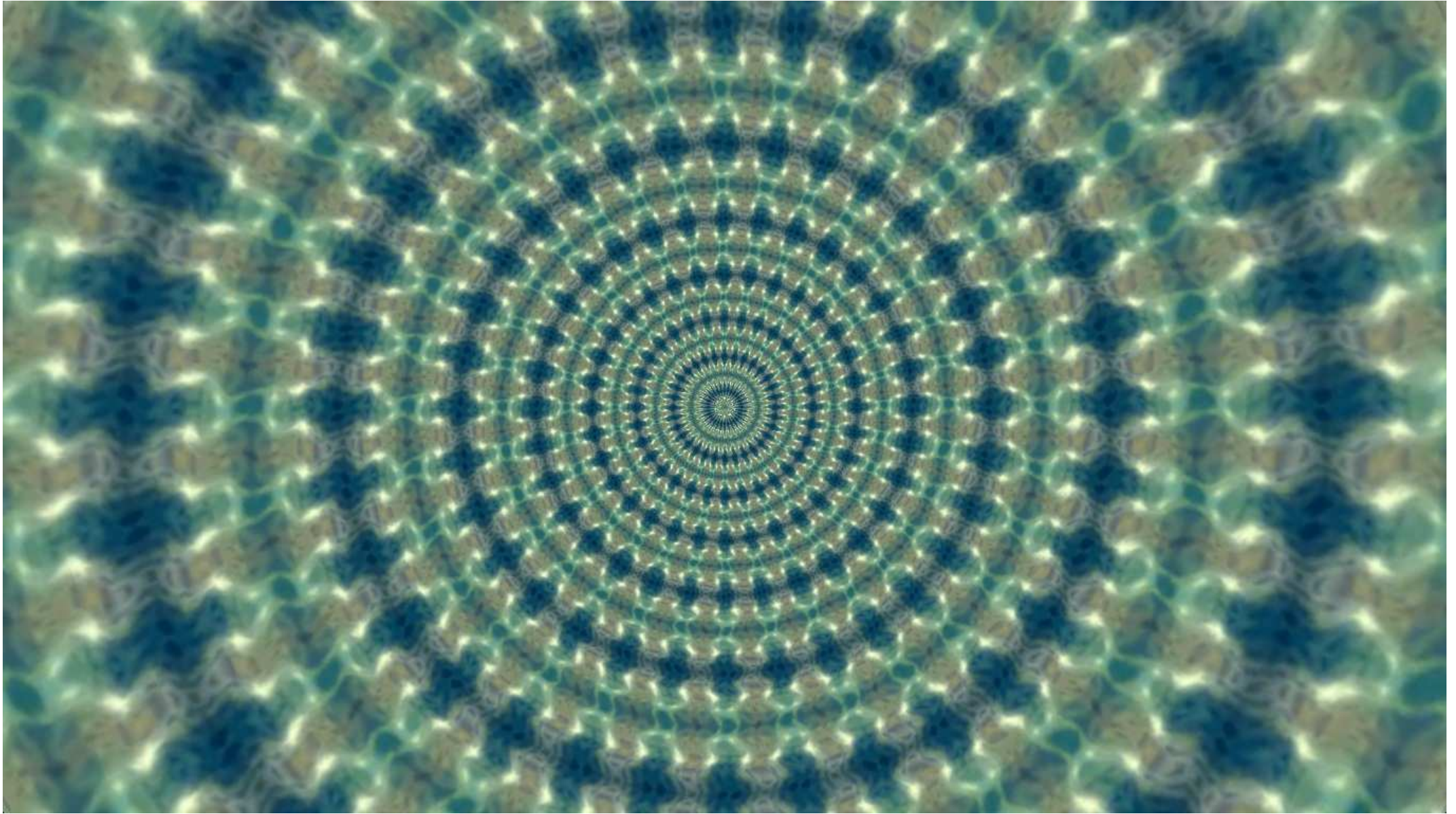


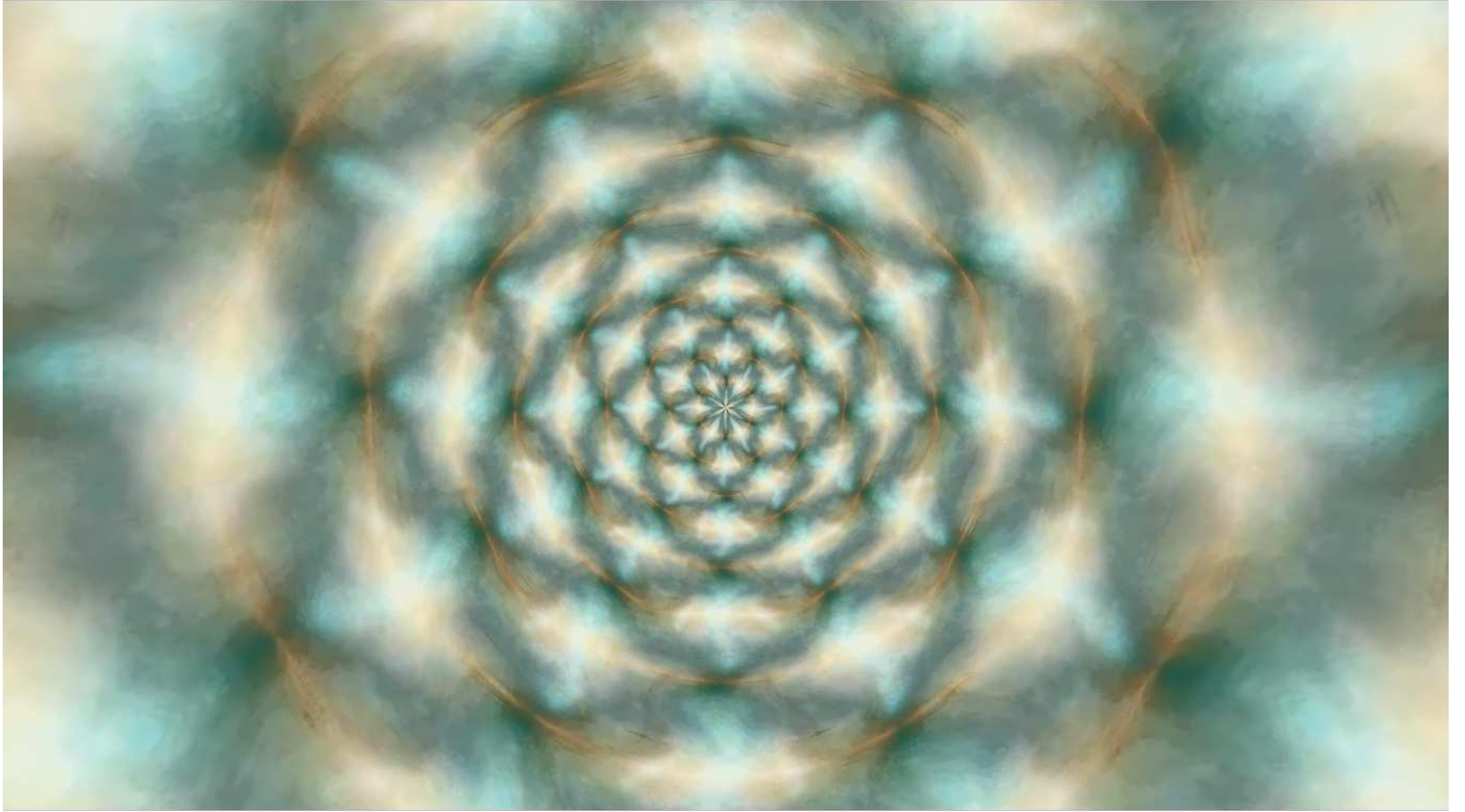


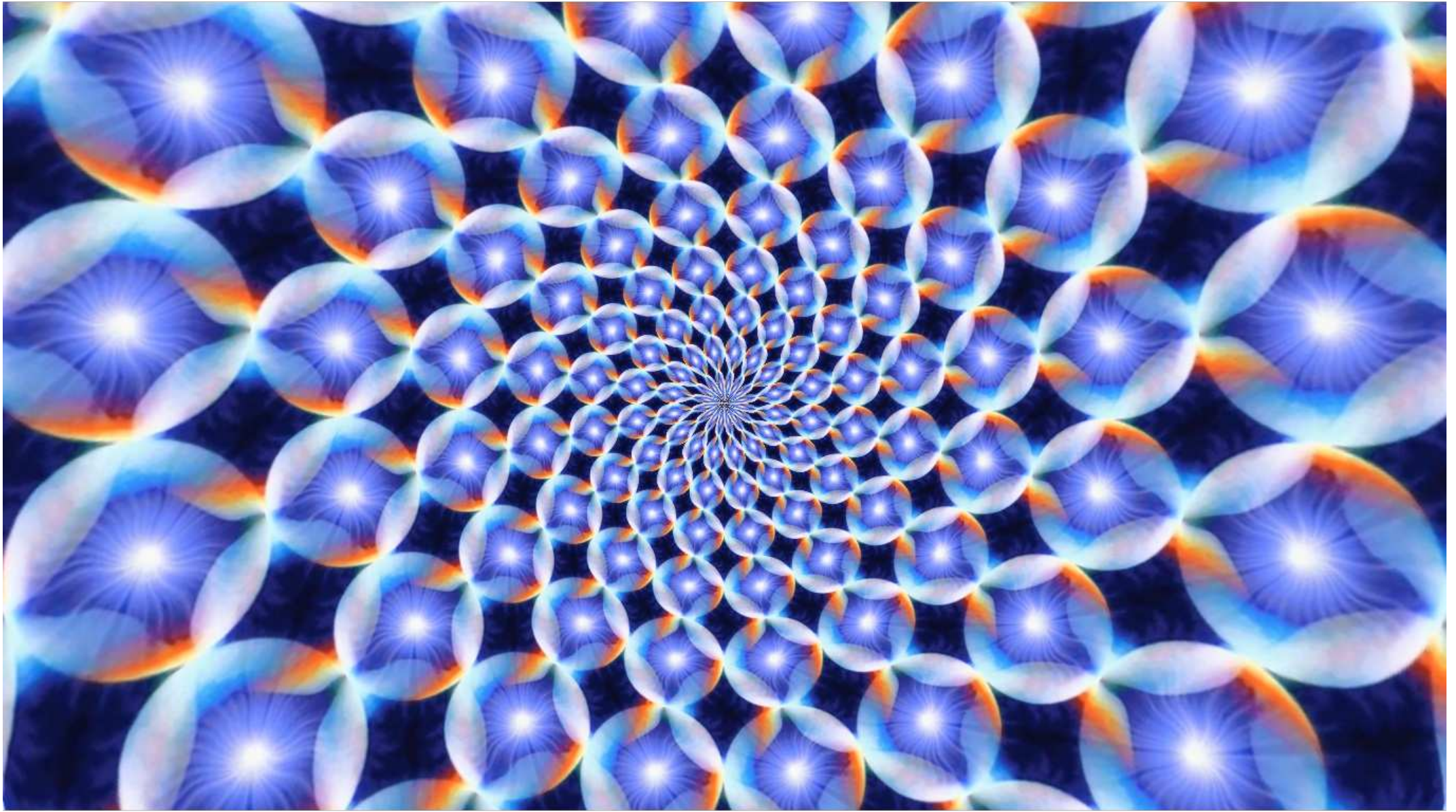


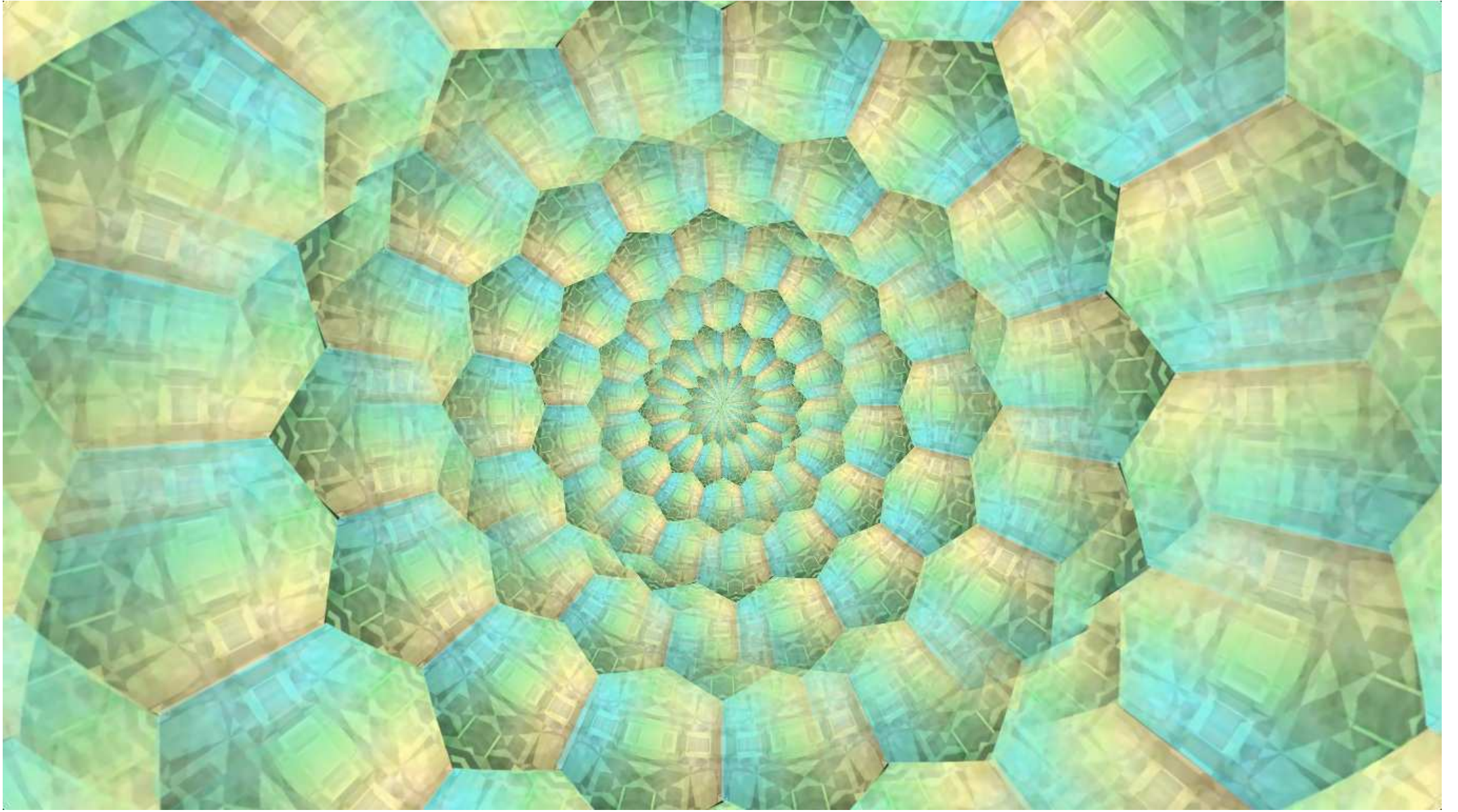


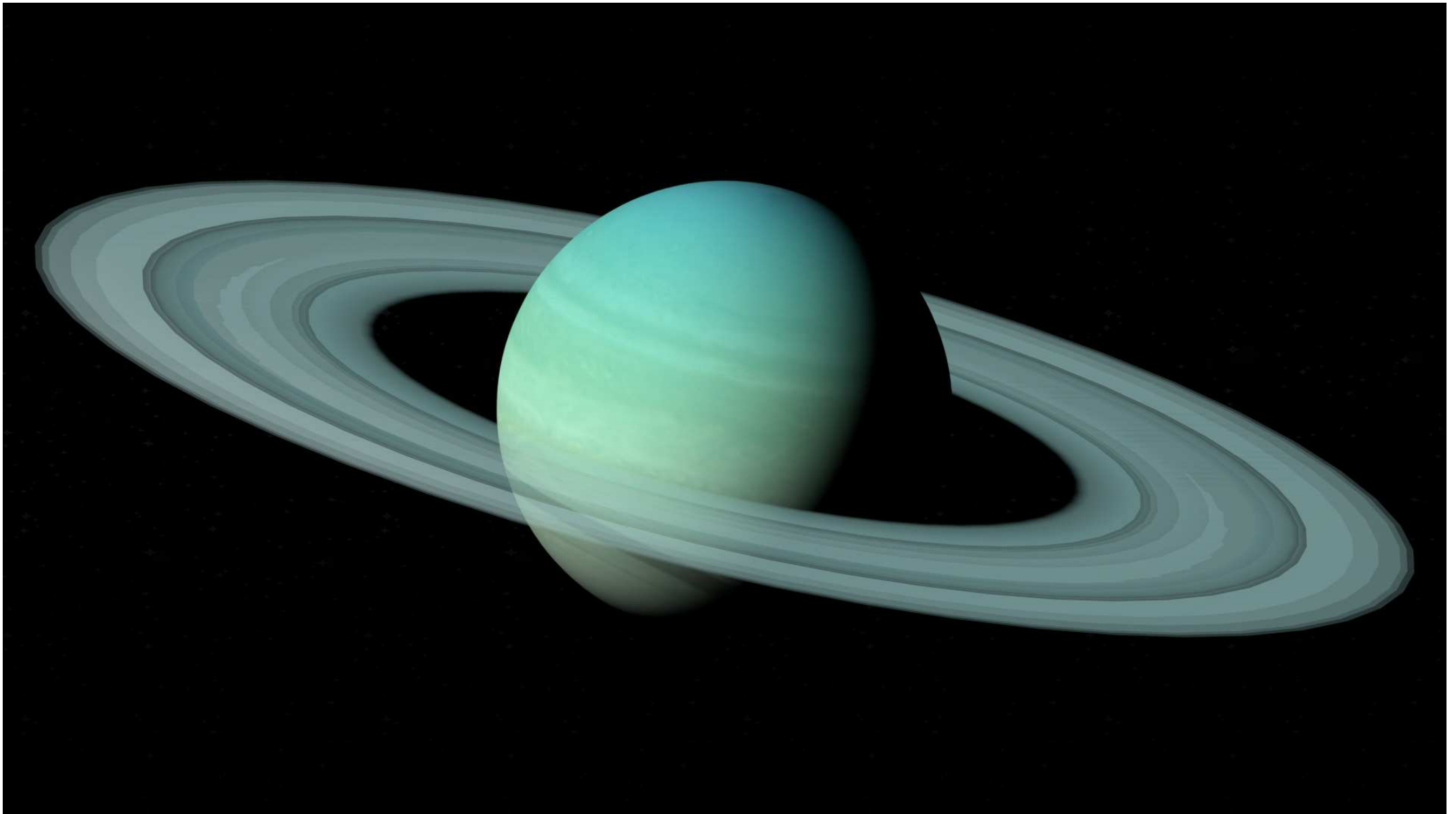


