

This book is dedicated to the Nameless Desert God,
Bob Dylan,
Moody Blues, and last but not least the
Grateful Dead:
You not only left a candle in the window; you left a door open.
Thank you is not enough.

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I A M A I

Unfolding
the
Flower

Introduction

This is a book about everything.

It is about the truths/laws that define the physical universe.

It is about the Truths/Laws that define the metaphysical/spiritual universe.

It is about how these laws work together, how they define your reality, and you.

It is about how you must interact or work with these Truths/truths to exist or have any effect,
physical or non-physical.

This is a primer, only.

Complete schools of thought have developed around some of the ideas in this book; many of
them are ancient.

The bottom line is
the finite temporal/spatial based science paradigm used to explain physical form – the physical
universe-- is a 'special case' of an infinite and eternal paradigm that incorporates everything –
the metaphysical/spiritual universe.

This makes perfect sense, if all things come from

GOD.

Signs of the Times
Department:

WARNING

Truth has been known to
fracture individual
realities.



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Prologue

*"Use of clay determines a pot
Use of the pot is determined where the clay is not."*¹
Tao Te Ching

*"Unless you become as a little child, you can not enter the kingdom of Heaven."*²
Jesus

*"The mind has nothing to do with thinking because its fundamental source is empty. To
discard false views, this is the great causal event."*³
Buddha

*"Look onto the lilies of the field, they toil not..."*⁴
Jesus

*"The eyes do not see him, speech can not utter him, the senses can not reach him...in meditation
the personal self is revealed."*
Upanishads

*'Whosoever works for me alone ... free from attachment (to outcome), and without hatred
toward any creature -- that man, O Prince, shall enter onto me.'*
Bhagavad-Gita

*"Love God with all your heart, with all your mind, and with all your soul."*⁵
Jesus

*"Sit in your cell as you would in Paradise."*⁶
St. Romuald

*"Simply do this: Be still, and lay aside all thoughts of what you are and what God is; all
concepts you have learned about the world; all images you hold about yourself. Empty your
mind of everything it thinks is either true or false, good or bad, of everything it judges worthy,
and all ideas of which it is ashamed. Hold onto nothing. Do not bring with you one thought
the past has taught, nor one belief you ever learned before from anything. Forget this world,
forget this course, and come with wholly empty hands unto your God."*⁷
A Course in Miracles©

1 Shape clay into a vessel; It is the space within that makes it useful. -- Tao Te Ching, Feng Translation.

2 And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of Heaven." -- Matthew 18:3, New International Version Bible.

3 Lotus Sutra, Buddha

4 "Consider how the lilies grow. They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these." -- Luke 12:26-28, New International Version Bible.

5 "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." -- Mark 12:30, New International Version Bible.

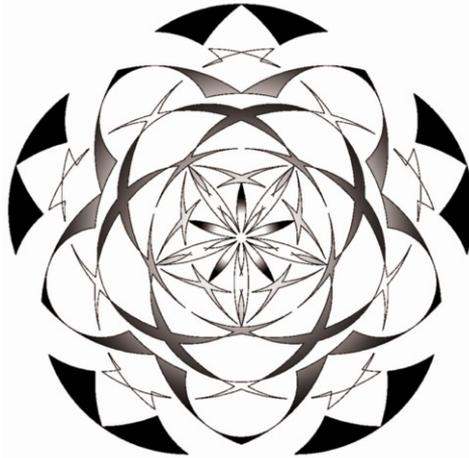
6 Saint Romuald's Rule

7 A Course In Miracles, Workbook for Students, Lesson 189

*"Know the Truth and the Truth will set you free."*⁸
Jesus

"Use the Force Luke!"
Obe wan Kenobe

⁸ "Then you will know the truth, and the truth will set you free." -- John 8:30, New International Version Bible.



Chapter 1

An Overview

1.1 - What to Believe

I AM A I is a metaphysical science textbook. A mystic works with metaphysical laws just as a technician works with physical laws. The lab for this 'science class' is you-behind-the-eyes or you-between-the-ears – your mind.

Here is an example of how this works. To paraphrase a quote from the Buddha, you are not to believe anything you read, hear, or see in this book unless something deep down inside you quietly responds and says; "Yes, that's true." It does not matter if you think it may lead to some kind of divine revelation or come from a Divine source. Do not believe it unless something quietly responds deep inside you; a quiet connection is made within you. Quietly means; there is no emotional content. Emotion may occur after the 'event', and the 'event' itself occurs without emotion.

Truth, being the laws of Creation, is at the very core of our being. When we hear a symbolic reference to it, our mind makes the connection to Truth and something deep inside us responds. This can be looked upon as a form of sympathetic resonance.

Now and then, *I AM A I* will refer to this quiet response as 'truth ringing' or 'truth bell' inside you. If any information from this book comes along and that bell does not immediately ring, let it go for now. You may however, want to set the information aside on a shelf within you and wait; do not make any judgments. It could be your perceptions are not open enough for that Truth to enter.

'Higher' Truths will not be perceived unless some 'lower' truths are perceived. For example, it is recommended to teach basic math operations (+, -, /, x, etc.), before you teach trigonometry. After a student learns the necessary math operations, then trigonometry is possible.



Exercise and Labs 1A and B: Truth Recognition and Personal Notebook

Exercise and Lab 1 Part (A)

If you choose to use this information in its originally intended class format, get a notebook. The inside of the notebook cover should be divided into four parts. Each quarter has a different label. One label would be In, one label would be Out, one label would be Mine, and one label would be After.

What do these labels mean? Please refer to Figure 1-1. Whenever that 'truth bell' rings within you from something inside the book, you would make a slash mark under In. If you heard something outside the book that rang that bell, you would make a mark in the Out box. When you realize something inside yourself, by yourself, and the bell rings; then you would make a mark under Mine. After was for when you were done with the book and the notebook may become a journal.

- This assignment is to accumulate 10 - 15 hash marks in the In box.
- 5-10 each in the Out box and the Mine box.
- After 20 hash marks, you could stop because you may be somewhat familiar with this quiet sense.



Figure 1-1 Keeping Record

It is understood that what you are being asked to recognize is ever so subtle. And...there are some clues that this event has been occurring on a regular basis:

- ◆ When hearing truth consistently, the consciousness change in the hearer can be interesting. This consciousness change expresses itself in different ways. One way can be the listener agrees with every word spoken, perhaps accompanied with a sense of peace and wholeness.

This consciousness change can occur to such a degree that the listener will not be able to say what was said. They may just have an idea of the general context. They only know; they agreed with what was said.

- ◆ Another reading symptom that appears is similar to hearing the truth. You are absorbed, agree with everything read, and cannot remember what is being read.

In both cases, higher priority mental operations (cognition and knowledge) are taking precedence over lower priority mental operations (memory).¹ The truth ringing mechanism can interfere with the reading mechanism.

- ◆ When reading truth, the consciousness change can become like a rain on the face analogy. A light rain on the face may feel refreshing, and yet, most people can only take so much of it. Too much rain can feel overwhelming.

¹ Figure 4-4

One problem with reading truth is a tendency to put the book down. Usually, this is done to absorb what has been read. If this book is doing its job right, you may be setting this book down on a regular basis. This, in turn, can make this book slow reading.

An effect of this consistently truth ringing event can produce a consciousness change within the listener or reader. This arises when our temporal mind/matrix² has some points in common with, and/or is in relationship to an Infinite and Eternal Mind/Matrix.³ By sharing the same or similar elements, a point of tangency occurs between the two and there is a communion.⁴ These points of tangency determine the kind or quality of the ringing.⁵ (Or, the depth of individual consciousness change is contingent on the depth of the communion.)

The main idea of this exercise is to get you to be familiar with the truth-ringing concept, that an event occurred within you, to feel it, and to learn to recognize it.

For you, the reader, a goal of the exercise may be achieved if you had a pad of paper and a pencil next to you as you are reading. Every time you read something in this book and there is a resonance or response within you, make a hash mark on the pad. By the time you reach 10 to 15 marks, you may have an idea or a feel of this response mechanism to truth. The exercise's purpose will be achieved as long as you recognize 'something' occurred.

It may not be important to know or to indicate what the concept or the thought was. Just that you recognized it happened. You can write it down if you want. However, within the oral class format it could become counter-productive to learning.

Sometimes as your writing things down, you do not hear what is being said at that moment. It tends to split individual focus. (The author is not coordinated enough to be able to write and listen at the same time.) The main idea of the exercise is to get you to recognize your own mechanism, how you respond to truth, or how truth affects you...deep inside.

When this book is used as a personal self-help, the Out and Mine boxes are equivalent to keeping a journal for anything. Because you probably will not be walking around with a notebook, the Out box may not be marked until you come back to the notebook. ("I heard something 'heavy' today.") For this exercise, only 5-10 hash marks are required in the Out box.

Again, the idea here is to recognize an event occurred. This book will cover Mine later. Chapter 3 will introduce how you can perceive your own truths in an exercise and possibly 'ring your own bell'.

Chapter 4 will cover levels or depths of this 'truth ring'.

To summarize this exercise, your mind is the 'lab' and you are asked to recognize an event occurred in the 'lab'. Do not accept anything from this book unless there is a quiet response inside you. This also means do not summarily reject the idea either. The thought is to cultivate a 'watching and waiting' attitude in reference to the material of this book and your response to the material.

Exercise and Lab 1 Part (B)

When this book is used as intended for a class format, this exercise is easy to state. There is to be no talking about your personal experiences (from doing the exercises, reading the book, or while participating in the class) with anyone. The only exceptions are if talking fits within the class format (exercise feedback, meditation effects, questions, etc.)

You can talk about content and ideas presented. You are not to talk about your personal experiences from content applications.

From reading this bookstand point, the exercise is a little harder to state. This exercise can be stated as; do not share any personal experiences you have from reading or doing the

² Chapter 4, Realities and the Human Matrix

³ Chapters 2-4

⁴ Chapters 3, 4, 7, 9, and 10

⁵ Chapter 4.8, Ring My Bell

exercises in the book. You can tell people about the book and describe the exercises. However, keep your personal experiences to yourself – what happens when you do the exercises. You can write about your experiences in a notebook or journal. However, do not show your notebook or journal or any entries in your journal to anyone (for as long as you are using this book).

