

Chapter 2

Postulates and Basic Theorems

2.1 - What is Mathematics and Its History

The core of this book is dependent on a system of postulates and theorems. This chapter presents an example of the logic system inherent within God's Creation using a math-reasoning model. As stated in the previous chapter, the words are not the reality. However, if nothing was put into words, nothing could be expressed. Some kind of symbol system has to be used to get the subject across.

First, a little math history is in order. This may help you establish a reference to math's roots.

□ In ancient times, the major river valleys (Nile, Tigris/Euphrates, Indus, and Yellow) saw the growth of large complicated civilizations. With civilization, came commerce. With commerce, came a method of keeping track of items. Math started with literally counting beans (or pigs, or cows, or figs...). This is where basic arithmetic comes from, keeping track of physical items. As 'civilization' emerged, so did mathematics.

□ One of these river valleys, the Nile, flooded every year on a regular basis. This was great for agriculture because it deposited a layer of fertile silt every year. However, the flooding played havoc with property markers. The Egyptians developed a way to restore land boundaries relatively quickly for plowing and sowing. And, plane geometry is born. Somebody got a bright idea of going vertical with geometry and the wonders of Egypt begin.

The Egyptians played with geometry for a couple of thousand of years. Years later, Euclid comes around and compiles a book on these geometric constructions. Math evolved from keeping track of goods to keeping track of land (both physicals).

This evolution occurred over thousands of years; it did not happen over night. Some time, in geometry's development, math transcended physical form. Meaning, some ideals expressed in math are too perfect for actual physical expression. Some examples of this are:

- ◆ A mathematical infinity can go any direction forever; and, if you hold up two fingers with a space in-between, there is an infinite set of mathematical points between your fingers.
- ◆ There is no such thing as a perfect circle or a straight line in nature. They are mathematical ideals that nature approaches but never reaches.

◆ Even in our day of technological wizardry, we deal with tolerances of error. It is impossible to get the physical form to match exactly the math ideals.

□ Over time, while using it, Man played with numbers and made some observations. In time, it was noticed that there were numerous laws that determine how numbers work. About a thousand years after Euclid compiled his book of geometry, arithmetic laws were codified, and algebra begins. Most of this chapter's theorems' constructions can be related to the basic algebraic law of association:

$$\begin{array}{lcl} \text{If } A = B & \text{or} & \text{If } A = B \\ \text{And } B = C & & \text{And } B \neq C \\ \text{Then } A = C & & \text{Then } A \neq C \end{array}$$

□ Play some more, combine algebra with geometry, and trigonometry along with analytical geometry unfolded.

□ All this evolved around (and with) Man's understanding of physical form. The math understanding of those times was strong with static physical systems; and physical form is rarely static. Drop a ball and watch it speed up as it falls.

The analytical geometry expressions for explaining this were long and complicated. Then a person called Isaac Newton comes along with this thing – calculus -- that can mathematical describe a falling ball easily. Again, math's evolution is related around describing physical events.

Mathematics is the logic system of physical form.

All mathematical systems are based on an assembly of postulates and the theorems. What is a postulate? A postulate in geometry is an observation (a perception¹). It is something somebody observes, under a given set of conditions. A postulate cannot be proved or disproved. It just is. Anybody who recreates the relevant set of conditions can make the same observation.

As mathematics evolved, a procedure developed for the establishment of postulates. Somebody comes up with an observation. After a couple hundred years it serves as an axiom - - if nobody can find any exceptions to it -- the axiom becomes a postulate. If one exception is found, it ceases to be a postulate.

A postulate is readily verifiable, although it cannot be proven. However, verification of a postulate is dependent on a set of conditions that apply to the postulate. The geometric postulate of parallel lines and an intersecting line is an example. (Given two parallel lines, a line that intersects one parallel line will intersect the other parallel line.) The conditions for that postulate are the parallel lines (the operator sets up the parallel lines) and the intersecting line (the operator sets up the intersecting line).

However, if the conditions are not present, it is impossible to verify the postulate. Therefore, a person cannot verify this postulate if they do not have the lines and their arrangement. (Not to mention a pencil, a piece of paper, and a straight edge.) You need to have the conditions first before the postulate is observed.

What is a theorem? One dictionary states that a theorem is a proposition that is provable based on explicit assumptions.² Theorems are subject to proofs or disproofs, while postulates are not. This is because they are not an observation per se, but a way of thinking about an observation or a series of observations.

For example, the Pythagorean theorem is one: $a^2 + b^2 = c^2$. One proof was made of this theorem by breaking the sides of a [3, 4, 5] or a [6, 8, 10] triangle into squares showing that this was true.

¹ Perceptions are covered in depth in Chapter 4, Realities and the Human Matrix

² American Heritage Dictionary, 3rd Edition, 1996, Houghton Mifflin Co.

A theorem is composed of elements of established logical thinking or perceptions. A theorem has an end-point/conclusion, a product of some form due to logical thinking. The elements that make up the logical thinking can be either postulates or previously proven theorems. Theorems are places and conclusions that an individual comes to within that logical order system. Through one form of the logic system, a theorem is derived. Nevertheless, the logic system (like math), being a complete logic system -- when folded back upon the theorem - - proves the theorem. There is a proof involved one way or another with a theorem, whereas postulates do not have a proof.

An example how postulates and theorems are at the core of math and related is:

- The concept of 1 is a postulated quality. It can be neither proven nor disproven.
- $1 + 1 = 2$ is a theorem
- $2 - 1 = 1$ is the proof of the theorem

The ideal being, through a logic system, a conclusion is made. Within a wholistic logic system, a proof occurs when the individual comes to the same conclusion another way. Therefore, whether you are inducing or deducing... the results are the same. The conclusion should be the same.

There is a major irony around mathematics. It goes like this: (While, giving you a preview of this chapter's format.)

Given: All mathematics is based on postulates and theorems.

Given: Theorems are ultimately based on postulates.

Then: **All mathematics is ultimately based on postulates**

and

Given: All mathematics is ultimately based on postulates.

Given: Postulates cannot be proven.

Then: **All mathematics is ultimately based on something that cannot be proven.**

Because mathematics is based on postulates, it is based on something that cannot be proven. This is cryptical, especially, with something as concise as math. This idea is also typical of the spiritual/mystical/metaphysical sciences.

To conclude this section, this chapter uses words, gives them specific definitions, and treats them as algebraic quantities. It presents a list of postulates and theorems with an accompanied reasoning. Being lazy, The writer of this book is going to leave the proofs of these theorems up to you, the reader.

This book uses the postulate and theorem format in order to introduce to you some very ancient mystical/metaphysical/spiritual concepts. As stated previously, most of the presented information is not new. The information and concepts contained within this book can be found at the core of many religions and philosophies (mystical and otherwise).

Be advised: The word 'God' is being used in this book as a generic term for the Divine. God-Goddess, to something that is All One, the concept of sexuality is *non-sequitur* to the actuality of One. The closest accurate concept may be "The Force".

Whatever you give to Love, it will use. As long as the sexuality concept does not interfere with the Love, Love will use it. Periodically this book will use pronouns (He, Him, Himself...); and...this is for convenience only, to avoid He-She-It ("he 'sheeit").

2.2 - Postulate 1 There is one God, the Source-less Source, the Formless Form; Absolute Will that is Eternal and Infinite in nature.

This first postulate introduces a Source, a Oneness, or a fundamental singularity. This is not a new concept. History contains thousands of years of numerous religions and philosophies from places all over the world that recognizes a Source. This postulate establishes some of the qualities of that Source: formless, Eternal, Infinite, and One. From the contained definitions of terms³ and this postulate, several theorems can be derived. Regarding Will, one can state:

Postulate 1 Given: God is the One Source.

Postulate 1 Given: God is Absolute Will.

THEOREM 1

Then: **God is the one source of Will.**

or

There is no Will but God's.

or

God and Will are One.

Theorem 1 is generated from the postulated God. It expresses God as Absolute Will and the One Source. *Theorem 1* also states God is the one source of Will, there is no Will but God's. God and Will are One. The definition of terms defines *will* as intrinsic ability. God is the only One that can do anything; all abilities or anything that is possible comes from God. This will be reaffirmed later with *Theorem 11B*.

