THE HANDBOOK OF BRAHMA

THE DESIGN OF WORLDS

HANDBOOK OF BRAHMA

THE DESIGN OF WORLDS

EX NIHILO

NONTOLOGY

BRAHMAN AND ATMAN

ŚUNYATA

SVABHĀVA

5 TATHAGATAS

H//D HOMOGENIZATION//
DIVERSIFICATION DIALECTIC

AUTO MODULATION [Self-Organization]

THE PLANCK PARTICLE

I/THOU ⟷ 1

EDDINGTON 1

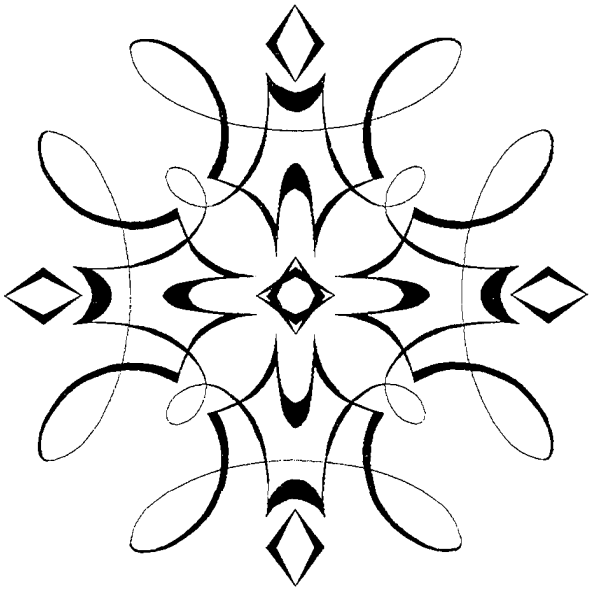
PYTHAGORAS 1

NAGĀRJUNA 0

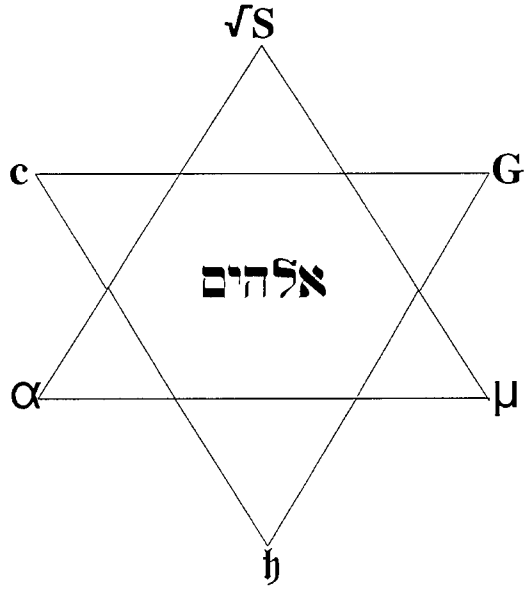
The Sunyata is the emptiness that contains all forms. What the Sunyata contains does not exist, nor does the Sunyata itself exist, but the forms that come from the Sunyata find existence when mirrored by the Tathagata Aksobya.

In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made.

White noise contains all frequencies and hence all sounds and signals. White noise in not a signal but contains all possible signals. Noise is not a signal until it is auto-modulated and iterated.



In the Beginning
God Created Six Numbers
And on the Seventh Day
He rested



In the beginning was Mathematics
And Mathematics was with God
And Mathematics was God
John 1:1

Figure 1

Beginning. WSG

In principio erat Verbum
Et Verbum erat apud Deum
Et Deus erat Verbum

λόγος = The word by which inner thought is made manifest or the inner thought itself or reason

Each archetype must wind through endless ways,

Enact itself in countless plays,

Before Brahma can ever know

what can be done within his theme,

and raise the curtain to reveal

awaiting worlds for his next dream.

All has been said and said before.

So what is there to say?

Except to say it once again

in some less opaque way.

REM1.WPD
2002-04-20

To say God is a mathematician is too anthropomorphic. God is not a mathematician, God is Mathematics.

MATHED. WP6

Above all languages there is a universal language by which all of them are validated, the language of Numbers. This is the divine tongue, the instrument of the Logos, the source of absolute Truth. from which all others derive their vitality, so that each separately may form a cultural individuality by bringing its own originality.

–Boris Mouravieff
Gnosis vIII p 16

THE UR WISDOM

APHORISMS BEFORE 600 B.C.E.

As above so below

But not as below so above

Hermes Trismegistus

All is vibration, nothing is inert, everything vibrates; all things achieve balance though compensating oscillation.

Hermes Trismegistus

We bear within us universal truth.

Upanishads

All that emanates from the whole is also a whole.

Upanishads

Post 600 B.C.

Be in the world but not of it.

Creation replaces its creator

2 modes or levels

The Pot takes over from the potter

Technology becomes director

OM MANI PADMI HUM

OM MANI PADMI HUM

recursion and regression

The Death of Krishna 3102 B.C.

URSOPH1.W52 94/02/07

The Death of Krishna 3102 B.C.