Why do you do this? There are numerous reasons. One reason has been stated already. This is a science course and the 'lab' for this course is your mind – you behind the eyes and between the ears.

For the time being, look at your mind as being a laboratory environment. Physically, for a set of experiments to work, specific conditions must be maintained within a laboratory environment. This also applies metaphysically. Talking about personal experience affects the laboratory environment within you and therefore can affect the outcome of some of the experiments in this book.

Talking is an act of creation and it is a choice (both of these are covered in detail in later chapters). Every choice you make will have an affect on your mind's programming. This exercise is a crude way of keeping you from making some specific choices.

Look at this exercise as a shotgun approach to maintaining pristine 'lab conditions'.

The not talking exercise is also an introduction to some self-discipline that will be necessary later in this book.⁶ It is an introduction to the concept of 'not doing' something can be as important as 'doing' something. What would be your intention for speaking? Could it be your saying, "Look what I did! Look what I did!" This is listening to your pride or ego. These qualities can hinder the success of future exercises, especially *ESP*. It can also foster attachments.

A number of other reasons for this exercise are:

- ◆ This exercise helps maintain the disinterested-interest (non-attachment) necessary for the success of the psychic exercises in Chapter 7.
- ◆ It relates to a Formula of Effectiveness in Chapter 5.
- ◆ It hinders from making premature judgments around a subject matter that you are still learning and have not yet finished learning
- ◆ It can also relate to the To Keep Silent rule of magic in Chapter 9.

The bottom line is; any experiences you have are between you and your Creator/ix. It really is not anybody's business except yours. An Infinite Eternal Loving God can customize everybody's spiritual curriculum to each person's needs. What you may have to learn at this moment, may not be what the person next you has to learn at this moment.

Therefore...the second part of this assignment can be translated as:

- *Keep silent" about what experiences you have; what you feel; or your applications involving these exercises' or their subject matter, until you are finished with this book and the included exercises.*

Those who know, do not talk

Those who talk, do not know.

Tao te Ching

**********

1.2 - Goals, Purposes, Over, Under, Around and Through View

I imagine, for a moment, there is a huge mountain called 'All'. Surrounding the mountain is a plain. On and around the mountainsides, small villages dot the

surface. Metaphysical and spiritual villages reside on the snow-capped peak of the mountain shrouded in clouds and wisps of white. While at the base and on the plain leading off into the distance, is a giant forest with innumerable life forms; here resides the physical science villages. Leading up the slope of the mountain are other small villages. Though each village (at the peak, on the slope, or surrounding the mountain) has a good view of the mountain, no village can see the whole mountain.

The villages are loosely assembled into nations according to their interest. Around the base of the mountain within the 'Science' nation are the villages called Physics, Chemistry, Biology, etc. Within the mist, shrouded apex of the mountain is the 'Spiritual/Metaphysics' nation. Within it are the villages founded by Buddha, Jesus Christ, Mahavira, Moses, etc. On the borderlands of the two nations, dotting the slopes, are the villages of Scientology, Psychiatry, *ESP*, and so on.

These nations and villages are all viewing the same mountain, and yet, if not in open argument, there is disagreement about whose view is the better or more accurate view. Herein lays the state of human condition and thought around the Universe and the Divine today.

I AM A I intends to take you, the reader, on an airplane ride around the mountain 'All'. Not only does this book provide a basic overview; it provides you with a set of 'x-ray glasses' to see what is at the core of 'All'.

How does *I AM A I* do this? Any complete synthesis between thought systems/villages must find common elements in the thought systems without negating the intrinsic characteristics that make the thought systems/villages unique.

First, an examination of the strengths and weaknesses of the two largest nations/thought systems/mental constructs (physics and metaphysics -- mountain peak and base) may be helpful.

I) Science

A) Strengths

- 1) Language
 - a) Math dependent
 - b) Universal across time and cultures
 - c) Can manipulate infinities within infinities within infinities...
 - d) Math never changes (only our understanding of it changes)
- 2) Cultivates objectivity – observation: Works with obvious effects from non-visible immutable laws -- Empirical
- 3) Information is accumulative

B) Weaknesses

- 1) Empirical
 - a) Any perception of an event is only as good as, where the observer's position is in relationship to the event -- where they are 'standing'.
 - b) Any measurement of an event is only as good as the 'ruler'.
 - c) Only deals with the obvious observable events and does not deal with the un-obvious
 - d) Only deals with events outside of the observer
- 2) No overview
- 3) Life is perceived as only a chemical reaction

II) Metaphysics

A) Strengths

- 1) Has overview
 - a) Recognizes a unifying Source
 - b) Participation with this 'Source' is possible
- 2) Recognizes Life as a viable force
 - a) Takes science to the next step – outside or other than time/space
 - b) Works with un-obvious effects from invisible immutable laws
 - c) Works with events within the observer

B) Weaknesses

- 1) Not Empirical
 - a) Tends to be subjective while objectivity can be lost
 - i) An Infinite Eternal Love has an infinite possibilities or approaches
 - ii) What ever is given to Love, it will use
 - b) The individual is the laboratory
 - i) Ignorance of internal conditions produces mixed results
 - ii) Extensive number of variables produces distinctly different effects when two individuals execute the same exercise
- 2) Language
 - a) Culturally based
 - i) Cultures change through time
 - ii) Anyone from outside the culture can misunderstand -- lose -- information
 - b) Language is slippery and one sentence can be subject to a multitude of interpretations depending on the individual references of the participants
 - c) The words are not the actuality. They are symbolic representations of actualities and not the actualities themselves.

□ The science/math thought systems are accumulative (*I-A-3*). As Man learned, his thought constructs evolved. Each new construct encompassed the old one and said, "this old one is a special case of the new one".

For example, the Newtonian view of the universe did not negate Copernicus. It only said the Copernican view is a special case. When Einstein came along, he did not negate the Newtonian construct. He said Newtonian view is a special case within his universe.

No matter what thought system or construct that science/math develops to express physical form, it will always be a special case to a metaphysical thought system or construct that expresses all of Creation (*II-A-1*), physical and nonphysical.

Why? Because Creation occurs outside of time (Eternal)⁷ and metaphysical laws involves the laws of the Eternal/temporal interface (*II-A-2-a*). Physical laws (science) are interested in primarily the temporal spatial aspect of Creation (*I-B-1-a>c*). One of science's 'rulers' is time, which in turn introduces limits.

□ Traditional mystical or metaphysical thought systems/constructs are based on bursts of intuitive (enlightening) information that is translated into a human context. Except for some instances in the Covenant religions,⁸ this usually takes the form of a shamanic journey.⁹

In ancient times, the mystic had to impart this 'spiritual information' in such a manner so the people could relate to it (*II-B-2*). The information translated into allegories and stories that were based on the peoples' perceptions at the time. These translations included the language idioms of the region, local cultural allegories/parables, or in the form of a continuing story (history and the Covenant). This is their major weakness – it can introduce misinformation through time.

Cultures are fluid and evolve. Therefore, information and the original ideas get lost. Anyone with an incomplete grasp of the culture (foreigner, someone from a different era or culture, child or teenager within that culture, etc.) is going to miss some information (*II-B-2-a*).

The result of this problem is that as cultures change, the meaning of words change. Information passed on by word of mouth or in allegory changes; or, it can lose the original purpose the speaker had in telling the story.¹⁰

□ The beauty of the math/science constructs is that they can be passed down through generations or across cultures without losing meaning or intrinsic characteristics (*I-A-1-a>d*). (The oldest textbook used in public school today is an Euclidean geometry book.) Its empirical

⁷ Chapter 2, Postulates and Theorems

⁸ Judaic, Christian, Islamic religions, Chapter 10

⁹ Chapter 10, Concerning World Religions and Miracles

¹⁰ *ibid*.

nature allows anybody to see the same results if they recreate the same conditions.

❑ Science is strong in cause and effect relationships within a given set of conditions (*I-A-2*). It is weak in general connections and parallels because there is no comprehensive overview, unified field theory (*I-B-2*). Furthermore, empirical science is only as good as the ruler it uses and where you are standing when you measure (*I-B-1-a, b*). Example: what is a life unit? How do you measure a life unit? (*I-B-3*)

❑ The metaphysical constructs are comprehensive in nature. They are strong on overviews, unlike the science constructs (*II-A-1*). The science constructs are pieces of a jigsaw puzzle working toward a whole picture, while metaphysics starts with an overview and then translates it into parts of the puzzle (everyday experiences).

It is as if metaphysics is relating the information from the 'top' of the mountain down to the human condition, while physics is relating the information from the 'bottom' of the mountain up to the human condition.

Ironically, both systems have been, or are, a major influence in how we conduct our lives. The physics (science) system relates to how we individually participate with the matter around us (from walking, to throwing a ball, going to the store, etc.). In addition, it influences the choices made by Man¹¹ (one effect shows up as technology).

On the other hand, metaphysical thought systems have influenced our lives through world religions, psychology, and parapsychology concepts. For years, metaphysical thought systems were the major influence in Man's cultures. Today their influence has dwindled and has been displaced in many ways by physical science thought systems.

If a synthesis occurred, and metaphysics is taught -- using the logic of a mathematical format like Euclidean geometry -- a metaphysics course should not change much (*I-A-1-a*). This book is mysticism and metaphysics in a logic format using math and science as examples. Perhaps this format is appropriate today, because science and math are the language and perceptions of our technical civilization.

Another reason for using the math rationale in this book's format is because mathematics is the only symbolic logic system that Man has that enables one to juggle infinities within infinities... infinitely, and emerge with something that makes consistent sense or is workable (*I-A-1-c*).

Since physical and metaphysical creation has so many details that would boggle a human brain, it makes sense that one should use a logic system that can handle the multitude of variables that makes it up.

A synthesis between the two thought systems (science and spiritual) can be approached from a multitude of levels.

❖ One level begins with one of the definitions for truth in this book, "laws by which something works", this definition unites physics (science and mathematics) and metaphysics under a common term. The 'truths' of physical form are the laws of science (laws of motion, quantum mechanics, matrices within physical matter – crystalline, *DNA*, biology, etc.).

The truths of metaphysics are the laws of mysticism and the spiritual nature (Karma, creative vs. destructive, Creation Matrix, etc.). One of the themes of this book is the physical truths are special cases of (or are parallel to) metaphysical truths.