In terms of Eternity and all aspects of Eternal nature, it can be said:

Postulate 1 Given: God is the one Source.

Postulate 1 Given: God is Eternal.

THEOREM 2

Then: **God is the one Source of Eternal.**

or

God and Eternity are One.

God is the one Source and God is Eternal. *Theorem 2* states God is the one Source of Eternity and all that is Eternal; or God and Eternity are inseparable -- are One. By definition of Eternity, this God is outside all temporal/spatial references. There is no beginning or end, any place, or time that it is not applicable.

There are other theorems that can be derived. (Though many of these theorems are obvious, they must be stated.)

Definition: Given: Infinite is boundless and without limits.

Postulate 1 Given: God is Infinite.

THEOREM 3

Then: **God is boundless and without limits.**

From these theorems, several corollaries can be made:

THEOREM 3A**Will is boundless and without limits.****THEOREM 3B****Eternity is boundless and without limits.**

Infinity is boundless and without limits: God is Infinite, denotes God is boundless and without limits. Will is boundless and without limits because God and Will are One. Eternity is boundless and without limits because God and Eternity are One.

What does this mean? As the math infinity of real numbers contains infinite sets of other numbers (integers, even, odd, rational, positive, negative, irrational, etc.), let us say God's Infinity contains all infinities within it. (Fractal geometry deals with infinities that contain an infinite number of sets of infinities.)⁴ Look at God's Infinity this way: God's Infinity is the One Infinity that contains all infinities (potential or realized).

The first postulate and the five theorems that come from it establish the qualities of the One Source: Eternal and boundless. The important idea is that they are all one thing. One quality implies the other; that one source implies one Will, Eternal ability, etc.

The first postulate and its theorems are a beginning reference to the rest of the postulates and theorems. And, be advised when dealing with such a comprehensive fundamental unity as God -- a fundamental simplicity, the question of elements or theorem parts attempts to put into separate parts one thing. What is being referred to are aspects or characteristics of this Oneness.

In some ways, to describe the Divine in any symbol system - words or math - is like trying to draw a sphere with straight lines. A sphere is one 3-dimensional non-linear object, but a description using 1 dimensional lines may have a number of linear elements (short straight lines) to express or hint at the sphere, similar to a geodesic dome. The mind of the perceiver must make a mental 'jump' in order to comprehend the whole that is being expressed.

This section introduces one ancient reoccurring concept:

Ancient truth → There is One God, A Source, A Divine...

2.3 - Postulate 2 God's Absolute Will actualizes as an Absolute Eternal Love.

The concept of Divine Love is introduced In this postulate. Because, God's Love is so far beyond any form of description, this book will not attempt to describe what that Love is. *I AM A I*'s definition for Love will focus on what Love is not. Love is defined as an ageless or eternal selfless state, which is intrinsically non-exclusive.⁵ This is very important: Love is intrinsically non-exclusive.

This definition helps to reaffirm the concept of 'a whole'. There can be nothing other than this non-exclusive Oneness because if there is, it is not excluded from the whole. This postulate reinforces the secondary aspect or attribute of the Divine: its intrinsic wholeness. God's Will actualizes in Love, and Love's Absolute Ability to be whole -- One.

This concept of Eternal Love and non-exclusive wholeness presents an underlying theme, which will be carried through the rest of this work. Even though -- through our perceptions -- there can appear to be a fracture of that wholeness, patterns can be seen to form. Whatever pieces or elements we find must fit into the whole pattern, if it is to be true.

A Source has been established in *Postulate 1*. *Postulate 2* presents a source of what. Later postulates, theorems, and chapters will depict a pattern of manifestation. If you just sit in

⁴ Fractal geometry can boggle the brain. It is an infinity of infinities...infinitely. And, if you examine one infinitesimally small element of that infinity, it will be the exact same infinity it was taken out of.

⁵ Appendix C

Absolute Love, you will apply the rest of this work or book. If you work with this Absolute Love, you do not have to know the rest of the book. (Or, you may already know the rest of this book.) Unfortunately, most of us do not have a grasp on what this Absolute Love is, because it is way beyond our mortal limited human understanding.

The concept of Eternal Love can give one something to fall back on. Putting *Theorem 2* from the first postulate together with the second postulate, the result is:

Theorem 2 Given: God and Eternity are One.
Postulate 2 Given: God's Will actualizes as an Eternal Love.
THEOREM 4 Then: **God and Love are One.**

or

There is no Love but God's.

Now that this last statement has been made, it follows:

THEOREM 4A **Eternity and Love are One.**

Plus the corollaries:

THEOREM 5 **That which is not Love is not God.**

And its counterpart:

THEOREM 5A **That which is not Love is not Eternal.**

Theorem 4A says Eternity and Love are One. Furthermore, the other theorems are obverses of this concept and are stated: that which is not Love is not God, and that which is not Love is not Eternal. This is so, because we are dealing with one thing. These obverses will become more important later as we cover the last postulate and its theorems.

Up to this point, we have Absolute Will conjoined with an Absolute Love. The definitions, and the postulates with their theorems, present an Absolute ability that is non-exclusive. However, we are dealing with a fundamental unity here, and the terms 'inclusion' and 'exclusion' are not relevant. It does become relevant when there *appears* to be a fragmentation of that unity. As stated earlier, a further examination of that *apparent* fragmentation will reveal an underlying unity.

It can be said, from the first two postulates and their theorems that Love is outside all spatial/temporal references, just as Will is. This makes it far beyond temporal – mortal -- finite human minds. This sure can put a cramp in romantic poetry.

This section introduces another ancient reoccurring truth:

Ancient truth → God is Love.

2.4 - Postulate 3 God's Absolute Love has an Absolute, Logical, and Eternal Mind.

Due to the inadequacies of language, tension between ideas appears to occur in the concept of the unity of God and of logic. In this work, logic is defined as a gestalt⁶ containing a pattern of interconnected relationships. Tension appears with the word *interconnectedness*, which implies a plurality. Part of the tension is relieved by the concept of gestalt.

Yet the definition of gestalt introduces more plural terms: something more than the sum of its parts. These tensions are brought about by the perceptual origin of words; that is, we see a plurality form a unity. Later in this book, it will be shown that perception has its limits. To facilitate clarity, reverse the sequence of the gestalt idea. The gestalt is not a result of the parts, but the parts are a result of the gestalt. This idea is in keeping with an order of manifestation proceeding from higher (God) to lower (physical form).

This postulate brings infinite Order and Logic to Love. Absolute Love has an Absolute order to it. Love and Wisdom are One. They are the flip sides of the same coin. We cannot have Love without Wisdom and vice versa. One comes from the other and/or infers the other. Beginning with this, the theorems generated are:

Theorem 2 Given: God and Eternity are One.

Postulate 3 Given: God's Absolute Love has an Absolute, Logical, and Eternal Mind.

THEOREM 6 Then: **God and Logical Mind are One.**

Join this with *Theorem 4*, to get:

THEOREM 6A **Love and Logical Mind are One.**

Add the concept of Eternity to this and we get:

THEOREM 6B **Eternity and Logical Mind are One.**

Throw them all together in the soup pot and it can be said:

THEOREM 6C **Will, Love, and Logic are One in an Eternal God.**

Again, wholeness, an Absolute Complete Oneness is presented. We have the qualities of Will, Love and Logic all put together as elements of one thing. *Postulates 4* and *5* will cover some of the qualities of this Logical Mind.

Given the fundamental unity of this subject matter, these counterparts of the previous theorems also apply:

THEOREM 7 **There is no Logic but God's.**

and

THEOREM 7A **That which is not Love is not Logical and vice versa.**

⁶ Gestalt: A physical, biological, psychological, or symbolic configuration or pattern of elements so unified as a whole that its properties cannot be derived from a simple summation of its parts. American Heritage Dictionary, 3rd Edition, 1996, Houghton Mifflin Co.

In *Theorems 7* and *7A*, we have the obverse of the two previous theorems. Since God is the One Source, God is the One Source of Love/Logic; there is no Love/Logic but God's.