URSOPHI.W52 94/02/07

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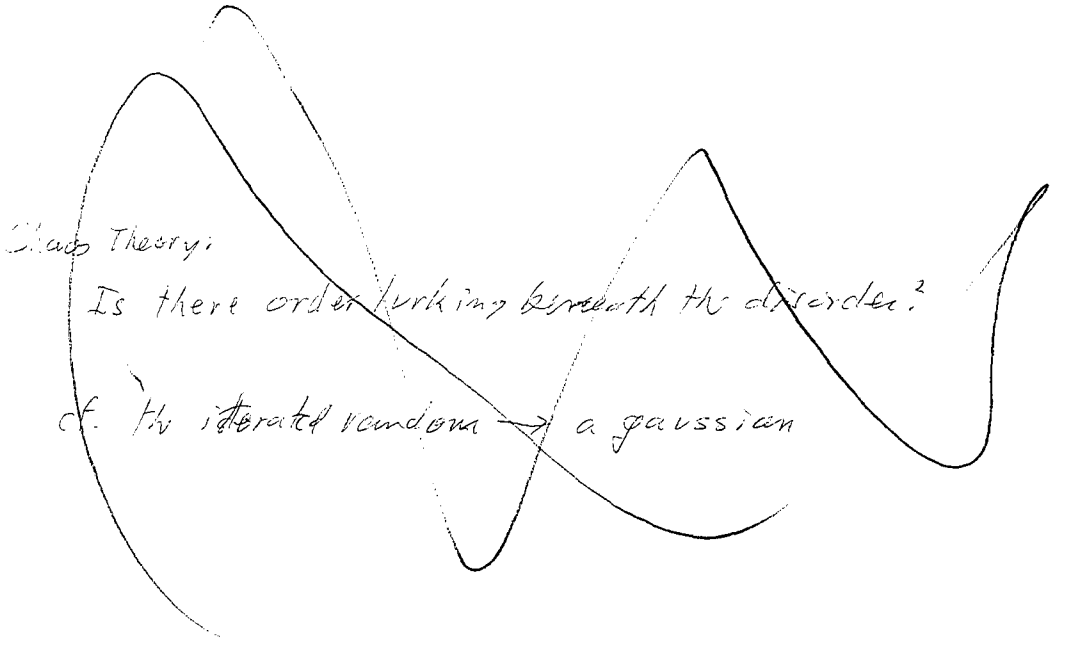
JVXT BEGN. WPG
~~S:HUNYA-A.WPG~~ 96/05/14



Chaos Theory:

Is there order lurking beneath the disorder?

cf. the iterated random → a gaussian

THEOLOGY: CENTURY 21

From my studies of various religions and secular belief systems,
I have come up with the following theology.
Of course, I may change it completely tomorrow.

My theology holds that Brahma created the world by designing a THEME. Brahma was interested in all the variations that could take place within the bounds of this theme. Brahma's theme, (while this seems paradoxical to us), permits variations that violate or brake any rules generated within the theme. That, indeed, is an essential element of his present theme. However, any variation that threatens to destroy or replace the theme itself is not permitted and is terminated. All else is of value and of interest to Brahma and is ordered protected. [1]

The question is whether after setting his THEME, did (or could) Brahma intervene in his creation, that is, alter his theme. If what we are now beginning to understand is true, then Brahma was actually replaced by his theme. The theme took over from Brahma. So the proper question is, "Does the theme intervene in its own operations?" It must, since it protects itself. So we conclude that Brahma, the Creator, does not intervene. He only designs themes. But a theme, or creation, intervenes to protect itself or protect its goals whenever it is threatened. In the present theme of Brahma, intervention is only to enhance its end of effecting the emergence of as many variations as possible.

Naturally, we are curious as to why Brahma, who is omnipotent and already has the power to design any theme he wishes, would choose to design a theme that would maximize alternatives or variations. It seems that a theme endures only for a "Day of Brahma"[2], and on each Day of the "Life of Brahma" he designs a new theme. Evidently large numbers of variations are useful to Brahma in designing subsequent themes. This implies that Brahma, even though omniscient with respect to all that exists and all that is happening, still seeks to learn new design parameters and alternatives for future themes.

But then after the lifetime of this Brahma, there will be another Brahma who will doubtlessly have different ideas and approaches. [3]

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[1]Brahma delegates to Lord Shiva the protection and destruction of variations. Shiva only protects. He destroys by withdrawing his protection, and that which is not protected by Lord Shiva self-destructs.

[2] A day in the life of Brahma is one Kalpa or 4.32×10^9 years. A lifetime of Brahma is 100 Brahma years, each of 360 Brahma Days = 155.52×10^{12} years.

[3]In modern parlance, this concept takes the form of parallel multiverses universes.