❖ Another level appears with Jesus' statement, "The kingdom of Heaven is within you and without you." The same can be said of the laws of physics. Gravity is 'within you and without you.' Accordingly, so are the truths/laws of motion, harmonics, thermodynamics, etc. They are all 'within you and without you'.

I AM A I is not equating the truth of physics to the Truth of God. That would be

¹¹ Mankind

ludicrous. It would be like equating a candle to the sun. What is being attempted is to show patterns, connections, or parallels. Just as a candle has some common characteristics with the sun, physics (and math) has some common characteristics with the Divine. Science and Mysticism must merge eventually, both work with a Truth Matrix -- truth framework.

❖ Another synthesis is; what color is gravity, what does it look like? The laws of science are invisible. We can only see the laws' effects; we cannot see the laws.

This idea of an invisible level sustaining the physical is a recurring mystical axiom; there is an invisible world of laws/truths behind the visible world.

❖ In addition, these laws/truths are eternally constant. Physical form is in constant flux -- change. Yet, this change is determined by a set of invisible unchanging eternal laws. If these laws changed, there would be no science or mathematics.

❖ That there is a rational order underlying all things in both philosophies is another level. Just because this order is not immediately perceived by most of us does not mean that this order does not exist. This book will be using the logic of the mathematical symbol system to reflect that logical order metaphysically. This order is infinite and Eternal.

❖ Physics and metaphysics thought systems as symbolic constructs. A symbolic construct is a picture painted in ideas, words, or numbers -- a model. Both physics and metaphysics are mental symbolic fabrications, created and used by Mankind, in order to help relate to the 'universe'.

Neither constructs are the actuality; they are only tools to help us understand and appreciate the actuality -- a way to order truth in the construct. This book is a mental construct that synthesizes physics and metaphysics thought systems/constructs.

In the end, it is not the philosophies, thought systems, mental constructs...that are important; it is the Truth application within the philosophies that are important. Truth is in its own web.

As stated earlier in the chapter, the construct of this book can (it is hoped) pass on ideas consistently through generations. The math formula (and the math reasoning behind the formula) in Newton's law of gravity allows the passing of the core idea we know as gravity to people separated by time, space, or cultures. At the same time, the core idea suffers a minimum amount of distortion when being passed on. The same cannot be said about words.

It is to be hoped that this book can use math reasoning to present metaphysical ideas that never leave us, which may be passed on consistently to people separated by generations. One of the reasons this can be said is many of the things in this book is not new; much of it is ancient.

The format of this book (using scientific and mathematical thinking) is about the only format that can hopefully keep mistakes or interpretations down to a relative minimum. The languages and symbols that originally made up an Euclidean geometry have come and gone, and yet, the information in that book essentially remains the same.

Because mathematical thinking and its symbol system grew hand in hand with physical science, it became the language of physical science and physical form. The logic of math language -- that came out of these symbolic forms -- can also be applicable to metaphysics and it is subject to a relatively minimum amount of interpretation.

The place where errors can be introduced (other than computational) is; once you put the numbers together, interpretations are made. An example of this would be if you were an engineer dealing with stresses and such. The numbers themselves are clear, clean. The engineer makes judgment calls about what they perceive the numbers are telling them. An engineer's job is to match the numbers related to materials to the numbers of a job requirement.

Lets say I have so much weight -- so many numbers in weight (A); and I have this material that can take so many numbers of pounds per so many numbers of feet of stress (B).

Because I have this much weight (*A*) and this kind of material (*B*), that means I have to have so much material, to set up a certain way, to take that force. (*B*) must be greater than (*A*) or the project will collapse.

All the numbers are clear. It is up to the individual to interpret what the numbers are saying -- to interpret the symbolic system. The math symbol system is clear in execution and meaning. The places where discrepancies usually occur are in the interpretations, or how the numbers are manipulated. It is usually in making the translation from external form to symbol -- either entering or leaving the symbol system -- those weaknesses can occur.

This cannot be said of word language. Meanings change with culture and communication participants. How many different meanings are there for the sound, two, in words (to, too, two), and how many different meanings are there for two in math? There is only one in math. Languages have come and gone, including words that have mathematical references. Yet, the math concepts themselves have not changed.

The idea of an Eternal logic and order is not new. It is ancient. It is older than Pythagoras is. When people start applying this logic and order, they start exercising control of their own personal reality. Understanding or appreciating this order will help you as the metaphysical/spiritual student/pilgrim/operator become much more effective because you will tend to be dealing with truths instead of untruths. You will be aligning your own internal logic matrix – mind -- to the Truth Matrix.

Absolute, Infinite, Eternal Love has an Absolute, Infinite, Eternal Logic and this book uses mathematical reasoning as an example or means to approach this Eternal Logic. Mathematical thinking is used here as a way to approach metaphysics because mathematics is Man's first logic system. The first logic system he ever conceived, and is based on physical concepts that are applicable everywhere.¹²

Mathematics is the one language that would allow us to be able to talk to, or with, beings from another planet.¹³ How? Because, mathematics is related to the laws of physical creation, which all physical beings have in common. If the aliens have any degree of technical expertise, they will know what π is. Concepts like π or squaring a number are universal to physical form.

However, it is not mathematics/mathematical thinking itself that is important. *I AM A I* is using mathematical logic as an introduction to a metaphysics logic format. It works very well, because as mentioned, it is our first logic system and it can juggle infinities.

There are a number of goals to this book.

⇒ One of the things this book attempts is to present a metaphysical logic format that can be communicated and passed on through time and space with as little misinterpretation as possible. The author hopes this book introduces a paradigm that incorporates science's jigsaw puzzle, uses science's universal math logic, and provides a synthesis with a metaphysical overview. The presented paradigm not only includes the intuitive metaphysical information passed down through religions, it includes the border 'mountain villages': psychology, *ESP*, music, etc. on the mountain of 'All' analogy.

⇒ Another goal is to help you, the individual, become -- using a term from thaumaturgical magic¹⁴ -- a 'coordinated being'. The idea behind a 'coordinated being' is, when it is time to think and do, you work in Truth -- in Absolute order. When it is time not to act, you do nothing.

Most mystical exercises are a reference to this last part of not doing and getting out of thought. However, what is being presented here is that when thinking is done, if it is done in a logic order with truths, it can create a 'coordinated being'.

The "coordinated being" idea is about the inside, the outside, and the whole, of which the inside and the outside are integral to the whole. It is similar to a child learning coordination

¹² Chapter 2.1, What Is a Postulate

¹³ A number of animals can count to three naturally, i.e. crows.

¹⁴ Chapter 9, Concerning Magic

of its body in conjunction with the laws of physics. There is a time to move the arm and there is a time not to move the arm.

When it is time to do something, it is working in conjunction with the laws involved, inside and outside of the operator. An example, are the simple laws of leverage of your arm. Our arm is a third class lever. Yet, the laws that determine a lever are the same in the Pleiades as well as on Earth. Coordination is motion and non-motion in terms of the laws of nature.

This is an introduction to the 'coordinated being' concept. The book will return to this idea.

⇒ Another goal of this book is to get you to be actively involved in setting up and participating in the Love's Logic system within you. This process will cause growth (when applied) whether you believe in the Love's Logic system (or this book's information) or not, because it is based on Truth. Truth – Absolute and Actual¹⁵ -- works when applied independent of belief. When you start applying these Truths, you start participating in the Eternal aspect of the universe.

From such a logic framework, you can reform your individual personal reality, and can become more effective through the application of knowledge of universal mechanics and Eternal principles. Our human mind is a neural matrix.¹⁶ Usually our personal logic matrix (individuality or **Individual** reality) has both truth and untruth programmed within that neural matrix, so it is erratic. We cannot always depend on what we get out of it. This course aims to give you a set of guidelines for programming and use of your own individual logic mind/matrix in harmony with a Universal Logic Matrix.

⇒ In this book, you are taught that you are not your mind. You will be taught that your mind is your vehicle in your body just as your body is your vehicle in the physical world. This book presents a broad spectrum of personal tools that can help facilitate your internal experimentation – play with the vehicle.

Application of these tools will have an effect within you. Again, the reason behind this is that this book teaches truth works when correctly applied independent of belief, as in science.

The mental tools presented are very generic in nature. You will be shown how one tool, music, can work as a spiritual or trance tool on a multitude of levels.

Because some of the personal tools taught are so basic, applications can be relevant to a multitude of individual endeavors. These endeavors may or may not be mystically or spiritually orientated; and yet, some of the tools provided can still prove useful.

Hopefully, the book's overall effect on your mind is to open your mind up to a scope and possibilities beyond what you 'thought' you had before reading the book.

Some of the things you can learn from this book are:

- How to meditate, basic types of meditation, and what they have in common
- How to do a psychic reading
- Tools and ways to use the most powerful spiritual or mystical tool we have...music
- Ways to open your mind's-eye through time and space
- How to reset your mind
- Basic mystical concepts that reoccur through out world mystical and spiritual thought systems
- How thaumaturgical magic and miracles work
- How to perceive universal truths using everyday objects
- The importance of formulating intention

This book gives you a map, and you are the traveler. This format has room for translation into individual lives as you walk the road. Just as, the book of Euclidean geometry

¹⁵ Chapter 4.2, What's Reality Papa?

¹⁶ Chapter 4, Realities and the Human Matrix

gives you a map of constructions; and later, you use these constructions to make your own determinations. Once you learn the geometric constructions, you perform your own operations according to your needs, be it a bridge or a what-not-shelf.

Again, you do not have to believe the information in this format. Nor does the use of the information require belief. However, if you keep doing the exercises, your participation in Truth will cause a change within you. Whether you believe in this information or not, continual application will produce an effect. You do not have to believe in gravity to walk.

When you start consistently setting up specific conditions, with Truth, and it lets Truth happen inside you.¹⁷ That, in itself, is going to cause a change within you. It goes back to the concept; Truth works when it is applied, independent of belief.

The following is a brief summary of this book:

Truth, being Eternally constant, dictates that there is nothing new in this book. Most of the information is ancient. It is in the presentation of the metaphysical subject matter as a science class that makes this book somewhat different.

□ The **First chapter** – this chapter -- is an introduction and overview. It introduces the idea of the mystical use of mathematical logic is not new. It does this by introducing you to Pythagoras and the Pythagorean mystery schools, plus the core concepts of western sacred geometry.