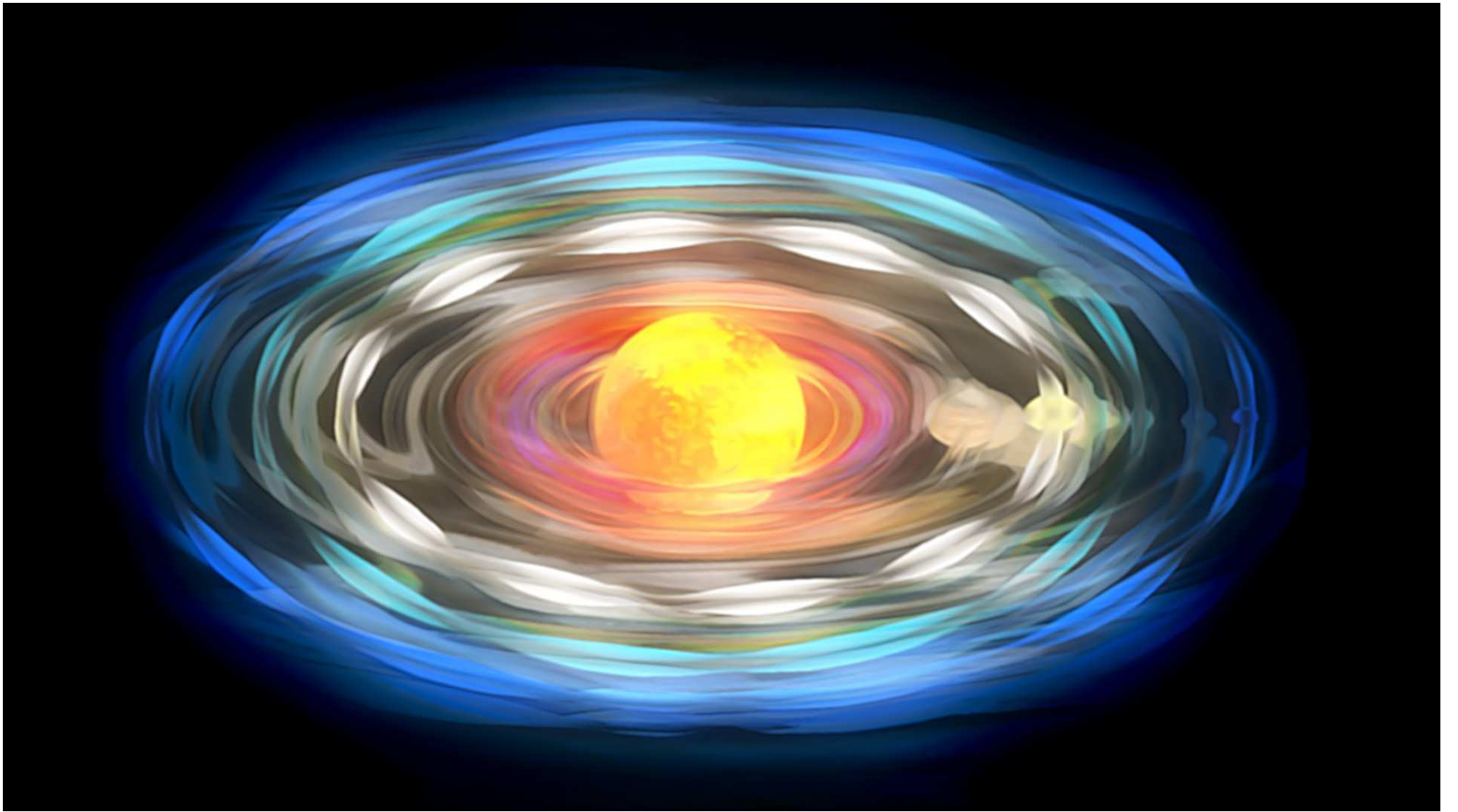




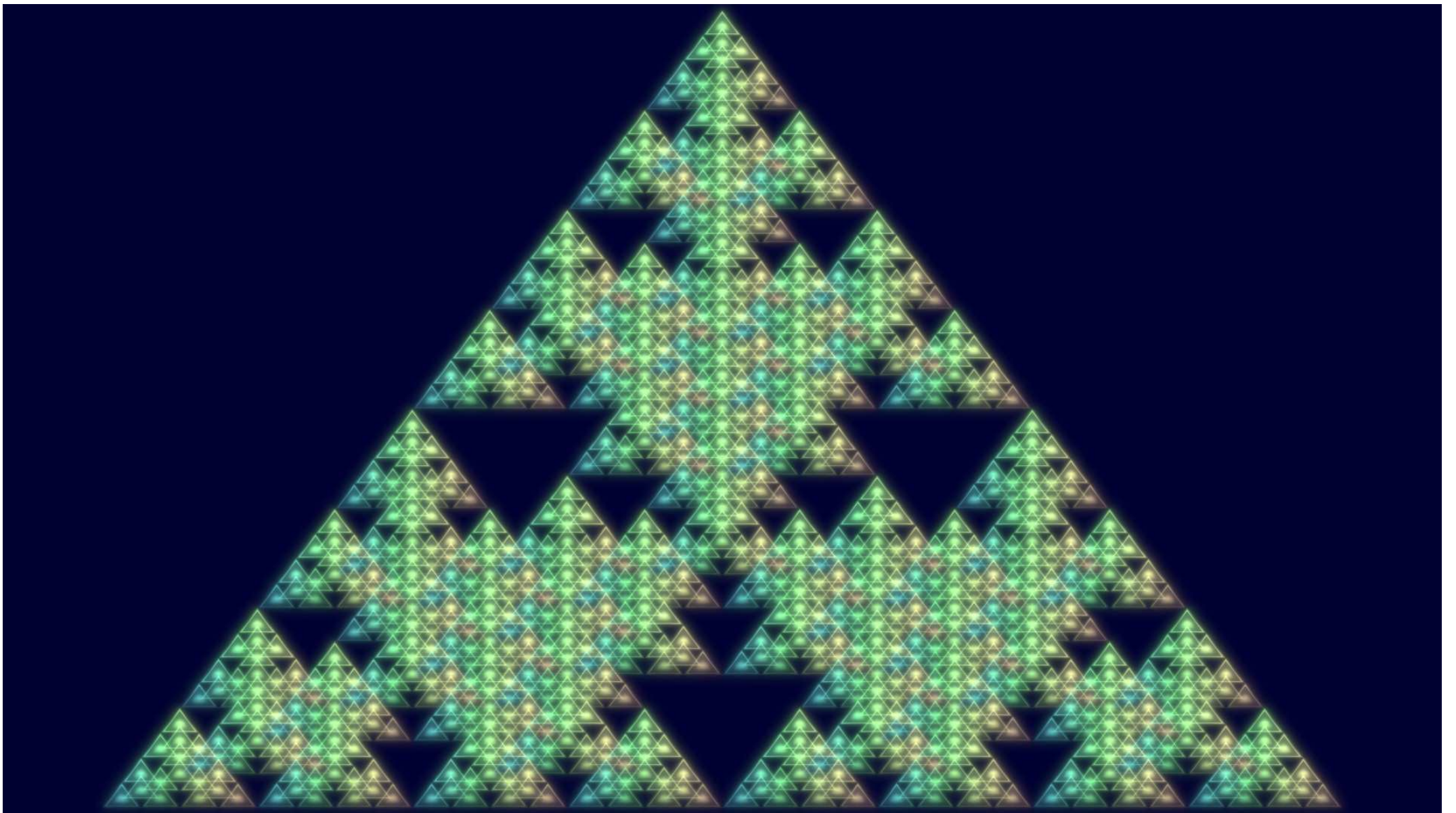






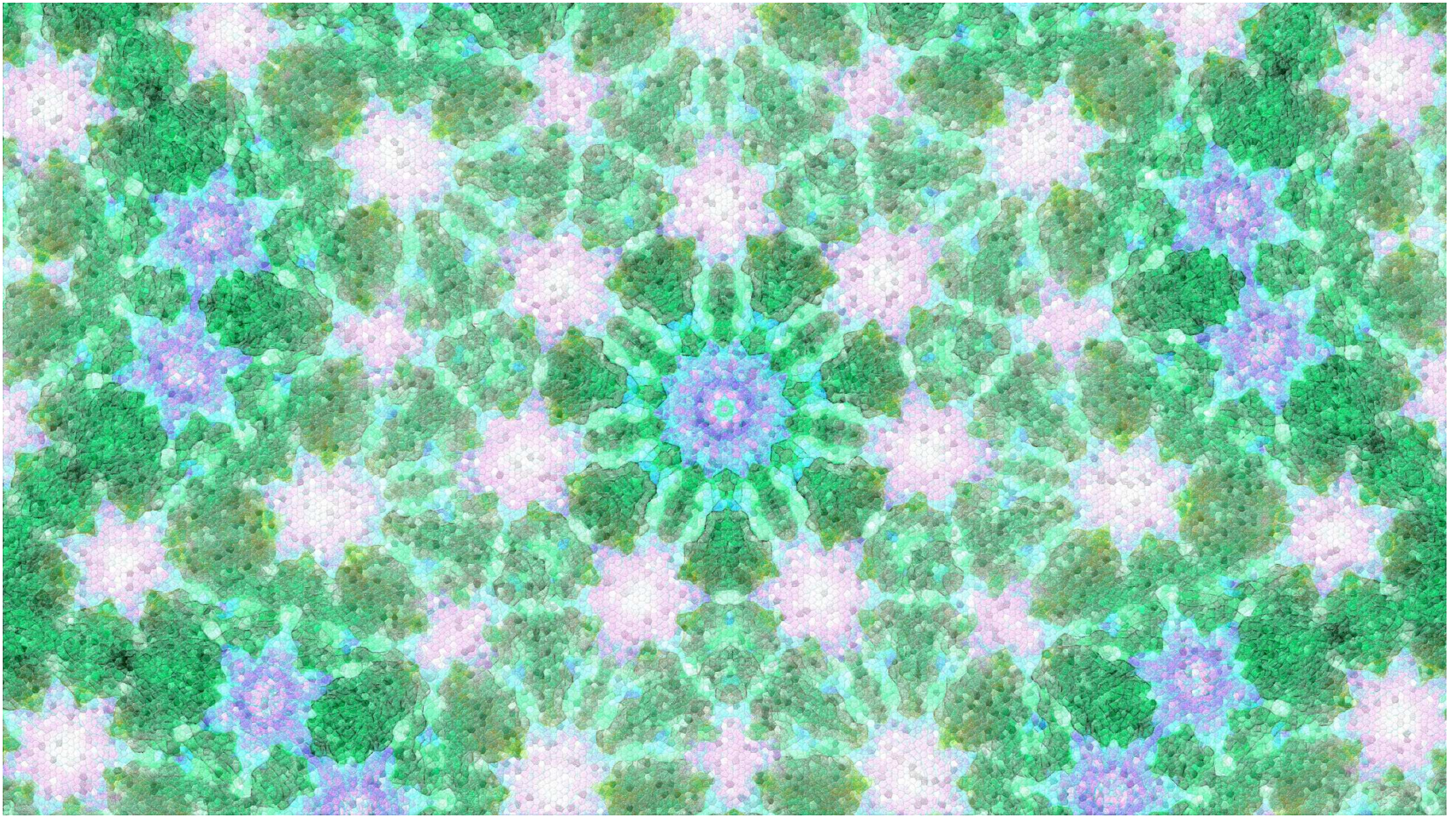




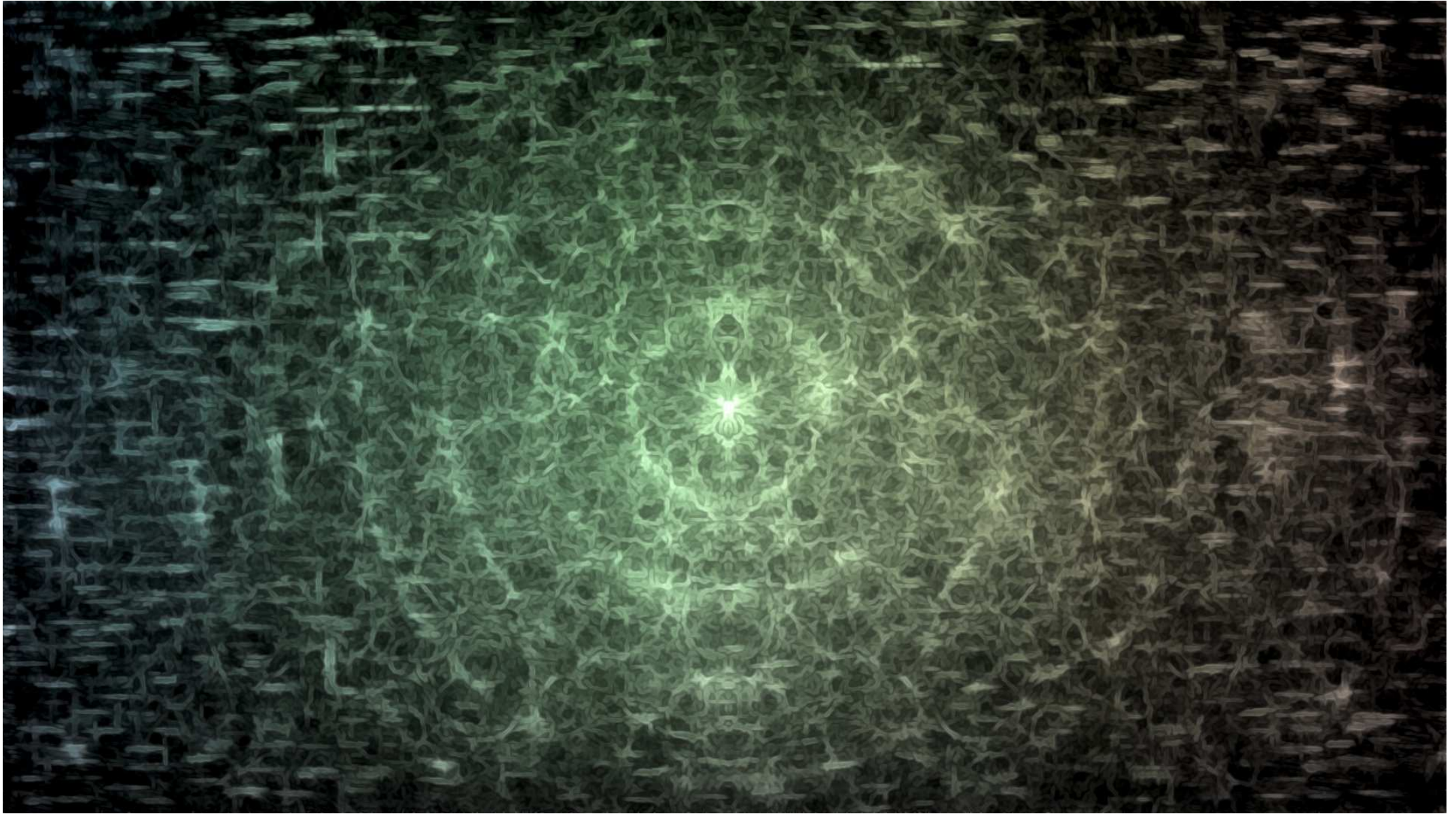


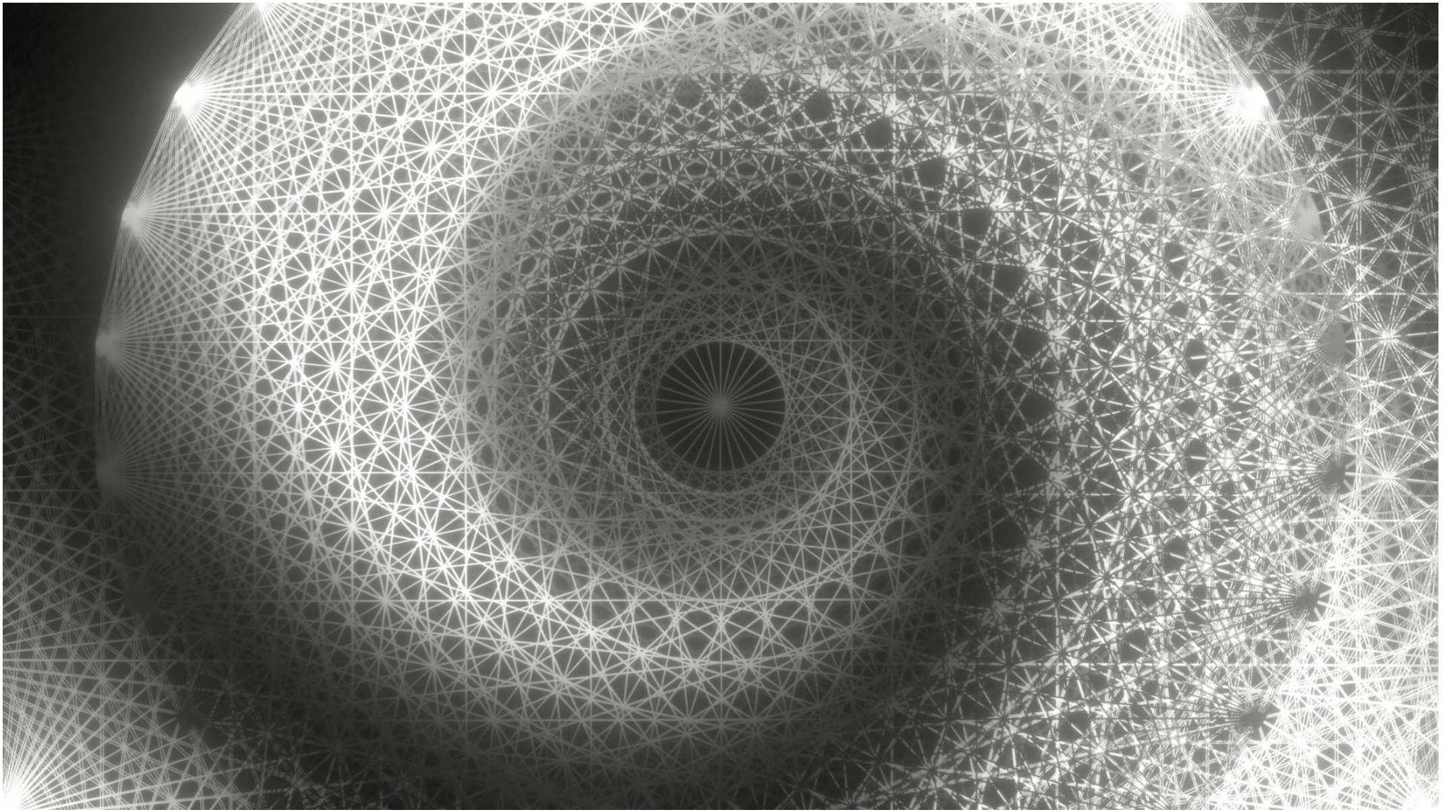