SEED0401.WPD March 11, 2004

SEEDS OF THE DAY

Infrastructure for the Laws of Change

1) Brahma's Theme: Realization of all possible variations contained in the Theme. The theme itself is unknowable, but an understandable implication of the Theme is the maximization of diversity.
2) The imperative of diversity leads to many species and sub-species.
3) These diverse species seek to survive, though that is not an essential part of the Theme Their realization, not their survival, is what is important to Brahma. But survival is permitted so long as such survival does not interfere with the realization of further diversity.
4) The species themselves are of three kinds.
   a) Those not concerned with survival, but with the understanding and fulfilling of Brahma's Theme
   b) Those concerned with survival, but seek survival by belonging to and harmonizing with the aggregate of realized species. [e.g. ecological complexes]
   c) Those concerned with survival and seeking it by controlling the aggregate. This species has learned that the path to control is through homogenization. It therefore seeks its survival through the conversion of that which is different to its own likeness. [cf. cancer cells] This action in turn violates the goal of Brahma's Theme. The result is the extinction of all species with intent to control.[1]

The Impossibility of Socialism

There is fear in many quarters of the doctrine of socialism, whether of the Marxist variety or the Gospel variety. But fears that socialism will take over are ungrounded. Socialism is contrary to human nature. Humans are too self, greed, and power oriented to ever willingly participate in a socialist society. Experiments with introducing socialist ideas have always resulted in their having to be enforced on people. [The massacre of millions of kulaks in the USSR, murderous oppression of dissent in China, Cuba, Haiti, etc.] Such policies as universal health care, social security, etc, while labeled socialistic are really based on the populace' desire for a cut of the cake. That is, these policies are not extracted out of the Gospel teachings of selfless sharing, but out of satisfying personal greed. The capitalist enshrinement of greed is humanly natural. But for any policy based on greed to survive, it paradoxically must allow some degree of "socialistic" distribution. When the greed of the few prevails too long, [Winner take all Capitalism], the greed of the many rises in revolution. Such revolutions are mislabeled Communistic or Socialistic. They also are for power and greed.

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[1]The species, homo sapiens, is of this last category, but it has some insight into the destiny of extinction unless it corrects itself. This has led to humans holding the line at "dyadic diversity", which is the last stand against complete homogenization. Dyadic diversity is manifested in the human psyche, human logic, human politics, human games, etc. It is humanity's only remaining bulwark against its urge to power, dominance and control, the path to homogenization and extinction.

Those who label their opponent "socialists"
or "engaging in class warfare"
are really saying your greed is
threatening [to] my greed

Religion, realising suspecting its failure to overcome
the culture of greed, now get its relevance in
apocolyptic imageries of final judgements
soon to come

It is not the liberals who threaten us with destruction.
It is the literals.

PLANETS3.WPD March 15, 2004

VARIETY IN EXTINCTIONS

On the planet earth a phenomenon occurred called *"life"*. While possessing the capability of generating much variety, this particular development, *life*, showed early signs of contesting Brahma's Theme: **The actualization of as many varieties as possible.** As *life* evolved it became increasingly clear that its primary intent was its own survival. Survival in itself could consistently operate in accord with Brahma's Theme, but some species of *life* succumbed to the illusion that the best way to survive was by dominating and controlling their contexts. This delusion became particularly evident when a particular sub-aggregate of *life* called humanity appeared. This species not only had the resolve to control and dominate but began to use its creative talents to facilitate that goal. They even established gods that commanded them to dominate and to subdue [Genesis 1:28]. It further developed that sub-aggregates of humans iterated this injunction to dominate and sought to subdue and control other humans. In fact the drive to dominate and subdue all that differed manifested itself recursively down to each human sub-group.

The threat posed by humanity to Brahma's Theme caused alarm and Lord Shiva was sent to earth to investigate. He reported back that much of life harmonized with Brahma's Theme of actualizing variety. Many species lived symbiotically and formed ecologies that enhanced variety. However, the species *homo sapiens* was definitely threatening to the Theme. Humans rendered species extinct, destroyed ecologies, and did not even live in harmony with members of their own species. After dominating other species [except for a few bacterial and viral species] their drive to dominate led to them to focus primarily on the means to dominate others in their own species. This they did with countless wars and increasingly sophisticated weapons. Lord Shiva reported, "As the situation stands today, if not thwarted, this species will make impossible any fulfillment of Brahma's Theme on earth."

Brahma, on hearing the report, instructed Lord Shiva to remove this threat to the Theme. Lord Shiva recalled that when threats to destroy diversity on earth had occurred in the past, he deflected asteroids to remove the threatening sources and restore the proliferation of variety. But to be in best accord with Brahma's Theme, there should be variety even in the modes of extinction. Lord Shiva then decided that an alternative approach to extinction would be to leave humans to their own devices. Let them develop more powerful weapons and continue in their illusions. At a certain point their obsession with power, their will to dominate, in combination with the increased power of their weapons would solve the problem. But Lord Shiva was concerned that self-destruction of humanity by humanity might do extensive damage to other agents on earth that lived in harmony with Brahma's Theme. Measure was taken and while it was regrettable that many who served the Theme would be terminated, the risk of leaving *homo sapiens* on the planet was too great. Lord Shiva concluded that after the extinction a radiant would again occur and in good time the planet earth with its particular phenomenon, *life*, would rejoin the cosmos in contributions to Brahma's Theme.

NOTE38S.WPD December 28, 2004

THE THEME OF BRAHMA

According to current cosmological estimates, the present cosmos began with a "big bang" about 14 billion years ago. If this be so, then we are living in the third day of the lifetime of Brahma. The day of Brahma, called a kalpa, consists of 4.32×10^9 [billion] earth years, and the lifetime of Brahma is 100 divine years each of 360 kalpas. Thus the lifetime of Brahma in our units comes to about 156×10^{12} [trillion] earth years. While the current Brahma may have several lifetimes, after this Brahma there will be a succession of many others each with a lifetime of 156 trillion years.

