Chapter 5

Formula of Effectiveness and Motivational Analysis

5.1 - What is a Formula?

*C*hapter 2 introduced a set of postulates and theorems. Some theorems were composed from the postulates. Other theorems -- symbolic references to the relationships between the introduced qualities -- are composed of the previous postulates and the previous presented theorems. What does this all mean?

Remember that a postulate is, given a set of conditions, a readily observable perception that can neither be proved nor disproved. Chapter 2 showed the relationship of postulates to theorems and theorem creation. That chapter introduced the idea that *1* is a postulated concept and that *1 + 1 = 2* is a theorem.

The postulates introduced in Chapter 2 are applicable to **Absolute** Reality. **Actual** reality has postulates also. Science is based on postulated (observable) concepts.

These postulates represent apparent physical characteristics and some are:

- Time
- Space
- Mass
- Energy, Etc

A number of 'labels' can represent **Actual** reality postulated qualities. For example:

- Time → hours, minutes, seconds, etc.
- Space → meters, feet, cubic feet, light years, etc.
- Mass → pounds, grams, tons, etc.
- Energy → ergs, joules, kilotons of TNT, etc.

We know **Actual** reality theorems of science as formulas. A formula shows the relationships of postulated ideas (and proven theorized ideas). They start with logically proposing another provable -- through the proposed postulated qualities -- characteristic that consists of a distinct relationship between the postulated qualities. An example is the formula for velocity: velocity = distance/a unit of time. The new label is velocity and it is comprised of a relationship between two postulated labels, distance/space divided by time. Some examples of **Actual** reality theorems are:

- Velocity = Δdistance /Δtime, ($V = s\,/t$) [Δ means 'a change of']
- Acceleration = Δvelocity /Δtime, ($A = s\,/t^2$)
- Force = mass x acceleration, ($F = ma$)
- Pressure = Force /square area ($P = f\,/s^2$)
- Energy = mass x (light velocity)^2, ($E = mc^2$)

Notice how a label can contain other labels. For example, speed or velocity being expressed as one label – distance/linear space per another label unit of time -- miles/hour, feet/second, kilometers/hour, etc. Though they are labels for the same concept (movement through space), a foot is not a mile, nor is a mile a kilometer.

There are even basic conversion formulas/theorems, which show the relationship of various labels for the same quality. Some examples are:

- 1 mile = 5,280 feet: a number (1) of label (x miles) is the same as a number (5,280) of label (y feet).
- 1 kilometer = .62 miles: a number (1) of label (x kilometer) is the same as a number (.62) of another label (y miles).
- 1 kilogram = 2.2 pounds

Keeping with the matrix within matrix, *BTR* within *BTR*, truth within truth, etc. idea, it can be seen that there are labels within labels, and even formulas within formulas. Velocity (a label and a formula) is the relationship of two labels (distance per unit of time). Distance can be expressed in a number of different labels and so can time. In turn, acceleration (another label and formula) is the relationship of label/formula of velocity (feet per second) to time again (feet per second per second).

A common perception of a formula is a string of numbers that 'mean something'. Remember Chapter 1 and Pythagoras; everything can be expressed in number. A number by itself is meaningless other than being that number. You can say, "I have 5". But, you have 5 what? Five feet? Five seconds? Five doughnuts? Five eyes? Etc. It is the labels, which the numbers represent, that give the numbers meaning in **Actual** reality.

With a formula, it is the labels that the numbers represent that are the primary concern (and must match); the numbers themselves come afterward. Numbers and math's logic formula help illustrate the labels' relationships. Once the labels' relationships are straight, plugging in the numbers representative of the labels gives the answer. However, for a formula to work, the labels must match first.

Because labels can be expressed in numbers, they are subject to the logic of numbers. It is possible then to juggle the labels as if they were numbers <u>without actually knowing what the numbers are</u>. This is what basic algebra is all about. It is manipulating labels for numbers, according to the logic of numbers, without having to know the numbers themselves.

Another beauty of mathematics is the labeled numbers can represent infinities; and yet, the infinities can be juggled without knowing every number. Again, this makes mathematical logic the prime candidate for logically dealing with spiritual, metaphysical, or the Divine. Mathematical logic is used to having to deal with infinities, within infinities, within infinities…

Science books contain formulas illustrating **Actual** reality relationships. *I AM A I*, being a science book, has a formula as well.[16] This chapter's formula illustrates the relationships of the mind's elements introduced in Chapter 4.

Chapters 2 through 4 generated a mental construct/model – a paradigm. The previous chapter proposed that for any given reality/event the more truth within a mind that is immersed in that event, the more effective that mind would be in that event. Or…the more you work within the laws of a circumstance the more effective you will be in that circumstance.

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16 The author thinks it is in the contract somewhere, "Science books must contain formulas."

This chapter takes this idea and some of the labels introduced in Chapter 4, treats their truth/law quantities as if they were numbers, and using relationships and mathematical logic, assembles them into a formula. This chapter concerns itself with general usage of the previously introduced mortal mind model through a Formula of Effectiveness.

Although the material of this chapter is in reference to metaphysical subject matter, the resultant formula is applicable to almost everything we do in our daily lives. People who do not like or understand math may hate this chapter (again). Therefore, the subject matter will be kept as short and as relatively 'painless' as possible.

5.2 - Focus over a Change of Time (*f /△t*)

$\mathbb{I}$n Chapter 4, the *Focus Control Buss* was introduced. It was stressed how we control our matrix/mind operation from this area. What is focus and what does it mean? Our focus is essentially what truth and ~~truth~~ is engaged in the mortal mind matrix at any given moment of time. This means:

❑ It was stated that the more you work in Truth the more effective you will be, because you are working in with the laws of the event. This is a <u>direct relationship</u> in math; an increase of one generates an increase in the other.

❑ Conversely, the more ~~truth~~ you work with the less effective you will be, because you are not working with the laws of the event. This is an <u>inverse relationship</u> in math; an increase of one generates a decrease in the other.

Truth has a direct relationship to effectiveness (*E : T*) and ~~truth~~ has an inverse relationship to effectiveness (*E : 1/T̸*). Given, your focus is whatever truth and ~~truth~~ are in your mind at any moment; your mind's focus can be expressed as it is in Figure 5-2, *1a*:

$$f = \left(\frac{T}{T\!\!\!/} \right)$$

Figure 5-2, *1(c-e)* shows a relationship between time, focus, and effectiveness. How long you focus through a time period, is expressed as focus (*f*) to change of time (*△t*). Effectiveness (*E*) is expressed as directly proportional to focus over change of time (*1△t*). The longer the focus is on an event within a change of time, can increase a person's effectiveness. The less a person focuses over change of time, the less effective they will be. This is another

$$f(\triangle t\!\uparrow) : \Uparrow E$$

$$f(\triangle t\!\downarrow) : \Downarrow E$$

direct relationship:

A reminder is these elements are just being broken into direct and inverse relationships.

Now, what if your focus remains the same and your change of time varies? It is a summation -- total. It is accumulative, and if the time of focus is broken up, the mental matrix/construct – thought system -- that you are using can be forgotten when you are not using it. You may have to go back and pick up the 'loose ends'. It can be likened to your having

stopped knitting a sweater. When you pick it up again, you have to remember how you started and the stitch you were using; how many stitches and rows are in the pattern and everything like that. Therefore, it is not the most effective way to do it, and it can be done that way.

The effect of focus over time tends to be accumulative. That is why for some people it may take years to finish a masterpiece; they kept returning to that one point focus. They maintained a focus on what they wanted to do.[17]

Focus is a one-point:[18] focus on what you want, on what you are going to do, focus on the event you are immersed in, or an event you wish to occur. This is similar to constructing a building. In that example, the effectiveness in the event is the completion and the quality of the building. In order for this to occur, a one-point focus had to be maintained.[19]

Within a one-point focus over a change of time, the longer your focus has T (*Truth*) within it over change of time, the more effective you become. As the change of time decreases, effectiveness will decrease. If you do not put much time into it and what truth you are using is limited, you are not going to be that effective. With the time element, energy becomes dispersed.

Conversely, if $\cancel{T}$ (*truth*) starts becoming a large significant number and T (*Truth*) becomes a small number, then the more you focus over time, the less effective you will become. That is because the mind/matrix is preoccupied with truths not relevant to the event. This shows focus involves the quantities/qualities of both.

Your focus is what your matrix/mind is occupying itself with. In this chapter, it will be expressed in the relationships of Chapter 4 elements with the labels in Figures 5-1 and 5-2: T_S (total *Knowledge*), P_S, (Perceptions total) C_S (Choice total), D_S (total Desires), or A_S (total Attachments). How these labels are put together will be gone into a bit more with the next sections. All of these labels help define our focus.

Note: The change of time (Δt) presented in this formula can be, dependant on the formula use, relevant to a particular task or it can be relevant to your whole life. It can pertain to long-term focus or short-term focus. In many cases, a long-term focus helps define the nature of the short-term focus (and it can go the other direction as well).

5.3 - Algebraic Manipulation of Questionable Values

$\mathcal{T}$his book's construction of a Formula of Effectiveness is referenced to how the individual's interactions relate with an external/internal event, their participation in Absolute Truth, how they respond, and their effectiveness of response. Effectiveness is really, how much creative energy is flowing through the individual.

You have at this very instant the Eternal Moment of Creation[20] within you. So, in the end, this Formula of Effectiveness is actually how much you are going to allow Creation to affect your life and what effect you have (or how much of the Eternal Moment of Creation is coming through you); how you affect the world of form around you.

This Formula of Effectiveness is for everything, not just for meditation, mysticism, and metaphysics. How the individual looks at the world and how they affect everything in it is applicable. How well one functions in the **Absolute** and **Actual** realities. It also can apply to **Individual**, **Consensual**, and **Imaginary** realities depending on what truths/laws are being applied.[21]

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17 Old saying: The sign of being a 'master artist' is knowing when the work is done.
18 See Chapter 6
19 True, focus has to be moved or split from each aspect of construction of the structure: foundation, carpentry, plumbing, electrical, etc. All these ancillary focuses fit within a primary focus to build the structure.
20 Chapter 2.6, *Postulate 5* and theorems
21 A reality is composed of a matrix of laws or truths: Chapters 2, 3, and 4.