With this postulate and the included theorems, a divine trinity is completed -- a one in three and a three in one: just like Father, Son, and Holy Spirit; Creator (Brahman), Destroyer (Shiva), Preserver (Vishnu); Yin -- Earth, Yang -- Heaven, and the Tao -- Way; etc. The Divine Trinity is a reoccurring theme in spiritual and mystical thought systems - - the one in three and the three in one.

How is the idea of one in three and three in one possible? The very idea introduces paradoxes.

Because we are defining a fundamental unity, we have to forego the words in favor of the concepts the words are trying to convey. Words and communication by words are usually dependent upon common perceptions.⁷

Figure 2-1 helps illustrate this one in three and three in one idea. In the figure, a moebius strip⁸ is shown with a circle and three columns, labeled 1, 2, and 3.

Column 1 represents this is one thing, the synthesis and source of columns 2 and 3. The relationship of 2 to 3 is 2 determines the nature of 3, while 3 generates or regenerates 2.

This means a 2 defines a 3. Once a 3 is defined it generates (or re-generates) a 2. In some physical cases of this example, the 2 may, or may not, be the same identical 2 that originally defined the 3.

In this particular representation, God's Love and Logic, it can be regarded as the same 2 (from a mortal mind's reference).

Let us look at what this means. Love defines Logic, while Logic regenerates Love. Love determines the very nature of the Logic. Once the Logic is established, it renews the Love, and this being One thing, recalls into being Love's Source.

The 3-in-1, 1-in-3 model that is being introduced here is a reoccurring pattern that repeats itself into physical form and is touched on throughout this book. Chapter 4, when covering human perceptions/desires or thoughts/emotions, returns to this idea. That chapter explains how our human mind is parallel to the Divine Mind.

Because the postulates are related in sequence for a reason, only the Will or Ability can be seen as the Causal event (1). Love (2) and Logic (3) are expressions, or effects, of this Ability. Stated another way: *Postulates 2* and *3* present the Absolute Ability to be Loving and Logical. Without the Will of God, Love-Wisdom would not exist.

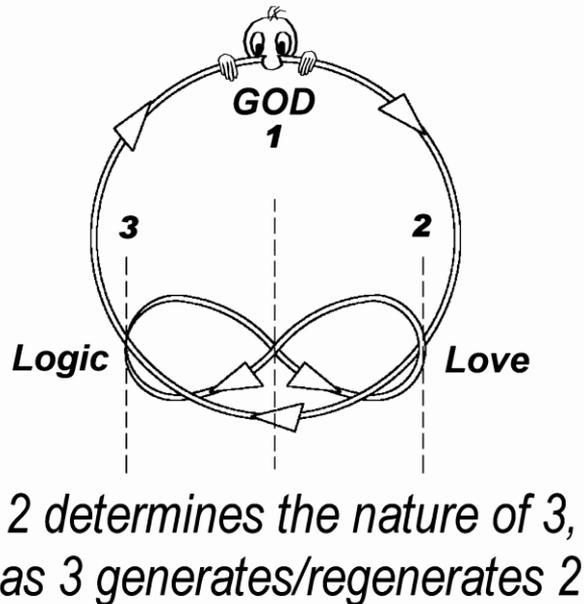


Figure 2-1, Three in One, One in Three

⁷ When the common perceptions are missing, there is no communication.

⁸ To make a moebius strip, take a strip of paper and give the strip a half twist. Glue the ends together lengthwise with the half twist in the loop. The result, a strip of paper that started with two separate sides now has one continuous (no end) surface area.

Here are some more ancient concepts introduced in this section:

Ancient truth → God's Love and Wisdom are One.

Ancient truth → 3-in-1, 1-in-3 nature of God.

2.5 - Postulate 4 God's Logical Mind is a matrix of Absolute Eternal Truth.

This postulate introduces the concept of a Truth Matrix. To define the Truth Matrix, let us begin by examining the concept of a matrix. The root word for matrix comes from *mater*, which in some sources, means the womb.⁹ A matrix is some kind of order whose gestalt has a potential to produce 'something'. (This 'something' may or may not reproduce another matrix.) Some physical examples of a matrix are the womb, DNA; a plant seed is a matrix, or the crystalline structure of solid matter that appears in metals and semi-conductors.¹⁰ Anything that brings forth something other than itself is a matrix; it can be a door or a transition locale. The spiritual matrix idea will be expanded upon to include physical form in later chapters.

This postulate links the matrix idea with Truth. There are a couple of definitions for Truth in this work, one is, "laws by which something works". The laws of physics are part of a truth matrix and physical form is an effect of this truth matrix. The laws of metaphysics are part of the Truth Matrix.

One of the many metaphysical paradoxes that need to be addressed is the statement, "Truth is One and many". The bottom line is that Truth is One. It is our fractured perception that sees many. It is similar to looking at a circle drawn on a piece of paper through a multifaceted jewel or a kaleidoscope. There is only one circle, yet we may see many through the jewel. What we see and how we see it are actually distortions and reproductions of what is actually on the piece of paper.

On the one hand, the fractured image can be considered an illusion (a distorted or inaccurate perception). If on the other hand, the illusion is not examined and it is believed to be real, then it is also a delusion. Delusions can occur when we do not examine the illusion.

Our mortal fractured perception is like that jewel. It sees in a singularity, multiple images of that singularity. It sees both one and many. Truth is One and many; it is Eternally constant. There is only one Law/Truth and that is Love.

Due to the subject matter, and the problem with words and verbal communication, the word *Truth* and the word *Spirit* are interchangeable in this work. Truth is one and many. Spirit is one and many. They go together. However, God is the source of Spirit, while Spirit is not the source of God. (The author is unclear on whether or not this is going to make things simpler or more confusing.)

Theorem 2 Given: God and Eternity are One.

Postulate 4 Given: Truth is Eternal.

THEOREM 8 Then: **God and Truth are One.**

Plus all the counterpart corollaries that go with this:

⁹ matrix: 1. A situation or surrounding substance within which something else originates, develops, or is contained; 2. The womb -- mater. Important derivatives are: mother, maternal, maternity, matriculate, matrix, matron, matrimony, metropolis, material, matter. -- American Heritage Dictionary, 3rd Edition, 1996, Houghton Mifflin Co.
¹⁰ Chapter 3

There is no Truth but God's.

and

That which is not True is not God.

Here again, is a repetition of the fundamental unity, a singularity -- a closed system. If this postulate is assembled with the concept of Eternity and Truth together, what appears is:

THEOREM 8A

Truth and Eternity are One.

or

That which is not Eternal is not True.

According to the definition of terms,¹¹ a reality is "An effect of an array of truth". The relationship of Truth to Reality is the same as the relationship of the laws/truths of physics' to physical reality (**Actual Reality**¹²). These truths (laws of physics) behind physical form are not directly perceptible: you cannot touch it, feel it, or affect them in any way. You can only feel the effects of these truths, because your body is an effect also. Yet without the Truth/truth, Reality/physical form would not exist.

Since cause and effect are linked (no cause → no effect), then it can be said:

THEOREM 8B

That which is not True is not Real.

Because Truth and Eternity are One (*Theorem 8A*), this logic leads us to:

THEOREM 8C

That which is not Eternal is not Real.

As stated earlier, the concept of Truth is one of the more elusive terms in this work to define, perhaps even more so than Love. The beginning of this section touches on some of the aspects and attributes of the Truth, and yet, there is more. No printed word or language can cover the fundamental *simplicity* of this subject matter: *One* Eternal Presence that is behind *all* form, coming from an Absolute Perfect Love, which, in turn, comes from One Absolute Cause or Will.

Again, in *Theorems 8A, B, and C* a unity is re-presented; this unity is Eternal, Infinite, and Boundless. This unity is the source of **Absolute** Reality (an effect of Truth). Eventually, this unity manifests into physical form.¹³

The next theorem is developed from a theorem from the last postulate, joined with a theorem from this postulate.

Theorem 6C Given: Will, Love and Logic are One in an Eternal God.

Theorem 8 Given: God and Truth are One.

THEOREM 9

Then: **Will, Love, Logic, and Truth are One in an Eternal God.**

So far, a number of things have been put together. There is presented an order of manifestation from God, to Love, to a Logical order, which consists of the Truth Matrix. With these postulates and theorems presented, Truth is not the only thing introduced. With the introduction of the matrix concept, there is a 'something' that can produce 'something else', a potential. This chapter started with God; and then went to a trinity: God, Love, Logic; and then

¹¹ Appendix C

¹² Chapter 4-2, What's Reality Papa?