→ *The first two exercises illustrate the field of the 'laboratory'. A third homework assignment is given – make your own mandala or yantra (meditation aid). This figure is to be made in preparation for a chanting exercise in Chapter 6.*

□ In the **Second chapter**, a skeleton of *I AM A I's* paradigm is introduced. Chapter 2 gives an evolution of math. Then, starting from the 'top' (God) to Creation to temporal form ('down'), this chapter gives language terms -- words -- precise meaning, treats these terms as if they were mathematical expressions, and assembles them into a set of postulates and theorems. It introduces concepts like 'Absolute Love has an Absolute Logic', a 'Truth Matrix and Creation', 'the creation of untruth', 'relationships of Truth to untruth', etc.

Using the postulate theorem format, you are introduced to some very ancient mystical or spiritual concepts.

□ The thought construct of Chapter 2, plus its implications, continues in **Chapter 3**. This chapter continues Chapter 2's theme and fleshes out the skeleton of the previous chapter. It relates the information of Chapter 2 into physical form. In Chapter 3, physics theory and the metaphysics theory are synthesized with the introduction of the concepts involving The Correction, The Mirror, Bubbles of Temporal/spatial Reference (*BTRs*), and their matrices. Chapter 3 illustrates how all form consists of *BTRs* within *BTRs* within *BTRs*...from atomic particles to galaxies, from people to amoebas.

Chapter 3 also presents an introduction to Eternal/temporal relationships. At the end of Chapter 3, there is an introduction to Eternal-temporal interface mechanics -- time folding or time ignor-ance.

→ *Mid-chapter a long-term homework assignment is given -- truth perception by jumping parallels.*

□ **Chapter 4** completes the thought construct started in Chapter 2 and 3 by presenting the mechanics of the mortal mind -- giving temporal/physical form a mortal mind. This chapter examines in detail how truth and untruth exists in the human thought matrix -- mind. It discusses the realities involved, the limits of perception, and the predominant elements of our individual Bubble of Temporal/spatial Reference. Comparisons are made between the human mind/matrix's operation and a camera or the eye. This chapter also introduces levels of Truth

¹⁷ This is the purpose of the homework assignments and the labs.

'ringing' within a human mind.

→ *This chapter's exercises involve some time and space exercises using the imagination to expand and open the 'mind's eye'. Another exercise introduces the concept of 'resetting' the mind.*

The rest of the book pertains to usage of the model introduced in Chapters 2-4. Chapters 2-4 are concerned with the transition from God to Man. While, Chapters 5-10 are occupied with the transition of Man to God -- applications.

□ **Chapter 5** takes the components of the human mind/matrix, treats them as numerical values, and produces a general Formula of Effectiveness for all human situations. The formula helps explain our successes and failures, both physically and metaphysically. The chapter familiarizes the reader with the front end of their matrix (Perception/Desire Lens).

→ *An exercise is presented that helps illustrate the relationship between what you 'see' -- perception -- and what you 'want' -- desire.*

□ **Chapter 6** concerns itself with a multitude of meditation exercises and labs, both traditional and non-traditional.

→ *A short list would be: breathing, chanting and their basic categories, empty mind exercises with and without an external focus (mandalas), and several ways mentation can be used to get out of mentation. Each exercise is related back to the human matrix and its elements of Chapter 4 and the formula of Chapter 5. The exercises are referenced to what your mind/matrix is doing when performing these exercises.*

□ Once a person has been doing still mind exercises for an extended window of time, *ESP* occurs naturally. This is the realm of **Chapter 7**. Chapter 7 simplifies *ESP* by defining all psychic phenomena or *ESP* as a communication within One Mind. We perceive these psychic forms as a form of telepathy -- either Mind-mind or mind-mind. The chapter gives brief definitions of some of the major manifestations of *ESP* and the routes taken through the human mind/matrix (Chapter 4). Chapter 7 uses the time/space ignor-ance of Chapter 3 and clarifies most *ESP* 'mysteries'.

→ *Relating information given in Chapters 4 and 5, this chapter introduces to you a number of exercises that can help cultivate psychic information flow through your mind.*

□ **Chapter 8** is an extension to Chapter 6. It expands on how empty mind exercises are easier when done with short bursts of blankness or emptiness. This chapter discusses the use of tools and specifically the use of music as a tool. Chapter 8 introduces a multitude of mind applications related to music.

→ *This chapter will also give labs and homework assignments to accommodate this.*

□ All the information of the previous chapters is pulled together in the **Ninth chapter** -- Concerning Magic. This chapter defines the five kinds of magic -- Black, White, Grey, Silver, and Gold, plus the four rules concerning magic. Chapter 9 discusses the Eternal to temporal mechanics (Chapters 2 - 4) of magic. It relates the human mind/matrix (Chapters 4 and 5) to Truth Matrix mechanics (Chapters 2, 3, and 7). This chapter presents patterns and parallels (it parallels the magical operation to an architect building a house), and relates the operation back to the Formula of Effectiveness (Chapter 5). This chapter is the springboard to the last chapter.

→ *A short exercise with the hands that introduces energy flows through the body.*

□ In **Chapter 10**, the concept of Gold magic is extended into miracles. This chapter presents the shamanic journey, gives a short synopsis of world religions, and what they have in common with information in *I AM A I*. This book finishes by taking the introduction and the first chapter of *A Course in Miracles* © -- a learning tool -- (*The Principal of Miracles*) and cross-references the *ACIM* material to the material in *I AM A I: Unfolding the Flower*.

1.3 - Problems with This Format

Recognition of the limits of intelligence is a priority in cultivating wisdom. Both Socrates and Einstein were the first to admit they knew nothing. As with teaching physics (or anything), there are several problems or limits to the conveyance of mystical information.

◆ One problem is with words and symbolic communication. Individual people have different meanings to the same words (sometimes leaping from clarification to confusion and verse visa). This was touched on earlier.

With teaching metaphysics/mysticism/spiritual, individual realities differ¹⁸ and the symbols not being the actuality, projections occur with language. Sometimes these projections are totally unrelated to the subject matter and they can even be distracting from the subject matter.

◆ Again, as mentioned in the previous section, another problem with words is the symbol is not the actuality. The 'map' is not the 'terrain'. For example, the word gravity has really nothing to do with the force that binds our bodies to the planet. It is only a symbolic representation of this force. It is the same with any words dealing with the concept of God and metaphysics, the words really have nothing to do with the actualities. The actualities arise when the individual starts applying the concepts behind the words.

We can talk about gravity from now until doomsday. However, until you apply gravity and the laws of motion, you will not walk. It is the same metaphysically/mystically. All kinds of metaphysical concepts (from Karma to the power of Love) can be discussed but, until you apply them, they are meaningless. It is just intellectual 'elephant shit'.¹⁹

◆ Another drawback to the format of this book is unfortunately or fortunately, depending on your reference, not everybody works or thinks in numbers or uses numerical logic.

◆ Another problem with the science format: it is equivalent to trying to teach physics to a teenager. Teenagers, as a group, have a working knowledge of gravity, the laws of motion, harmonics, heat, thermodynamics; all this necessary just to walk, talk, and to keep warm. They have a working grasp of physics; however, they do not have any intellectual grasp of it.

Their usual response is, "Oh, this is boring, man." Although they subconsciously know the subject matter, it is:

"I can't wait until lunch time."

"When's this class over?"

"Let's see, 12 lbs.; falling at 32 ft. per second, per second; how fast is it moving when it hits the ground from 20 ft? Who cares!!? Just don't ask me to be there, that'd hurt."

Some high-school kids really get off on physics. "Oh wow, yeah cool", and while others it is, "Oh man. I can't wait until phys ed. class or art class." Or, "Yea, no school."

If a teenager did not have a working grasp of basic physics, they would not be able to throw balls, play catch, do athletics, or pick their nose. Therefore, here is another issue with this format; it is teaching you something you already know. It is trying to teach you something when you already have some working grasp of subject. Yet, you do not know you have a working grasp of the concepts. That, which is in the 'back of your mind',²⁰ has to be brought forward to the 'front of your mind'.²¹

¹⁸ Chapter 4.2 - "What's Reality Papa?"

¹⁹ Fritz Perls said, "Everything can be broken down to 3 kinds of shit: chicken-shit, bullshit, and elephant shit."

²⁰ Chapter 4.4, Knowledge storage

²¹ Chapter 4.5, Perception Lens Array

Chapter 4 explains how perceptions and desires are different sides of the same 'coin' within the metaphysics format of this book.²² The perceptions and desires an individual has will be incorporated into part of the lab work. The necessary lab conditions for some successful labs will not be met if the individual has no desire to be there, or to learn this material. In the beginning of many of the later labs regarding meditations, internal disciplines, and psychic phenomena, individual perceptions and desires are addressed or cultivated first.

◆ There are two words you can say that clenches people's sphincters; one is God and the other is math. Another issue with this format is that some people have an emotional charge around the concepts of math, science, or logic. Just as, many people have an emotional charge around the concept of God. Usually, because they have had an experience with these subjects that has left a 'bad taste' in their mouth. An example is they have been exposed to some sort of instance where a person or group of persons has used the concepts in an apparent tyrannical manner. Thus, there is an aversion or emotional reaction.

Fortunately (for the author), the emotional charge is your personal problem and not his. And...this emotional charge will have an affect on how well you, the reader, absorb the material. It also can act as a 'double whammy' against effective information absorption.

◆ One other factor that can present a problem with the format of this book is that the information of this book is accumulative. That means, like a math book, the information in the later chapters is built upon the information in earlier chapters. If the earlier chapters are not clear to the reader, you may have a problem understanding the information that follows.

◆ Also, relating to this the idea, your absorption of *I AM A I's* material is dependent on your mind/matrix and its programming. If there is no recognition of the concepts being presented, this book will seem like gibberish.

This book (or any metaphysical/spiritual treatise) is equivalent to a 'How to Swim Book'. That book can introduce swim strokes and without the applications in the pool, it is meaningless. The 'pool' for this book is your 'head' – your consciousness. Without the applications, this book is also meaningless.

As with physics, however you plan to use this subject matter for is totally up to you. A person could tell you about the laws of thermodynamics and you could develop a solar oven or burn yourself on a match. It is your call. It is up to how you want to apply the information.