Ironically, because the formula represents an effectiveness interface and because of the Mirror and it is an equation, the formula can work in the other direction also. That is, the formula can also become a reference to how much an external event affects you.

First to look at is the label relationships for a very basic formula and then to break those labels into some of their constituent labels. The *T/T̶* ratio was introduced, so to begin with, there is:

Now since anything we do in **Actual**, **Individual**, **Consensual**, and **Imaginary** realities involves the Mirror[22] introduced in Chapter 3, our effectiveness will be related to the ratio of Truth to ~~Truth~~ (*T/T̶*) plugged into the Mirror function.[23] Whatever we do will be reflected back on us either to help us (amplify) or work against (attenuate). The letter *M* represents this. In addition, the change of time mentioned previously (*Δt*) must be taken into account. These elements can be assembled and expressed in a basic formula as:

To help generate a complex formula, the basic *T/T̶* labels can be broken in to some of its constituent element labels within the human matrix model presented in Chapter 4. For example, specific labels that have been presented so far are:

$$E = M\left(\frac{T}{T̶}\right) \triangle t$$

❑ *Truth* (*T*) – *Postulates 4, 5, 6, + 7* and theorems (A core element of *Storage*, which supports and is behind the existence of everything – all realities). Chart 4-4, *A3*

❑ *T̶r̶u̶t̶h̶* (*T̶*) – *Postulate 7* and theorems (Another basic element of *Storage* that influences **Individual**, **Consensual**, and **Imaginary** realities. In addition, to some extent, has an indirect affect on *Knowledge*). Chart 4-4, *A18*

❑ Total *Knowledge* or *Knowledge* summation (*T_s*) – Truth's and the 'truths' that sustain the ~~truth~~. **Actual** reality's representative in *Storage* and has priority over *Programming* and *Memory* (**Individual**, **Consensual**, and **Imaginary** realities). Chart 4-4, *B1*

These labels begin to outline *Storage*'s influence within the formula. *Truth* and *T̶r̶u̶t̶h̶* must be present from the postulates and theorems of Chapter 2. In addition, *Truth's* representative – *Knowledge* -- must be included for an **Actual** reality condition, which we commonly associated as 'reality'.

Next is to define the labels that determine what comes into *Storage* through the *Perceptional Lens Array* and how that array is focused (Chart 4-4, *D3*). The critical vertices mentioned in Chapter 4 are:

Perception – The 'image' of something generated by the physical senses or a 'subjective event'. Half of the front part of the *Perceptional Lens Array* -- lens. Perception opens the lens to distance, away from self.
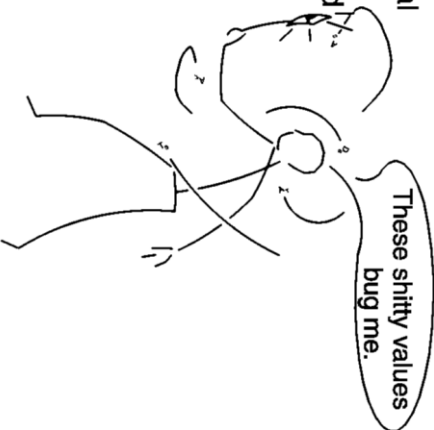
Desires – A perception of a missing element or a missing perception in that 'image' along with an urge to 'correct' that missing element. The other half of the front part of the *Perceptional Lens Array* -- lens. Desires brings the lens up close, towards self

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22 The Mirror being the Correction and a very special case of the Truth Matrix -- God, is the Eternal to temporal interface. Everything we see, know, feel, etc. is a function of the mirror. At the same time, all metaphysical laws that relate to physical form are a function of the mirror.

23 A math function is a predetermined math operation. For example, let's say we have function f. Let's also say function f = 2a² + 3. So any number x plugged into function f will equal $2x^2 + 3$. This is expressed as f(x) or f of x.

Figure 5-1, Algebraic Quantities

ATTACHMENTS

$$A_S = A_{T_p} + A_{\mathcal{T}_p}$$
$$A_{T_p} = A_S - A_{\mathcal{T}_p}$$
$$A_{\mathcal{T}_p} = A_S - A_{T_p}$$

$A_S =$ Summation of Attachments - total
$A_{T_p} =$ Attachments to Truth perceived
$A_{\mathcal{T}_p} =$ Attachments to untruth perceived

DESIRES

$$D_S = D_{T_p} + D_{\mathcal{T}_p}$$
$$D_{T_p} = D_S - D_{\mathcal{T}_p}$$
$$D_{\mathcal{T}_p} = D_S - D_{T_p}$$

$D_S =$ Total (summation) desires
$D_{T_p} =$ Desires of Truth perceived
$D_{\mathcal{T}_p} =$ Desires of untruth perceived

PERCEPTIONS

$$P_S = T_p + \mathcal{T}_p$$
$$T_p = P_S - \mathcal{T}_p$$
$$\mathcal{T}_p = P_S - T_p$$

$P_S =$ Total (summation) perceptions
$T_p =$ Truth perceived
$\mathcal{T}_p =$ Untruth perceived

KNOWLEDGE

$$T_S = T_K + \mathcal{T}_K$$
$$T_K = T_S - \mathcal{T}_K$$
$$\mathcal{T}_K = T_S - T_K$$

$T_S =$ Knowledge Total (summation)
$T_K =$ Truth Known
$\mathcal{T}_K =$ Untruth Known (truth of the untruth)

CHOICE

$$C_S = T_C + \mathcal{T}_C$$
$$T_C = C_S - \mathcal{T}_C$$
$$\mathcal{T}_C = C_S - T_C$$

$C_S =$ Summation of Choices - total
$T_C =$ Truth Chosen
$\mathcal{T}_C =$ Untruth Chosen

These shitty values bug me.

228

Attachments – ~~Truth~~'s representative in the *Perceptional Lens Array* along with a record of previously established Desire/Perception patterns, ~~truth~~ applications – one part of the aperture. This closes the aperture.

Faith – *Truth*'s representative in the *Perceptional Lens Array* as well as being truth applications – the other part of the aperture. Faith opens the aperture.

The last label to be mentioned is that which connects the *Perceptional Lens Array* to *Storage*. The Cognitive Input (Figure 4-4, *VII*) can be predominantly ignored here because it is automatic and is predetermined by the four just mentioned. The one we have immediate control over is:

Choice – The major programming influence into *Storage* from the *Perceptional Lens Array*. Choice (Figure 4-4, *II*) is a completion of a major programming loop (*Storage* to *the Perceptional Lens Array* back to *Storage*. Chart 4-4, *B6* – shutter.

As mentioned before (and will be stressed again), the more truth involved within your actions, the more effective those actions will be. The more ~~truth~~ in your actions, the more ineffectual you will be. This comes from the simple definition of truth, "laws by which something works". Whatever reality/s you are working in, the more you work in the laws of those reality/s, the more effective you will tend to be in those reality/s.

All of the labels to be covered represent aspects of these two elements -- truth and ~~truth~~. Let us deal with some simple relationships within the presented mind labels, through these two elements.

Figure 5-1 shows relationships of parts to totals using labels of the human matrix, such as the relationship of total perceptions (P_S) to truth perceived (T_P) and ~~truth~~ perceived ($\cancel{T}_P$), or knowledge total (T_S) to truth known (T_K) and ~~truth~~ known ($\cancel{T}_K$)[24]. Using these elements of Figure 5-1, and direct or inverse relationships, Figure 5-2 assembles a formula. Let us look at Figure 5-1 and some simple relationships of parts, to wholes.

Total knowledge (T_S) contains not only how much truth known (T_K), but also how much ~~truth~~ you know ($\cancel{T}_K$) which, is the 'truth' that sustains ~~truth~~. What does this mean? In the perception of any given event, how much and what truth applications within *Knowledge* you have, is going to be a major influence to your effectiveness.

Knowledge total is expressed as Truth summation (T_S). This refers to the total truths known by you that make up the event.[25] T_S is going to be equal to the truth that you know (T_K) that makes up the event, plus the ~~truth~~ you know ($\cancel{T}_K$) that makes up the event. This is expressed in Figure 5-1 as $T_S = T_K + \cancel{T}_K$. Therefore, the total knowledge relative to an event is the truth you know plus the ~~truth~~ you know -- which is common sense.

$$\underline{\text{KNOWLEDGE}}$$

$$T_S = T_K + \cancel{T}_K \qquad T_S = \text{Knowledge Total (summation)}$$
$$T_K = T_S - \cancel{T}_K \qquad T_K = \text{Truth Known}$$
$$\cancel{T}_K = T_S - T_K \qquad \cancel{T}_K = \text{Untruth Known (truth of the untruth)}$$

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24 The 'truth' applications that sustains truth and enter *Knowledge* through the Cognitive input.

25 There may be truths you do not know that make up an event, also. This would reflect in the 'numeric' quantity of *Knowledge*.

Doing some algebraic juggling or playing with this formula, we can say that the truth that you know (T_K) is equal to the total knowledge summation (T_S) minus the ~~truth~~ you know ($\bar{T}_K$). We started with $T_S = T_K + \bar{T}_K$. Flipping it around, algebraically, we can say $T_K = T_S - \bar{T}_K$.

Taking this the next step further we can say $\bar{T}_K = T_S - T_K$. This simply states the ~~truth~~ we know ($\bar{T}_K$) equals the total knowledge of an event (T_S) minus the truth we know of the event (T_K).

These are showing some basic relationships here and demonstrating how these labels can be mathematically manipulated.