¹³ Chapter 3, The Correction and the Mirror

to a Truth Matrix. What has been presented has gone from the existence of God to a potential for something.

An ancient truth introduced in this section is:

Ancient truth → There is an order or an array to everything -- Truth (Matrix)

**2.6 - Postulate 5 Creation is an Eternal effect of God's Truth Matrix.
or
Creation is an Eternal Idea within the Mind of God.**

This postulate can be expressed in at least two different ways. One form approaches the concept from the mechanistic aspect of cause and effect. The other is in a form that is more of an anthropomorphic reference, i.e., mind and idea. Both are variations of the same theme. The anthropomorphic is important for later reference. It can lead into the mechanics of the mortal mind of Man.

The fourth postulate introduces 'something' that is potentially productive (a matrix). Creation emerges from this potential in the fifth postulate. With this Creation, it appears (through the produced theorems) that God completed the Self.

Again, this book has to deal with the finite limits of words and the tensions that develop between ideas within symbolic language communication. One tension is with the word *completed*, used in this context, is how can that which is totally whole and complete, be completed? The source was always there. It is from the reference of perception that there appears to be a completion.

Within the Eternal Mind of God, there is an idea. Since this Eternal Idea has an Infinite Will or Limitless Ability behind it, it becomes an 'actuality'. The Source is outside of time; the Mind is outside of time; Truth is outside of time; the Idea is outside of time; and so God's Creation is outside of time. This leads to the next theorems.

Theorem 2 Given: God and Eternity are One.

Theorem 8 Given: God's Creation is Eternal.

THEOREM 10 Then: **God and Creation are One.**

A significant corollary is contained in this theorem. If God created outside of time and the creative process and its effect are outside of time, then:

THEOREM 10A **The God-Creation process occurs in Eternity.**

or

The God-Creative process is Eternally occurring.

This theorem will become very important later in this book. With this theorem, 'time folding'¹⁴ and all the wonders of life, miracles, magic, and *ESP* or psychic phenomena¹⁵ are possible and explainable.

This theorem means that God's Creation is not the big bang, as we would like to perceive it. The God-Creative process is eternally happening. (There may have been a temporal physical big bang as an element of it.)

¹⁴ Chapter 3.7, Time Ignor-ance

¹⁵ Chapters 10, 9, and 7 respectively.

The God-Creative process happens outside of time. This God-Creative process is occurring as the author is typing this text, just as this God-Creative process is occurring as you are reading this text. It is only because this Creative process is Eternally occurring that we can create as human beings. It is our participation in this Eternal God-Creative process that allows us to be, as well as to create. This book will return to this idea later.¹⁶

It is difficult for a finite temporal mind, which sees the creative process as linear in time, with beginning and an end, to grasp the Eternal non-linear Creative process. Our temporal perception of cause and effect to an event sees: creation at one point in time, and this creation appears not to have existed previously. A temporal mind will perceive an Eternal Creation as if it always has been. From the infinite Eternal Mind's reference, once it has created, the Creation (and all its elements) has always been.

This conundrum can make the argument between Creationists and Darwinists moot. The eternal/temporal reference of this book can have some interesting twists. When physical existence was created, it is possible for it to have been created with a complete history (with a specific future) at any point in a given time line.

Remember, we are dealing with Infinite God here; our limited mortal minds tend to project limits on an Eternal God that may not be there.

Putting the first postulate together with the fifth, this theorem occurs:

Postulate 1 Given: God is the One Source.

Postulate 5 Given: God created Creation.

THEOREM 11 Then: **God is the one source of Creation.**

God is the one source of Creation and God is One with Creation (*Theorem 10*, God and Creation are One.), therefore:

THEOREM 11A **The God-Creation process is a closed system within God.**

Again, this re-presents the already supplied fundamental unity of a singularity. Although words tend to cut and break things apart, we are still dealing with a holistic whole; a system Absolutely closed within God. God's Perfect Love, by its non-exclusive nature, leaves nothing out.

Since God is the one Absolute Source, nothing is excluded, and there is only one Creation, then:

THEOREM 11B **The God-Creation process is the only Creative process.**

Postulate 3 introduces the idea of reoccurring patterns or parallels -- 3-in-1 and 1-in-3. It is with this theorem that these patterns and parallels will begin to show themselves. Because everything we know is a result of this Creative process and this is the only Creative process, everything we know is going to parallel, reflect, or pattern itself on this Creative process. This can make some things a little easier to understand. Later, in Chapter 3, this concept of patterns and parallels will be illustrated in more depth.

Taking a theorem from the second postulate and linking it with a theorem from this postulate, the result is:

Theorem 4 Given: God and Love are One.

Theorem 10 Given: God and Creation are One.

¹⁶ Chapters 3, 4, 9, and 10

THEOREM 12Then: **Creation and Love are One.***or***Creation is Love.**

The last theorem begins to show the true nature of God's Creation. This Creation, from God's Truth Matrix, has the qualities of *Theorems 12* through *12C*. Combining previous theorems with this one generates:

THEOREM 12A**Creation is God's Logic.****THEOREM 12B****Creation is God's Truth.****THEOREM 12C****Creation is Reality.**

Creation and Reality are One. This is in keeping with the definition that a reality is an effect of an array of truth. So...Creation is Reality and an effect of God's Truth Matrix.

Putting the last theorems together with *Theorem 9* derives:

Theorem 9

Given: Will, Love, Logic, and Truth are One in an Eternal God.

Theorem 10

Given: God and Creation are One.

THEOREM 13Then: **Will, Love, Logic, and Truth are One in an Eternal Creation.**

This reintroduces a very ancient idea:

Theorem 9

Given: Will, Love, Logic, and Truth are One in an Eternal God.

Theorem 13

Given: Will, Love, Logic, and Truth are One in an Eternal Creation.

THEOREM 14Then: **"God Created like unto Himself."***or***To Create, God extended Himself.**

This idea is several millennium years old, and subject to about as many interpretations. It is in the book of Genesis. It is as if God reproduced.

The erroneous idea of God Created God might occur here. Creation reflects the Mind of God, just as art reflects the mind of the artist, or ideas reflect the mind of the inventors. It is something that came from the Mind of God and in doing so, extended him. This is also saying that the Mind of God is within Creation itself -- a closed circle.

Another way to look at this is through the concept of math infinities. It was said earlier that God is the Absolute Infinity, the one Infinity that contains all infinities. Let us say God's Love is one infinity removed from this Absolute Infinity. God's Logical Mind is one infinity removed from God's Love. The Truth Matrix is one infinity removed from God's Logical Mind, and the Creation is one infinity removed from the Matrix.

The result -- Creation -- still has infinities within infinities...infinitely. Yet, Creation is a few infinities short of being God. However, from our finite limited temporal reference -- mortal mind reference, these infinities can be considered the relatively the same.

This chapter began with the Absolute in the first postulate and advanced to the fourth postulate. In the fourth postulate, the potential to produce is hinted at. With the fifth postulate, production occurs and God produces a facsimile. The presented path follows from Absolute potential, to actuality, to this actuality extending itself. God extended himself.

Connecting to *Theorem 11b*, with *Theorem 14*, this idea occurs:

Theorem 11B Given: The God-Creative process is the only creative process.

Theorem 14 Given: To Create, God extended Himself.

THEOREM 15 Then: **The only Creative process there is, is to extend God.**

A significant corollary is implied by these last several theorems. If Creation has God's Mind and the Truth Matrix within it, then:

THEOREM 15A **Creation can Create like unto God.**

or

Creation can extend God.

The reasoning behind this is very simple. Creation was created like unto God, Truth Matrix and all. Creation can extend the God within it just because it is One to the Matrix.

Creation cannot extend what it does not have. What it can do is extend itself, and the God that is within itself. This still is a situation where infinities are within infinities... carried out infinitely. This is what this theorem means: Creation can extend the God within it. In doing so, Creation calls to attention the Source because it is all One.