All this book can do is give a construct, a working framework, just as college physics book gives a working framework or skeleton to physical activity. It is important for you, the reader, to remember this: the mental construct or model is not the actuality. A person may know Newton's law of gravity, but it is still only a thought construct.

To summarize the problems with this format:

- Words or symbols are not the actuality. It is all in the application.
- Not everyone thinks logically or likes science or math.
- That which is the back of the mind has to be brought to the front of the mind.
- The information presented in this book is accumulative and successive chapters are dependent on previous chapters.
- Add to this the 'ringing' response of the previous section; your individual response may cause you to put the book down periodically to 'digest' the information.
- The author's language skills 'sucks'

²² Ibid.

1.4 - Pythagoras and the Pythagorean Schools

To help illustrate how ancient some of *I AM A I*'s content is, a brief look into history is in order. Around 600 years BC, something happened that is referred to as the Axial Age. Within a 100-year period, the foundations for modern civilization, as we know it, were laid.

Within that 100-year period, there appeared through out the ancient world:

Event	Effect
The Buddha	→ Buddhism
Mahavira, the founder of Jainism	→ Jainism
The <i>Bhagavad Gita</i> (appeared in written form)	→ Hindu teachings: non-attachment and karma...yoga
The <i>Upanishads</i> (appeared in written form)	→ Hindu teachings: Divine nature and meditation...yoga
The <i>Tao te Ching</i> , Lao Tzu ²³ (appeared in written form)	→ Heaven, Earth, and the Way; one of the most concise book of 'mystical secrets' that Man has
Confucius	→ The importance of social order
2 nd Isaiah	→ Christianity begins here with Jesus prophecies
Zoroaster	→ The word <i>magic</i> and Good/Evil concept
Pythagoras	→ Technical civilization

} There are indications that these were passed along by word-of-mouth for a very long time.

Looking at this list, one can see the roots to most thought systems used today. Most of these events appear to be of a spiritual/metaphysical nature. The two exceptions appear to be Confucius and Pythagoras. Confucius dealt primarily with social order. And...why is Pythagoras on this list?

The entire 'technical element' of 'modern' society can be laid at Pythagoras' feet.

Pythagoras is an example of a previous usage of math reasoning to mysticism. Pythagorean thinking is an integral part of our modern day culture, and yet, many of us do not know it. Here is a short history of Pythagoras for those who do not know anything other than "some of the squared legs equals the squared hippopotamus".

Concerning any right triangle, the sum of the squares of the two legs – shorter sides -- added together equals the square of the hypotenuse – longer side. Figure 1-2 triangle *abc*: (*a*) and (*b*) are the legs, and (*c*) is the hypotenuse. ($a^2 + b^2 = c^2$)

Leg (*a*) squared plus leg (*b*) squared equals (*c*) squared. This is the Pythagorean theorem. It is about all anybody learns about Pythagoras in school. And...this formula changed the world of Mankind.

Up to this time in the ancient world, it was thought that every number that existed could be expressed as a fraction, *a/b* (a rational number -- a repeating decimal). There were no exceptions. Any number in existence was expressed as a fraction. Even π (an irrational number) was expressed as a fraction.

Whether you are adding or subtracting, it does not make any difference (pardon the pun). You can have a negative three or a positive three: both are rational. Alternatively, you can have a negative 1/3 or a positive 1/3 (one is .333 to infinity and the other is -.333 to infinity), both are rational.

Then, Pythagoras came along. The sum of the squares of the legs of a right triangle²⁴ with 1 as each leg will equal 2. The hypotenuse of that triangle is a number when multiplied by itself equals 2. The Pythagorean theorem introduced the concept of a square root.

²³ Lao Tzu literally means 'old man'

The square root of a number means there are irrational numbers; there are numbers that cannot be expressed as fractions - non-repeating decimals. What determines an irrational number is a decimal that never repeats: like $\sqrt{2}$, $\sqrt{3}$, or π . Any square root that ends up as a non-repeating decimal is irrational.

From the Pythagorean School, comes our concept of irrational numbers. He completed a 'whole' system (rational and the irrational numbers together make up the real number system). Our technical civilization today is based on this irrational number math system: logarithms, radicals, etc. Ironically, the idea of square root created the imaginary number system also.²⁵

With the advent of the Pythagorean theorem, mathematics makes a quantum jump in its scope and logic level. Math's logic jumps into a completely new parallel that transcends its previous logic. Herein is an excellent example of how a logic system can make cosmic like jumps, greatly exceeding its previous limits.

One book, The Cartoon History of the Universe,²⁶ tells a story of when Pythagoras (who was a vegetarian) figured out that there was this idea of irrational numbers, slaughtered 100 bulls in celebration. He had an idea of what this new concept meant. The notion of irrational numbers opened humanity's spectrum to what humanity can do with numbers. Irrational numbers made algebra, trigonometry, calculus, etc. possible.

The only thing that was missing from this number system was zero. Somebody did not think about that until that long after Pythagoras, "Oh wow, what if we had no number?"

Adding a zero, the real number system was finished, but it took humanity almost a millennium to finish what started from Pythagoras' irrational numbers.

Bear in mind most of this information that is being presented about Pythagoras is from the author's memory of things learned in college -- doing a paper. There are holes and the author encourages you to do some research on the subject matter.

Be careful though. When doing a college paper on Pythagoras the author could not find three encyclopedias that could agree on details of his life. So wherever two encyclopedias agreed the author used that in the paper.

Pythagoras was born in about the 6th century BC on the Greek island of Samos. For the first part of his life, he was chief engineer to this king on a Greek island. The king's name is unimportant. This king was very famous for the engineering marvels of his time. However, they were all Pythagoras' marvels because Pythagoras was working for the king.

Pythagoras tired of the king's court at around 40 years of age. The people were very hedonistic and he was not pleased with the 'games' of the court. Therefore, he 'split' from the king's place and he 'hung out' with Zoroaster for a while.

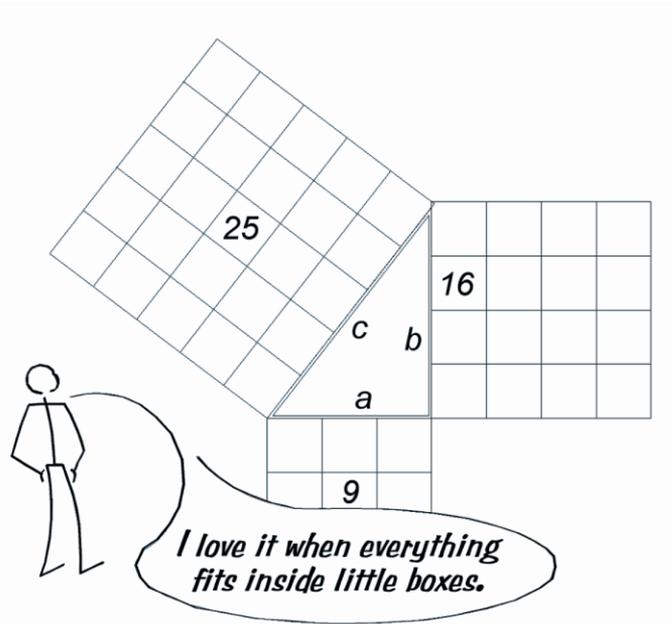


Figure 1-2, Pythagorean Theorem

24 A triangle with a 90 degree angle.

25 Chapter 2.8 - Postulate 7

26 Larry Gonick, Doubleday, copyright 1990, ISBN 0-385-26520

Pythagoras spent about two to five years with Zoroaster (depending on your source). He came back to the Mediterranean and started his mystery schools. It is hard to learn anything accurate about these schools because they were one of several mystery schools of that time. Pythagorean students were sworn to secrecy. They were not to talk about what happened in the schools.

What happened inside the schools, we are not sure, but what came out of the schools is very well known.

Aristotle -- 300 years later -- dedicated a whole book to the Pythagorean schools. In some of Aristotle's books, he refers to the schools by saying 'look to my book on Pythagoreans'. Sadly -- as the author understands it, it is one of the lost books of Aristotle. That is one reason we know very little of what Pythagorean schools were about today.

The school was predominantly vegetarian.

The schools were open to both male and female. That, in itself, was relatively rare at that time. The students had to take entrance exams to enter the school. The entrance exams included math, philosophy, music, and reading.

The school -- in the end -- was a forerunner of today's colleges. They grew very influential because they produced results, and from these results, they affected the people around them. That became the downfall of the schools. This is where we are getting into the Pythagorean revolts.

The schools were influential and very effective in terms of working on things like public works. They changed people's lifestyles by having water come to their place, or having roads, or bridges and houses that would not fall down, or not having sewage in the streets.

Who became upset towards the Pythagorean schools is dependent on your history source. Some sources say it was an influential noble, but in college, the author learned the people around the schools became frightened because it was changing their lives too much. There were two Pythagorean revolts. People liked the way things were, so they burned the schools down, twice.

It is unclear what happened to Pythagoras. One source says he died in one of the schools when they burnt down the second time. Another source says that at 75 years of age he died of starvation in a temple dedicated to the muses. Since the Greek muses were regarded as sources of inspiration, that report had him dying of starvation in a temple dedicated to inspiration. Very ironic!

There are a couple of problems with studying these schools and Pythagoras.

- ◆ There were two Pythagorases living at about the same time. One was Pythagoras, the mystic, mathematician, and philosopher. The other Pythagoras was a very famous athletic trainer. Some of the things from one become mixed up in history with some of the things about the other. For example, Pythagoreanism was predominantly vegetarian. However, the physical trainer believed in eating lots of meat. Therefore, there is this type of conflict trying to learn about these Pythagoras.

Because, there are reports about two people with the same name at the same time, perhaps this is one of the reasons there are conflicting reports regarding what happened to Pythagoras.

- ◆ Mentioned earlier, another reason why it is hard to learn anything about these schools is that they were one of several mystery schools of that time. The students were sworn to secrecy. Students were not to talk about what happened in the schools.

The schools themselves were forerunners to colleges, and the accomplishments of the schools are known. What happened inside the schools, we are not sure, but what the schools accomplished outside of themselves is very well known. One is, of course, the Pythagorean theorem: 'some of the square of the two legs equals the squared hypotenuse'

The schools developed the musical octave scale that we use today. This octave scale is based on pure mathematics, and it came out of those schools.