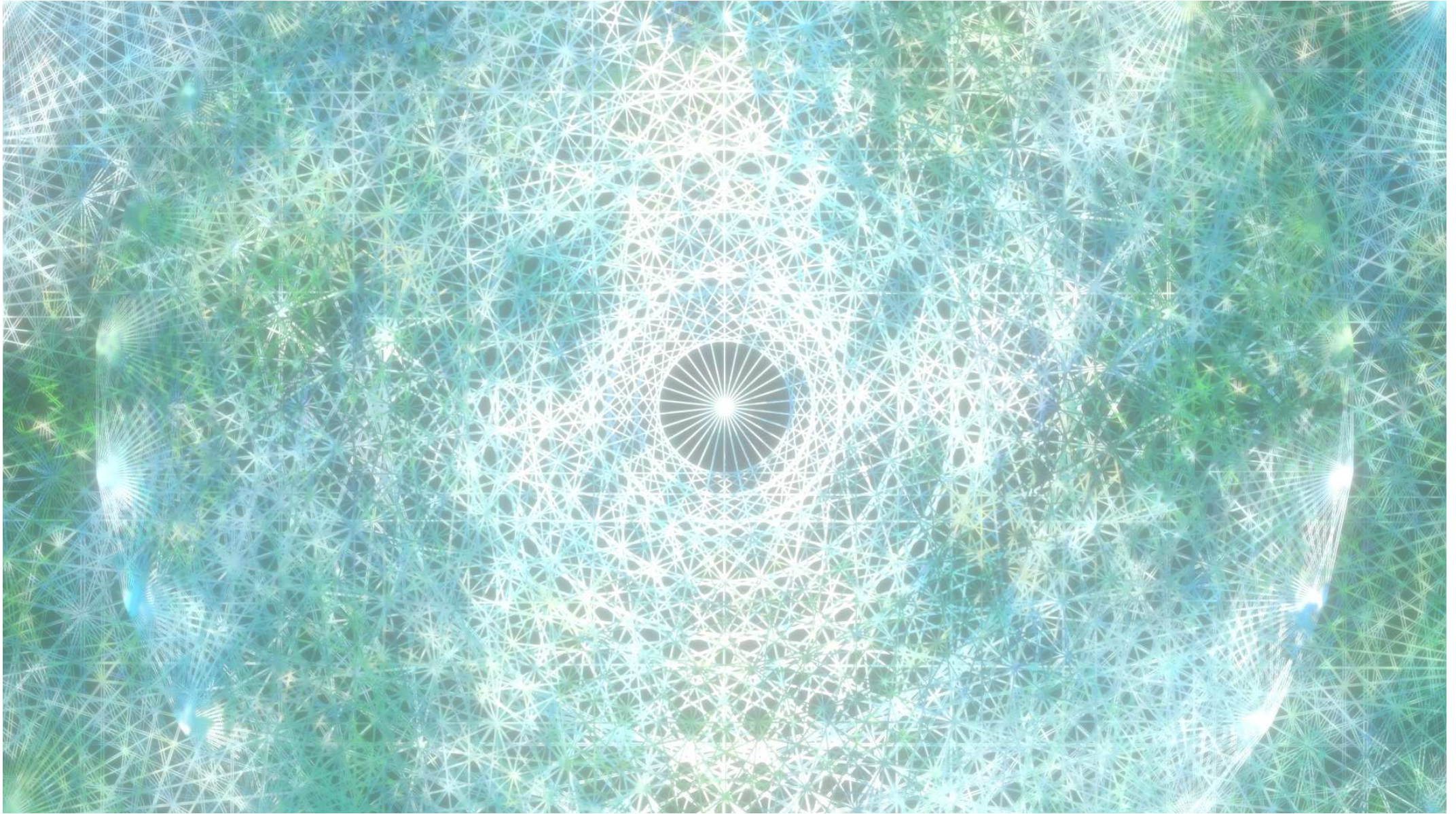


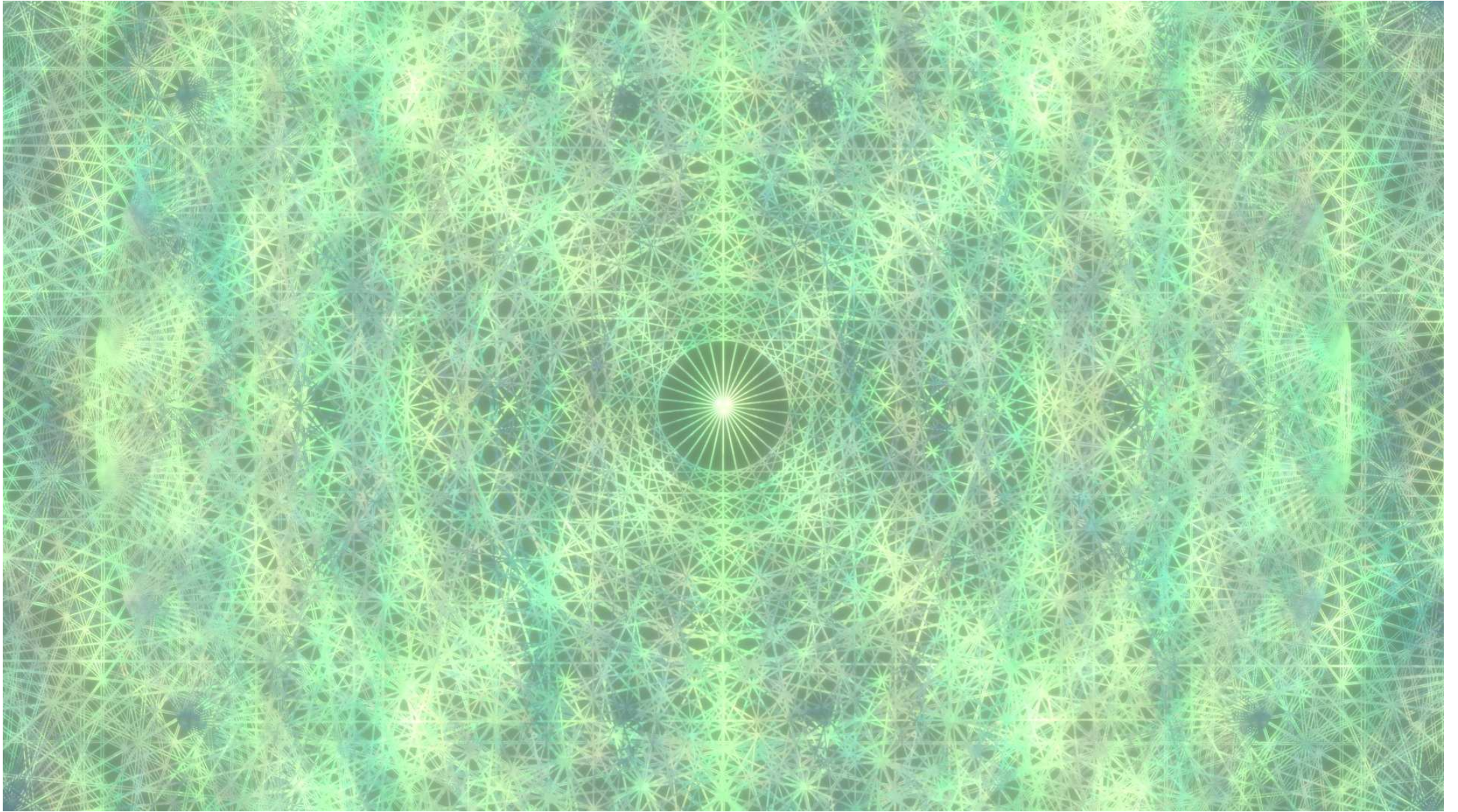


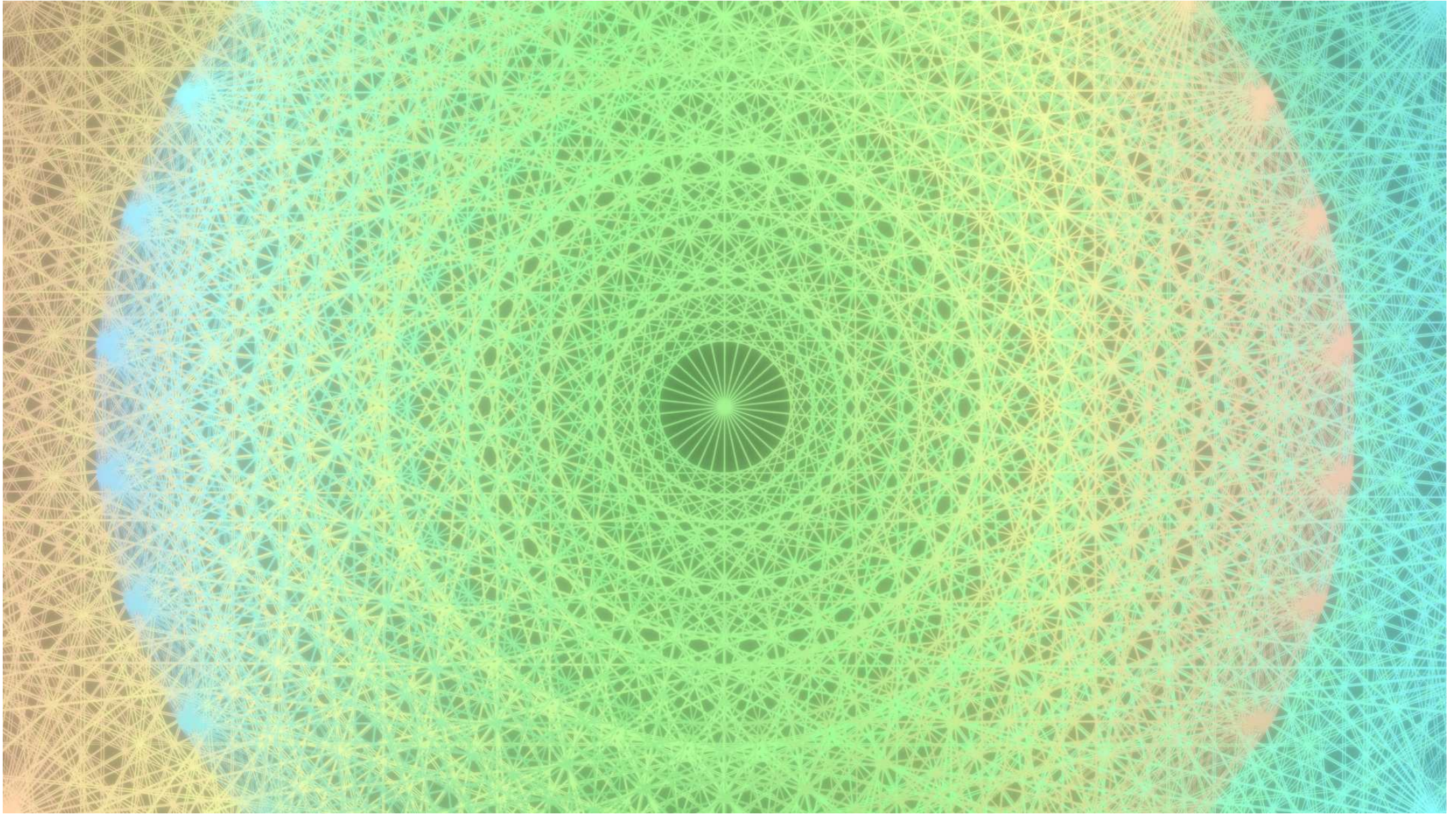


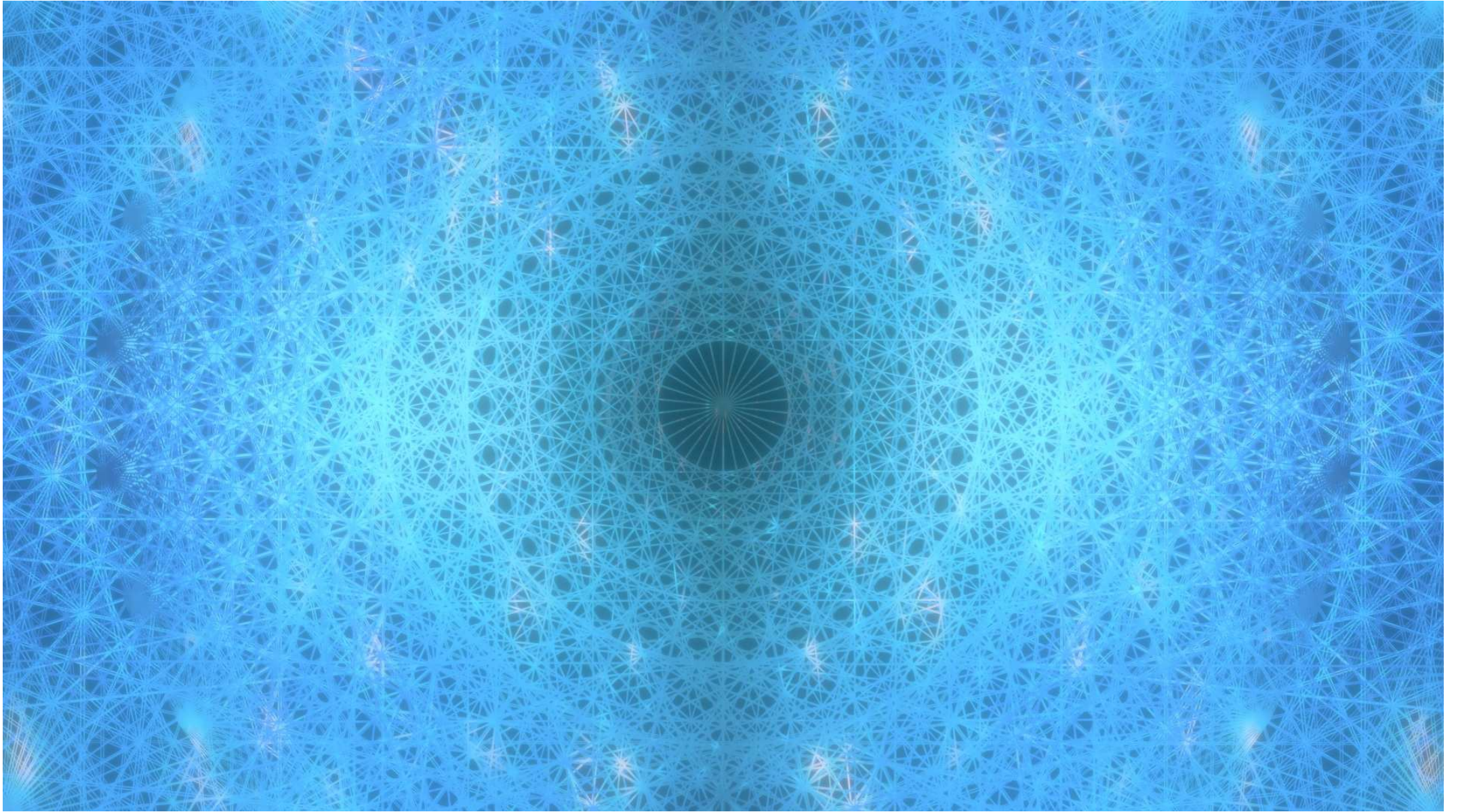


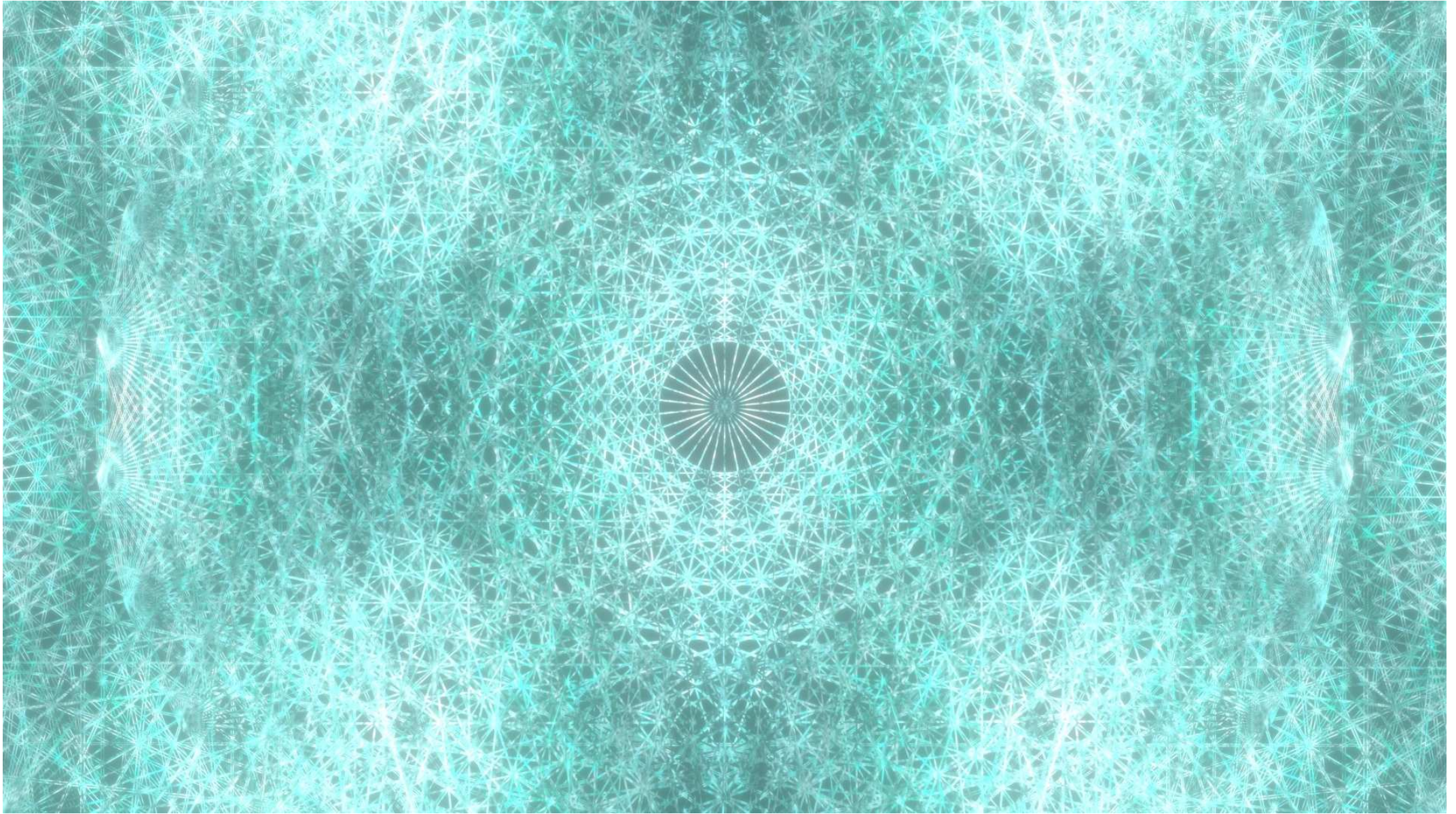