This algebraic dance was done around *Knowledge* storage, the truth, and ~~truth~~ known and the same thing can be done around the elements within the perceptual lens. The total perceptions (P_S) that you have, in relationship to an event, equals the truth perceived (T_P) plus the ~~truth~~ perceived ($\bar{T}_P$) related to that event: $P_S = T_P + \bar{T}_P$.

$$
\begin{array}{ll}
\underline{\text{PERCEPTIONS}} & \\
P_S = T_P + \bar{T}_P & P_S = \text{Total (summation) perceptions} \\
T_P = P_S - \bar{T}_P & T_P = \text{Truth perceived} \\
\bar{T}_P = P_S - T_P & \bar{T}_P = \text{Untruth perceived}
\end{array}
$$

Now, let us play around with this as we did with the last one, and we get the truth perceived (T_P) equals total perception (P_S) minus the ~~truth~~ that you perceive ($\bar{T}_P$): $T_P = P_S - \bar{T}_P$. Bringing this back full circle, the ~~truth~~ that you perceive ($\bar{T}_P$) equals total perceptions (P_S) minus the truth that you perceive (T_P): $\bar{T}_P = P_S - T_P$.

A reminder, the idea is to introduce you some very straightforward algebraic relationships here. To introduce, what is considered to us, as humans, some very abstract terms that can be expressed in an algebraically relationship to each other.

$$
\begin{array}{ll}
\underline{\text{CHOICE}} & \\
C_S = T_C + \bar{T}_C & C_S = \text{Summation of Choices - total} \\
T_C = C_S - \bar{T}_C & T_C = \text{Truth Chosen} \\
\bar{T}_C = C_S - T_C & \bar{T}_C = \text{Untruth Chosen}
\end{array}
$$

Figure 5-1 shows summation of choice (total choice = C_S) also broken into two components. The two components are truth chosen (T_C) and ~~truth~~ chosen ($\bar{T}_C$). As with the associations of T_S to T_K, the figure shows C_S relationships. There is not only $C_S = T_C + \bar{T}_C$, but also $T_C = C_S - \bar{T}_C$ and $\bar{T}_C = C_S - T_C$.

$$
\begin{array}{ll}
\underline{\text{ATTACHMENTS}} & \\
A_S = A_{T_P} + A_{\bar{T}_P} & A_S = \text{Summation of Attachments - total} \\
A_{T_P} = A_S - A_{\bar{T}_P} & A_{T_P} = \text{Attachments to Truth perceived} \\
A_{\bar{T}_P} = A_S - A_{T_P} & A_{\bar{T}_P} = \text{Attachments to untruth perceived}
\end{array}
$$

As was done with the others, Attachments can be similarly looked at. Examining attachments, there are total attachments (A_S) equals attachments to the truth that we perceive (A_{Tp}) in addition to our attachments to the ~~truth~~ that we perceive ($A_{\overline{T}p}$). Again, it is a very simple relationship: $A_S = A_{Tp} + A_{\overline{T}p}$.

When we can play with this, as was done previously, we get attachments to the truth perceived (A_{Tp}), equals attachments to the total (A_S), minus attachments to the ~~truth~~ we perceive ($A_{\overline{T}p}$): $A_{Tp} = A_S - A_{\overline{T}p}$. Once more, we do a little juggling; and we get: attachments to ~~truth~~ perceived (A_{Tp}) equals attachments total (A_S) minus attachments to the truth we perceive (A_{Tp}): $A_{\overline{T}p} = A_S - A_{Tp}$.

Stepping away from the math logic for a moment, what does this attachment concept mean in real life?

In our lives, we have a total number of attachments related to our perceptions. For example, you can have attachments to what you are doing and related subjects. Examples of Attachments total are having an attachment for tobacco, or chocolate, or a person, or a feeling for a person, a lifestyle, etc. All these attachments have an influence on the choices we make and how we act towards any given event.

This is illustrated by a little child doing a 'sleepover' at some other child's house, but not wanting to do it without 'blankey' – their blanket. That is an attachment and affects the nature of the event (the pajama party).

The last element to be looked at is desires. As we did with T_S, P_S, C_S, and A_S, our desires total (D_S) equals desires of the truth that we perceive (D_{Tp}) and the desires for the ~~truth~~ that we perceive ($D_{\overline{T}p}$): $D_S = D_{Tp} + D_{\overline{T}p}$. If we play with this formula, as we did with the others,

$$\underline{\text{DESIRES}}$$

$$D_S = D_{T_p} + D_{\overline{T}_p} \qquad D_S = \text{Total (summation) desires}$$
$$D_{T_p} = D_S - D_{\overline{T}_p} \qquad D_{T_p} = \text{Desires of Truth perceived}$$
$$D_{\overline{T}_p} = D_S - D_{T_p} \qquad D_{\overline{T}_p} = \text{Desires of untruth perceived}$$

we can say desires for the truth we perceive (D_{Tp}) equals desires total (D_S) minus desires for the ~~truth~~ we perceive ($D_{\overline{T}p}$): $D_{Tp} = D_S - D_{\overline{T}p}$. Flip it around again and desires for the ~~truth~~ within us ($D_{\overline{T}p}$) equals desires total (D_S) minus desires of the truth we perceive (D_{Tp}): $D_{\overline{T}p} = D_S - D_{Tp}$.

How do these labels of T_S, P_S, C_S, D_S, and A_S relate to the labels of T and $\overline{T}$ that was presented earlier? It can be seen that T (*Truth*) is reflected in our mind/matrix by T_K, P_S, D_{Tp}, and T_C. While, $\overline{T}_K$, $\overline{T}_P$, $\overline{T}_C$, D_S, and A_S reflect $\overline{T}$ (~~*Truth*~~) in our mind/matrix. These relationships will be examined in the next section.

The reason these relationships need to be covered is to build a formula that will reflect effectiveness of our actions. In later chapters, the book will show you what parts of the perceptual lens/mind are involved when doing exercises and will show how the lens parts relationships are interacting, influencing effectiveness.

Later exercises will also be preceded by an examination or pre-forming intent, which consequently, predetermines some of these variables. The exercises themselves will work to shut the lens array down, preoccupy it, using the system to jump out of the lens, or to refocus the lens to allow more energy/information through it.[26]

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26 Chapters 6, 7 and 8

5.4 - Formula Construction

$\mathcal{U}$ p to this section, this chapter covered what makes up the quantities for the formula, as in Figure 5-1. Next is to assemble the relationships of some of these quantities so they relate to effectiveness (Figure 5-2).

As mentioned in the previous section, within the basic formula of Figure 5-2, the labels of *Truth* and *T̶r̶u̶t̶h̶* need to be defined within the mind/matrix labels. What makes up the truth within our mind/matrix and what constitutes having t̶r̶u̶t̶h̶ within our mind/matrix?

Remember that your effectiveness is in fact how much you let the Truth come through in what you do. Effectiveness is how the Creative energy flows within you and effects a situation or an event. Creative energy comes from God and the Matrix of the original postulates and theorems.

First, let us look at some basic relationships and how they relate to effectiveness. Figure 5-2, Part *2* helps illustrates this by showing the direct and inverse relationships.

Storages define and focus the *Perceptual Lens Array*, so the basis of the formula will be the controlling *Storages*, *T̶r̶u̶t̶h̶,* and *Knowledge*. How much truth we know (T_K) versus how much 'truth' we know that sustains t̶r̶u̶t̶h̶ ($T̶_K$) will be at the core of the formula.

Notice how much truth in knowledge (T_K) is shown as direct relationship [the more truth known relating to the event (T_K) the greater the effectiveness you will have on an event].

In addition, how total your perception (P_S) is has a direct relationship. It is a direct relationship in that, as the truth that you perceive increases, your effectiveness increases. In addition, total perception can regulate the 'truth' that sustains the t̶r̶u̶t̶h̶ to the special case that it is.

Conversely, Figure 5-2, Part *2* also shows the mentioned inverse relationship to effectiveness with t̶r̶u̶t̶h̶ perceived ($T̶_P$) and t̶r̶u̶t̶h̶ known ($T̶_K$) – 'truth' that sustains t̶r̶u̶t̶h̶.

The previous chapter introduces a relationship between attachments and previous desires. Attachments tend to be a repeated pattern of desires/perceptions and we start becoming attached – work -- in these patterns of desires/perceptions. These include long-term desires or short-term desires.

Because Desire and Attachment vertices in the *Perceptual Lens Array* tend to be influenced by *Memory* and
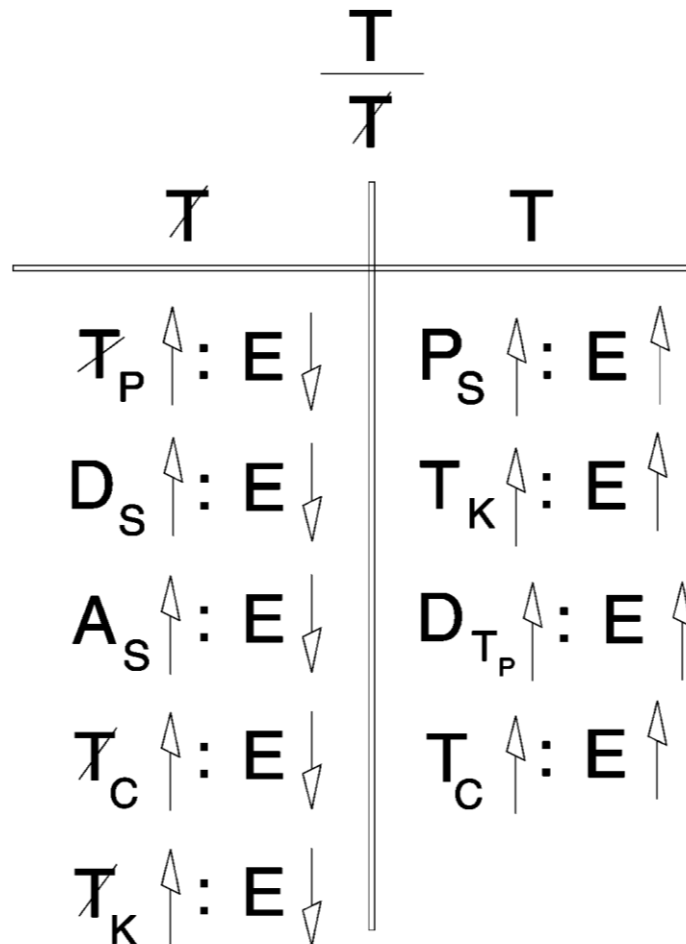
$$\frac{T}{T̶}$$

$$
\begin{array}{c|c}
T̶ & T \\
\hline
T̶_P \uparrow : E \downarrow & P_S \uparrow : E \uparrow \\
D_S \uparrow : E \downarrow & T_K \uparrow : E \uparrow \\
A_S \uparrow : E \downarrow & D_{T_P} \uparrow : E \uparrow \\
T̶_C \uparrow : E \downarrow & T_C \uparrow : E \uparrow \\
T̶_K \uparrow : E \downarrow &
\end{array}
$$

Figure 5-2, Part *2* Direct and Inverse Relationships

~~Truth~~ in *Storage*, then Desire and Attachment -- with a couple exceptions -- tend to work against you. First, the Desire element, then the Attachment element will be looked at.