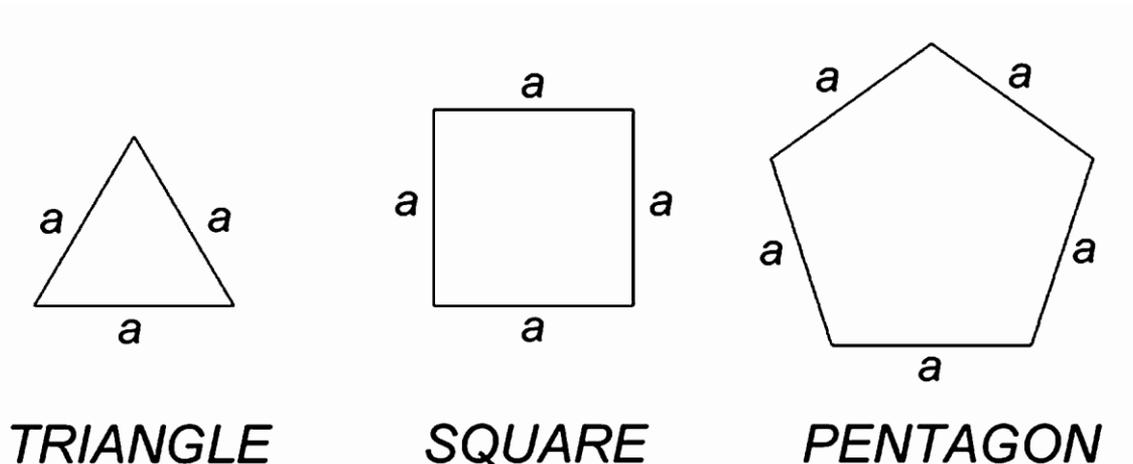
When one note is one *octave* above the next, it is twice the frequency. For instance, if I have an 'A' note that is 440 cycles per second, the next octave up is 880 cycles per second, and the next octave above that begins at 1760 cycles per second. Usually this is done with a harp or a piano by just cutting the string length in half.

Some of the other math accomplishments of the Pythagorean schools are actually attributed to other people. However, the Pythagorean schools predate these other people. (Incidentally, a lot of stuff that came out of the Pythagorean schools is not Pythagoras' but concepts that came out of the schools themselves.) A partial list is:

- The five regular geometric solids,
- The construction of the 'Golden Section', (covered later in this chapter)
- The construction of the pentagram, and the pentacle. (covered later in this chapter)

All these are attributed to others. We know the schools worked with the five geometric solids because these ideas first showed about this time. Different sources have attributed them to Aristotle, while another source will attribute it to Plato, and yet another source will attribute them to Euclid. All these people lived at least 300 years after Pythagoras.

Figure 1-3, Regular Geometric Polygons



What are the 5 geometric solids? The 5 geometric solids are made from regular geometric polygons: a triangle that is equilateral with side length (a), a square that is equilateral with side length (a), and a pentagon, which is five pointed and it has five equal sides length (a) (Figure 1-3).

Figure 1-4 shows how four equilateral triangles can form a tetrahedron (1), with three sides on a triangle base.

Combine the square with the triangle and you form an octahedron (The great pyramids are an aspect of the octahedron). The octahedron has eight sides that are equilateral triangles (2).

Assemble the square with itself and the result is obvious, it is the cube (3). Now, this is where things start to get sticky, because you can put 20 equilateral triangles together, to form an icosahedron (4). It can be seen that there are pentagon characteristics inside it.

Each solid is made out of a regular (equal sided) plane figure. An icosahedron has 20 equilateral triangles in it with 12 vertices. A dodecahedron (based on a pentagon) complements that and has 12 pentagons in it with 20 vertices.

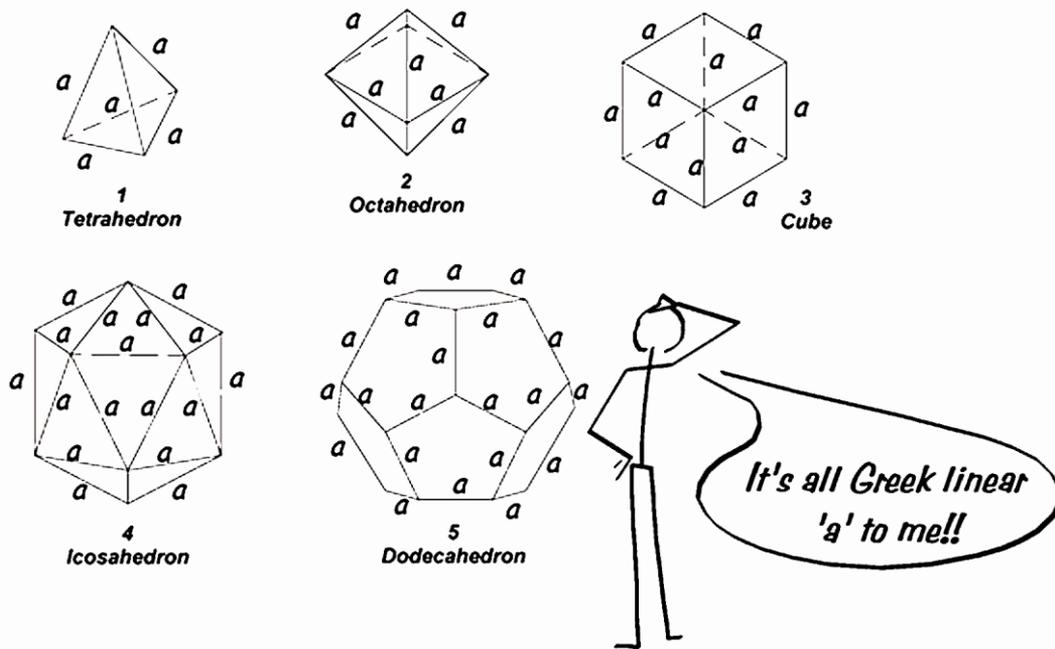


Figure 1- 4, Regular Geometric Solids

This may sound all very intellectually interesting. However, with the advent of the microscope we find that many diatoms and other microscopic sea creatures form in these shapes. Nature actually takes on these shapes.

Another major idea that came out of the Pythagorean schools and philosophy is that 'number is immortal (Eternal)'. *Number is Eternal*. Three is eternally a three. If you take one away, the original number is no longer the concept three, the operation on the original number presented the immortal concept two. The concept of three will remain eternally the same. It will never change.

An additional Pythagorean idea that emerged from the schools is that 'everything can be expressed as number'. This idea -- that everything can be expressed as number -- is at the root of our technical civilization today. It is how we put things together. We reduce things to numbers, juggle them, and reinterpret the numbers and it becomes a bridge, computer, tape deck, or a yo-yo. It all depends on what numbers were started with, what those numbers represent, and our intention.

Now, this last idea, combined with number is immortal produces the concept that there is something immortal in everything. This implies that there is something immortal in you and me.

Pythagoras was the first western philosopher to come up with the idea of an immortal soul; and the idea was based on mathematical related reasoning. He comes up with the same concepts that other mystics have come up with, but he bases his on logical mathematical thinking.

This math reasoning is also the behind Pythagorean vegetarianism. He saw life in everything. Everything became sacred to him. What he saw obliged him to take what he knew and improve the human condition, applying his knowledge. His intention was to improve the rest of the world with it. That, in the end, is what got him in trouble. Not everybody wanted things changed.

Chapter 10 introduces Socrates' *Allegory of the Cave*. A similar thing happened to Pythagoras as did the main character in the allegory. Although he was right in the end, people fought him to death because he was trying to change something that they did not want changed.

In order to summarize what today's civilization owes Pythagoras and his schools, the contributions will be broken it down into two categories: contributions to mathematics and math related contributions.

- 1) Mathematical contributions
 - a) Rational Numbers
 - i) Math enters a whole new dimension
 - ii) Made the real number set and the imaginary number set possible
 - b) Everything can be expressed in number. This is at the core of our technical civilization today
 - c) Number is eternal...it never changes
 - d) Advanced geometry predating Euclid
 - i) Construction of the Golden Section
 - ii) Pentagram construction
 - iii) Geometric solids
 - (1) Appearance predates Euclid and Plato
 - (2) Shapes of microscopic life
- 2) Math related contributions
 - a) Octave system of music
 - i) 1 octave above the previous octave is twice the frequency
 - ii) Musical harmonics become math proportions
 - b) Advanced public works
 - c) One of the first colleges
 - i) Entrance exams on numerous subjects
 - ii) Co-ed
 - d) First western philosopher proposing an immortal soul
 - e) A spiritual respect for all life

Impressive if you consider this was all done within a 30-year period. Except for *Exercise and Lab 2* at the end of the chapter, the rest of this chapter will concern itself with the core concepts behind western sacred geometry (trivia).

1.5 - Mysticism and Mathematics

The last two parts of this chapter continues the previous section and helps illustrate a logic order perceived in nature by the ancients. As stated before, the western ancients long believed that any number could be expressed as a proportion or a fraction. (And, as stated in the previous section, π was an already recognized proportion in Pythagoras' time. It is a proportion of the diameter of a circle to the distance around the circumference. The irony of this idea is that π is a proportion, and it is a proportion that cannot be expressed as a fraction. It is a definite proportion, but cannot be expressed as a rational number.)²⁷

As the ancients observed phenomenon and started to express things in numbers, they noticed there were two proportions that reoccurred throughout living nature. One is π . Everything tries to approach a circle and never quite gets there. Pi is a mathematical ideal or limit and it does not exist in nature. Nature constantly tries to reach that perfect circle, but it

²⁷ Looking at the engineering capabilities of ancient civilizations, it can be determined how good the civilization was in engineering by their concept of π . The Hebrews value of π was three. Whereas for other civilizations -- Greeks or the Phoenicians -- it was 22/7ths.

never quite gets there.²⁸ A cross-section of your arm or a tree or a raindrop all approaches a circle. The orbit of a planet approaches a circle but it never quite gets there. Pi is one of these reoccurring math proportions that the ancients observed.

Nature strives towards containment that forms a circle. The concept of containment or a whole is more important than the concept of the circle. It is the containment idea shows up with the math proportion π and a circle. Mathematical representation of an abstract human concept occurs in nature. The concept of containment, of being a whole, tends to appear hand in hand with the mathematical proportion of π that determines a circle.