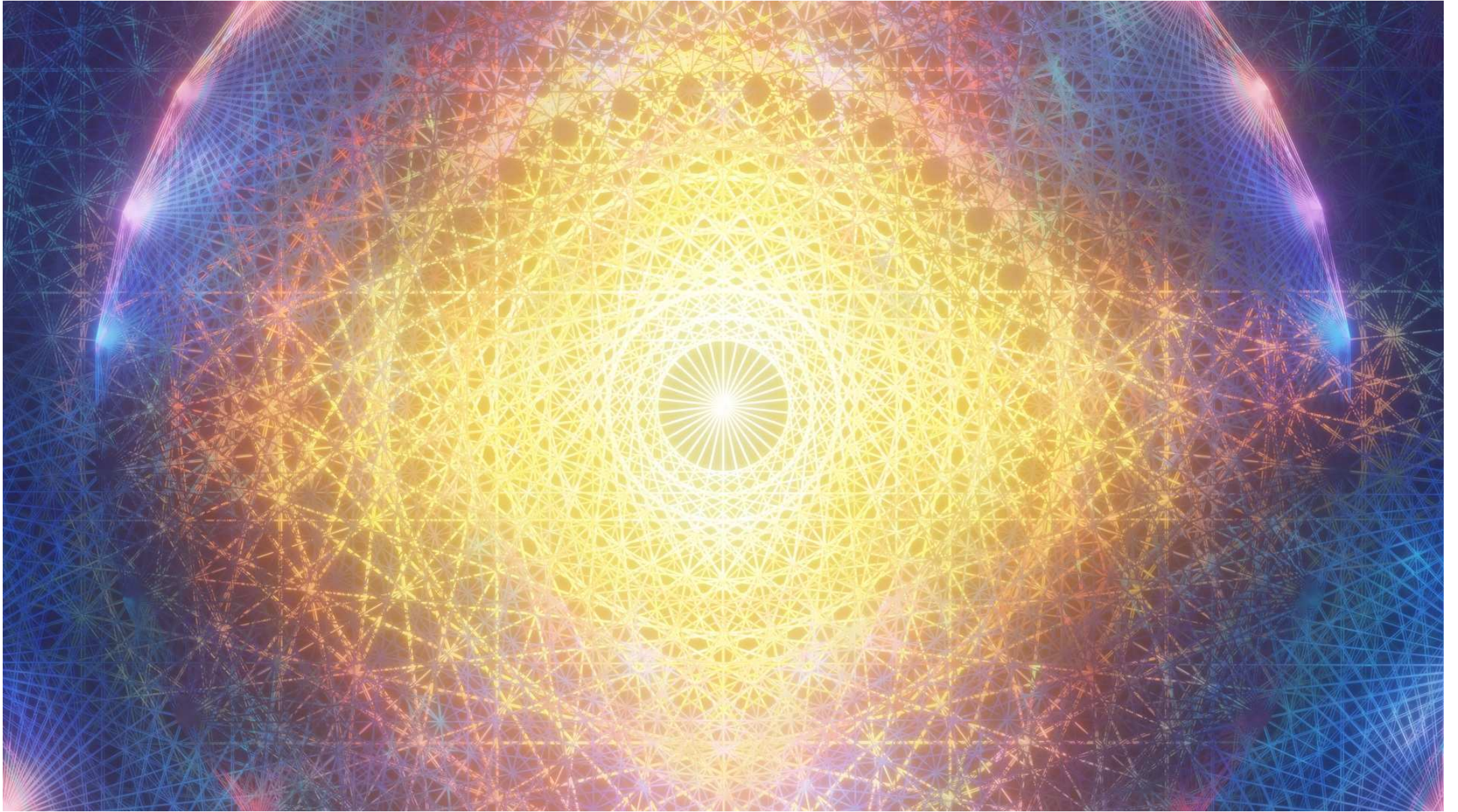


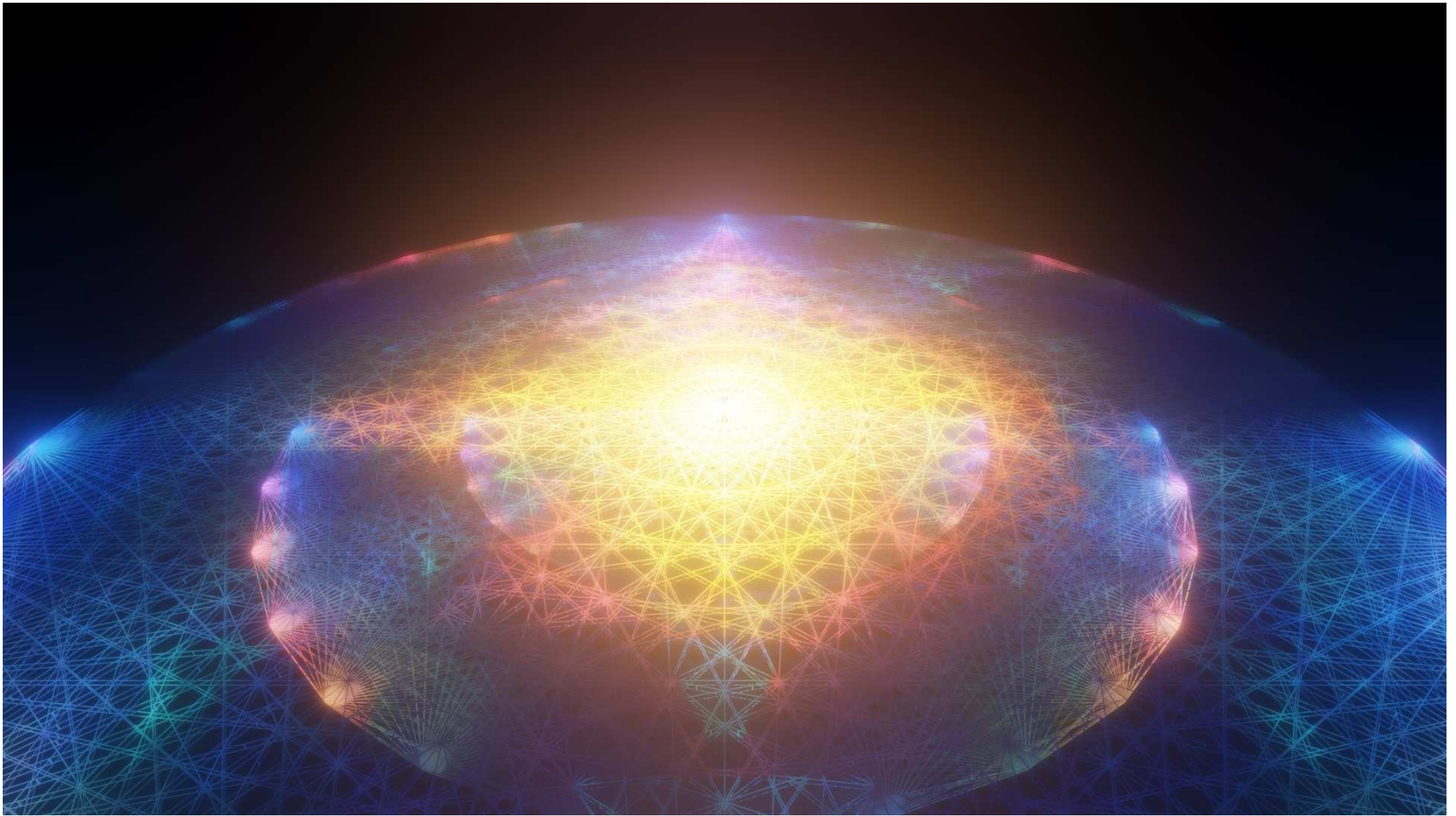






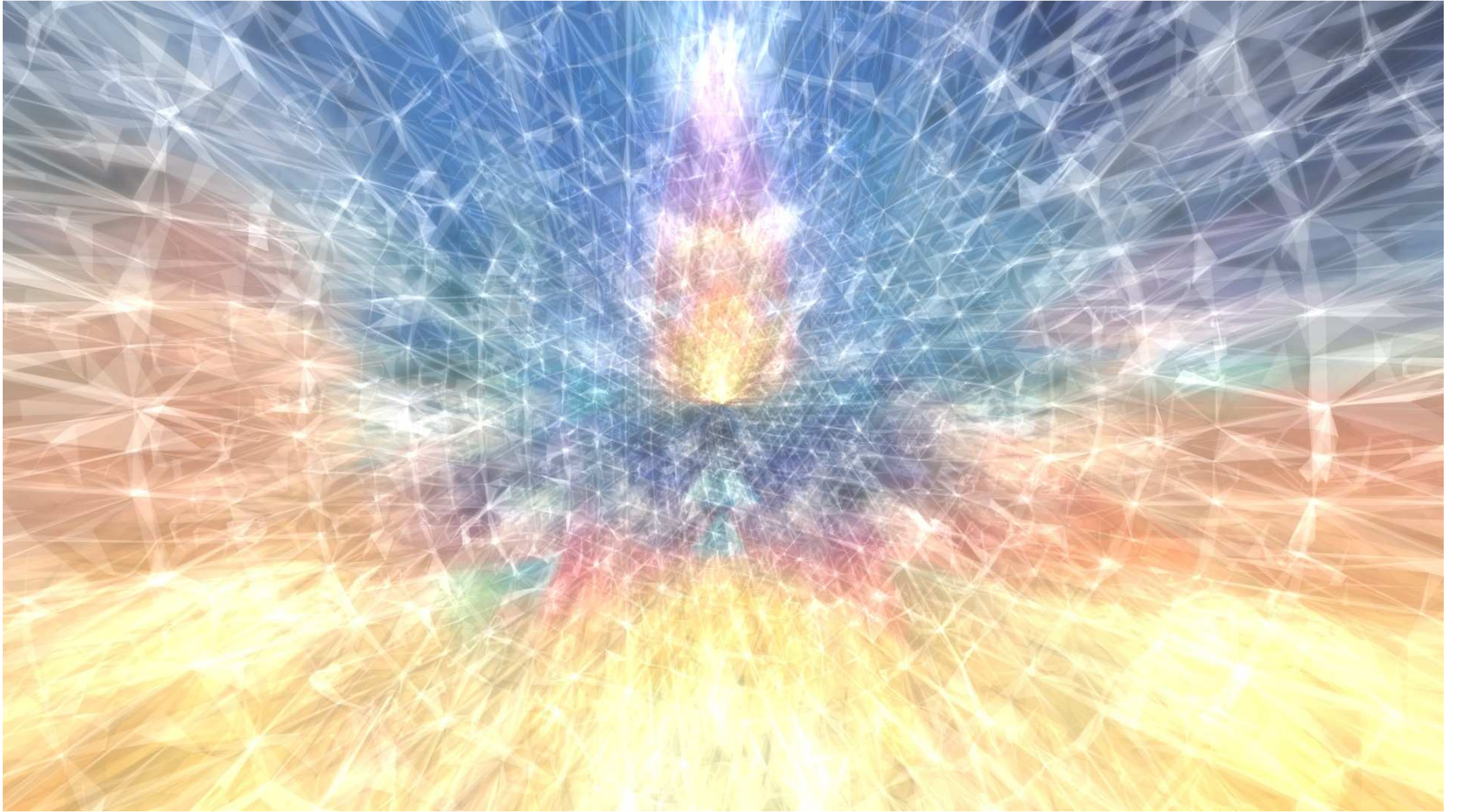


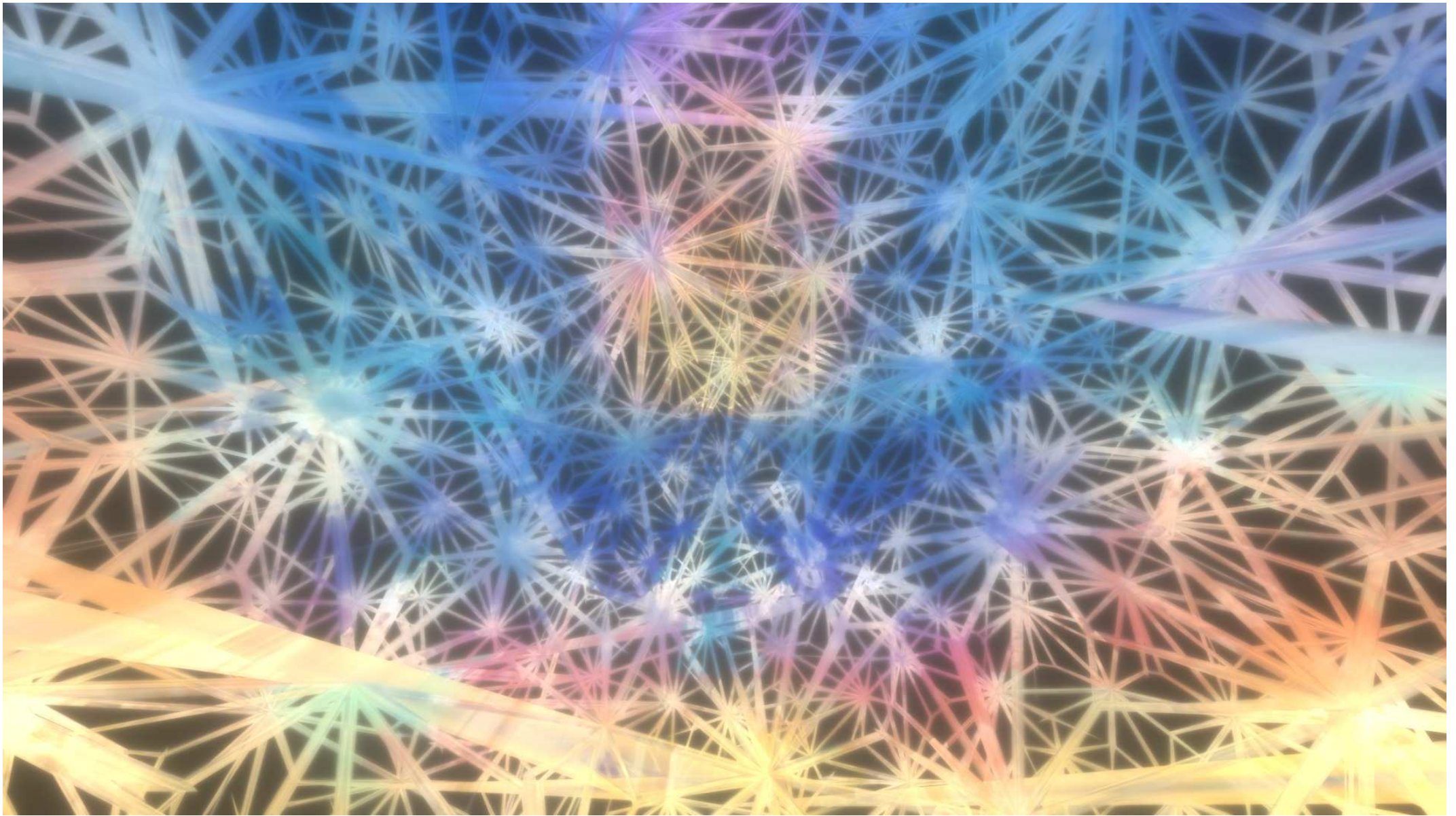




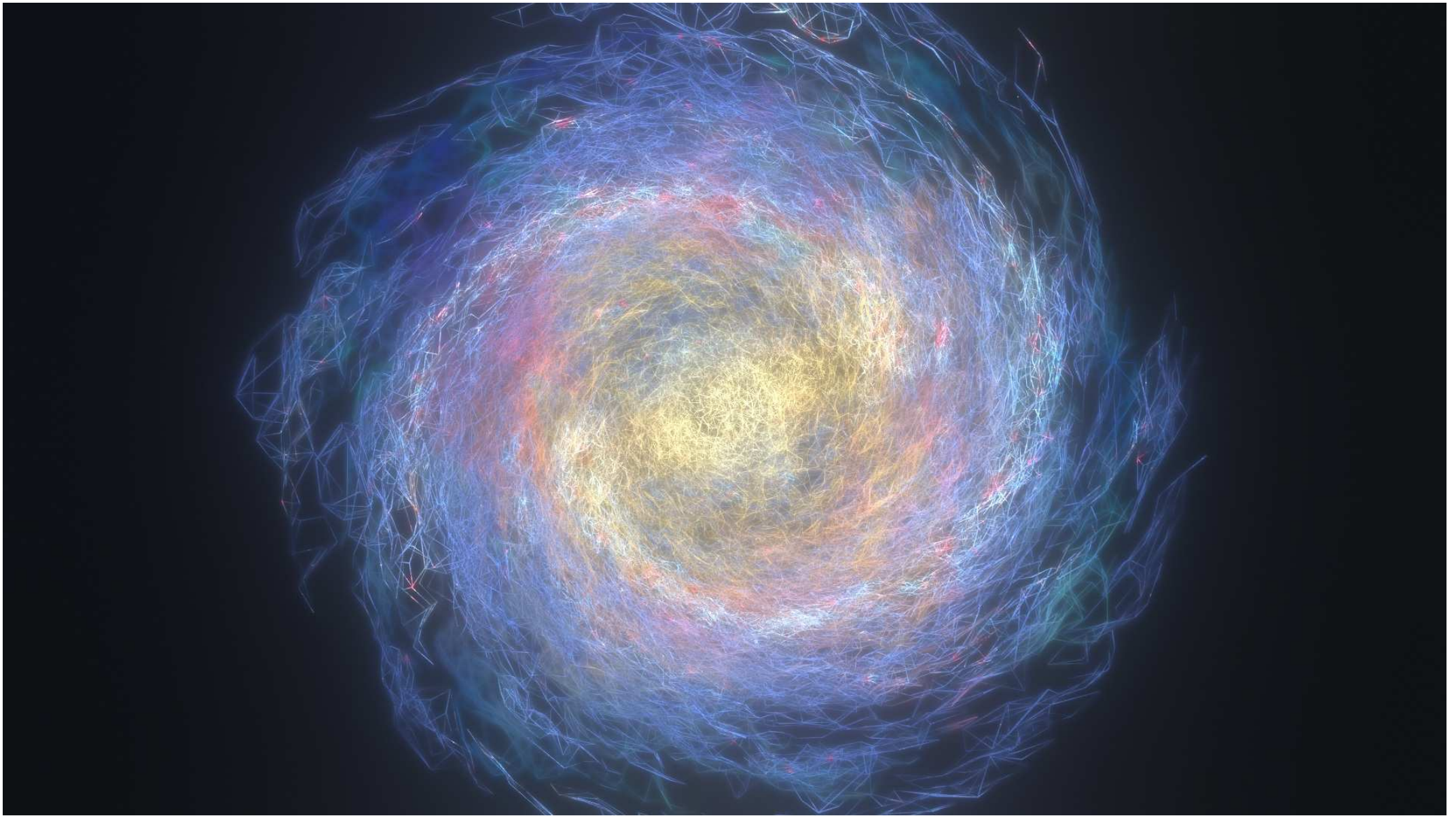