Remember that there is a relationship between desires/emotions and perceptions/thought; perceptions and desires are really one thing.[27] The more desires, the more the perceptions that are related to those desires. The more desire/perception patterns from previous choices, the more we tend to inhibit what we are actually <u>seeing now</u>. Simply because, you are 'looking' at something that may not be relevant to the present event.

With total desires (and their resultant perceptions), there can be another inverse relationship to effectiveness. What is represented here is a total number of desires (D_S) over a change of time (Δt). (As mentioned earlier, all of these relationships are in reference to a change of time.)

Say a change of time is one ten-minute period. You may want one thing one moment of time in that ten minute period, then another thing the next moment of time, another the next, etc.

For example, you are working at the office. One desire you may have is to complete the work you are doing. There is something not clear with the work, so the next desire may be for clarity, and the next may be to talk to somebody to reach clarity. A later desire may be you want to go home, or have a break, or the person next to you draws your interest sexually.

You have a total number of desires that are happening within that block of time. That is what D_S is -- total desires over a change of time. As mentioned earlier, a multitude of desire summations (D_S) tends to have an inverse relationship to effectiveness. That means, as total desires increase, effectiveness decreases.

However, this occurs in a different way than attachments. The model being presented shows all attachments (with one exception) work against you, but not all desires work against you. Because -- for reasons covered in a later section -- you want desires for the truth we perceive (D_{Tp}) to be at least one, and desires for the ~~truth~~ perceive ($D_{\mathcal{T}p}$) one or less (preferably *0*).

Technically, desires summation (D_S) – for mundane applications -- can never be zero. Because, if desires ever become *0*, you will have no desire to be effective. You will do nothing. That means desires for truth perceived (D_{Tp}) is a direct relationship.

This relationship can be looked at in different ways. If you are an artist (a painter), you have an idea of a 'something' you <u>want</u> to do. You may have the picture represented through the body (with sketches – truth application within **Actual** reality), and then your mind's eye lens starts working the idea to bring the picture into color and form. As you are doing this, you are making constant perceptions and judgments on those perceptions, "Oh, I <u>want</u> red here. I don't <u>want</u> this line." When you go from Truth to manipulation of form and matter, there is a constant perception/desire flow happening. The long-term desire may be to want to create. While, the short-term desires inside the 'wanting to create' may involve details like form and color.

As mentioned before, as total desires decrease, your effectiveness will increase – an inverse relationship. While desire for truth perceived (D_{Tp}), is a direct relationship.[28]

Both of these Desire inverse and direct relationships are shown in Figure 5-2, Part *2*.

The next relationship to effectiveness to look at is Attachments. The relationship of total attachments (A_S) to effectiveness is shown as an inverse relationship in Figure 5-2 Part *2*. The total attachments you have over a change over time (Δt), the less effective you become. How do we know this?

First off, these are repeated observations made long ago in a multitude of disciplines. The Bhagavad-Gita,[29] the Buddha, The Bible,[30] and the Upanishads mention non-attachment.

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27 Chapter 4.5 The *Perceptional Lens Array* Matrix
28 Remember that Truth is *1* and ∞, infinite.
29 Basic theme of the '*Gita*': Whatever you do to be in union with God and doing it with no attachment to outcome, only this is karma-less. All other actions generate karma.

This non-attachment theme is ancient. It is so old it is ridiculous. Many spiritual teachings work with this concept, this non-attached state.

This old theme of non-attachment works into the effectiveness formula, and will become a relatively important variable as (A_S).

In 'real life', non-attachment becomes relevant because, <u>our effectiveness – in any situation – is inversely proportional to our attachment to the outcome.</u> This is an old metaphysical axiom and applies with everything we do. Simply because, you have an expected outcome that you try to make happen instead of working with the event as it is now.

With attachments, you are limiting your options. You are doing all kinds of things. Attachments are patterns of desires we have chosen. With those desires come the thoughts and perceptions associated with the desires usually taking up space and 'cluttering up' the mind/matrix in the 'now'. This flow of information will tend to accumulate a larger amount of ~~truth~~ being chosen.

Your temporal mind is limited. It can only hold so much and focus has limits. With attachments, you have created an interference, of a sort, of other unrelated perception/desire sets flowing through you; splitting your focus.

Please notice; the top half and the bottom half of the human matrix (Figure 4-4) is appearing to have polar qualities, regarding effectiveness. Also notice; that the two vertices at the bottom of Figure 4-4 -- Desires and Attachment – tend to have an inverse relationship to your effectiveness.

The last set of relationships to look at in Figure 5-2, Part *2* is easy to understand. They are truth chosen (T_C) and ~~truth~~ chosen ($\bar{T}_C$). These two are like the other variables. The more truth chosen (T_C) passing through the mortal mind's lens is a direct relationship and will increase effectiveness, while the more ~~truth~~ chosen ($\bar{T}_C$) would be an inverse relationship and will decrease effectiveness.

Next is to assemble all these relationships into a formula. Figure 5-2 (*2* & *4 a-m*) illustrates the direct and inverse relationships and how they can fit together. How much truth we know (T_K) reflects how much *Truth* is in the matrix and therefore is placed in the numerator because it will aid us. While how much ~~truth~~ we know ($\bar{T}_K$) reflects how much ~~truth~~ is in the matrix and is reflected in the denominator, and will work against us. Both of these expressions [(T_K) and ($\bar{T}_K$)] are shown at the core of the *T/T̄* expression.

Now, to review the relationship total perceptions (P_S) and ~~truth~~ perceived ($\bar{T}_P$) to effectiveness (E). Total perceptions (P_S) is shown as having a direct relationship to *Truth* in the mind matrix [Figure 5-2, (*4j*)]. As total perceptions increases, *Truth* increases (all other variables being ignored). This will put total perceptions in the numerator of this formula.[31] At the same time, because total perceptions (P_S) augments/magnify the base number [truth known (T_K)]; total perceptions (P_S) is shown having an exponential relationship to truth known (T_K) as in Figure 5-2, (*4o*):

$$T: \ (T_K)^{P_s}$$

The two combined are shown as an exponential expression[32] for a number of reasons. One is what happens when numerical values (both exponential and base numbers) fall into the zero to one range. This will be touched upon later in this chapter.

Another reason is that matter and Life occupy space and extends exponentially. An example is volume of a three dimensional space. A cube of *x* dimensions has a volume of x^3.

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30 Christian: "Be in the world, but not of it" or "In the eyes of a child…", Jesus.
31 Total perceptions does not exclude truth perceived.
32 As opposed to multiplication T_P x T_C, or addition $T_P + T_C$

Double the side of the cube *2* x (*x*) and the volume is [*2* x (*x*)]^3. Doubling the size of a cube multiplies the volume of the cube by *8*.

In keeping with simple statistical records of life operating and extending itself exponentially, the choice is the author's to represent P_S to T_K, relationship exponentially. Whatever total perceptions (P_S) is, is going to increase the value of *Truth* (T_K) within the mind/matrix.

Conversely, as ~~truth~~ perceived (T_P) increases, effectiveness decreases [Figure 5-2, (*2*)]. This places ~~truth~~ perceived in the denominator of the formula. As in the case of total perceptions (P_S), ~~truth~~ perceived (T_P) augments/magnifies the ~~truth~~ known (T_K); ~~truth~~ perceived (T_P) is again shown having an exponential relationship to ~~truth~~ known (T_K) as in Figure 5-2, (*4r*):

$$\frac{1}{T} : \frac{1}{(T_K)^{T_P}}$$

Chapter 4 introduced how desires and perceptions are linked. Because Perceptions are the guide and Desire is the drive, Desire in both the numerator and the denominator is shown as an exponent to Perception. What we see is going to be augmented by what we want.

Figure 5-2 (*4i*) illustrates the direct relationship desire for truth perceived (D_{Tp}) has to truth (*T*) being present. While Figure 5-2, (*4p*) shows it becoming an exponent in the formula:

$$T : ((T_K)^{P_S})^{D_{T_P}}$$

As mentioned, desires and perceptions are linked, or are the 'flip sides of the same coin'. An increase of desires present increases perceptions related to those desires. Some, or all, of these perceptions may not be relevant to the event. The increase in total desires tends to fracture our perceptions of an event, or seeing things that are not there or pertinent. Usually that means an involvement of desire for ~~truth~~ perceived (D_{Tp}).