If Creation can extend God, we have to have to avoid concepts and questions like, "Which came first, the chicken or the egg?" To avoid this confusion, a flow of causation needs to be established. With *Theorem 11*, this confusion can be cleared up:

Theorem 11 Given: God is the One Source of Creation.

This is saying, from God comes the Creative process. So, even if Creation has the Truth Matrix it can be said:

THEOREM 16 **Creation did not Create God.**

or

The God-Creation process is one way.

It is recognized that there is an apparent tension between the last two theorems (Creation can extend God. And, the God-Creation process is one way.) The painting did not create the artist, the clay did not create the sculptor, and the invention did not create the inventor.¹⁷ The creative process is one way. It manifests from God to a Truth Matrix and out, an idea extension of a mind. It is very important to note that there is a flow of causation in this.

The essence of the Creator determines the essence of Creation. Since the Creator is Eternally constant, Creation cannot effect the Creator. To do so, would mean the Creator can change and that is against the previous definitions of God in this work.

With this chapter, everything starts from the first postulate and its theorems; to the second postulate and its theorems; which takes precedent over the third postulate and its theorems; which, in turn, takes precedence over the fourth postulate, etc.

All Creation stems from the Absolute Will of God. This Will was shared with Creation so Creation can create like its Creator. It is important to remember that it is impossible to create without God's Will.

Another way the circle can be perceived closed is with the idea that Creation never left the mind of the Creator (implied in *Theorem 10*).

¹⁷ True, the artist can let the creation affect him, and it does not effect him.

Theorem 10 Given: God and Creation are One.

or

Creation never left its Creator.

Theorem 11B Given: The God-Creative process is the only Creative process.

THEOREM 17 Then: **That which is Created never leaves the Creator.**

or

Ideas do not leave the mind of their origin or source.

Theorem 17 states the creation never leaves the creator or, in human terms, ideas do not leave the mind of origin or source. This is obvious when we look at how people create. The idea never leaves the mind of the individual artist or inventor. They only share or extend those ideas. The idea remains in the mind of origin. It is the extension of the idea, from the mind of the artist or the inventor, which creates the idea in physical reality.

Of course, being a mortal mind and working with limited temporal/spatial references, the inventor or artist may forget the idea. That only means that their attention and desires are not focused on the idea (at that moment in time). The idea is still -- somewhere -- within the mind of its source.

Life is an excellent example of this creation extension concept. From this work's reference point, life is the fifth interaction within a physics model,¹⁸ the one unifying aspect or principle of physics. Unfortunately, modern science does not recognize this. It is the subtlest and yet the most powerful -- and the source of the other interactions: the source of electromagnetic, the source of gravitational, and the source of the two nuclear forces.¹⁹ It can manipulate the other interactions from the most mundane level as a beaver manipulates wood in building a dam, to the other extreme of magic and miracles.²⁰

Life is continually extending itself and, if left alone, will grow exponentially. It does not create itself, rather it is continually extending itself. For example: a mouse does not recreate a another life-form -- elephant, it just extends mouse, or a whale extends whale, or human extends human or dandelion extends dandelion. They are extending their own version of life. A mouse does not extend elephant or a dandelion does not extend a wombat.

All life is one; one aspect of physical life cannot be separated from the other. Individual life on this planet needs elements of life to exist. One element of physical life cannot leave the life sphere of its origin and remain in existence; it is dependent on other elements. It is dependent on the whole concept of Life and its related truth matrix. This Life 'spring' is Eternally occurring, because it is participating in the Eternal Moment of Creation.

As a water spring emerges from the ground, the life spring comes from outside of our immediate perception of realities. It comes out of Eternity. It has a potential to be everywhere at any time. It just needs the right physical conditions to manifest physically. The qualities of life are always the same. There may appear to be many diverse aspects, and still, they must be looked at and included as part of a whole.

What does it mean the qualities in life are always the same? Life is either here or it is not -- it appears to be digital in nature. It does not change. When it is here, its qualities are always the same. When it appears not to be here, we call it inorganic or death. Life manipulates what is outside of itself to reproduce, self-organize, and extends itself. This is a continual reoccurring process, and it applies to amoebas or rock musicians.

¹⁸ Chapter 3.3 - Bubbles of Temporal Reference.

¹⁹ Ibid.

²⁰ Chapters 3, 9, and 10

The concept of ideas not leaving their source is very much *A Course in Miracles* thing. Postulate 6 says something that *A Course in Miracles* also says repeatedly.²¹

This section introduces the following concepts:

- Ancient truth → God created like unto self**
- Ancient truth → God and Creation are one and a closed system**
- Ancient truth → God-Creation is Eternally occurring...eternal moment**
- Relevant truth → Ideas don't leave mind of origin**
- Relevant truth → To create is to extend**

2.7 - Postulate 6 I am God's Creation.

This means, I am/we are all Eternal and Infinite and everything that's been covered in the fifth postulate. So, let us examine what that implies:

Theorem 10 Given: God and Creation are One.

Postulate 6 Given: I am God's Creation.

THEOREM 18 Then: **God and I are One.**

This chapter went from the objective (God-Creation) to something subjective (us). We have traveled from rational theory -- cause and effect²² -- to the writer, the reader, to the speaker, and listener. All are now part of this rational theory. God is no longer out there; no longer is God some abstract thing far removed from us. Instead, it is now at the very core of our being. There is nowhere we need to go. The quest for God often becomes convoluted, from a search without to a quest within.

This section will use theorems from the previous postulate instead of the elements that generated the fifth postulate's theorems. The main reason is because the author is lazy and does not like writing that much. If the reader cares to, you can substitute the original elements of their generation.

Creation, emanating from God's Love and all that entails, leads us to these theorems:

Theorem 13 Given: Will, Love, Logic, and Truth are One in an Eternal Creation.

Postulate 6 Given: I am God's Creation.

THEOREM 19 Then: **Will, Love, Logic, and Truth are One in an Eternal Me.**

With this come all kinds of corollaries:

THEOREM 19A **I am God's Will.**

THEOREM 19B **I am God's Love.**

THEOREM 19C **I am God's Logic.**

THEOREM 19D **I am God's Truth.**

²¹ Example: Workbook, Lesson 45, 2nd paragraph, *A Course In Miracles*©

²² First five postulates and theorems

THEOREM 19E**I am Reality.****THEOREM 19F****I am Eternal.****THEOREM 19G****I am an extension of God.**

Theorems 19 through 19F present the qualities of what we are. We are Love, we are Logic, we are Reality, we are Creation, etc. Will, Love, Logic and Truth create the Eternal being, which is ourselves. I am an extension of God. You are an extension of God. We are extensions of God.

Our true potential emerges with this last corollary of 19G:

Theorem 15 Given: Creation can extend God.

Postulate 6 Given: I am God's Creation.

THEOREM 20Then: **I can extend God.**

Here we have another complete circle. From source to identity, qualities of source to its potential, and because the system is closed, back again to the source, a very old theme.²³ Again, Life extends life. This presents itself one way in a purely physical level with birth and reproduction. Then, it presents itself another way, as our technical-medical level uses science's truth/laws to maintain life's presence, like heal.

Looking from the personal interaction reference, this extension idea appears when we extend inclusiveness (kindness and love). Extending kindness begets kindness; extending love begets love. In this extending of God, we become the tools of the Will of God. We can extend awareness of God to others. We cannot give people God; this is something that is inherent within them. What we can do is extend that awareness and give others the awareness that this God is within them. This is pretty much what most prophets of the world have been working on for thousands of years.

A recurring ancient concept introduced here is:

Ancient truth → You are the Beloved of God.

2.8 - Postulate 7 God's Creation created or mis-created an untruth.

A re-occurring idea throughout mystical thought is it was all One, and then, 'something happened'. This 'something' has been called the fall from Grace, the original sin, the first mistake, the separation, Maya, the first judgment, or the big boo-boo, they all are related to this postulate. Something happened! Something appeared to fracture a fundamental unity

What is this untruth? One way to express it in words is, "There's 'something' other than God".

How can, that which is absolute and One, create something 'outside' of itself? How can it create something that does not relate to One?