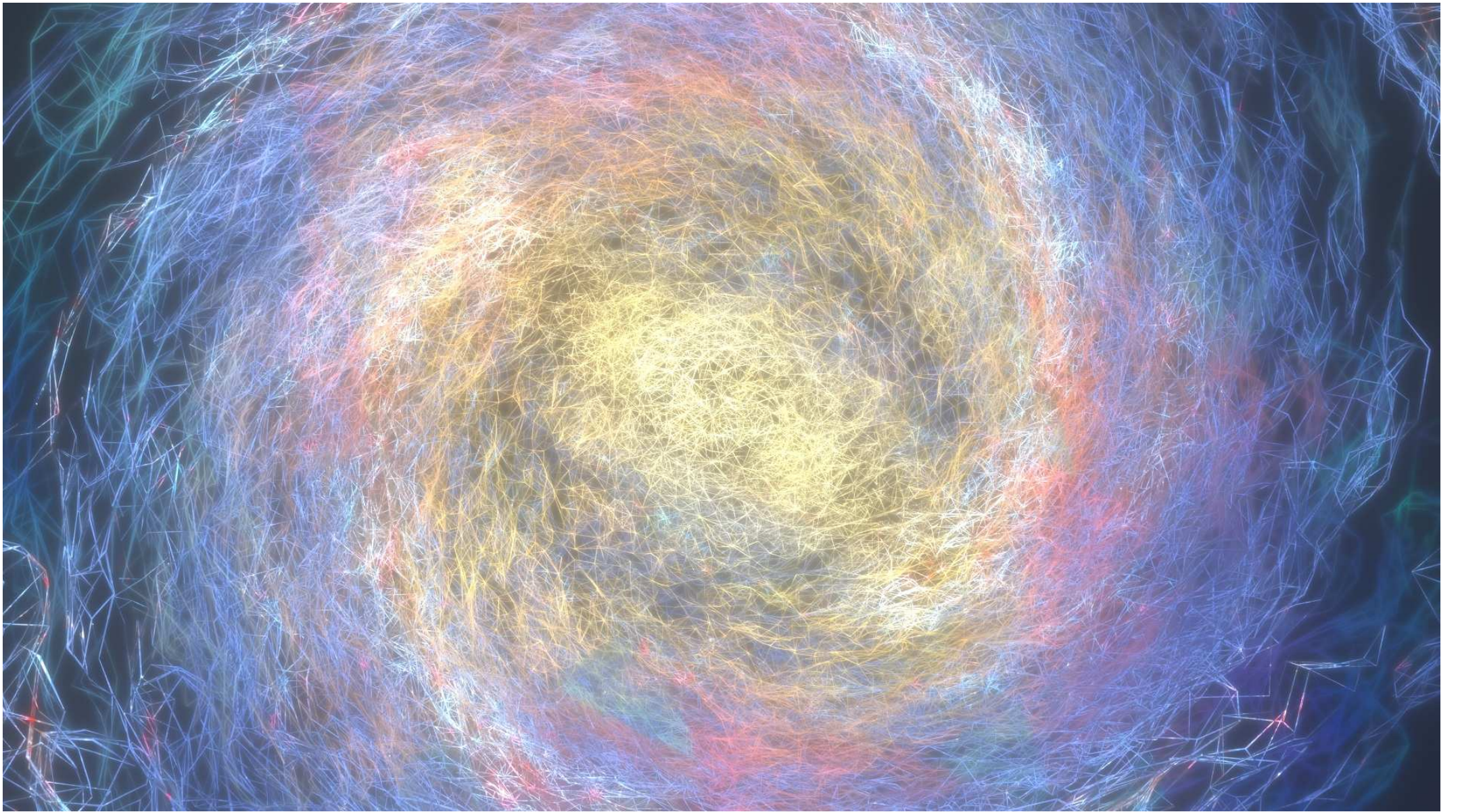


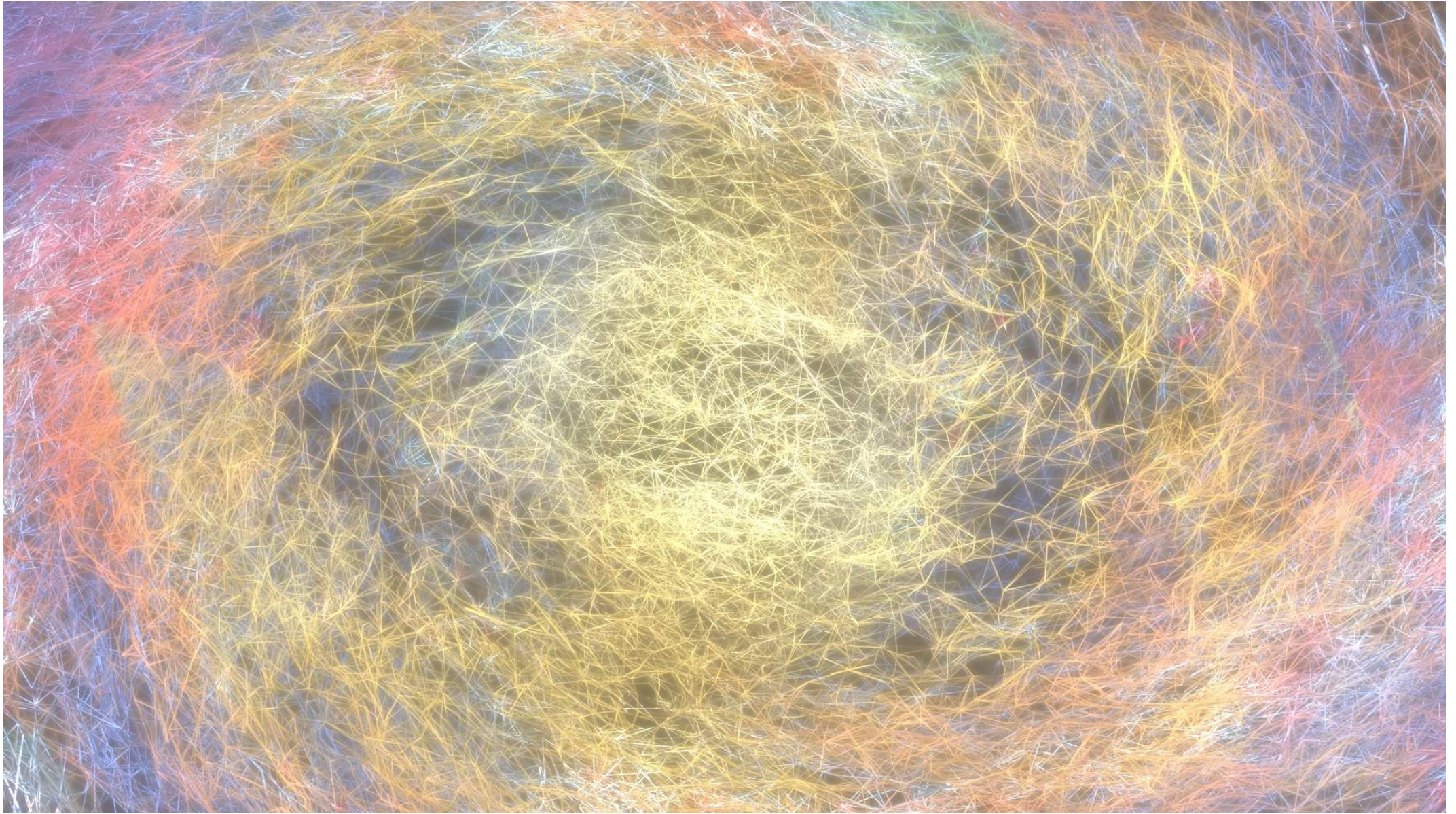


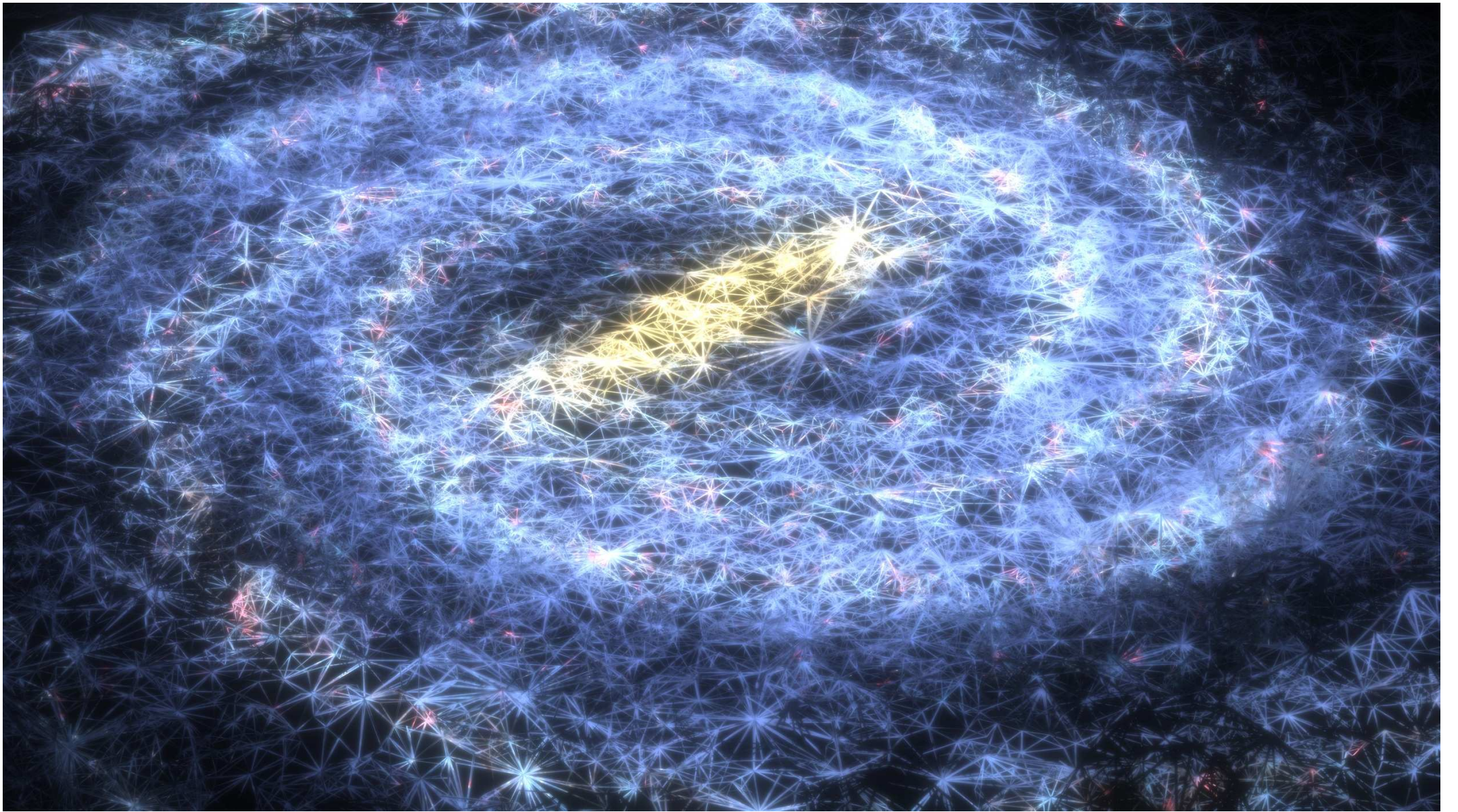


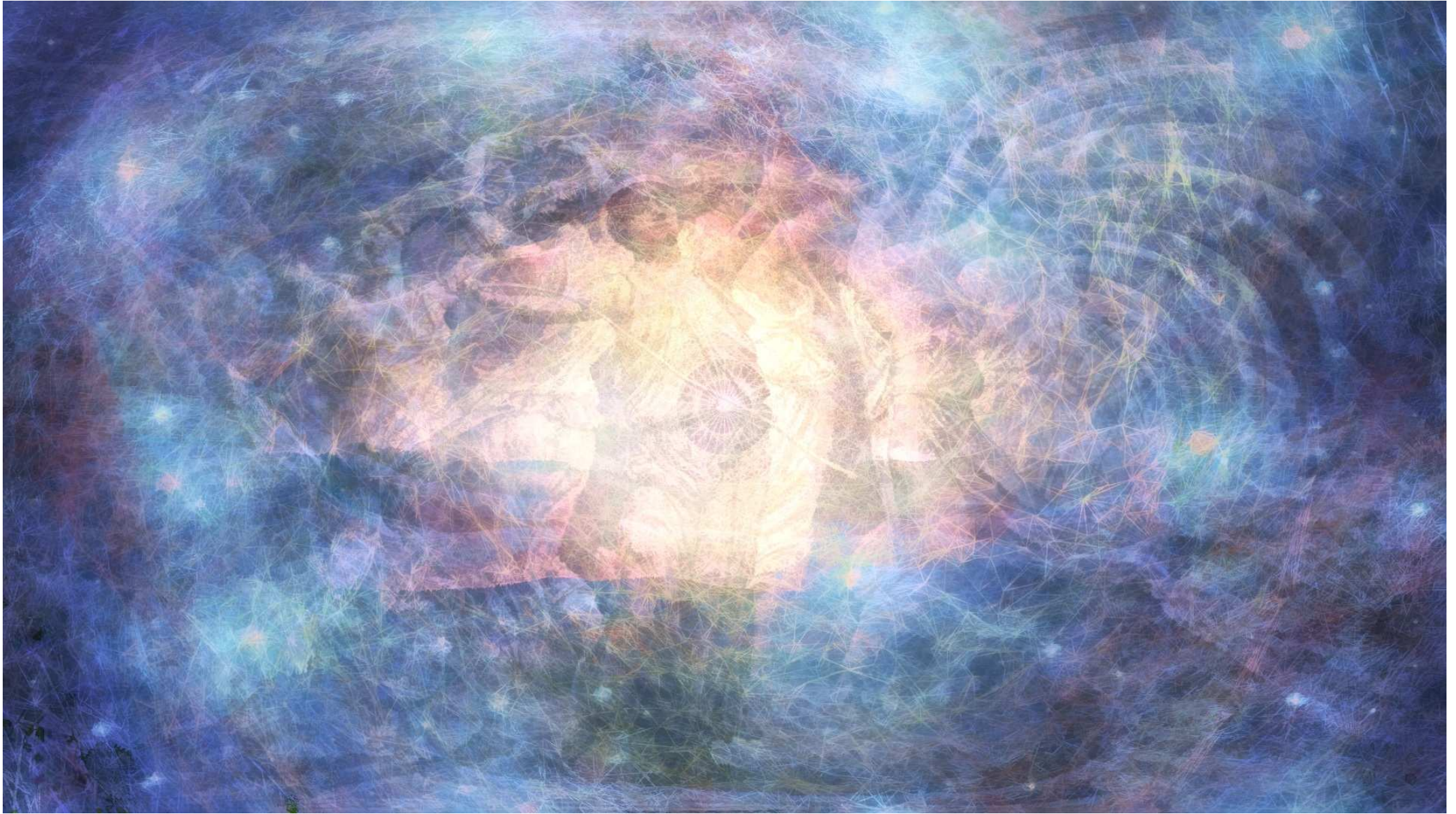


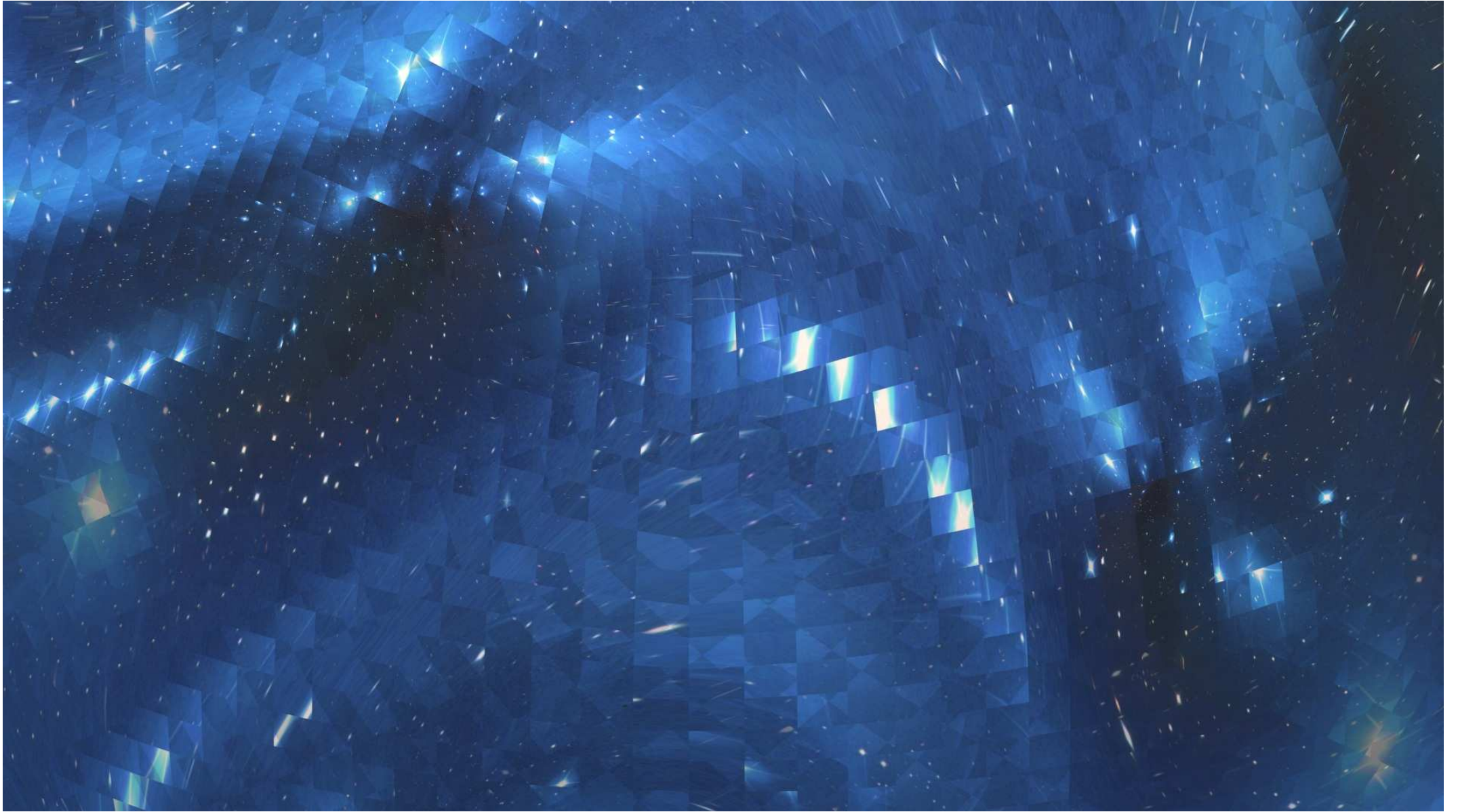