Conversely, to the previous expression, the desire total (D_S) is shown having a similar function in the denominator. It is directly proportional to how much ~~truth~~ is in the mind/matrix. The desire for ~~truth~~ is going to augment the amount of truth is in the mind. As well as, any desire for truth perceived (D_{Tp}) that is not relevant to the event might bring up truths that do not pertain to the situation. Plugged into the formula, D_S acts as in Figure 5-2 (*4s*):

$$\frac{1}{T} : \frac{1}{((T_K)^{T_P})^{D_S}}$$

It was mentioned earlier the inverse role Attachments have to effectiveness. Figure 5-2, (*4d*) illustrates total attachments (A_S) inverse relationship to truth within the mind. It has been mentioned repeatedly that attachments are patterns of desires. It can go a little deeper than that. A more accurate definition would be a pattern of desires/perceptions that we consistently desire. Kind of like the relationship of velocity (*V* = *s* /*t*) to acceleration (*A* = *s* /*t*^{2}).
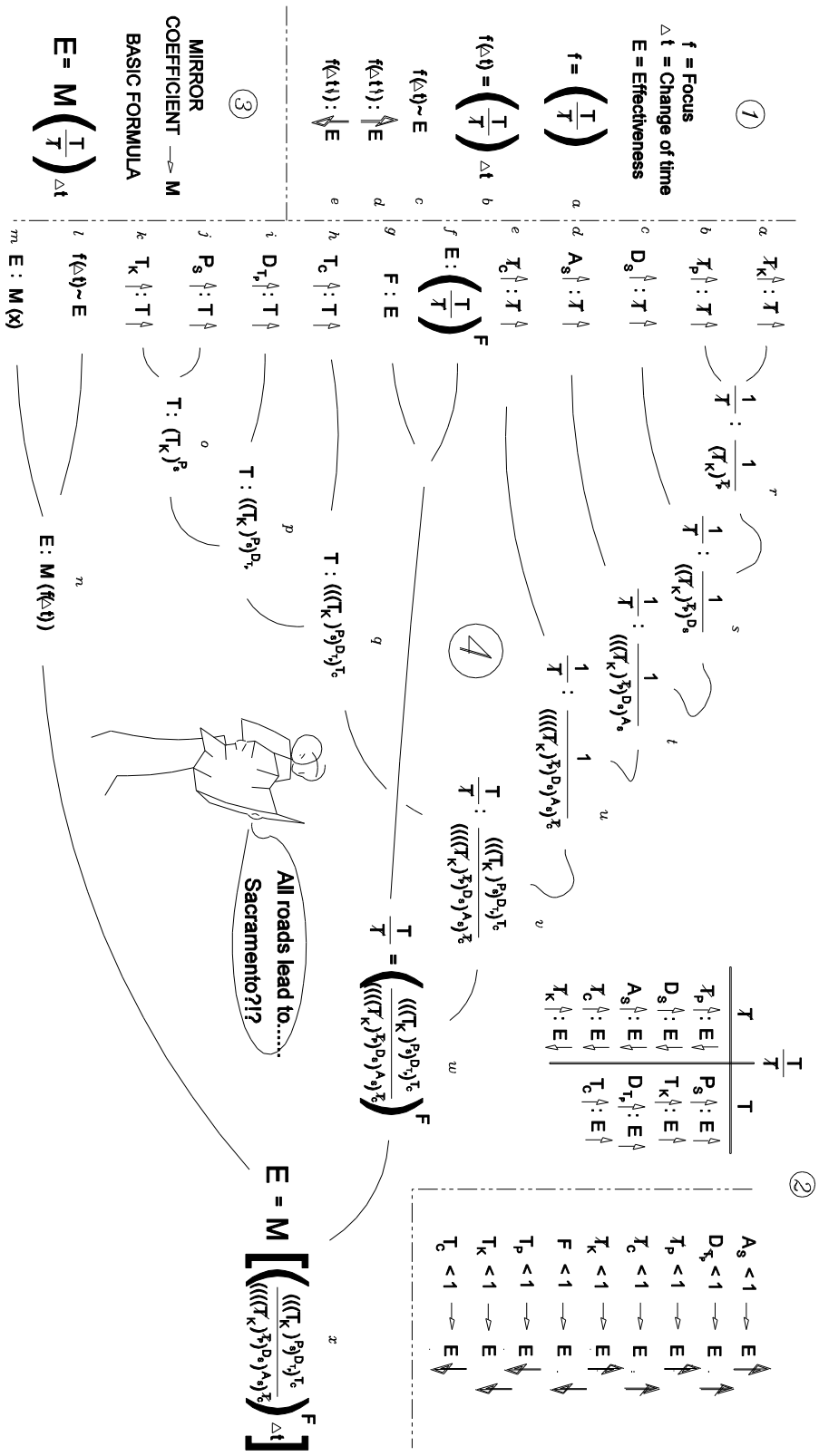
①
f = Focus
Δt = Change of time
E = Effectiveness

$$f = \left(\frac{T}{T}\right)$$

$$f(\Delta t) = \left(\frac{T}{T}\right)^{\Delta t}$$

$f(\Delta t) \sim E$

$f(\Delta t): \rightarrow E$
$f(\Delta t): \Rightarrow E$
$f(\Delta t): \downarrow E$

③
MIRROR COEFFICIENT → M
BASIC FORMULA

$$E = M\left(\frac{T}{T}\right)^{\Delta t}$$

a $T_K : T$
b $T_P : T$
c $D_S : T$
d $A_S : T$
e $T_C : T$

f $E: \left(\frac{T}{T}\right)^F$
g $F : E$
h $T_C : T$
i $D_{T_P} : T$
j $P_S : T$
k $T_K : T$
l $f(\Delta t) \sim E$
m $E : M(x)$
n $E : M\big(f(\Delta t)\big)$

④

"All roads lead to..... Sacramento?!?"

$$E = M\left[\left(\frac{(((T_K)^{P_S}D_T)T_C}{((((T_K)^F)^{D_S})A_S)^{T_C}}\right)^F\right]^{\Delta t}$$

②

$$\frac{T}{T} \qquad T$$

$T_P : E$	$P_S : E$
$D_S : E$	$T_K : E$
$A_S : E$	$D_{T_P} : E$
$T_C : E$	$T_C : E$
$T_K : E$	

$A_S < 1 \rightarrow E$
$D_s < 1 \rightarrow E$
$T_C < 1 \rightarrow E$
$T_K < 1 \rightarrow E$
$F < 1 \rightarrow E$
$T_P < 1 \rightarrow E$
$T_K < 1 \rightarrow E$
$T_C < 1 \rightarrow E$

Figure 5-2, Formula Construction

236

Desire for ~~truth~~ perceived and total desires ($D_S + D_{\mathcal{T}p}$) has an inverse relationship to effectiveness; so do attachments. Since desire is the root of attachment, attachments have been given an exponential role to the D_S expression. Attachments augment/magnify desires.

The denominator now reads $\mathcal{T}_K$ to the $\mathcal{T}_P$, to the D_S, to the A_S power as in Figure 5-2, (*4t*):

$$\frac{1}{\mathcal{T}} \;:\; \frac{1}{(((\mathcal{T}_K)^{\mathcal{T}_P})^{D_S})^{A_S}}$$

Now, for the Choice function. Remember that Choice is representative of a go/no-go device – a shutter. Figure 5-2 shows how Choice relates to perceptions, *Truth*, and effectiveness. Again, it is shown as being exponential to the desire/perception/knowledge expression. Truth chosen (T_C) is shown as a direct relationship to *Truth* in the mind/matrix [Figure 5-2, (*4h*)] as with total perceptions (P_S), desire for truth perceived (D_{Tp}), and truth known (T_K) [Figure 5-2, (*4i-k*)]:

$$\mathrm{T} \;:\; (((\mathrm{T}_K)^{P_S})^{D_{T_P}})^{T_C}$$

Together, total perception (P_S), desire for truth perceived (D_{Tp}), and truth known (T_K) defines what truth is in your *Perceptual Lens Array*. While truth chosen (T_C), connects what is in the *Perceptual Lens Array* back into *Storage* thereby completing a program or a truth loop.[33] This aids in defining what *Truth*'s role is in the individual mind/matrix and characterizes the numerator of the expression $T/\mathcal{T}$.

For the same reason, the ~~truth~~ chosen ($\mathcal{T}_C$) is shown in a similar position in the denominator of the expression being constructed.

This resultant expression defines what ~~truth~~ is coming through your *Perceptional Lens Array*. As with what was done with the numerator, ~~truth~~ chosen ($\mathcal{T}_C$) connects what is in the *Perceptual Lens Array* back into *Storage*; completing a ~~truth~~ loop,[34] defines the amount/role of ~~truth~~ within our mind/matrix, and defines the denominator of the expression $T/\mathcal{T}$. This, again, is expressed exponentially and is shown in Figure 5-2, (*4u*):

$$\frac{1}{\mathcal{T}} \;:\; \frac{1}{((((\mathcal{T}_K)^{\mathcal{T}_P})^{D_S})^{A_S})^{\mathcal{T}_C}}$$

These derived numerator and denominator expressions, when put together, form the basis of the expression $T/\mathcal{T}$ as in Figure 5-2, (*4v*):

$$\frac{\mathrm{T}}{\mathcal{T}} \;:\; \frac{(((\mathrm{T}_K)^{P_S})^{D_{T_P}})^{T_C}}{((((\mathcal{T}_K)^{\mathcal{T}_P})^{D_S})^{A_S})^{\mathcal{T}_C}}$$

_____

33 Example: Chart 4-4, *J4*
34 Example: Chart 4-4, *D19*

Though this expression gives a foundation for our formula, there is still something missing. This expression may characterize truth and ~~truth~~ present within our mind and yet this only defines what is there to be applied and does not necessarily mean they are applied. This makes Faith (*F*) the next variable to introduce, the application itself.

In order to insert faith into the formula, please recognize that faith is defined as application of truth. This can be knowledge of truth (T_K) and it can be knowledge of the 'truth' that generates and sustains ~~truth~~ ($\cancel{T}_K$). Faith in truth can increase your effectiveness and at the same time, faith in ~~truth~~ can decrease effectiveness. This places Faith as a variable that affects both the numerator and the denominator of the above expression. How much truth and ~~truth~~ are being applied.

Like the construction of both the numerator and the denominator, when Faith changes, its result is shown in this book as having an exponential effect on the truth/~~truth~~ relationship. Plugging faith (*F*) into the ratio generated so far gives the expression seen in Figure 5-2, (*4w*):

$$\frac{T}{\cancel{T}} = \left(\frac{(((T_K)^{P_S})^{D_{T_P}})^{T_C}}{((((\cancel{T}_K)^{\cancel{T}_P})^{D_S})^{A_S})^{\cancel{T}_C}} \right)^{F}$$

Now, the expression of *T/$\cancel{T}$* has a definition.