During each lifetime of a Brahma there is a "Theme" designated by the Brahma which governs all that may happen and that may not happen during his lifetime. This Theme of Brahma is a "meta-law" that governs all the laws and principles–physical, spiritual, temporal, and all other dimensions–of the current cosmos. We, of the species homo sapiens sapiens of the planet Earth, have been intrigued with Brahma's Theme and have sought over millennia to understand and articulate it through our philosophical, scientific, theological and other endeavors. We speculate about the fundamentals: the constants of physics, the processes of evolution, the patterns in nature, the existence of God or Gods, etc. etc., seeking those principles with sufficient generality to encompass all our experience. And foolishly concluding that the principles we come up with are Brahma's Theme. Foolish, because the totality of our experience, the errors in our processing of experience, and the limits to our imaginations, singly and together preclude our grasping the profundity of Brahma's Theme.

This having been said and admitted, we still continue our search for the Theme. And this search, together with our projecting our own inclinations onto our gods, including onto Brahma, leads us to the surmise that Brahma must also be involved in a Search. So we speculate that if Brahma already has a theme and is still searching, it must be for a "meta-theme". And what might a meta-theme be? That is what Brahma wants to know. And how does Brahma seek for a meta-theme? We speculate that Brahma might do what we do in searching for Brahma's Theme: look for all of the possible variations that occur and abstract from them their implied general principles. Iterating our speculations, Brahma's Theme, for which we search, is the promotion of as much variety and diversity as possible. What Brahma learns from all the variations will be useful for designing future themes. So we finally speculate that the meta-theme is a source that enables the generation of as many diverse themes as possible.

Assuming a cosmos structured in the manner of fractals, we can now abstract a theme that operates on all levels: **The optimization of diversity, maximization of variety, and enhancement of uniqueness.** However, this theme requires enforcement in two forms. First, its protection, hence the role of Vishnu. And second, the termination of all factors that tend to destroy diversity, homogenize variety, and inhibit the proliferation of uniqueness, hence the role of Shiva.

LogoS

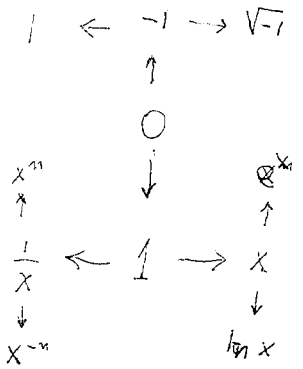
We exist at the interface of four zones of non-existence.

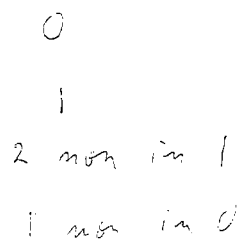
There are two kinds of non-existence, these are representable by One and Zero.

One is the Sunyata, the container of all potential. It is the Alpha, the beginning. One is unstable, it fragments into the myriads of entities having existence, yet all the while conserving its ~~set of~~ intrinsic values. One fragments and combines geometrically. It creates existence by the process, $1 \rightarrow a$ and a^{-1}. The fragmentation dialectic of One is the root of the uniqueness generating principle. Paradoxically, since an entity that is absolutely unique is One, it ceases to exist. Thus One begins from non-existence and if dialectically unopposed returns to non-existence.

Zero is the Omega, completely devoid of potential. It is the end point of dialectical processes. Zero combines arithmetically. It relates existence to non-existence through the process $+a$ and $-a \rightarrow 0$.

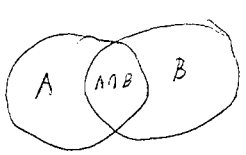
When an entity becomes absolutely unique it ceases to exist because it has become One. On the other hand, an homogenizing dialectical processes can also lead to non-existence by the converging of ~~many~~ elements to One. Existence thus lies ~~in the mixed zone~~ between the absolute uniqueness ~~zone~~ of non-existence and the completely homogenized zone of non-existence.





If everything is unique, i.e. =1, then it does not exist
but uniqueness finds existence in sets, in intersects
The intersect, or commonness, allows the unique to exist
And the union allows the intersect to exist

A and B cease to exist if $A \cap B = A = B$, i.e. $A \cap B = 0$



A and B exist, per $A \cap B$
$A \cap B$ exists per $A \cup B$

1

DOES NOT EXIST

NOT AS ORDINAL, NOR AS CARDINAL
EXISTENCE ARISES WITH 2
BUT 2 IMPLIES 3, TWO NODES AND A LINK
AND 3 IMPLIES 6, THREE NODES AND THREE LINKS
AND 6 IMPLIES 21, 6 NODES AND FIFTEEN LINKS
LEADING TO THE PRIMES 2,3,5, AND 7

$231 \Rightarrow 21 \cdot 11$

$n\left(\frac{n+1}{2}\right)$

$2 \cdot 3$
$3 \cdot 7$

$3 \cdot 7 \cdot 11$

$2 \cdot 3 \cdot 7 \cdot 11 \cdot 53$

NODES	LINKS	TOTAL
1	0	1
2	1	3
3	3	6
4	6	10
5	10	15
6	15	21
7	21	28

$L = \frac{N(N-1)}{2}$

$T = \frac{N(N+1)}{2}$

Some of the concepts that appear to be basically involved in exploring the structure of the world:

SYMMETRY

As defined by Herman Weyl: A structure that remains unchanged after the performance of a certain operation is symmetric with respect to that operation. Symmetry is thus associated with invariance, and consequently with conservation principles. It refers to an attribute that is changeless within change. [Therefore SAT, the eternal. Symmetry provides a clue to the extra-temporal or is a bridge between the temporal and extra-temporal] cf 1995#65, re "perfect symmetry"

DIALECTICS

These are the forces of change, oftimes being adversarial pairs obeying Newton's Third Law, "to every force there is an equal and opposite reaction". At other times dialectical forces may be mutually supportive in which case they are temporally multiplexed thus avoiding Newton's third law. In the case of opposing forces novelty occurs at the interface, in the case of supportive forces, the action is in effect an "engine" producing some form of change.