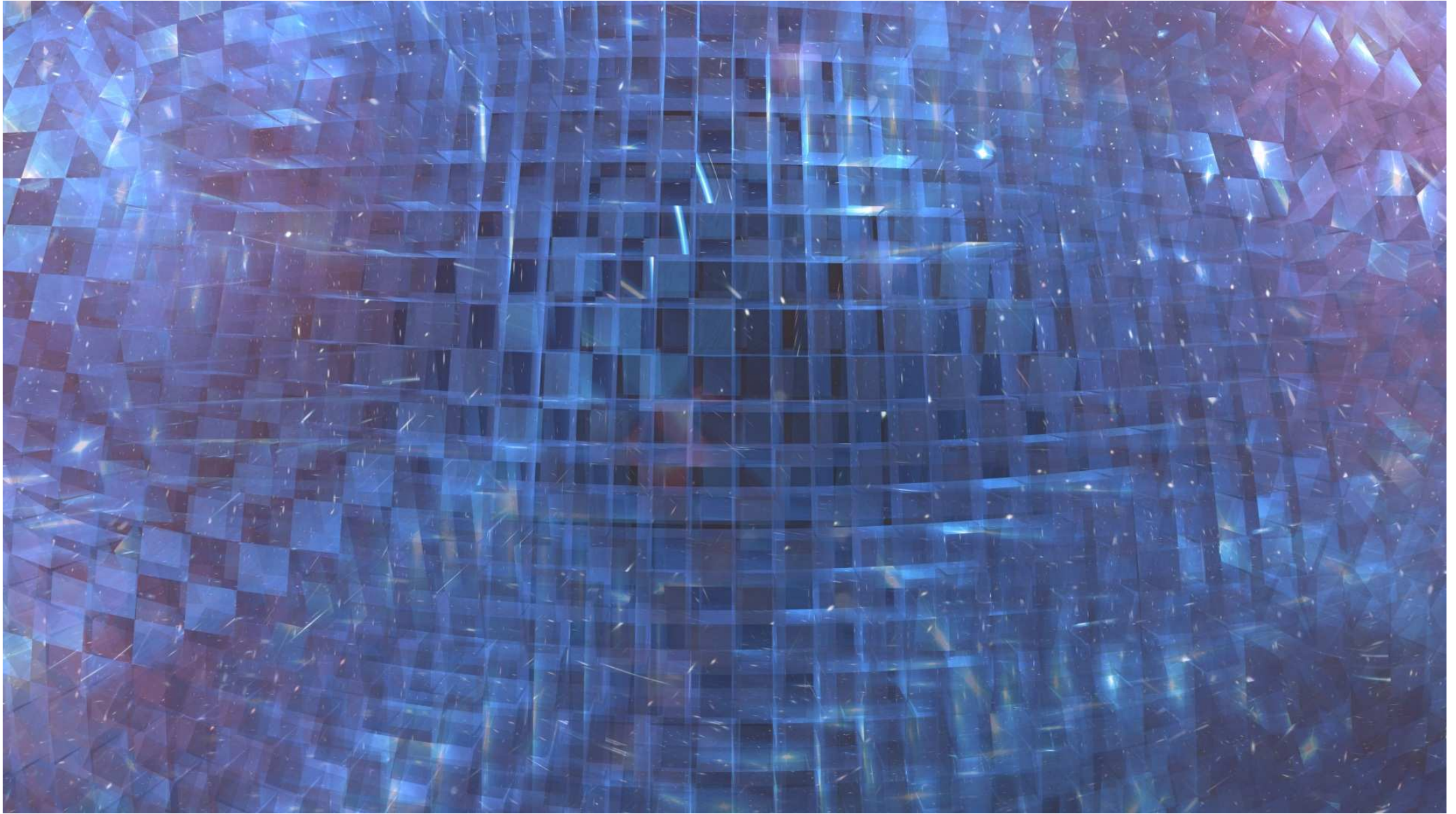


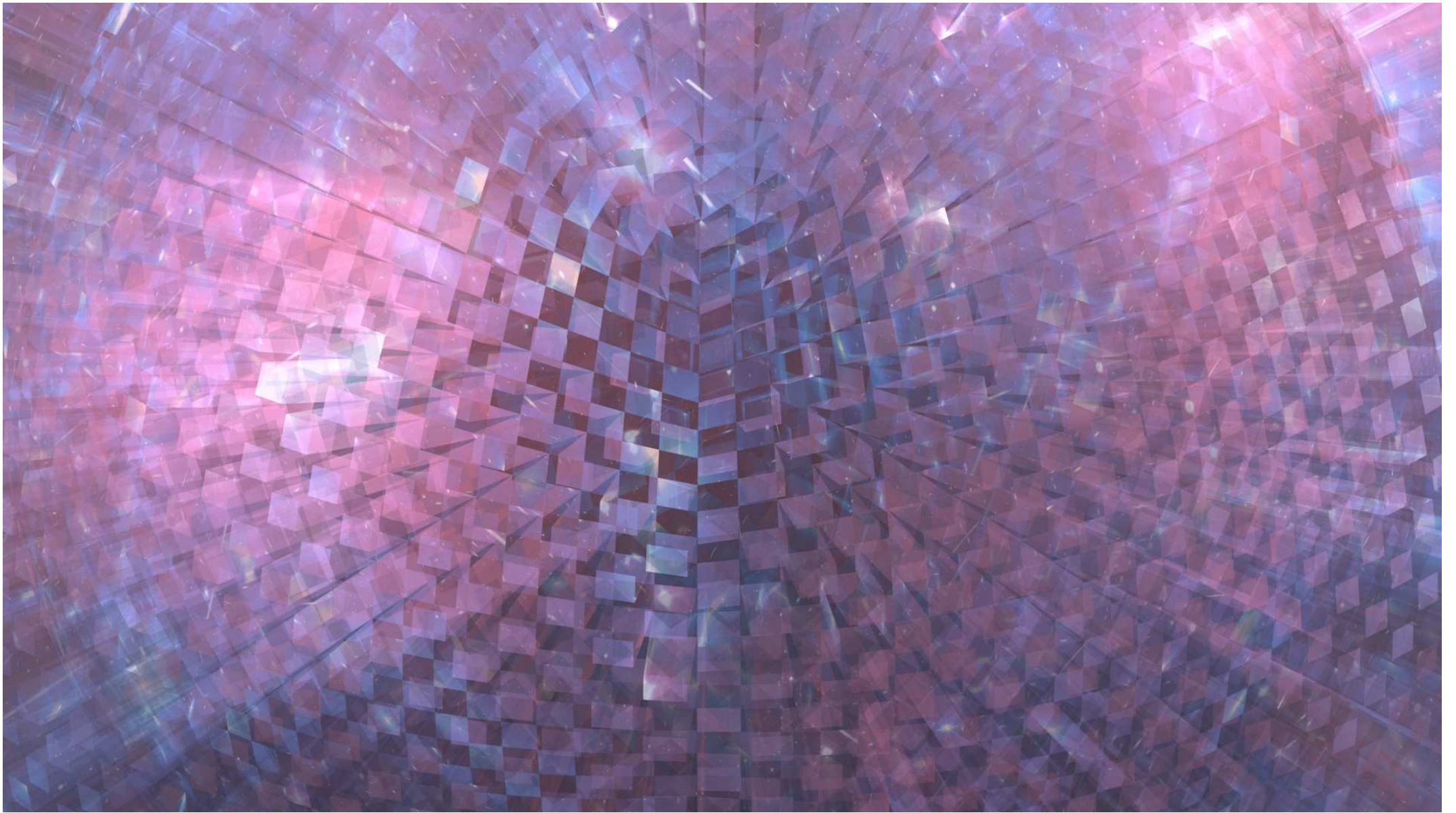




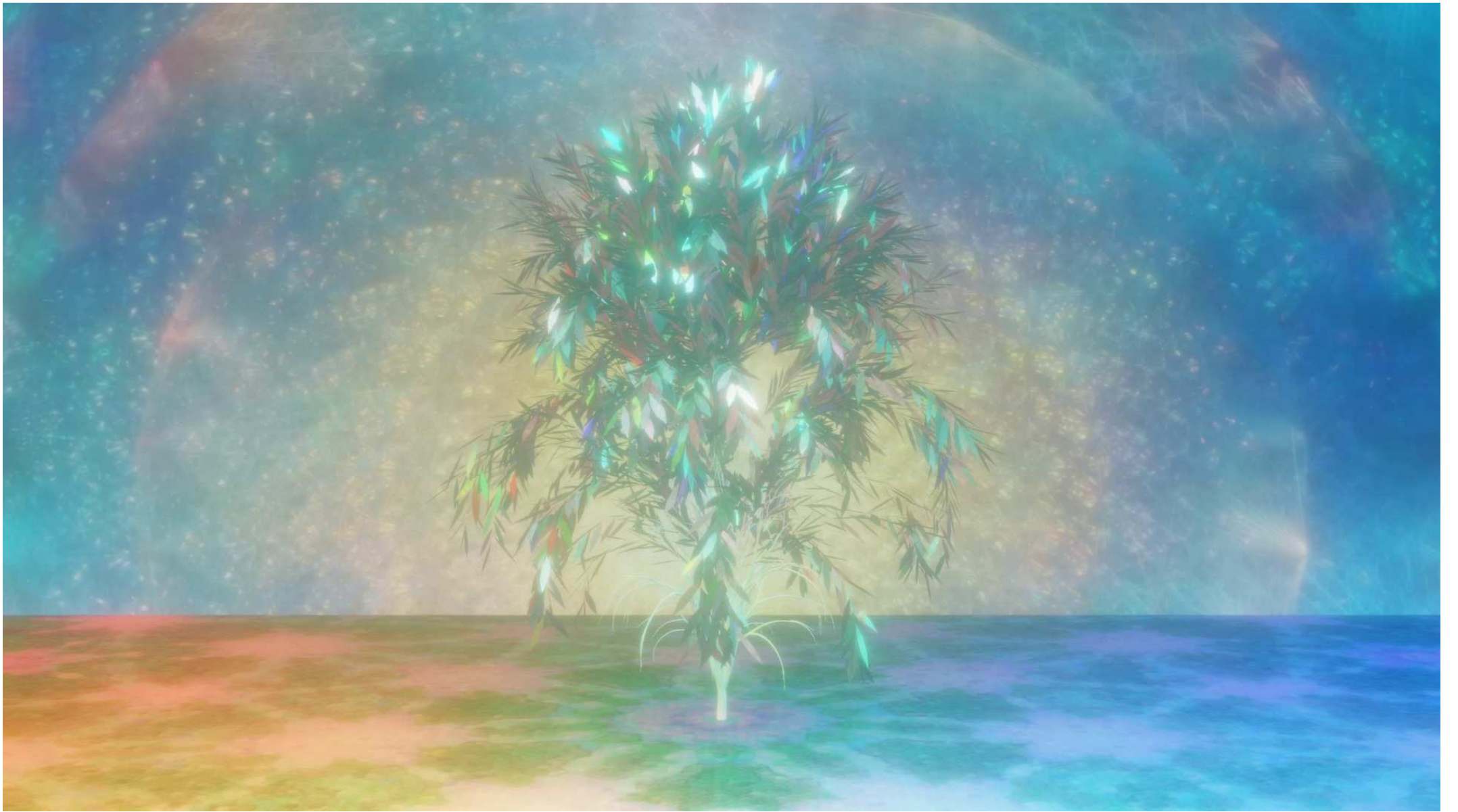




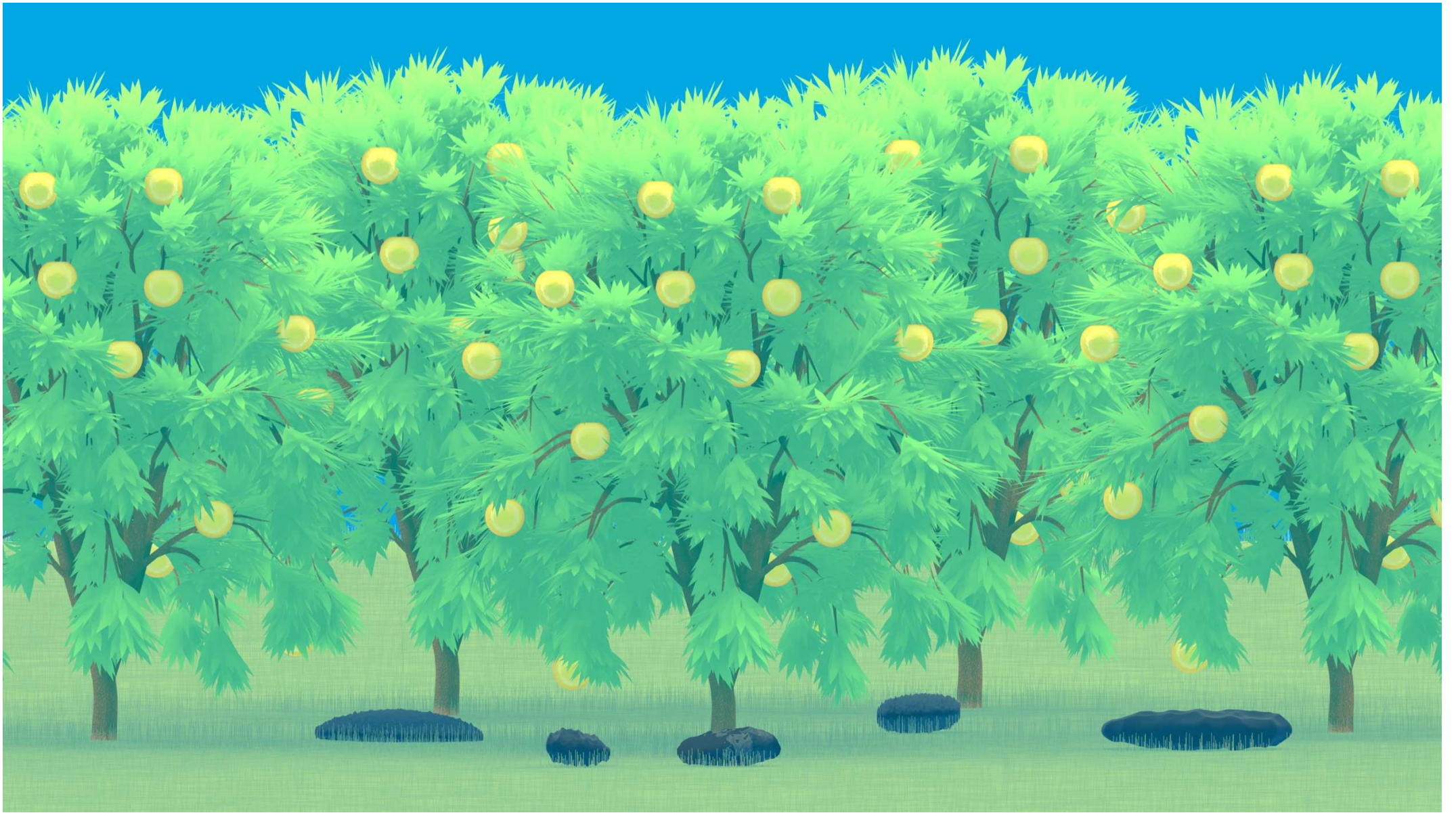


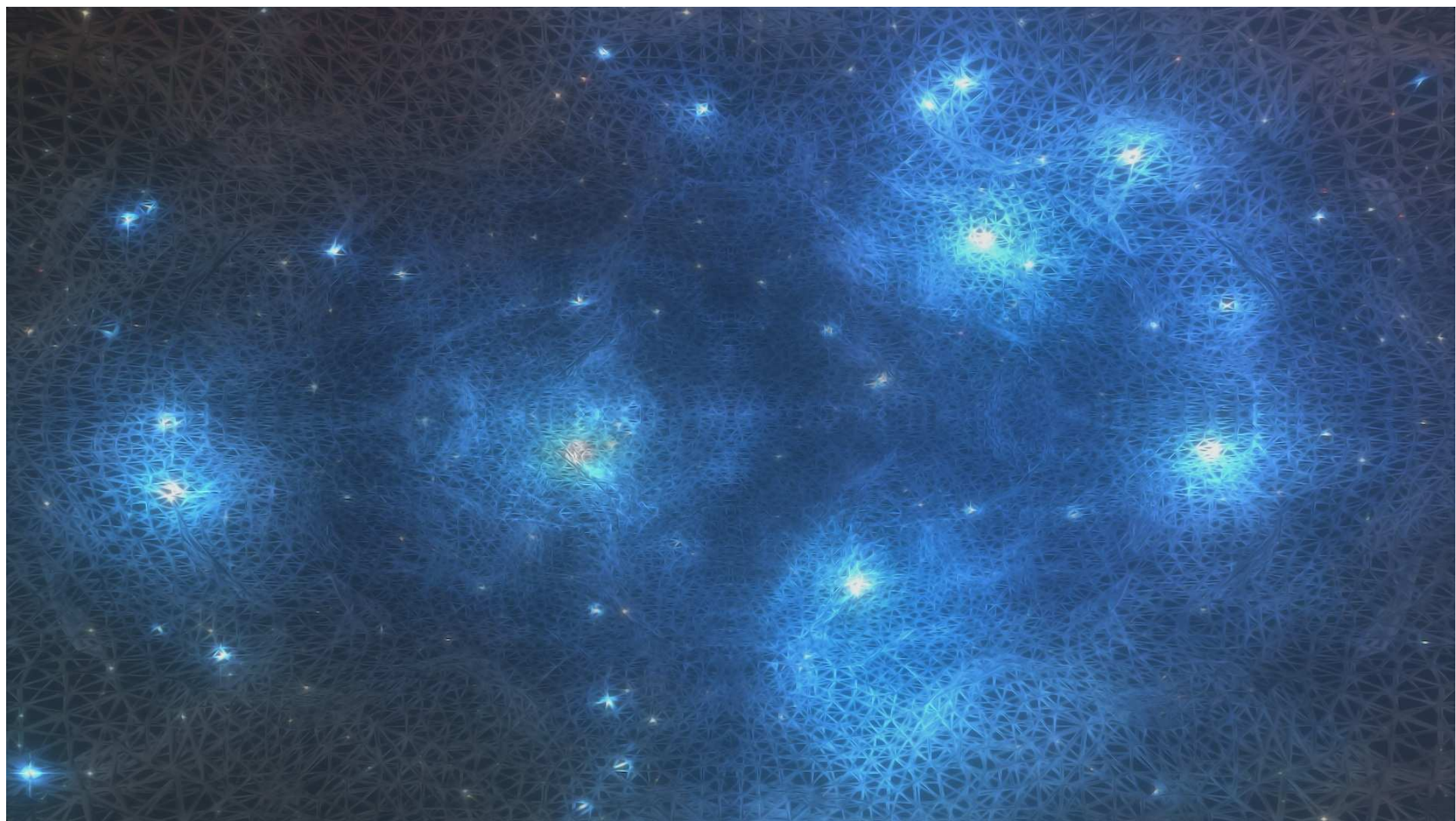