There is a fundamental unity. In this postulate, something occurs that appears to fracture that unity. Both Truth and untruth are now in Creation's mind. The concept of God's Creation mis-creating an untruth is now coexistent with Creation's Mind (Truth Matrix). Now, the Real and the unreal coexist in one mind. Paradoxes and conundrums begin to flower.

²³ Bear in mind the extension of God that Creation presents are a few infinities short of being God. However, because Love is non-exclusive and what is being portrayed is still one thing, God makes up the difference.

God Created an Eternal 'Thought' and that 'Thought' created a thought that did not compute along Eternal Logic lines. Because God's Logic is Absolute and not exclusive, this situation created a special application of that Logic.

Definition of terms states an untruth is a law by which nothing works. Given there is a system with a set of laws/truths, an arrangement of those truths produced something, not applicable to the system. The truth was 'twisted'; and the result is not relevant to, or 'stepped out' of the existing system.

Mathematics (which is eternal and deals with infinities within infinities...) has two examples of how this can occur. These two math equivalents can help illustrate how a complete logic system can 'fold up on itself' and/or create something outside that logic system – alien to that logic system.

When one is learning algebra, we are taught that there are two math 'no-nos'. One is division by zero ($x/0$). Another math example (which is actually much closer to what is portrayed here in *Postulate 7*) is taking the square root of a negative number ($\sqrt{-1}$). Why are these labeled no-nos?

□ Given the formula $12/2 = x$. If you divide 12 by 2, which equals 6; ($12/2 = 6$), through math reasoning the proof of this is $2 \times 6 = 12$.

Given the formula $12/0 = x$. If you divide 12 by 0; ($12/0 = x$), no matter what answer you come up with, there is no proof to show that this answer is true. There is no number that you can multiply times 0 to equal 12, ($x \times 0 = 12$, has no resolution). Division by zero creates something totally unrelated to, or alien to, the original logic system and makes a complete jump out of math reasoning.

□ Any number multiplied by itself will be a positive number ($2 \times 2 = 4$, or $-2 \times -2 = 4$). There is no number you can multiply times itself and the result will be negative. It is only possible to take the square root of a positive number. It is impossible to take the square root of a negative number ($\sqrt{-1}$). The very concept of a square root of a negative number creates a completely new number system. This number system mathematics calls the imaginary number system, which is fitting because this book will be dealing with an **Imaginary** reality later.²⁴

The math logic system recognized that this impossibility can and does occur frequently in Algebra – a condition happens that is un-relatable to anything physical or the math logic system. However, even though the concept of $\sqrt{-1}$ cannot exist, mathematics - a complete logic system - treated it as if it did exist and gave it a value.

The imaginary number system is a mirror image of the real number system. It is essentially the original real number system repeated with the value of (i) introduced [(i) being the imaginary quality of a square root of negative one, $\sqrt{-1} = i$]. Where the $\sqrt{4} = 2$; the $\sqrt{-4} = 2i$.

The real and imaginary math number systems are parallel. They have the same logic or laws of operational math in common. These laws of operational math do not change. However, because of the incorporation of this value -- the square root of negative one or (i) -- the simplest operations like adding, subtracting, or dividing become complicated when done in the imaginary system. (For example, $\sqrt{4} + 2 = 4$, whereas $\sqrt{-4} + 2 = 2i + 2$.)

An irony of this imaginary logic system is that it is totally dependent on the real number system for its values, operation, and logic. It cannot exist without the real number system; it is a 'special case' within the real number system. The real number system can exist by itself. The imaginary number system cannot exist without real numbers.

Adding, subtracting, multiplying, or standing them on their heads: $2 \times 2 = 4$, $2 \times 3 = 6$, $2 \times 4 = 8$, these can be executed without the imaginary number system. However, without the concept of the square root of 4 or for that matter just the concept of 4; the question -- what is the square root of (-4) -- has no relevance. The square root of negative 4 becomes the real number solution 2 (square root of 4) multiplied by an 'impossibility' -- i .

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

The imaginary number system is a mirror image of the real. Just like any mirror image, the image is dependent upon what is in front of it. The image cannot exist by itself (except maybe, in the world of Alice in Wonderland). Remember from the beginning of this chapter that all math grew up with Man's understanding of physical form. With the advent of imaginary numbers, the mathematics involved is not relatable to anything in physical form.

With this concept of square root of negative one, it is possible to see how a logic system can 'fold up' on itself and create something other than the original. A special case of math was generated in math; and was then employed by math. This general idea will be used with the approach of this section's postulate and its theorems.

The major points presented with the concept of a square root of a negative number are:

- A comprehensive logic system created something alien or outside that logic system.
- The 'alien-ness' is a result of special application of the comprehensive logic system
- That comprehensive logic system did not exclude that 'alien-ness'.
- The 'alien-ness' created a 'mirror logic system' based on the original comprehensive logic system.
- The 'alien-ness' is dependent on a 'special application' of the original comprehensive logic system.

Now, to relate these concepts to this postulate. The first theorem in this chapter comes from putting *Theorem 8* together and *Postulate 7*.

Theorem 8 Given: That which is not True is not God.

Postulate 7 Given: God's Creation created or miscreated an untruth.

THEOREM 21 Then: **The miscreation is not God.**

If this is true, then:

Theorem 9 Given: Will, Love, Logic, and Truth are One in an Eternal God.

Theorem 21 Given: The miscreation is not God.

THEOREM 22 Then: **The miscreation is not the Will of God.**

If this is so, then:

THEOREM 22A **The miscreation is not God's Love.**

THEOREM 22B **The miscreation is not God's Logic.**

THEOREM 22C **The miscreation is not God's Truth.**

THEOREM 22D **The miscreation is not God's Infinity.**

THEOREM 22E **The miscreation is not Eternal.**

or

The miscreation is temporal.

Theorem 9 presents Will, Love, Logic and Truth are one in Eternal God. Add *Theorem 21* -- The miscreation is not of God -- we developed *Theorems 22* through *22E*. Miscreation is not the Will of God, it is not God's Love, it is not God's Logic, and it is not God's Truth. The miscreation is not God's Infinity, it is not Eternal, or most important, with *22E*: the miscreation is temporal. All of a sudden, there is something that has nothing to do with God.

What is this relationship of the Infinite and Eternal to the finite and temporal? A quick look at the qualities of a mathematical infinite set²⁵ and a mathematical finite set may prove helpful here. Infinite and finite or Eternal and temporal can be considered mutually exclusive terms.

Either something is mathematically infinite or it is not. If something is not infinite, it is finite. The same can be said with finite. If a mathematical set is not finite, it is infinite. Eternal and temporal have a similar relationship. If something is not Eternal, it is temporal and vice versa.

The qualities of one may contain the qualities of the other. For example, a mathematical infinity can contain an infinite number of finite sets. The size of these finite sets is not important. They could be incredibly large (a 1 with a gazillion zeros after it) or be zero.

All of these finite sets can be contained in the infinity. A very large mathematically finite set may exhibit qualities in common with the infinite set, and yet, some of the qualities of the mathematical infinity will be beyond any finite set.

This is important. An Infinite Eternal concept (God) can contain an infinite number of finite temporal/spatial concepts (be it particles, stars, life forms, temporal matrices, etc.²⁶) This demonstrates a one-way action: one can contain the qualities of the other, while the other cannot contain all the qualities of the first -- a basic duality.

This implies that any and all temporal/spatial references are contained in the Infinite and Eternal. At the same time, many very large bubbles of temporal/spatial references can reflect some of the Infinite and Eternal qualities.

The first six postulates and theorems portrayed an eternal constancy. The untruth has introduced a temporality (changes). Yet, this temporal condition is parallel to the Eternal (as the imaginary number system is parallel to the real number system). This brings us to a *kicker* of a theorem:

Theorem 8B Given: That which is not True is not Real.

Theorem 22C Given: The miscreation is not God's Truth.

THEOREM 23 Then: **The miscreation is not Real.**

What a preposterous preponderance! According to this postulate, a mistake happened; yet, with *Theorem 23*, the mistake did not really happen. We have some tricky concepts here. Something happened and it created an event outside of God, Creation, and Reality; and from God's reference that something does not exist.

Up to this postulate, everything is One; now there is an apparent fragmentation of sorts. Since this fragmentation originated from a unity, an examination of the relationship between the unity and the apparent fragmentation may give some clarity to this confusion. For example:

Theorem 15A Given: Creation can create like unto God.