ORTHOGONALITY

Independence and interdependence are determined by orthogonality. Orthogonal forces or parameters operate independently of one another. However, orthogonal instruments must at some time and place intersect. Non-orthogonal parameters, on the other hand, are interdependent with a modification in one parameter effecting modifications in other parameters. The orthogonals intersect one another; the non-orthogonals modify one another. Orthogonal parameters are parameters that cannot be expressed in terms of one another. Orthogonality is the essence of dimensionality. Examples are the x,y,z dimensions of geometric space and the physicists' Mass, Extension, and Time. Parallelism is a special case of non-orthogonality in which there is independence without intersection. [quadric diagram: orthogonal:non-orthogonal::intersect:modify] [also skew instruments]; [zones of immunity to interaction, e.g. light cones]

LIMITS

Infinity is an illusion. In nature bounds are placed on all parameters. Bounds are discriminated from limits in that bounds are contextual while limits are internal. Bounds and limits take one of two forms: Cyclical or wall-like, [Kreisgrenze oder Mauergrenze]. The conditions of open or closed refer to the existence of intrinsic or self-imposed limits within systems. Open and closed have no meaning with respect to bounds which are SAT. A bound or limit is usually expressed mathematically by an

inequality, a $\leq$ b. Among the bounds so far discovered and believed to be universal are:

- The Einstein Bound $v \leq c$
- The Heisenberg Bound $E.T \geq \hbar$
- The Schwarzschild Bound $M/R \leq c^2/G$
- The Bell Inequality

These bounds govern what is possible or not possible in the cosmos.

It is difficult at this point to causally order the fundamental concepts. Some items are independent, some are the results of others. What belongs to ~~SAT~~, BRAHMAN to primary dynamic principles, to resulting forms and structures remains to be discriminated. This study must be done by "successive approximations".

HIERARCHIES

Hierarchies consist of sets of levels where levels are discrete categories usually separated by existential voids or gaps. Levels may usually be indexed according to values of a single parameter, such as scale. Several classes of hierarchies may be distinguished:

REGRESSIONS

Regressions are hierarchies characterized by inclusion or containment. Commonly a regression is a set of systems within systems within systems,... say in the manner of nested Russian MATRDSHKA dolls. Usually the members of a regression at all levels are similar in that they differ only with respect to the value of a single parameter such as size. Fractals are an example of a regression.

MODULAR HIERARCHIES

Whenever a hierarchy is a containment hierarchy in which the levels are not similar, it is usually referred to as a modular hierarchy. An example is the observed astronomical universe consisting of stars contained in galaxies contained in clusters contained in super clusters,..

MODULATION

Modulation is a type of hierarchy in which a set of similar operations act between the levels. The most common form is a two level system in which the amplitude or frequency of one wave is modulated i.e. modified according to the properties of second wave. This process could be carried on beyond two levels.

STABILITY

Configurations equipped to resist the dialectics of change; perhaps in some sense possessing orthogonality to most dialectic vectors. Or possessing internal clocks that operate much more slowly that the clocks of "proper time". [Orthogonal to prevalent zeitgebers?]

add Dawks and Fulcrums

> Brahma, the Creator of Worlds, who is the Alpha and the Omega, the positor of beginnings and endings, the designer of all themes, seeks in all worlds what variations are possible on the themes. Bhahma knows the denouement of worlds; what Brahma does not know are the possible alternatives that may occur within a theme. Brahma is fascinated with the unique, and with the variety of actualizations that can occur within the set bounds of potentiality.

A human has to feel special in order to fully function. It is important for us to feel that we are in some way unique, we have a special function to perform, a special role to play, a special gift to give. This is the essence of what we call 'meaning'. Mature parents inculcate in their children that they are special; that they are to be or do something someday that no one else can be or do. They are unique. An important part of the teaching of each religion is to assure its adherents that they are special: they are created in the image of God, they are Chosen, they are among those who in the last days will be saved, etc. Successful politicians impress on their followers that they are special, they are members of the master race, they alone have a special heritage, the future belongs to them. Advertisers exploit by assuring you that you become special when you buy their product. Our sacred and secular traditions convince us that we are special as a species, special as belonging to some particular group, special as a person living in some particular place or time. Because of Brahma's interest in alternatives, we have been suffused with the drive to be unique. This is what lies behind our cherishing of freedom, for only with freedom can we develop our uniqueness.
fulfill

We see the importance of all of this when the sense of being special is taken away. When we are dissed, get no respect, aren't needed, are denied access to markets and membership in groups. To remedy this we set up gangs, we get guns, they get us respect. What is it that happens that takes away our sense of specialness? There are many forces out there operating to do just that. These are the forces of homogenization. Some are philosophical, some social, some psychological, and some even physical. Philosophical ideas that have reduced our sense of uniqueness have been Copernicus taking away our central position in the universe, Darwin taking away that we were specially created, modern astronomy scaling us to minuteness, and modern views equating us to animals, mechanisms, computers. Monopolies and mergers reduce umiqueness; the trend from home town to megopolis to global village has reduced and homogenized us. The ubiquitous action of the second law of thermodynamics is homogenizing the world to one temperature, even gravity can act to homogenize all matter into one singularity.