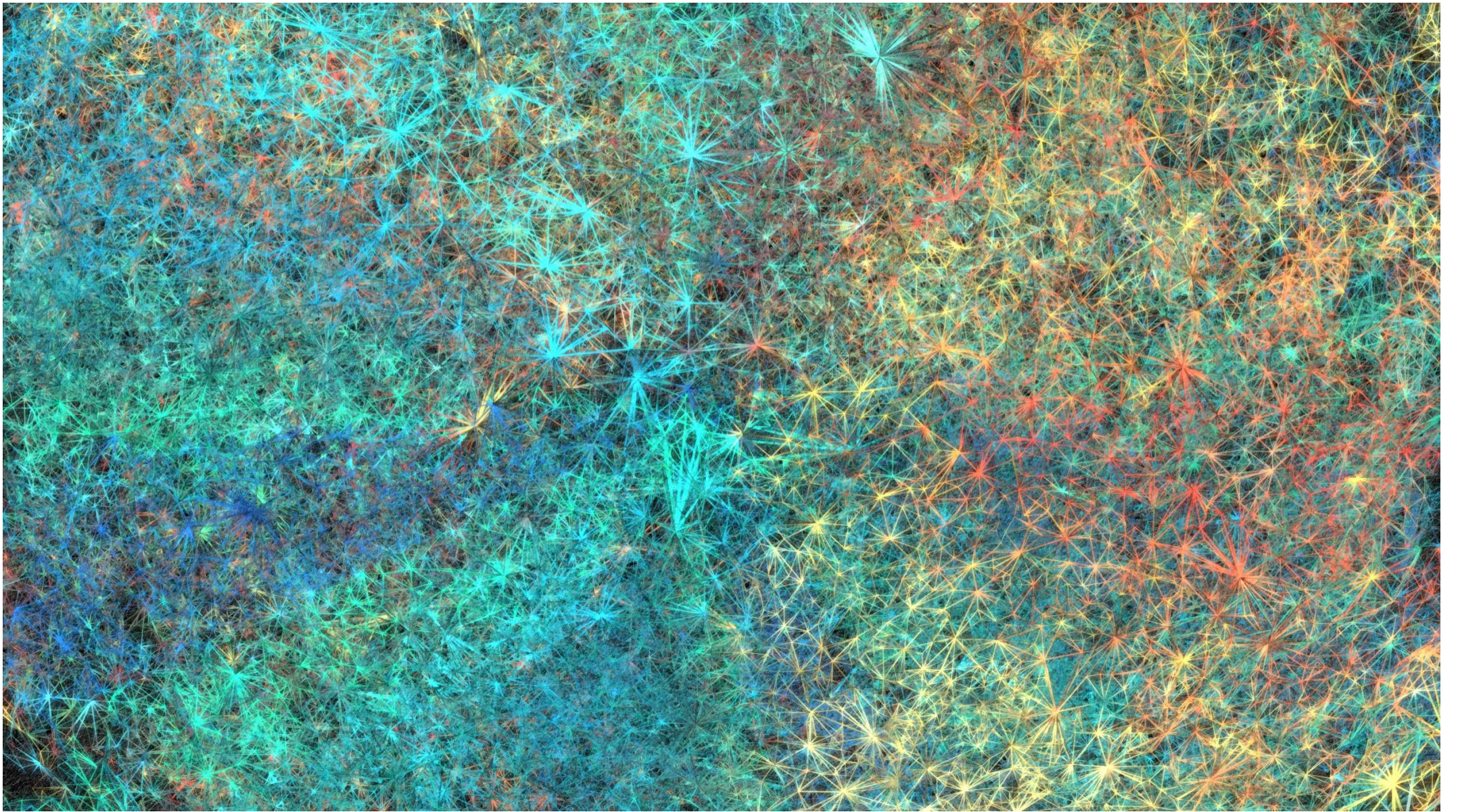


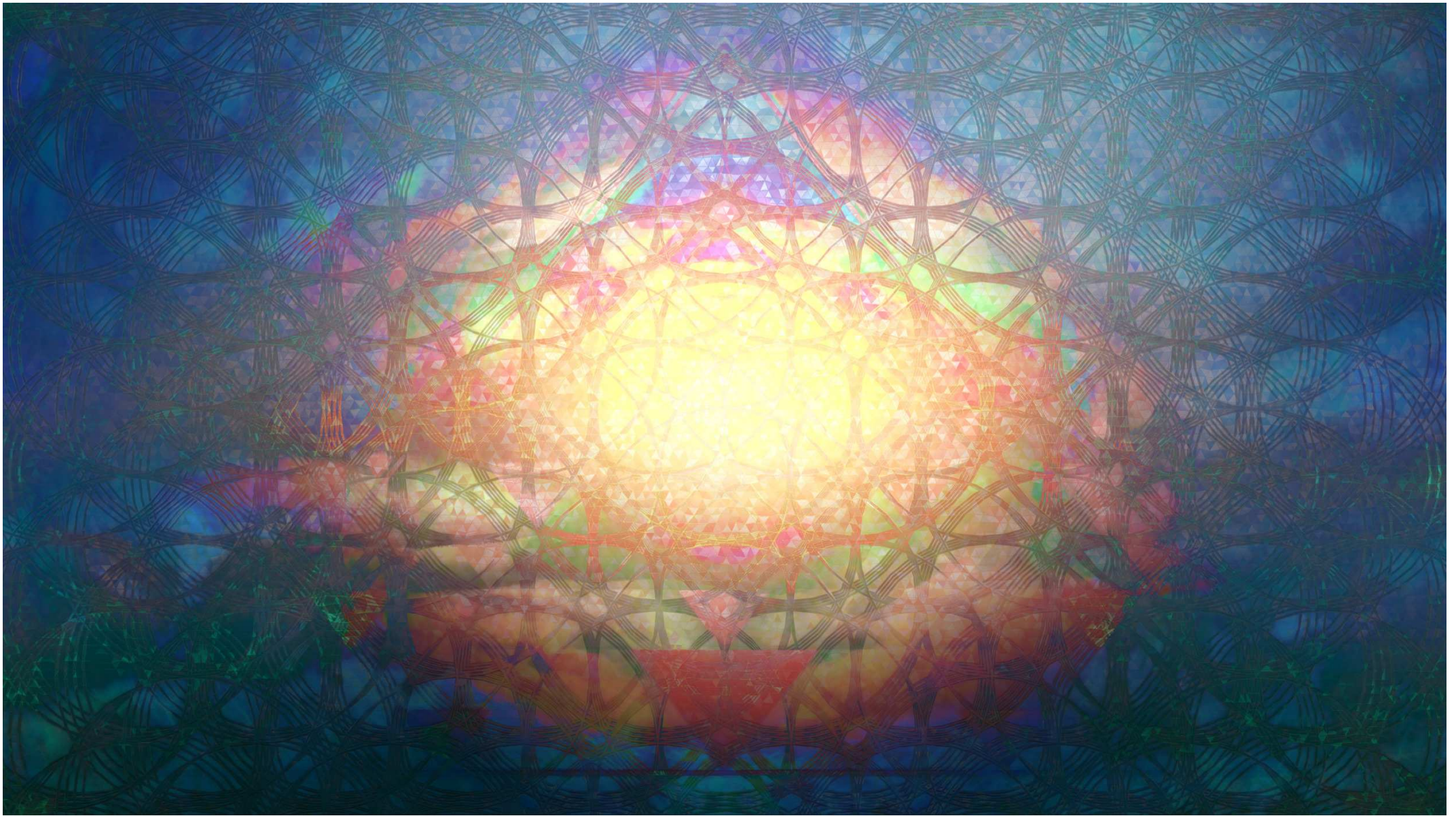


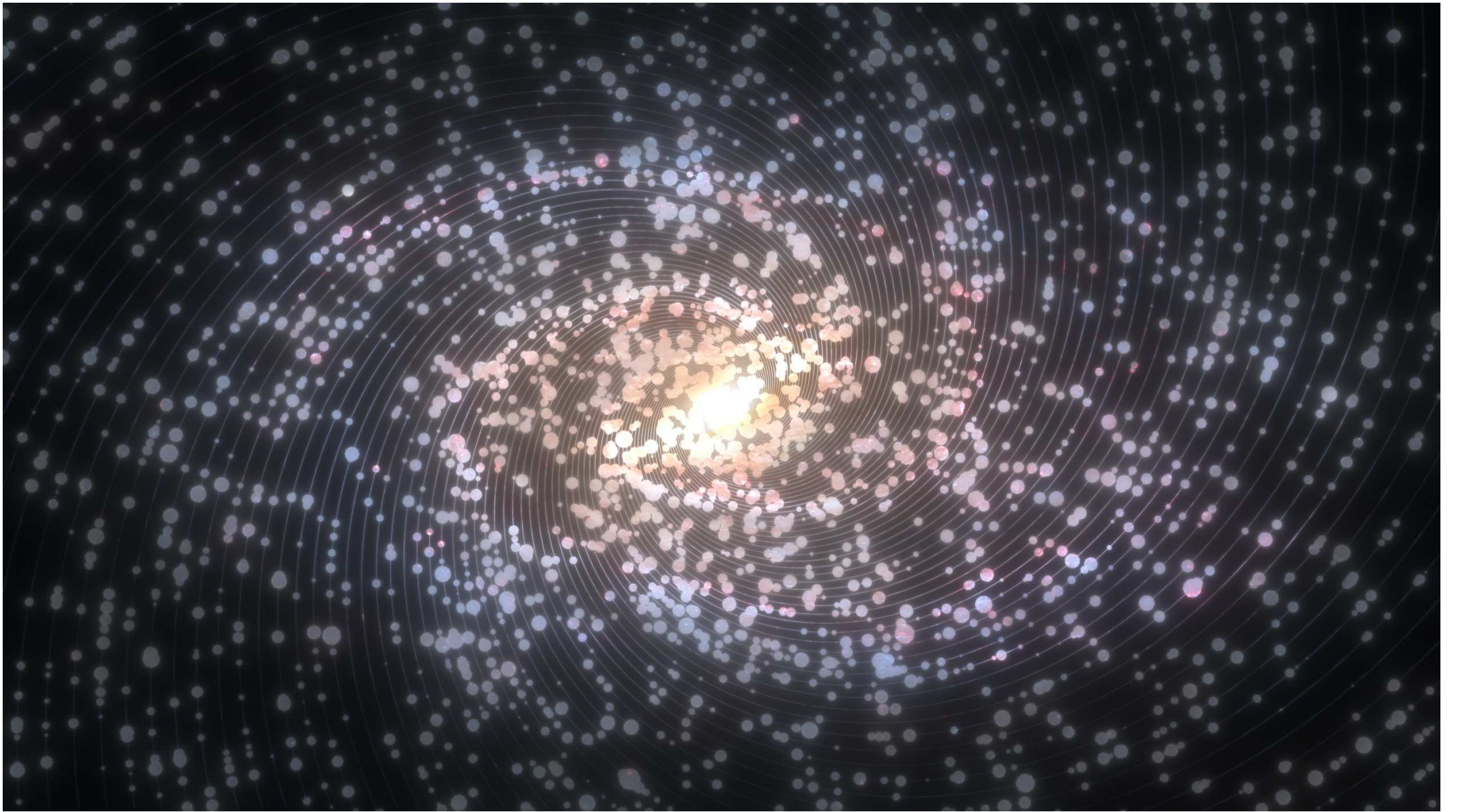


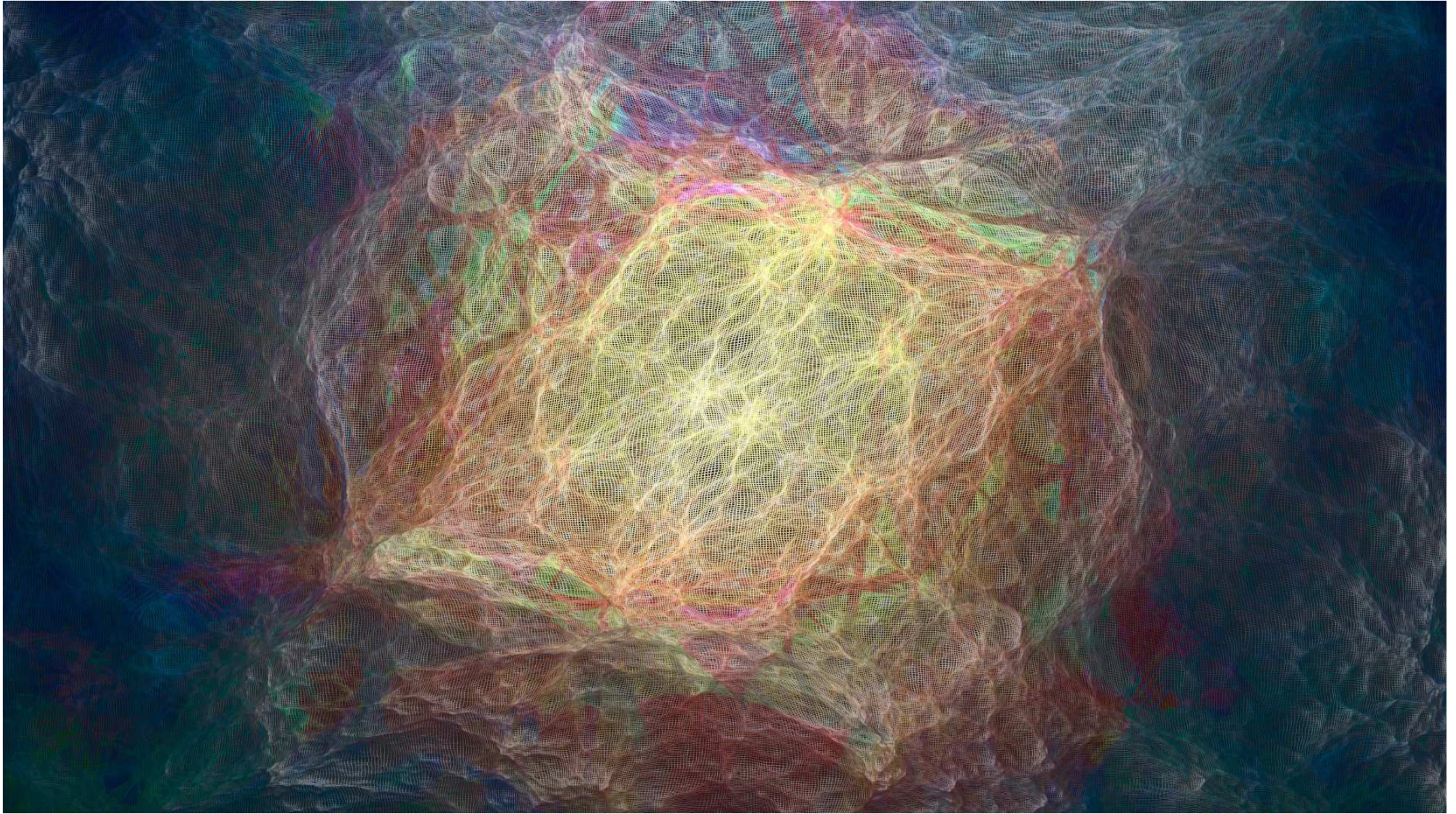






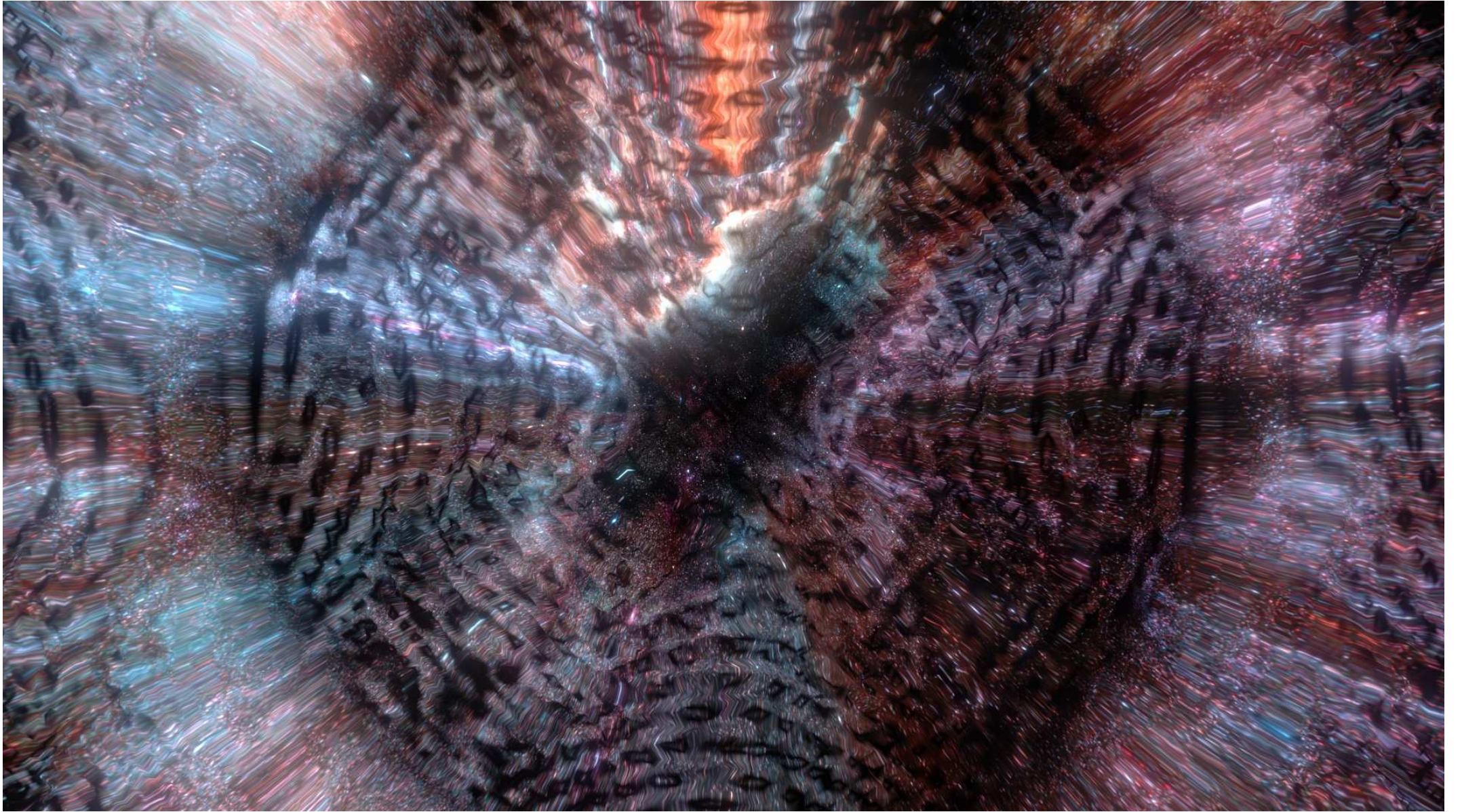