It is important to remember that this stems from Creation having the Truth Matrix.

Postulate 7 Given: Creation miscreated an untruth.

25 Mathematical sets will be covered in more detail in Chapter 4, Figure 4-5, Algebraic Sets

26 Chapter 3

THEOREM 24Then: **The untruth came from the Truth Matrix.***or***There is an element of Truth that caused the untruth.**

We already introduced this concept with the mathematical creation of imaginary numbers. We showed how doing a very specific operation could generate the imaginary number system. The real and imaginary numbers coexist in mathematics and are separate through the value (*i*). One is but a shadow of the other caused by an operation in the other.

As with the relationship of real to imaginary numbers, the Eternal can stand by itself, whereas the temporal is totally dependent on the Eternal to exist. All physical forms are temporal, constantly changing, and are totally dependent on the laws of physics. Yet, the laws of physics remain Eternally constant and determine the physical forms. If the laws of physics were not constant, there would be no continuity to physical form.

The temporal condition is parallel to the Eternal. They co-exist, and later this book will go over how they co-exist. The Eternal and the temporal are separated by an operation of creating an untruth, as the real number system is separated from the imaginary number system by the operation of taking a square root of a negative number.

It is within this postulate that the paradoxes around the Divine really start to appear. This latest paradox, Truth within the untruth, is not new; on the contrary, it is very, very old.

Truth does not change; it remains Eternally constant.

What this postulate means to Creation and how this 'miscreation' affects Creation appears in these next theorems.

Theorem 17

Given: Ideas do not leave their source.

Postulate 7

Given: Creation miscreated an untruth.

THEOREM 25Then: **The miscreation never left Creation.**

Now there are two mutually exclusive things presented within Creation's mind -- Truth and untruth or infinite and finite. A major split in Creation's mind has appeared to occur; both Real and unreal are in its mind.

Although, that which is not real does not exist (from the reference of the Mind of God), it does appear to exist within the mind of Creation. Present within Creation is the Mind of God and something that is not the Mind of God. This is illustrated in the generation of *Theorem 26*.

Theorem 10

Given: God and Creation are One.

Theorem 21

Given: The miscreation is not God.

Theorem 25

Given: The miscreation never left Creation.

THEOREM 26Then: **The miscreation has generated a duality within Creation.**

Until this postulate, there is no duality. There is one singular holistic whole. Now, Eternal and temporal, Love and not love, Logic and not logic, Truth and untruth, Real and unreal are all in one mind. If we accept the statement, "that which is not real does not exist", then:

THEOREM 26A**The miscreation has generated an unreal duality within Creation.***or*

The duality does not exist.

or

**The miscreation has generated a delusion of duality within
Creation.**

Again, paradoxes are being introduced and words are folding back on themselves, the duality does not exist from God's reference. However, as long as the untruth is believed real within the mind of Creation, the duality exists from Creation's reference. A delusional state becomes the effect of miscreation of untruth.

If that does not confuse you yet; wait, there is more. Now let us see how God's Love affects this situation:

Definition: Given: God's Love is not exclusive.

Postulate 7 Given: God's Creation miscreated an untruth.

THEOREM 27 Then: **God's Love did not exclude the miscreation.**

or

The miscreation was included within God's Love.

That means that Love included the unreal. An untruth, temporal and unreal in nature was included into the Eternal and Real. Just as, mathematics did not exclude imaginary numbers.

In the dictionary, the word *correct*, means; to remove, remedy, or to counteract; to adjust so as to meet a standard of a required condition; to make adjustments; to compensate.²⁷

Given this definition of correct, then it can be stated that the non-exclusion of the miscreation can be perceived as God correcting for the untruth.

THEOREM 27A **God corrected for the untruth.**

Since God and Truth are one, it also can be stated:

THEOREM 27B **Truth corrects for untruth.**

This is not that weird; of course, truth corrects untruth! It does not take a rocket scientist to figure out that one. What is weird or unusual is the sequencing, or rather the lack of sequencing. We are used to temporal thinking with a linear concept of cause and effect. That is, we think something occurs and then something occurs next.

Because we are dealing with an Eternal God, there is no time lapse between the miscreation of the untruth and the correction. They co-exist and occur together from the temporal reference point. One immediately calls forth the other. The mathematics equivalent is the math thought system adjusted to include the concept of imaginary numbers. As soon as a square root of a negative number is present, so is the imaginary number system.

Postulate 1 Given: God is Eternal.

Definition: Given: Eternity is outside of time.

Theorem 27 Given: God corrected for the untruth.

THEOREM 28 Then: **The correction works outside of time.**

²⁷ American Heritage Dictionary, 3rd Edition, 1996, Houghton Mifflin Co.

Here we have another allusion to the nature of this relationship of Eternal and temporal, True and untrue, Real and unreal. They do and do not exist in the same time reference. As said before, the laws of physics determine all temporal form and change, and yet, they themselves are eternally constant.

This Truth and untruth existing together is stated in *Theorem 28A*, which is a simple extension of *Theorems 24, 27B, and 28*. Truth creates and corrects untruth, and to do so Truth and untruth must somehow co-exist together. So...as mentioned earlier:

THEOREM 28A **Truth and untruth coexist.**

The Correction is present with the untruth. Since all that which is temporal and finite can exist within an Eternal and Infinite reference, this theorem can be stated another way:

THEOREM 28B **The correction (Eternal) and the miscreation (temporal) coexist.**

A way to understand how the Eternal and temporal co-exist is through an example used previously, that the laws (eternally constant) of physical form co-exist with physical form (temporary) itself. Gravity co-exists with a rock, the sun, the planet, the tree, a bug, or the bird in the tree eating a bug.

The laws are Eternally constant and co-exist with the form itself. This aligns with the delusion concept. Even though we are in a dream or a deluded state, the laws of physical creation have not changed. We can dream of flying, but in no way did we alter gravity.

When the dream is gone, the laws are still there. If we try acting out the dream without an application of an appropriate law of physics or metaphysics, the correction brings us 'back to earth' so to speak.

Where all this 'pseudo logic' is leading us is pretty obvious:

Definition: Given: Physical form is temporal and finite in nature.

Theorem 22E Given: The miscreation is temporal.

THEOREM 29 Then: **Physical form is related to an aspect of the miscreation or untruth.**

So, everything we perceive to be real is not. This is an old truism, an adage of mystical/metaphysical teachings for the last several millenniums. Physical form is not part of Reality, of what is really True. The physical form is temporal, and temporal time is unreal.

This is not an easy pill to swallow. Reason tells us one thing and our senses another. Then again, how many times have one or both led us astray. What is there to trust then? The answer to that has been stated all through this work and now it will be stated directly in this theorem:

Theorem 28A Given: Truth and untruth coexist.

Theorem 29 Given: Physical form is an aspect of, or related to the untruth.

THEOREM 30 Then: **Truth coexists with physical form.**

Physical form is temporal. To see Truth within the form, one must look for the Eternal. What immediately satisfies this idea (as stated repeatedly) are the physical laws themselves. If the physical laws did change, there would be no continuity of form -- no science or mathematics.

Imagine a chicken on her nest hatching a clutch of eggs. One egg hatches and it is a chick; another hatches and it is a butterfly; another hatches and it is a rhinoceros; another hatches and it is a jar of peanut butter. It is this continuity or constancy of the Eternal within the temporal that must be looked at as Real, not the form itself.

Even at that, many times we do not objectively see the form. We see our memory associations or our mental/emotional projections around the form and not the form itself. It is in seeing our projections/perceptions and not the actuality that we fool ourselves. Fortunately, or unfortunately (depending on your reference) Truth is unaffected by our perceptions and beliefs.

Where all this is leading to is a very ancient concept, and to another synthesis between science and mysticism. Since the physical eye only sees that which is physically related and it is stated that which is physical is unreal; the 'visible' world is the unreal. This makes the visible world of ours a special-case-effect of an invisible world, a world of truths.

Some people within the physical sciences may resist this idea and they cannot deny that gravity is invisible; we can only 'see' its effects and not gravity itself. The same applies to the Laws of Motion, thermodynamics, electronics, etc. All sciences are based on measuring effects of this invisible world on the visible, not the invisible world itself. They can only surmise the invisible world's structure.