If these ancients noticed π is a limit to nature, what is it limiting? If there is something like a circle of containment, what is it containing? This introduces the other mathematical proportion that the ancients observed: the golden section or mean. It is referred to in this book as ϕ (Figure 1-5).

What is the mathematical expression for Golden Section? The quantity one plus the square root of five divided by two (Figure 1-5, II). The Golden Section proportion is that

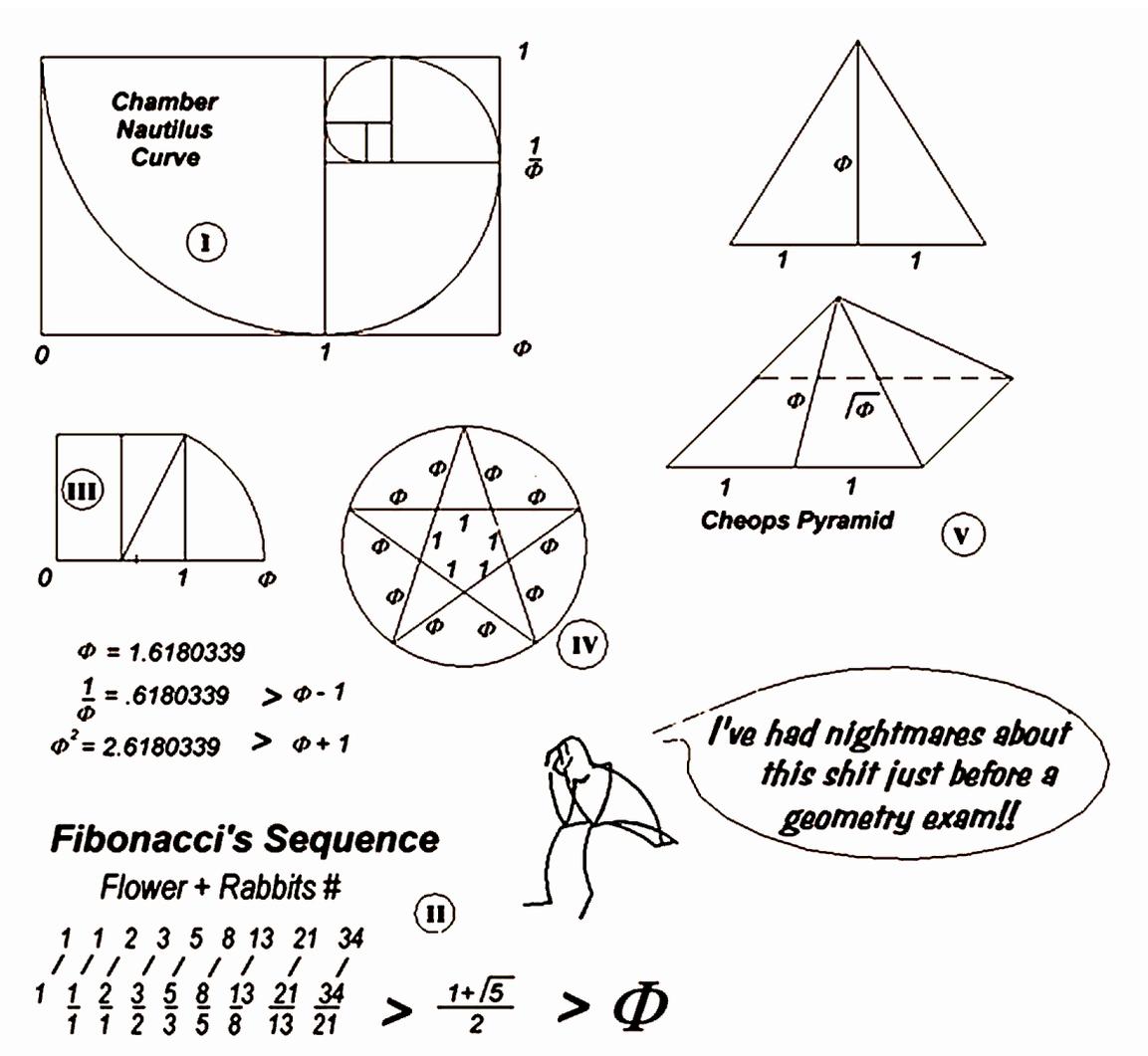


Figure 1-5, The Golden Section or Mean

28 Asymptotic limit

quantity to one.

The golden section is a very specific mathematical proportion. Nature emerges from itself -- extends itself -- in this proportion. It determines the spiral of a chamber nautilus shell (Figure 1-5, I). It is also in the spiral on pinecones, how a pinecone grows out of itself. It is also present in the multiplication rate of rabbits. It is within the number sequence of multi-flowered floweret (II). To restate, the golden section is the proportion in which life emerges out of itself.

This may seem intellectually interesting, and when ϕ is used in art and architecture, the golden section creates the most pleasing proportion to the human eye (III). Carpenters call this the 5/8 rule. It is used in the great pyramid of Cheops and the Parthenon.

One experiment that has been done in an art class is to give students a piece of paper with different rectangles of various proportions on it. Each rectangle would have a different number or letter inside it. This paper is passed around and the students are asked to note what rectangle had the most pleasing proportion to their eye; then would compare choices. Invariably, the students tended to pick the rectangle based on the golden section.

This proportion also determines the pentagram.²⁹ As stated previously, the pentagram and pentagon are based on a geometric construction that is attributed to Euclid. However, it was developed at least as early as the Pythagorean schools (~300 years before Euclid). The pentagram was the symbol worn by the Pythagorean students. (The students wore the pentagram on their chests, as a pendant, with the Greek letters inside meaning health.) The pentagram is not only constructed with the golden section; it contains over 200 golden sections within it.

In reference to the mystical use of mathematics, when the golden section and π are used together, it presents some unusual circumstance. The two proportions in which life physically manifests are being used. The pentacle (Figure 1-5, IV) is one example.

Another example of the two proportions used together is the great pyramid of Cheops (V).³⁰

The great pyramid of Cheops is based on the golden section by dividing the side of the base in half and giving it the value of one. The face triangle's altitude is the golden section or ϕ , or 1.6180339 -- Figure 5-1, V. Where the pentacle has over 200 golden sections, the great pyramid has an infinite number of golden sections.

How does π relate to this? If the sides of the face

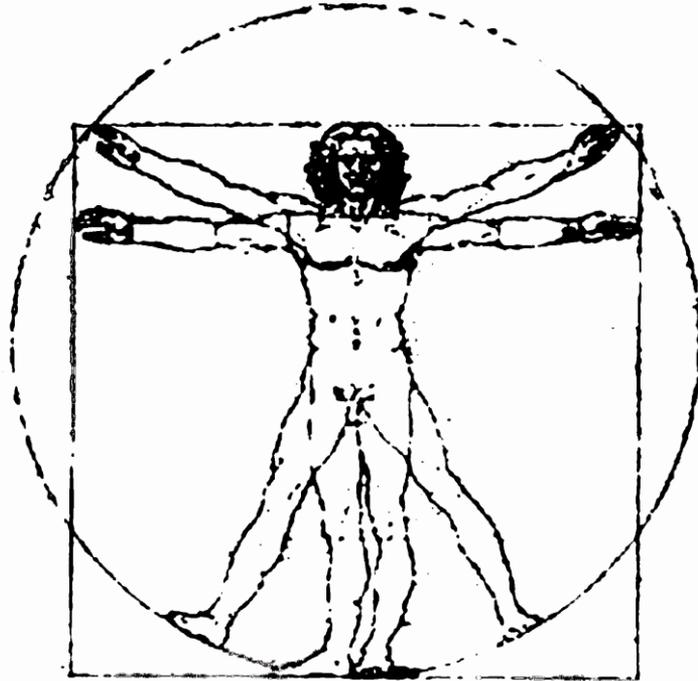


Figure 1-6, di Vinci Drawing -- Vitruvian Man

²⁹ There is a geometric construction where ϕ divides a circle into ten equal parts.

³⁰ And is around 1600 years older than the pentagram.

of the Cheops pyramid are raised a little over one minute of one degree (1/21,600 of a circle), the altitude of the pyramid divided into the base area will equal π . In the pyramid -- like nature -- π is implied just beyond the actual physical proportions that are determined by the golden section. The place of power (King's Chamber) in the pyramid is when the altitude is divided by the golden section.

All kinds of weird mathematical things happen with this number. When you multiply ϕ times itself (square it), you have your original number (ϕ) plus 1 (Figure 1-5, III [$\phi^2 = \phi + 1$]). The inverse of the Golden Section -- $1/\phi$ or ϕ^{-1} -- equals the golden section minus one [$1/\phi = \phi - 1$]. It is almost as if it is some kind of derivative identity number of calculus. It is really a bizarre number. Any exponential of ϕ will equal some whole number multiplied times ϕ , plus a whole number; although the original number (ϕ), is an irrational number. The whole numbers involved will be of Fibonacci's sequence (Figure 1-5, II).

Many disciplines and mystical studies use mathematics symbolically: numerology and such. In those systems, numbers are used as symbols that represent human archetypes or ideas. When building forms, it is more pragmatic if the mathematics of nature manifesting in form is used. That is why π and ϕ were very important to the ancients when constructing something.

Figure 1-6 gives an example of how Leonardo de Vinci divided the human body into the Golden Section.

In Chapter 3, life energy will be talked about. The use of the two mathematical proportions, in which life comes out of and contains itself, can create a life resonance condition independent of any human involvement. What does this mean? Different things can occur to something placed inside such an object.

1.6 - The Pentacle vs. the Pyramid

The pentacle and the pyramid use π and ϕ in different manners. The pentacle has a matrix of over 200 Golden Sections within it. The pentacle's ϕ proportions are in conjunction with one demonstrated π proportion. The pyramid of Cheops has a mathematical infinity of Golden Sections within its matrix to one implied π . A comparison of these two figures parallels a comparison between a finite matrix to an infinite matrix.

Because π and ϕ are the two proportions that living matter tends to manifest. Their usage has an effect on living matter, a sympathetic resonance of sorts. This kind of effect can be seen when living matter is placed in the different matrixes. The energy we are dealing with is subtle (life), so the effects are subtle.³¹

What is sympathetic resonance? First off, resonance is a way for an object to store energy through movement. The amount of energy that can be stored can exceed the physical capabilities of storage unit. An excellent example of this is the shattering of a glass with a high note. Another example is Tesla and his white noise generator that almost leveled New York City.