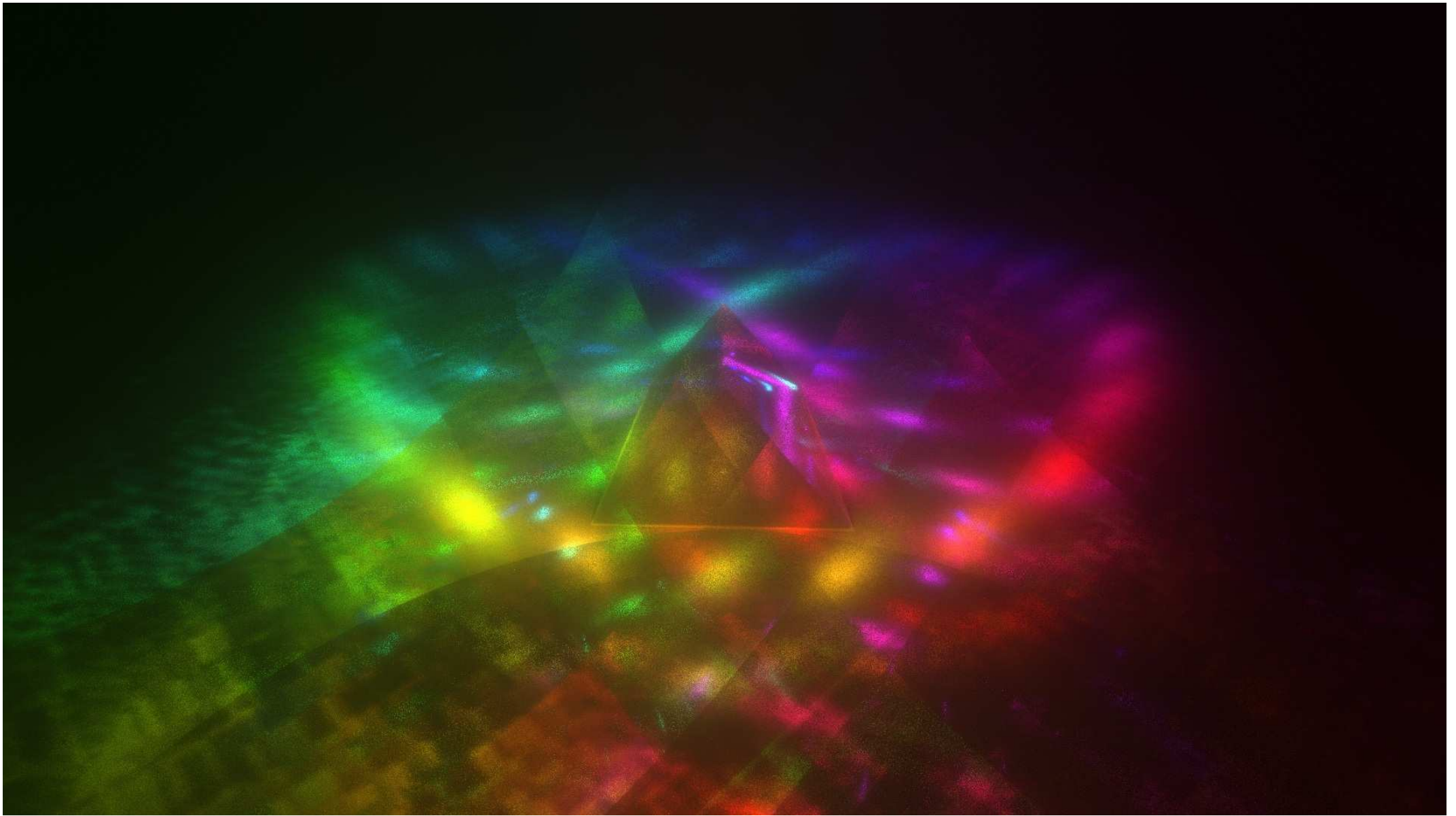


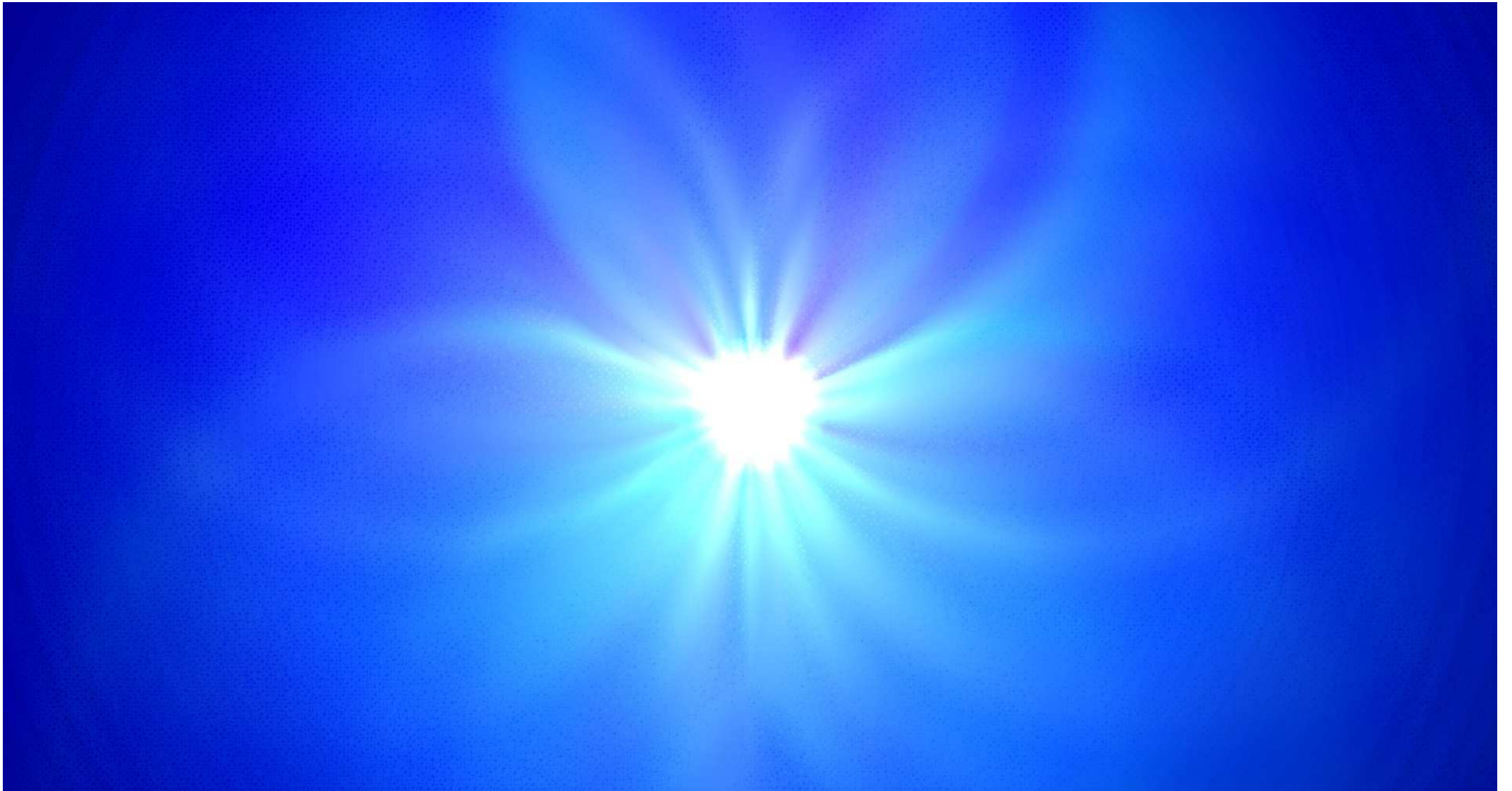


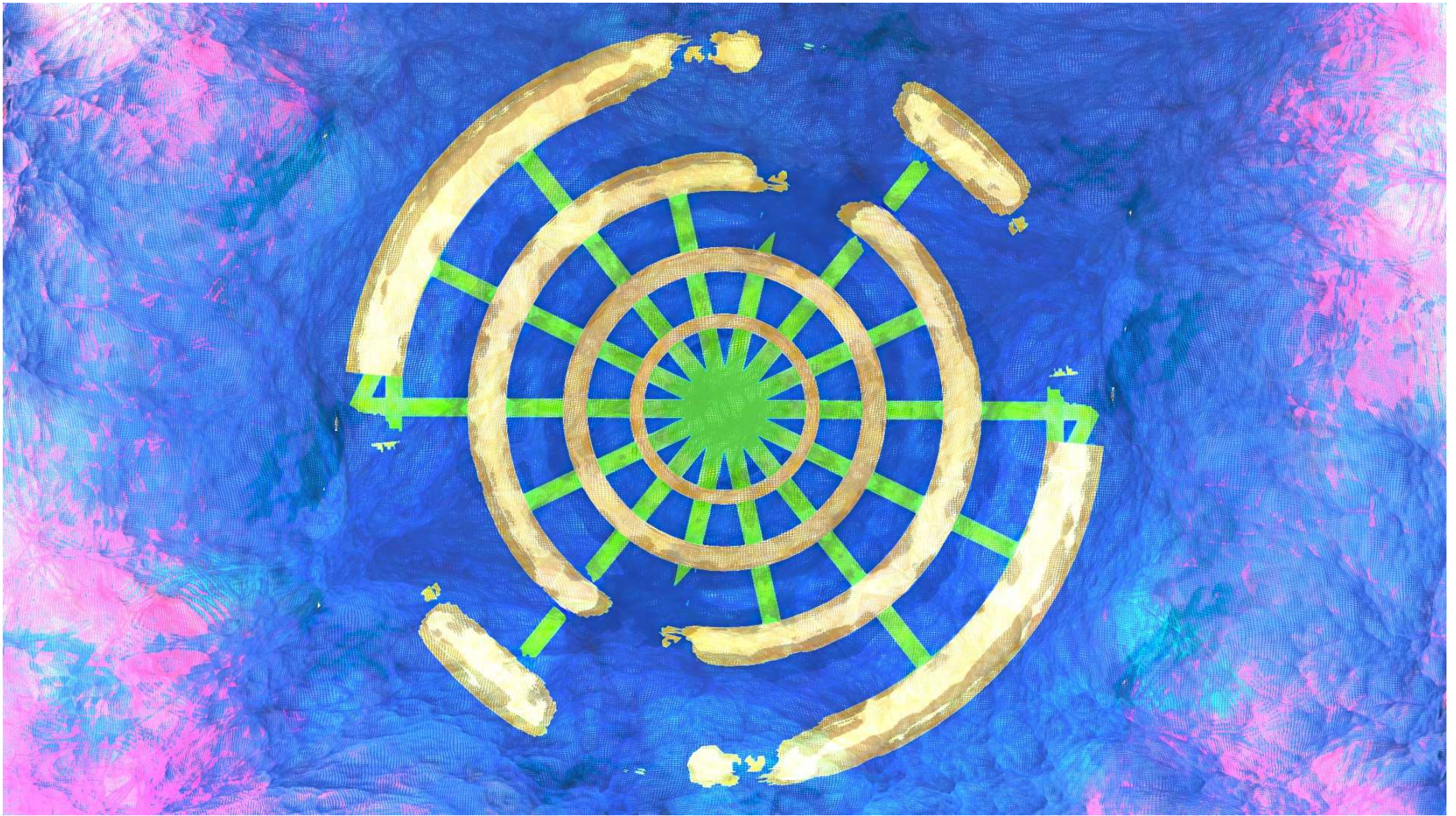


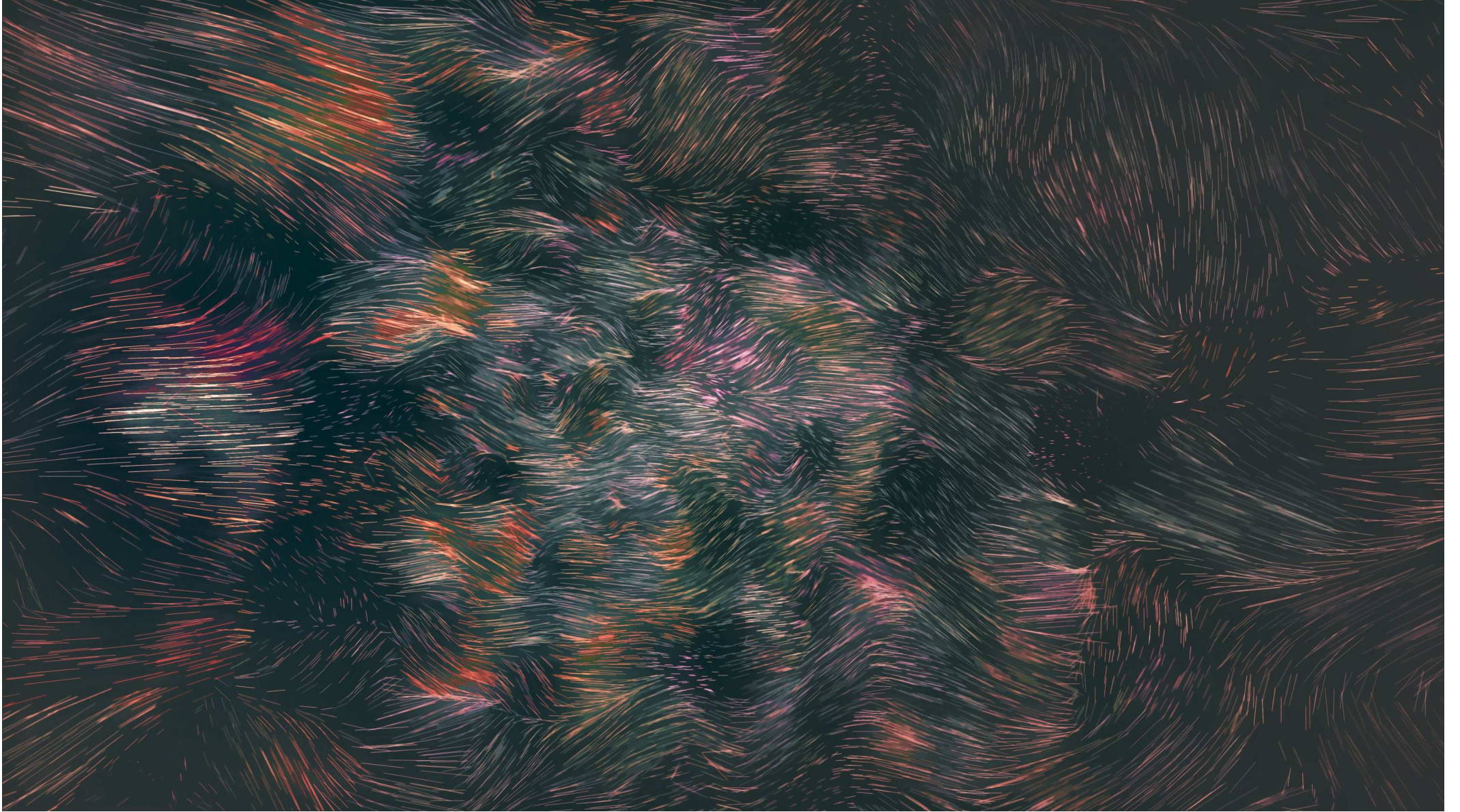














The Soul