5.5 - Plugging in to the Mirror Function and the Final Formula

*F*irst there is a need to review material in Chapters 2 and 3 to re-examine the Mirror function. In Chapter 2, *Postulate 7* states, "God's Creation created/miscreated an untruth". With this postulate came a number of attendant theorems including 27A, "God corrected for the untruth". The chapter also mentions that this Correction by Absolute Love did not exclude the 'mistake', but rather, used it by reflecting the mistake back to the Mind of origin, Creation. This allows Creation to 'see' what it is doing and to correct it.

Chapters 2 and 3 also mention that this Correction matrix – Mirror -- was called into being automatically by the creation of the ~~truth~~. It will exist as long as the ~~truth~~ exists. Both the Mirror and the ~~truth~~ involve a temporary temporal condition. And…if God and Creation – the source of the Correction -- are Eternal, then the Correction – Mirror -- has an Eternal root as well.

Chapter 3 details the Mirror aspect of Chapter 2's Correction matrix. It is the interface between Eternal and temporal conditions. The Mirror contains the existence of Truth and ~~truth~~ together (*Theorem 28A*, Truth and untruth coexist.). Chapter 3 outlines how all physical form, a temporal condition, is the result of a set of eternal laws/truths (gravity, electro-magnetic, etc.). The framework of that chapter states that these laws/truths are part of the Correction, and only a mere reflection of God's Laws/Truths. The Mirror makes up every 'thing' we know (and do not know).

Chapter 3 also makes a parallel between Karma and Newton's Third Law of Motion; and, how both are the Mirror in action. Karma reflects back to us, Creation, all ~~true~~ thoughts/actions. This makes the Mirror function in our formula the Karmic Correction Conundrum.

Everything covered up to this point in this chapter is now plugged into the Mirror function or the Karmic Correction Conundrum. This is the universe's reaction to the variables in the formula; what is in our mind.

This Karmic correction factor is the Correction in Chapters 2 and 3 -- the postulates and theorems -- and is *Truth* ("to everything else", Figure 4-4). This function is totally

comprehensive and includes what has been set up from the past that leads to the Correction application in any moment of time. <u>It is present in 'every-where' and 'every-when'.</u>

This means not only is the Mirror reflecting what is in your mind back to your *BTR*, but also it is reflecting what is in other people's minds back to people's *BTR*s around you, and creating the *BTR* that incorporates everybody's event.

This includes all the people around you, the culture you are in, where you happen to be at the time, when you happen to be at that time, etc. It also includes what the Mirror is reflecting back to the mind of Mankind as a whole – the entire environment. The Mirror contains the environment in which you find yourself.

This Correction factor in the formula is the Mirror, reflecting back to the whole of Man as well as you the individual.[35] <u>Love does not exclude.</u> All the formula variables will influence how the Mirror is going to be reflecting your personal choices back on you and affect your effectiveness.

How the Mirror or the Karmic coefficient (*M*) works is related to what realities do the truth/laws you are working with in order to create. Are you working with the Truths of **Absolute** or the truths of **Actual**, **Imaginary**, **Consensual**, or **Individual** realities? The Mirror concept (*M*) reflects particular elements (~~truth~~) of the formula back on the individual. Specifically, exclusive elements are reflected in order for you to foster a non-exclusive mind. It can multiply the exclusive elements (the denominator) back on the ratio and thereby increase ineffectiveness.

The Mirror's coefficient mathematical expression is not important because it transcends mathematics. It is only important that you know it exists and it is in directly related to where 'your head's at' and your environment. It reflects elements of *T/F̶* back to the mind that is containing them. Thereby, either amplifying or attenuating effectiveness.

The Karmic coefficient (*M*) is this formula's 'fudge factor'.

With this Karmic coefficient and plugging change of time (*Δt*) covered previously in this chapter, the final formula is Figure 5-2, (*4x*):

$$E = M\left[\left(\frac{(((T_K)^{P_S})^{D_{T_P}})^{T_C}}{((((T_K)^{T_P})^{D_S})^{A_S})^{T_C}}\right)^F \triangle t\right]$$

Figure 5-3, Formula of Effectiveness

If this was a pure mathematical formula and we just plugged numbers into the *T/F̶* ratio, what numbers we put into the ratio would determine the final number. That number would vary in size accordingly to what numbers we chose.

The greater the numerator and the lesser the denominator, the greater will be the final number. The greater the denominator and the smaller the numerator, the less the final number will be. With this human matrix formula, the greater the *T/F̶* ratio the more effective we would be in an event. The smaller the *T/F̶* ratio, the less we would be effective in an event.

Remember, that this formula is only relevant on this 'side' of the Mirror. The next section on formula usage will touch on using, manipulating, or transcending or 'stepping' out of the formula.

5.6 - Formula Application and Usage

$\mathcal{T}$his formula can 'boggle the brain'. It is only meant to serve as a guideline. Because, even though we are dealing with a finite mind, the mathematics involved has the potential to work with infinities. (This is by the very nature of mathematics.)

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35 Chapter 3

The combinations of all the variables involved would make it prohibitive to cover them all. Instead of covering details, this section covers particular areas of interest. Specifically, this section will cover what happens to exponentially arranged numbers when the numbers are greater than one; when numbers are between *1* and *0* or are *0*; and how these cases affect a ratio (fraction i.e. *T/F*).

Furthermore, consider all variables in the formula (P_S, D_S, A_S, etc.) as being absolute values, that is; they are all positive. No negative numbers are used.

This section's primary focus will be on:

1) Exponential relationships, for any $(x)^{(n)} = y$
    a) When an exponent is greater than *1*, $(n > 1)$
    b) When an exponent is less than *1*, $(n < 1)$
    c) When an exponent is *0*, $(n = 0)$
    d) When the base number is greater than *1*, $(x > 1)$
    e) When the base number is less than *1*, $(x < 1)$
    f) When the base number is *1* or *0* , $(x = 1$, or $x = 0)$
2) Fractions - Numerator conditions, for any *a* of *a /b*
    a) When a numerator increases ($a \uparrow$)
    b) When a numerator is *1*, $(a = 1)$
    c) When a numerator is *0*, $(a = 0)$
3) Fractions - Denominator conditions, for any *b* of *a /b*
    a) When a denominator is greater than *1*, $(b > 1)$
    b) When a denominator is less than *1*, $(b < 1)$
    c) When a denominator is *1*, $(b = 1)$
    d) When a denominator is *0*, $(b = 0)$
4) Combination of the numerator and denominator, for any *a /b = y*
    a) When the numerator is greater than the denominator, $(a > b)$
    b) When the denominator is greater than the numerator, $(a < b)$

1a & *1d* $\Rightarrow$ For any exponential expression, $[(x)^{(n)} = y]$; If both *x* and *n* are greater than *1* ($x > 1$ and $n > 1$) and if either *x* or *n* increases, *y* will increase, **{For any $(x)^{(n)} = y$, and x and n > 1, if x $\uparrow$ or n $\uparrow$; then y $\uparrow$}**. *y* <u>increases</u> -- $[(2)^{(2)} = 4, (2)^{(3)} = 8, (3)^{(2)} = 9...]$.

1b & *1d* $\Rightarrow$ For any exponential expression, $[(x)^{(n)} = y]$; any *x* greater than *1* ($x > 1$) and any *n* less than *1* ($n < 1$), as *n* approaches *0*, *y* decreases and approaches *1*. The expression $x^{1/2}$ is really $\sqrt{x}$, the square root of *x*. Let us take the formula $(x)^{(n)} = y$. If the exponent (*n*) is less than one and it gets smaller (approaches *0*). For any $x > 1$, if *n* approaches *0* ($n < 1$) *y* will approach *1* **{For any $(x)^{(n)} = y$ and x > 1 and n < 1, if n $\downarrow$; then y $\rightarrow$ 1}**. *y* <u>decreases</u> and approaches *1* -- $[(2)^{(1/2)} = 1.414, (2)^{(1/3)} = 1.259, (2)^{(1/4)} = 1.189...]$.

1a & *1e* $\Rightarrow$ For any exponential expression, $[(x)^{(n)} = y]$; any *x* less than *1* ($x < 1$) and any *n* greater than *1* ($n > 1$), as *n* increases, *y* will decrease and approach *0*. **{For any $(x)^{(n)} = y$ and x < 1 and n > 1, if n $\uparrow$; then y $\rightarrow$ 0}**. *y* <u>decreases</u> and approaches *0* -- $[(1/2)^{(2)} = .25, (1/2)^{(3)} = .125, (1/2)^{(4)} = .0625...]$.

1b & *1e* $\Rightarrow$ For any exponential expression, $[(x)^{(n)} = y]$; any *x* less than *1* ($x < 1$) and any *n* less than *1* ($n < 1$), as *n* approaches *0*, *y* increases and approaches *1*, **{For any $(x)^{(n)} = y$ and x < 1 and n < 1, if n $\downarrow$; then y $\rightarrow$ 1}**. *y* <u>increases</u> and approaches *1* -- $[(1/2)^{(1/2)} = .707, (1/2)^{(1/3)} = .793, (1/2)^{(1/4)} = .840...]$.

1c $\Rightarrow$ Here mathematics <u>appears</u> to make an intuitive jump and gets slightly strange. For any exponential expression, $[(x)^{(n)} = y]$; <u>and for any x</u>, if $n = 0$; y will be *1*. That means <u>any number to the zero power will be *1*</u>. **{For any $(x)^{(n)} = y$ and any x, if $n = 0$; then $y = 1$; $(x)^{(0)} = 1$}**.

There is a proof for this and still it can be hard to understand. It can be seen with ***1b*** & ***1d*** and ***1b*** & ***1e***, because all the numbers around (and leading up to) this condition points to this.[36]

1f $\Rightarrow$ For any exponential expression, $[(x)^{(n)} = y]$; and any n, if x is equal to *1* the resultant number will be *1*. It doesn't matter what n is. **{ For any $(x)^{(n)} = y$ and any n and if $x = 1$, then $y = 1$; $(1)^{(n)} = 1$}**. -- $[(1)^{(1/2)} = 1, (1)^{(3)} = 1, (1)^{(.840)} = 1...]$.