In physics, sympathetic resonance occurs in the example of two tuning forks of the same frequency (let us say A). Place the tuning forks on opposite sides of a room. Strike one tuning fork and the tuning fork across the room will vibrate. The two tuning forks are usually the same size (have the same math dimensions) and the same material. It does not work very well if they are the same dimensions and different material: one tuning fork is made of iron while the other is made of balsa wood.

In keeping with this though, anything tuned to A will also resonate: guitar strings, a harmonica reed, a chime, etc. All radio frequency telecommunications is based on sympathetic

³¹ Science has yet to devise a way to measure life.

resonance. *RF* (radio frequency) transmission through the air would not be possible without it. The front end of a *TV* is tuned to the frequency put out by the station's transmitter, and this coil capacitor combination resonates in sympathy with the transmitter.

This sympathetic resonance is concept will be returned to, and is somewhat important. Part of the purpose of this book is to help you tune your mind/matrix to the truth. Or...getting you to resonate to God's Truth.³²

Back to the pentacle and pyramid, both have a limited low-level sympathetic resonance effect. For increased effect, the material of construction of the pentacle and pyramid should be picked such that it is conducive to life resonance (living matter for example). Remember the tuning fork made of balsa wood. Although it may have the right numbers (dimensions) as the steel, it will not work very well. A life tuning fork made of rock (like the pyramid) will be somewhat limited.

Both pentagram and Cheops pyramid have been used in conjunction with metaphysics and magic for thousands of years. In addition, there are numerous schools of thought as to why they are used. It is because mathematics is being used in a mystical manner. These proportions are tuning forks of life energy. The energy in nature manifests itself in these particular proportions and as these proportions are used within these structures, these structures start resonating to that energy. Very simple.

The pentacle's finite matrix tends to give it a passive role. The pentacle's low-level resonance limits its usage to that of a low-level amplifier or a container. Hence, the pentacle's usage in ritualistic thaumaturgical magic as a place of protection. These effects are difficult to study consistently on an empirical physical level, because internal conditions of 'magical operators' -- mages -- differ, how do you measure life's low-level amplification, and contain creative life energies.

The infinite matrix of the pyramid allows a more readily observable effect, albeit also subtle. There are documented effects on non-sentient organic matter plus its abilities to affect plant growth and putrefaction.

On sentient organisms (human beings), a different pattern of effects begins to emerge. A number of books the author remembers from old research chronicled the effects on people who have spent an extended amount of time (over 3 days) in the Cheops king's chamber (the focal point of the resonance). These reports indicate a change can occur with that person. The reports indicate a tendency to a fracture of their temporal reality (the author's words). This can show up as a revelation or an epiphany of sorts. This change can also manifest as a tendency toward a psychotic episode.³³ Because the pyramid is based on mathematics, it is neutral. What comes out is dependent on what goes in. 'Garbage in: garbage out.'

This why the Great Pyramid is regarded by some schools of thought as not as a tomb; but, a place of metaphysical initiation (complete with air tubes).

The mathematical basis of the pentacle and the pyramid makes them neutral. With a T-square (which is neutral), a person can build a house, or use it for cracking walnuts. Usage is dependent on the motivations of the operator. The same applies to π and ϕ .

This brings this book to the next chapter in which the logic format for this book begins. An Absolute Logic Matrix is introduced in the form of the postulates and theorems.

Everybody's logic matrix -- mind -- has elements of truth and untruth in it. As stated in the prologue (the quotation from the Lotus Sutra), "To rid yourself of all delusions (or all untruths) is the great causal event. The mind has nothing to do with thinking because its fundamental source is empty. Discard false views. This is the great causal event."

³² Chapter 4.8, Ring My Bell

³³ As the author understands it, no one is allowed to spend an entire night in the King's Chamber of the Cheops great pyramid anymore. Again, this information comes from mostly forgotten research sources from many years ago.

However, you must make choices for this event to occur. You must make choices that foster conditions and facilitate the truth within you.

When an individual begins programming more Truths in his/her/its personal matrix, and decreases the untruths, this action is going to have an effect. That person starts participating in the Eternal aspect of Creation more, just because he/she/it is dealing in its language.

The main points of Chapter 1 are:

- The 'ringing' and silence of the first assignment.
- The concept of sympathetic resonance.
- The concept of a 'coordinated being'
- This chapter is only an introduction to the idea that the union of mathematical logic and mysticism is not new.

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Exercise and Lab 2: Creating Mandalas

This homework lesson is to make your own mandala or yantra. In the appendix, is a set of drawings. One part of that set contains templates for making your own mandala. The other part of that contains mandalas that were made from the mandala template designated 5 (*easy*). There are figures arrayed throughout this book as examples of the assignment. These figures present various shading modes to show different effects.

A note about sketching and shading

Sketching is for people who cannot draw. You need a line, know you cannot draw it exactly, so you draw a bunch of little lines, and their accumulation presents the line you want (hopefully).

The same can be said with shading a drawing. Start lightly; and that which looks to you could be darker, lightly go over it again and again and...until you are satisfied.

The dictionary this book uses³⁴ defines mandala as a geometric piece of art that symbolizes the universe. Technically, a more accurate term for these figures would be a yantra.³⁵

The figures made in this exercise will be used later in Chapter 6, Concerning Meditation and Disciplines. Doing the artwork, serves as an introduction to a one-point focus; and, the same artwork will be used in a later chapter as an introduction to an affirmation chant.

Since you are asked to make your own custom mandala, symbols (relevant to your intention) can be inserted into the picture.

The templates and mandalas created are provided in the Appendix are computer drawings of a mathematical construction using the proportions of π and ϕ -- pi and the Golden Section. This chapter introduced these numbers earlier. If you are going to create something, you may as well use these proportions as a structure or as something to build on. If not for aesthetic reasons, do it because of the resonant capabilities of like mathematics. Because the templates and mandalas created are based on the Golden Section, they can make some very esthetic hypnotic figures -- something that can suck your vision in and keep it there.

One part of Appendix set contains templates for making your own mandala -- **Concerning the Templates**. The other part of that contains mandalas that were made from the mandala template designated 5 (*easy*) -- **Concerning the Pre-drawn Figures**. These figures are arrayed throughout the book as examples, with various shadings to show different effects

³⁴ American Heritage Dictionary, 3rd Edition, 1996, Houghton Mifflin Co.

³⁵ Yantra: A Geometric meditation aid

Concerning the Templates

Templates 5 (*easy*) and 5 (*hard*) are based on the pentagram geometric construction that is in Euclid's geometry book. The templates 5 (*easy*) and 5 (*hard*) are the circles that are a result of using the golden section with π -- with a few extra circles and lines added.

Templates 4 and 8 are arranged to separate a circle into 4 or 8 sections respectively. Templates 6 and 12 divide a circle into 6 and 12 equal parts respectively. The pattern is the same with templates 7 and 14. All still use ϕ and π .

You can use the provided computer templates to base a customized structure. To do so, take a piece of tracing paper and put it over a template. Then start, for example, with whatever line catches your eye and darken it with a pencil on the tracing paper. Pick out shapes that you see to trace and draw those out on the tracing paper.

You know you are going to make a figure, so start picking out patterns, and just follow lines. You can make a mandala squarish, anything you want. For example, Templates 4 and 8 can generate a square-like mandala/yantra. This exercise is only a starting point for you to make your own mandala, using the mathematical proportions of π and the Golden Section as guides.

This element of the assignment consists of tracing out four different mandalas with pencil using whatever templates you want.

You can 'putz' around and do that in front of the TV or something. Go over with ink the ones that you like the best. You do not have to do it 'this way', or 'that way' or any particular way. Whatever lines your eye picks out.

Please note: not drawing a line is as, or more, important than drawing a line. An example is in some of the demonstrated figures. Where there are several lines meeting, it was left open to avoid a busy-ness at that point.

A rose pattern (mandala 9)³⁶ was made that came out of 5 (*easy*). That was to be the logo for a Mystic Arts class. Dozens and dozens of mandalas were done, before the author finally started to see and create patterns that he really liked. He did 20 different ones before he finally got the rose.

After you trace some lines, and have some outlines of several basic mandalas, make copies of each mandala. Then go back with pencil and start shading the copies to your preference.

The author found, when teaching this, that black and white figures work better than color figures in the exercise presented in Chapter 6. The black and white simplifies the amount of data coming in to the mind.

This exercise can be just the beginning point to more mystical artwork if you wish to take this further.

Concerning the Pre-drawn Figures

If the previous element seems like too much work (which it is a lot), the pre-drawn mandalas in the appendix are available to be copied, shaded, or altered by you. It is for that purpose they are in the appendix. They can save you some work and still illustrate the one-point focus concept used later.

On the other hand, for the Chapter 6 exercise, you can research mandalas and find four different other figures you would like to work with. Remember though, the figure you choose must not be so 'busy' that it distracts. This may counteract the effect of the Chapter 6 affirmation exercise.

And...if you pick a picture or symbol (as opposed to making one), you may miss the one-point focus reference used later.

- *This homework assignment is to make four different mandalas to be used in a later exercise; or, find four mandalas that you can use.*

³⁶ See Appendix E: Mandala Examples

- Construct at least one mandala or yantra without symbols, words, figures, animals, etc. -- i.e. purely black and white and geometric.

1.8 – Questions

- 1) How does an individual recognize truth?
- 2) The problem/s with reading this book are?
 - a) it's a construct
 - b) it's symbolic communication
 - c) the math/science format
 - d) the author doesn't know how to write
 - e) the metaphysical subject matter
 - f) all of the above
- 3) The oldest logic system in the world is?
- 4) Whom did Pythagoras spend several years with?
- 5) How do you square a hippopotamus?
- 6) The Pythagorean schools were a forerunner of what?
- 7) Pythagoras was the first western philosopher to hypothesize what?
- 8) Truth works when it is _____?
- 9) The two mathematical proportions that living matter tends to manifest in are?
- 10) What are the important things about this chapter?
- 11) What was the Axial Age?
- 12) Give a physical example of sympathetic resonance.
- 13) What is a thought system construct?