The great dialectial struggle in the universe then shapes up as ~~to~~ ~~be~~ not good against evil, but uniqueness against homogenization.

TABLES FROM THE HANDBOOK OF BRAHMA

HUMAN INITIATIVE	HUMAN PERCEPTION	REALITY
EPISTEMOLOGY	ONTOLOGY	METATAXIS
HISTORY, RECORDS	DIALECTICS	METADIALECTICS
EMERGENCE	NEXT CONTAINER	BRAHMAN

IN THE BEGINNING WAS **SAT**			
COSMIC	ARCHETYPE	PLOT	TRUE
GLOBAL	TEMPLATE	SCRIPT	VALID
CULTURAL	MYTH	SETTING	IMPORTANT
PSYCHOLOGICAL	MANIFESTATION	CAST	INTERESTING
PHYSICAL	EVENT	ACTION	PLEASURABLE

FACETED **BRAHMAN** MULTIPLEXED				
PERCEPTION↓	ACCESS↕	SELECTION↑	INFLUENCE↑	INFLUENCE↓
sensory	epistemology	potential↓	thought	miracles
recognition	belief	ruts	prayer	
		believe	hope	
			action	
reality				

BRAHMAN			
STATES	PATHS	FIELDS	LEVELS
0 DIMENSIONAL	1 DIMENSIONAL	2 DIMENSIONAL	3 DIMENSIONAL
STABLE	DYNAMIC	OPEN	DEPENDENT
UNSTABLE	RATES	BOUNDS	INDEPENDENT
ADD OUR INTERACTION: CAUSE; IS; OUGHT; DESTINY			

BRAHMA02.WP6 June 25, 1997

BRAHMA TABLES II

Four interlocking evolutions take place governed by an algorithmic or Pythagorean ground. This ground is extracted from the Sunyata by Varicona and made SAT by Aksobya. It is the source of the basic homogenizing dialectics, recalling all that exists to return to primal oneness. The basic counter dialectics driving to variety or complexity are TAO. All worlds emerge at the interface of SAT and TAO.

TABLE OF GROUND AND FOUR EVOLUTIONS

GROUND	COSMIC	BIO	CULTURAL	SPIRITUAL
EPISTEMOLOGY	PHYSICAL SCIENCE	BIO SCIENCES	SOCIAL SCIENCES	RELIGIONS
CAUSAL MODE	DETERMINISTIC	OPPORTUNISTIC	TELEOLOGICAL	FINALISTIC
AXIOLOGY	WHAT IS TRUE	WHAT IS ~~VALID~~ Works	THE IMPORTANT	THE LONGED FOR
MIND	COSMIC	GLOBAL	COLLECTIVE	INDIVIDUAL
THE DYNAMIC	CONSERVATION PRINCIPLES	NATURAL SELECTION	DISCOVERY AND CREATIVITY	THE SEARCH
DRIVEN TOWARD	EXPANSION	VARIETY	HEGEMONY	ACCESS
PART TO WHOLE RELATION	FRACTAL	BOTH PRINCIPLES OF PLENITUDE	HIERARCHICAL	HOLOGRAPHIC
THE REPETITIVE	CYCLICAL PROCESSES	RHYTHMS, MITOSIS	GROWTH AND DECAY "DECLINE OF WEST"	REPENTANCE, REINCARNTION
THE ITERATIVE	ELEMENT CREATION	SEXUAL	EDUCATION	METANOIA
THE RECURSIVE	PART --> WHOLE	CELLS ⊃ WHOLE	4-FOLD PARALLELS	RE-ENTIFICATION
REGRESSION	FRACTAL	FOOD CHAIN, PARSITES	HIERARCHY, CLASSES, CASTES	ONENESS, ENLIGHTENMENT

Does this table properly distinguish Growth & Evolution If the S column is the search for ind & cultiva + b.d & cosmic yes

NOTES: The two Principles of Plenitude are 1) Lovejoy's "filling of every niche, and 2) the 'cancer cell' motivation to convert the whole into its likeness by proliferation and modifying the contextual environment so that it is unfavorable to competitors.
4-fold parallelism is 'checks and balances' between parts rather than containment.
There are 2 forms of recursion: part containing whole =holographic, or whole becoming part ~ embedding = REGRESSION

Growth is fractally related to evolution
Phylogeny recapitulates Ontogeny

The large cannot directly engage the small. There must be a hierarchy of steps between them.
The finite cannot confront the infinite directly. Therefore there is a heavenly hierarchy to bridge between God and man.

Between 0 and ∞ ∃ number

One does not exist. It must bifurcate to come into existence.