1f $\Rightarrow$ For any exponential expression, $[(x)^{(n)} = y]$; for any n not equal to *0*, if x is equal to *0* the resultant number will be *0*. **{For any n and if $x = 0$, then $y = 0$; $(0)^{(n)} = 0$}**. -- $[(0)^{(1/2)} = 0, (0)^{(3)} = 0, (0)^{(.840)} = 0...]$.

We have looked at what happens to sets of numbers when base numbers and exponents are zero, equal to *1*, greater than *1*, or a number less than *1* -- fractions. Now, to examine the numerator and denominator relationships on individual levels and together.

2a & ***4a*** $\Rightarrow$ For any $a / b = y$ and any constant b, if the numerator increases ($a \uparrow$); the larger the resultant number, ($y \uparrow$). The greater the numerator is in any ratio, the greater the resultant number will be; y <u>increases</u>. **{For any $a/b = y$, and b is constant if $a \uparrow$; then $y \uparrow$}** -- *[1 /2 = .5, 2 /2 = 1, 3 /2 = 1.5...]*.

2b, ***3a***, & ***4b*** $\Rightarrow$ For any $a / b = y$ and the numerator a equals one ($a = 1$), if b is greater than or equal to *1* ($b \geq 1$); y will be less than (or equal to) *1* ($y \leq 1$). y <u>decreases</u> and is a fraction. **{For any $a/b = y$ and $a = 1$, if $b \geq 1$, as $b \uparrow$; then $y \leq 1$; $y \downarrow$}** -- *[1 /2 = .5, 1 /4 = .25, 1 /10 = .1...]*.

2b, ***3b***, & ***4a*** $\Rightarrow$ For any $a / b = y$ and the numerator a equals one ($a = 1$), if b is less than or equal to *1* ($b \leq 1$); y <u>increases</u>. **{For any $a/b = y$ and $a = 1$, if $b \leq 1$-- $b \downarrow$: then $y \geq 1$; $y \uparrow$}** -- *[1 /.5 = 2, 1 /.25 = 4, 1 /.1 = 10 ...]*.

2c $\Rightarrow$ For any $a / b = y$ and any b, if a is equal to *0*, then y is equal to *0*. The numerator will be zero, making the whole expression zero. When you divide zero by any number, the answer will always be zero. <u>y is non-existant.</u> **{For any $a/b = y$, if $a = 0$; then $y = 0$}** -- *[0 /2 = 0, 0 /4 = 0, 0 /10 = 0...]*.

3c $\Rightarrow$ For any $a / b = y$ and any a, if b is equal to *1*; then y is equal to a. The resultant will be what is in the numerator; <u>y equals a</u>. **{For any $a/b = y$, if $b = 1$; then $a = y$}** -- *[2 /1 = 2, .25 /1 = .25, 10 /1 = 10...]*.

3d $\Rightarrow$ For any $a / b = y$ and any a, if b is equal to *0*; then mathematics is no longer relevant. This was covered in the 2nd chapter.[37] <u>The formula is no longer relevant.</u> **{For any $a/b = y$, if b**

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36 An example is:
- $4^1 = 4$, $4^{.1} = 1.148$, $4^{.01} = 1.014$, $4^{.001} = 1.001$....etc.

or for any number less than one:
- $.4^1 = .4$, $.4^{.1} = .9124$, $.4^{.01} = .9908$, $.4^{.001} = .9990$....etc.

37 Chapter 2.8 - *Postulate 7*

= 0; this is a math 'no-no'}. The formula and math's logic just stepped out of mathematics. Strangely enough, this will actually be encouraged for some advanced applications.

4a $\Longrightarrow$ For any *a* /*b* = *y* and any *a* or b, if *a* is greater than *b*; then *y* is greater than *1*. y will be greater than 1. **{For any *a/b = y*, if *a > b*; then *y > 1*}** -- [2 /1 = 2, 8 /4 = 2, 10 /2 = 5…].

4b $\Longrightarrow$ For any *a* /*b* = *y* and any *a* or b, if *b* is greater than *a*; then *y* is less than *1*. y will be less than 1. **{For any *a/b = y*, if *b > a*; then *y < 1*}** -- [1 /2 = .5, 4 /20= .2, 2 /5 = .4…].

How does all this apply to the Formula of Effectiveness? This translates to; the more you work with or apply the laws/truths of the situation the better off you will be. The more you work in the laws/truths not relevant to an event, the more dysfunctional you will be. Our effectiveness is a ratio of these two.

The idea that is presented is to increase numerically the formula's ratio T/F any way you can. The greater the T/F expression becomes the greater your effectiveness in any event.

When the numerator is greater than the denominator, effectiveness increases (**4a**). The greater the numerator is to the denominator, the greater the effectiveness. If the denominator is less than *1* (**3b**), then instead of decreasing the numerical value of the numerator/denominator ratio, it just makes the T/F expression that much greater (thereby improving your effectiveness).

Conversely, an increase in denominator has the opposite effect of an increase of the numerator. The larger the denominator is; the farther up 'shit creek' you are going to be (with or without a paddle). If the denominator is greater than the numerator (**4b**), the less effective you will be. Again, as above, if the numerator is a fraction, your effectiveness will be even that much less.

Looking at how you can adjust each element in the formula individually can help illustrate these formula relationships and applications. It can help show you how you can use the mortal mind as the vehicle it is. In addition, exercises presented in previous chapters will be cross-referenced to these mind elements.

The first thing to look at is these applications of truth (whatever these truths may be), and then address each element individually in the numerator first and then the denominator.

Faith (*F*)

Faith is the exponent to the T/F expression. This cannot be stressed enough. You can have two theoretical physicists discussing gravity and crunching numbers in a room; and until they apply gravity, they 'ain't' leaving that room. All their mental constructs of gravity do is help define future applications and understanding. While, these 'constructs' have little to do with the actual applications themselves. It will not help them walk.

The greater faith/application in the truth of any event, the greater will be the result (**1a**). The greater faith/application in the ~~truth~~ of any event will produce a lesser result. Faith augments both. Whatever is in your mortal mind/heart will have no effect until you apply it.

Truth Known (T_K)

Exercise and Lab 3[38] works on increasing this component. It does this by introducing to the mind the perception of comprehensive truths. The more comprehensive the truths – absolute, the more the mind approaches the Absolute Truth. The assignment also introduces a parallel framework to help store these truths.

There are many other ways this variable can be tweaked. Many traditional methods involve reading philosophical and spiritual material -- study. Another method may involve knowledge of self; have a working knowledge of how your mortal mind/heart works.

Ironically, an element of this variable involves recognition of how much you do not know, your ignorance. It is in the recognition of ignorance that wisdom begins. This

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[38] Truth perception assignment of a truth a day.

recognition allows T_K to be an open variable instead of a constant. The greater the truth known the greater the result (**1d**).

This is the truth you are skilled in, the truth in your 'attic'[39] that you have to work with.

Total Perceptions (P_S)

Exercise and Lab 1a[40] begins opening this P_S element up by introducing to you the effect truth has in your mind. It introduces you to the connections your mind makes.

Exercise and Lab 3 also helps in increasing this P_S component by expanding your perception from an everyday objects into a bigger picture. It helps extend your 'mind's eye' into a larger mental picture.

While, *Exercise and Lab 4.1*[41] works on increasing or opening P_S and your perception of your physical surroundings. It works on increasing T_K by getting you to recognize your spatial and temporal relationship to your surroundings. Opening P_S involves you extending your perception into your surroundings.

This variable will increase with anything you do that helps you 'see' farther. There are multitude ways of doing this on numerous levels, from reading a newspaper or a scientific discourse to spiritual prose or poetry. The increase of P_S can involve perceptions that produce epiphanies to going to school and learning math.   The increase of this as with **1a** and **1d** contributes to increasing the numerator.

Desire for Truth Perceived (D_{Tp})

This has not been addressed yet in any exercises; and…this one is relatively obvious. Your effectiveness will be linked to what you want or not want of the truth/laws involving any event. Bottom line: with this variable, you have to want to have an effect to be effective.

If you do not want anything, you will have no effectiveness. This equivalent to making $D_{Tp} = 0$. When this is done, **1c** is applicable. This would convert the whole numerator to *1* and effectively neutralize any other numerator components. If the denominator is greater than *1,* it will create a fraction condition as in **4b**. So…Desire for truth perceived should be greater then *0* and ideally equal to *1; $D_{Tp} = 1$.*

Desire can work for you in a number of ways. For example, in the spiritual sense, a desire for God or union with God and recognizing that you do not know what that God is nor have a vague perception of what that God may be, reduces the tendency to have ~~true~~ perceptions ($\overline{T}_P$). At the same time, it can increase truth perceived and truth known (T_P & T_K).

Truth Chosen (T_C)

This variable involves the go/no-go device of the mind. What truth that is chosen or not chosen will be dependent on what is known (T_K) and what is seen (P_S). Again, the increase of this element as in **1a** and **1d** contributes to increasing the numerator.

The numerator was examined. Tweaking (P_S) and truth known (T_K) within the mind -- increasing their values, increases the value of the numerator.   Many thought systems or philosophies (ancient and contemporary) work on an increase of these values with study.

Because there are so many variables in this formula, the primary focus of this chapter will be to reduce the denominator component. There are numerous ways to address this and many are found in world religions. One of this book's approaches is using the denominator's exponential relationships.

Please remember, exponential refers to how many times you will multiply a number by itself. Both the numerator and the denominator increase exponentially. Numbers cascade on each other with exponents. Life is exponential on this planet. It reproduces exponentially. The numerator and denominator of this formula express this by having exponential relationships in it.

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39 Sherlock Holmes analogy, *Exercise and Lab 3*
40 "Do not believe anything unless…"
41 Time and space visualization exercise

The denominator has a similar effect to the numerator, but in reverse. How many ~~truths~~ you know is going to work against your effectiveness in an event. This makes sense just because do not have a grasp of the laws pertaining to the event or are working with laws irrelevant to the event. The effect of the ~~truth~~ you perceive is increased by the amount of ~~true~~ choices you make and the desires you have. Any thing you do to reduce this denominator will help you.