Just as mathematics' biggest paradox is that it is based on that which can't be proven - postulates, sciences' biggest paradox is all physical science (and knowledge) is based measuring the effect (what, where, how, when...) the invisible has on the visible. Or, measure how an invisible world sustains the visible world.

Last, but not least, are these two theorems. Although they are out of sequence with the other theorems, when presented last, they help drive a point home:

Postulate 6 Given: I am God's Creation.

Postulate 7 Given: God's Creation created/miscreated an untruth.

THEOREM 31 Then: **I created/miscreated an untruth.**

And the last:

Postulate 6 Given: I am God's Creation.

Theorem 26A Given: The miscreation has generated a duality delusion within
Creation.

THEOREM 32 Then: **I am/we are in a generated duality delusion.**

There is another reoccurring metaphysical/spiritual theme very similar to this. That is we are all part of the Cosmic Dream state. The fractured perception has created a dream state for Creation.

Our 'waking reality' is really the Dream State. When we have dreams, the things we dream of are things that we recognize in our waking lives, and these recognitions carry over into our dreams. If we did not have the waking concepts like horse, house, walk, etc., these images in our dreams would have no meaning.

Our dream state has no effect on the laws of reality. You can dream of flying, or becoming a tornado, or turning into a dandelion seed and floating on the wind (all things perceived/programmed by the waking state). These dreams have no effect on the laws that determine the initial forms portrayed in the dream.

As a wise man once said, "Don't worry about them dreams none. They're all in your head."²⁸

²⁸ Bob Dylan

This section ties into numerous ancient mystical and spiritual concepts:

- Ancient truth → Something happened that appeared to fracture a fundamental singularity.**
- Ancient truth → There is an element of illusion or delusion in our perception of life.**
- Ancient truth → Truth and untruth coexist.**
- Ancient truth → There is an element of truth in untruth.**
- Ancient truth → Untruth exists in our mind.**
- Ancient truth → Physical form is unreal. or Life is a dream.**
- Ancient truth → Physical form is a special case of a metaphysical condition.**
or
There is an 'invisible' world that sustains the 'visible' world.
- Relevant truth → What is all encompassing has no opposite. Create an opposite and it is encompassed.**
or
Love Corrected for untruth.
- Relevant truth → Untruth is dependent and a special case of truth - independent.**

2.9 – Conclusion

This is the conclusion, and a review, of a tedious set of postulates and theorems. It is recognized that there is a large amount of redundancy in this chapter and it is necessary to drive a point 'home'. We, as beings, are in an unreal schizophrenic situation. A summation of this chapter is:

- ◆ The first four postulates and theorems deal with the Absolute in all its Aspects and Attributes. The concepts of a mind matrix and 3-in-1, 1-in-3 will be repeated and shown relevant to physical form in later chapters.
- ◆ Within *Postulate 5* and theorems -- there is a Creation -- how that Creation manifests into physical life will be expanded upon. In addition, Chapter 3 will talk about how the Eternal Moment of Creation can fold time. This time folding idea will be covered even deeper when we cover *ESP* phenomena, magic, and miracles in Chapters 7, 9, and 10 respectively.
- ◆ In the sixth postulate and theorems, we are the Creation. Chapter 4 will show how the Reality of what we really are manifests in our minds. While, Chapters 5-10 show how we can explore and 'see' the evidence this Reality.
- ◆ The seventh postulate and theorems introduce a 'mistake', and the effect of the 'mistake' is an unreality.

In terms of the next chapters, Chapter 3 will cover the Correction and how it generates temporal physical form (Bubbles of Temporal/spatial References) and how the Mirror reflects the mistaken thinking back to our own minds in order for us to make our own corrections.

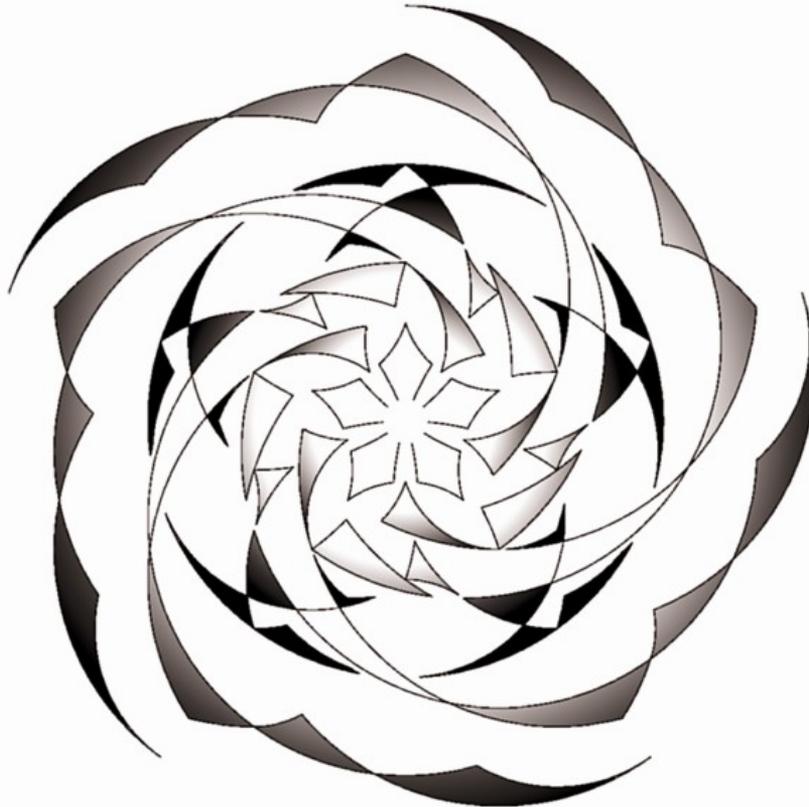
Chapter 4 shows how this Reality/Truth and unreality/untruth manifest within mortal minds -- our mind. That chapter also introduces how we can use the Truth to reduce the untruth/unreality within our minds. While Chapters 5-10 give applications within our minds.

A review of the ancient mystical truths or spiritual concepts that were introduced in this chapter are:

- ❖ There is a God.
- ❖ God is Love.
- ❖ God's Love and Wisdom are One.
- ❖ 3-in-1 1-in-3 nature of God
- ❖ There is an order or an array to everything-Truth (Matrix).

- ❖ God created like unto self.
- ❖ God and Creation are one and a closed system.
- ❖ God-Creation is Eternally occurring...eternal moment.
- ❖ Ideas do not leave mind of origin.
- ❖ To create is to extend.
- ❖ You are the Beloved of God.
- ❖ Something happened that appeared to fracture a fundamental singularity.
- ❖ What is all encompassing has no opposite. Create an opposite and it is encompassed. Or, Love Corrected for untruth.
- ❖ There is an element of truth in untruth.
- ❖ Truth and untruth coexist.
- ❖ Untruth is dependent and a special case of truth - the independent.
- ❖ Untruth exists in our mind.
- ❖ There is an element of illusion or delusion in our perception of life. Or...life is a dream.
- ❖ Physical form is a special case of a metaphysical condition. Or, there is an 'invisible' world that sustains the 'visible' world.
- ❖ Physical form is the 'unreal'.

Again, much of this information is not new. Mystics have been touching on these ideas for thousands of years. The core of many metaphysical and spiritual thought systems addresses this duality in one form or another: the divine-profane, the spiritual-physical, reality-illusion, Truth-untruth, Heaven-earth, etc. The rest of this book will be working with these ancient ideas.



2.10 - Questions

1. What is the casual sequence (Postulates) that makes up Creation?
2. Creation is _____ short of being God.
3. The physical world is an effect of _____.
4. God/Creation process is _____ in God's Love.
5. I am/we are what?
6. _____ is eternally occurring.
7. God's Creation did what?
8. Ideas do not leave _____.
9. God corrected for _____.
10. God's Logic contains a _____ Matrix.
11. When or where did Creation happen?
12. What kind of delusion are we in?
13. What does not exist?
14. _____ is dependent and _____ is independent.
15. What is the true potential of Creation?
16. To create is to _____.
17. What is a definition of truth?