The one and the other cannot know either themselves nor the other. They can only know their interaction. In order to know the world and one's self one must encounter more than one world. Only after multiple encounters, can the commonality within the interactions be discerned. This commonality is one's self. Thus we must pass through many worlds to discover our uniqueness. (This world has the advantage that it encounters countless observers, allowing it to find itself through the multiple individual interactions. While we must go on to encounter many other worlds.)

Dyadics

dancee & dancer

The archetypes of the stones are called the laws of physics.

If only two instances of an archetype are seen, they are viewed as prophecy and its fulfillment. After the third repetition the archetype is seen for what it is. Thus the parallels between the Old Testament and the New are seen as prophecy and its fulfillment, rather than as an archetype that will be repeated multiple times.

The opposite of every great truth is also a great truth.
Plato

Nothing in excess
Apollo

Anything worth doing is worth doing to excess
Dionysus

Dionysus is forever escaping the molds that Apollo makes for him.

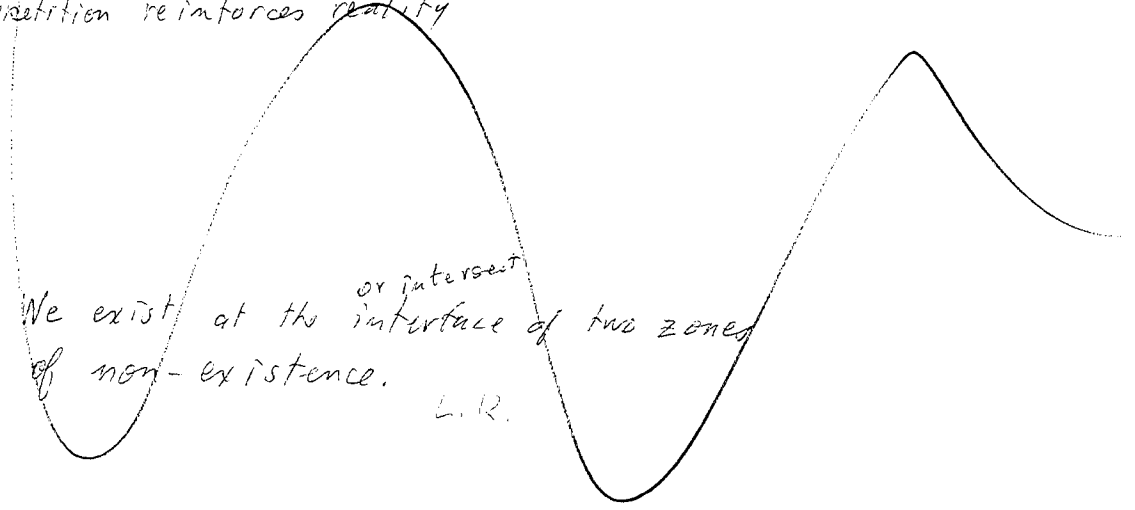
Part of the cosmos is set aside to reference the whole
This is an aspect of bifurcation for existence

Part of every system is set aside to reference the whole
provide coherence, synchronization

without extinction, there can be no radiant

Hermes was deified as Thoth

Anonymity Assures Autonomy (We informational links)
Repetition reinforces reality



We exist at the or intersect interface of two zones of non-existence.

L.R.

THE GREAT PYRAMID
SOME CONCLUSIONS

After exploring the various geometric relationships built into the stones and their arrangement and reviewing the contextual factors of the pyramid, its location and size, the following general conclusions seem waranted:

The pyramid is an encyclopedia in stone containing several basic, mathematical, physical, and metaphysical statements, which can be read using a code-book based on the universal laws of mathematics and physics.

The pyramid is a model of the cosmos, replicating many of its properties that have been discovered in later times by ~~sensory and instrumental~~ empirical means. How the designers of the pyramid acquired this knowledge is unknown to us. with special instrument

The pyramid is a cosmic metaphor. Hence, the statements that can be made about the pyramid are also statements that can be made about the cosmos. In being a model of the cosmos, the pyramid is a sacred place, inspiring awe and wonder in all who interact with it.

The pyramid makes the following statements:

- The ultimate or UR reality is number. [cf Pythagoras]
- Both the cosmos and the pyramid can accept a large number of different projections. All of which are correct.
- Both the cosmos and the pyramid are therefore constructed of many facets. Which facet is manifested depends on the initial assumptions and observations that are made. [cf quantum mechanics]
- But one facet emerges at a time, depending on the path chosen. [cf complementarity]
- A slight change in the initial assumption results in a different facet. [cf chaos theory]
- A different pyramid would result in a great loss of facets. [cf anthropic principle]
- The "Total Pyramid" cannot be grasped by generalization, only by inverse defacetization.
- The cosmos and the pyramid are both located at a high density confluence of simple algorithms.

- Existence occurs where the density of alternate possibilities is a maximum. existence occurs at the intersect of 2 zones of non existence
- The cosmos evolves so as to maximize its options and its potentialities.
- The cutting edge of a viable system seeks a region rich in alternatives.
- Ratios and proportions are purification devices.
- The designers and builders of the pyramid possessed a much greater mathematical sophistication than we have supposed.
- The pyramid speaks in two levels, to π people and to ϕ people.

nuts + bolts types — mystics + mathematicians

π + ϕ

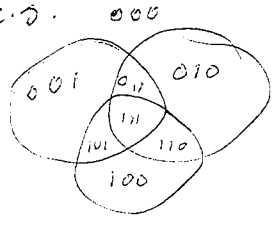
we are in fact all psychological dualities as extrovert and introvert

and esoterically to all people

VENN ONTOLOGY

* Generalizing these two propositions, we come to the mapping of species of existence on to the level of intersects

e.g. 000



000 Total non-existence

001, 010, 100 a level of existence ~ spirit?

011, 101, 110 a level of existence ~ thought?

111 Material existence

CALENDAR DATA

BEGINNING OF EPOCH

CALENDAR	DATE	
BYZANTINE-ORTHODOX	5509 BCE	
EGYPTIAN	4384 BCE	
BISHOP USHER	4004 BCE	ANNO MUNDI
JEWISH	3761 BCE	
OLMEC-AZTEC	3131 BCE	Aug 12
MAYAN	3114 BCE	Aug 11 or 13, OR Oct 15 3374 BCE
Completion of cycle		----> Dec 21 or 23, 2012 CE
CHINESE	2698 BCE	
FIRST OLYMPIAD	776 BCE	First games with records
FOUNDING OF ROME	753 BCE	
JAPANESE	659 BCE	Heisei 9
CHRISTIAN ERA	1 CE	"Common Era"
ZORASTRIAN	390 CE	
HEGIRA	622 CE	

STRUCTURE DATES

STONE HENGE	c. 3000 BCE
NEW GRANGE	3200 BCE
GISA PYRAMIDS	2300 BCE
CHACO CANYON	750 – 1200 CE
GREAT WALL OF CHINA	230 BCE

HINDU TIME UNITS

DIVINE YEAR = 360 YEARS ; 12,000 DIVINE YEARS = ONE MAHAYUGA
KRTA YUGA = 4000 D.Y.; TRETA YUGA = 3000 D.Y. = 1,080,000 YEARS
DVAPARTA YUGA = 2000 D.Y. ; KALI YUGA = 1000 D.Y.
MAHAYUGA = 3 KRTA YUGAS, = 4 TRETA YUGAS = 6 DVAPARTA YUGAS = 12 KALI YUGAS = 4,320,000 YEARS
ONE KALPA = 1000 MAHAYUGAS = 4,320,000,000 YEARS = 4.32×10^9 YEARS[1]
A KALPA = ONE DAY IN THE LIFE OF BRAHMA
THE LIFETIME OF BRAHMA IS 100 BRAHMA YEARS,
EACH OF 360 BRAHMA DAYS = 100×360 KALPAS = 155.52×10^{12} YEARS

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[1]Two Kalpas = 8.64×10^9 years, or a Hubble Age of 12.69 billion years
This corresponds to a value, H_o.= 75.463 km/sec/megaparsec.

KALPASUP.WPD July 8, 2005

HUBBLE AND THE KALPAS

The units of the Hubble parameter, H_o, are in kilometers/second/megaparsec.
One megaparsec is equivalent to 19.489352 kilometers [$\log_{10}$ value]
Hence an $H_o = 1$ is equal to -19.489352 sec^{-1}
Or an $H_o = V$ gives a frequency of $\log V - 19.489352$ sec^{-1}, or a time of $19.489352 - \log V$ sec

The best current value for the Hubble constant, H_o, is about 72 km/sec/mpc.
If we use the value $H_o = 71.977$; with $\log(71.977)^1 = 1.857194$;
we get a log Hubble Time of 17.632158 sec, or log time of 10.133046 years
The anti log value becomes 13.584573×10^9 years

A Kalpa or day in the life of Brahma is defined as 4.320×10^9 years
[with a $\log_{10}$ value of 9.635484 years = 17.134596 seconds]
If the age of the present Brahma began with the Big Bang, then

the first Kalpa began	13.584×10^9 years ago	Big Bang
the second Kalpa began	9.264×10^9 years ago	First generation stars
the third Kalpa began	4.944×10^9 years ago	Second generation stars, sun
the fourth Kalpa began	624×10^6 years ago	In the Sinian Era[2]

The present Brahma is now in his fourth day.

An alternate theory places the age of the universe at 2/3 the Hubble Time.
Again using the same value of H_o as above, the log age then becomes 17.456065 sec
[$= (\alpha\mu\, m_o/m_p)^3 \times t_o$]; with a corresponding log value = 9.956953 years
whose anti log value is 9.056×10^9 years
If the age of the present Brahma began with the Big Bang, then

the first Kalpa began	9.056×10^9 years ago	Big Bang
the second Kalpa began	4.736×10^9 years ago	Age of sun
the third Kalpa began	416×10^6 years ago	in the Silurian period[3]

The present Brahma is now in his third day.

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[1]This value of the Hubble Parameter derives from $(\alpha\mu\, m_o/m_p)^3 \times t_o$, where α is the fine structure constant, μ is the proton/electron mass ratio, m_o is the Planck mass, m_p is the proton mass, and t_o is the Planck time..

[2]The Sinian era was from about 800 to 570 million years ago, time of the oldest animal fossils. The Cambrian Period began 570 million years ago, with the great Cambrian radiant at about 530 million years ago.

[3]The Silurian period , 439-409 million years ago, time of the first land plants. [The first recorded extinction was about 440 million years ago.]