If the denominator is less than *1* (*3b*), it increases the numerical ratio (*T/~~F~~*) by dividing the numerator with a fraction. This may occur if $\not{T}_K$ is a fraction.

Previous homework and lab assignments have worked on decreasing the denominator – ~~truth~~ – within your mind.

Exercise and Lab 1B works with discouraging the re-enforcement or extension of ~~truth~~ by not talking.

Exercise and Lab 4 works with discouraging the creation of ~~truth~~ by preoccupying the mind to such an extent that no dependant ~~truth~~ is re-enforced.

Looking at the denominator and tweaking or reducing those elements can have a dramatic effect on the *T/~~F~~* ratio and whatever values that are placed in the numerator. These exponential relationships hint at how we can tweak the condition of *T/~~F~~*. The smaller the denominator the more effective you will be as in *2a*, *3b*, and, *4a*. Most spiritual and mystical thought systems involve some sort of tweaking of these variables and usually refer to it as a period of purification.

It is interesting to note here that reducing one ~~truth~~ element will help reduce the others. Remember that ~~truth~~ is dependent. Specially, if $\not{T}_K$ is reduced there is nothing there to support the apparent ~~truth~~ anomaly and the ~~truth~~; or, the truth special case dissolves into the greater truth it is a part.

As each denominator variable is examined, the case of the previous chapter's Figure 4-8 (*V*) – God-Head event -- will be cross-referenced to the formula.

~~Truth~~ Known ($\not{T}_K$)

This is the base number of the whole denominator exponential expression. The smaller $\not{T}_K$ is, the less the denominator exponential expression is, and the better for you.

Ideally, $\not{T}_K$ should be reduced to *1*, less than *1*, or *0* for maximum effectiveness.

Figure 4-8 (*V*) reference →

If $\not{T}_K$ = *0* , then there is not any ~~truth~~ known or the 'truth' that brings the ~~truth~~ into existence is non-existent. All ~~truth~~ within the individual has been brought to the Truth.

~~Truth~~ Perceived ($\not{T}_P$)

Due to the very nature of the temporal/spatial condition, this number will never be *0*. The very nature of the temporal/spatial condition has an ~~truth~~ reference.[42] In addition, perception is dualistic; there is the perceiver and the perceived. If everything is one, what is there to perceive?

This number will always be some positive number, *x*. And, as stated previously, this number will reduce automatically, when ~~truth~~ known ($\not{T}_K$) is reduced.

Figure 4-8 (*V*) reference →

This will always be a positive number, *x*. This will produce the condition of *0* to any power which equals *0* (*1f*). Zero to any power is zero. That means the result is still *0*, $(0)^{(x)} = 0$. The base number to the other denominator exponants still remains *0*.

Desire Total (D_S)

Because the desire for truth perceived must have a value (D_{Tp}), the value of total desires (D_S) will never be *0*. This total desire component will have some non-zero numerical value, *y*.

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42 Theorem 29; Physical form is related to an aspect of the miscreation or untruth.

Desires can work for you or against you. It has been repeatedly said, that desires and perceptions are the 'flip' sides of the same coin. An increase in the desires (D_S) is going to bring sets of perceptions with them. Most of these perceptions may not be relevant to the event. Therefore, an inordinate amount of desires can increase the amount of ~~truth~~ or non-relevant truth perceived.   These desires can fracture your perception of the event by introducing perceptions that are not relevant to the event.

In the realm of the everyday (mundane or 'real world') simplifying desires like when we prioritize (arrange sets of desire/perceptions to be applied), inhibits the introduction of ~~true~~ perceptions and desires ($\cancel{T}_P$ & $D_{\cancel{T}p}$). This increases our effectiveness to any job at hand.

In almost all cases, within any block of time that makes up an event, there will be a number of desires occurring. It is best to keep these desires few; this D_S variable should be kept to a very low number and relevant to the event. Ideally, this D_S variable should just consist of the desire for truth perceived (D_{Tp}). $D_S = D_{Tp}$; 1.

Figure 4-8 (*V*) reference →

If the only desire is truth perceived (D_{Tp}) and that desire is for God, that would make this D_S variable *1, y = 1*. (And…this is the Infinite Eternal One of the postulates and theorems.[43])   As with $\cancel{T}_P$, *1* is a positive number. Because the base number is *0* (from previously mentioned $(0)^X = 0$ relationship), this will produce the condition of *0* to a power of one, which equals *0* (***1f***), again. That means the result is still *0, $(0)^{(1)} = 0$.* Again, the base number to the rest of the other denominator exponants still remains *0*.

Attachments Total (A_S)

It is this A_S variable that many mystical and spiritual thought systems address. Whether it is Buddhism or mystical Christianity or Bhagavad Gita or shamanic practices, the non-attachment concept resurfaces repeatedly.

Because the term 'non-attachment' has been used so much in so many disciplines, its meaning tends to be watered down. What does the term 'non-attachment' mean?

Within *I AM A I*, it means executing an action with a <u>disinterested-interest</u>.   This 'disinterested-interest' means you have just enough interest to keep you doing something, and at the same time, you could not care less how it turned out.

By cultivating a 'disinterested-interest' in what you do, you are reducing the A_S variable to *0* which reduces the entire denominator to *1*. Remember ***1c*** -- if any of the denominator exponents -- $\cancel{T}_P$, A_S, D_S, or $\cancel{T}_C$ -- are zero (***1c***: $(x)^{(0)} = 1$) and ***1f*** – one to any power is one; the denominator will automatically be one. The other variables' ($\cancel{T}_P$, D_S, or $\cancel{T}_C$) influences on the ratio do not matter.

When the denominator is one, it creates a ***3c*** condition. Which means the numerator alone defines the effectiveness *T/$\cancel{T}$* ratio; it becomes *T /1*.

Desires and attachments are related. Attachments are patterns of previous desires and perceptions, so they have a major effect on the desires we experience during the event. (And…it is possible to have attachments and no desires at that moment. You can have an attachment to chocolate, but not want it <u>now</u>.)

If you have several desires concerning any event, whatever attachments you have greatly increase the effect of those desires.   What this means is your desires and your attachments augment each other. The more attachments you have, the more desires you have toward your attachments. They are being powered against each other and it becomes a big exponential mass/mess. Can you see this?

The more desires you have, the more attachments you create. Desires over time are attachments. Therefore, attachments and desires over time, in the denominator react. The desires of ~~truth~~ perceived ($D_{\cancel{T}p}$) during Δt, increase. Thereby increasing the desires total (D_S) so that this ratio's denominator can become a very large number.

This non-attachment's 'disinterested-interest' is important in terms of successful experiments and exercises later.   One of the objectives in presenting this Formula of Effectiveness is to prepare you for spiritual, psychic, or mental exercises.   Many of the

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[43] Boggles the brain

exercises of this book must be executed with a 'disinterested-interest' for them to be successful. Therefore, a non-attached state must be cultivated ahead of time.

Ideally, in almost all cases, this attachment variable should be tweaked to 0, $A_S = 0$. Your effectiveness in almost all situations will be inversely proportional to your attachment to the outcome.

Figure 4-8 (*V*) reference →

Up to this point in the book, attachments have been portrayed to have a detrimental affect. And…what if you are attached to God? Meaning, you are attached to God's Love, God's Logic, God's Truth, etc. If you are at-One-ment with God, that is definitely being attached to God. Here is the one exception to attachments inverse relationship. In this case, attachments total would equal one -- God, $A_S = 1$. As with $\cancel{T}_P$ and D_S in the previous examples A_S would be a positive number, *1*.

Because the base number is *0* (from previously mentioned relationship $(((0)^{X)1)} = 0$), this will produce the condition of *0* to the one power which equals *0* (**1f**), again. That means the result in the denominator is still *0*, $(0)^{(1)} = 0$. Here again, the base number to the last exponant still remains *0*.

~~Truth~~ Chosen ($\cancel{T}_C$)

As with ~~truth~~ perceived ($\cancel{T}_P$) and total desires (D_S), this number will be some non-zero value, some *z*. Again, this is due to the very nature of the temporal/spatial condition. This $\cancel{T}_C$ number will never be *0*. The very nature of the temporal/spatial condition has an ~~truth~~ reference; so, some ~~truth~~ will be chosen.

This $\cancel{T}_C$ number will always be some positive number, *z*. As with the others ($\cancel{T}_P$ and D_S), this number will reduce automatically, when ~~truth~~ known ($\cancel{T}_K$) is reduced. In addition, it will be small if $\cancel{T}_P$ and D_S are reduced as well.

Figure 4-8 (*V*) reference →

If ~~truth~~ chosen is just the ~~truth~~ perceived ($\cancel{T}_P$), it can be expressed with the same variable as $\cancel{T}_P$; *x*, or $\cancel{T}_P = \cancel{T}_C$. As with $\cancel{T}_P$, this will be a non-zero positive number. Because the base number is *0* [from previously mentioned $((((0)^{X)1)1)} = 0$ relationship], this will again produce the condition of *0* to any power which equals *0* again (**1f**). That means the result is still *0*, $(0)^{(X)} = 0$. This last variable turns the entire denominator expression to *0*.

If $\cancel{T}_K = 0$, and all the other denominator numbers were non-zero numbers, this would make the denominator *0* creating a **3d** condition.

This means the formula has a division by zero in it and this formula has stepped out of math reasoning. In addition, as division by *0* creates something alien to math – **3d**, division by *0* in the metaphysical case creates something alien to the temporal mind – the Eternal.[44] This condition transcends the formula; the formula and the mortal mind it reflects are no longer relevant. <u>All bets are off</u>. Mathematical logic has stepped outside of its logic system. The individual begins to step outside the formula's limits or guidelines. This is the realm of Gold magic and miracles.[45] Only the Mirror and the Divine Source behind the Mirror is present. While, producing effects that are consistent with God's and the Mirror's intention. God/Creation – the Godhead -- is clothed in physical form.

What does all this mean? As mentioned previously, what is in the numerator is going to work for you. What is in the denominator, is going to work against you. The more truth you perceive (truth being the laws of the realities you are working in), the better off you are because it is a direct relationship as in the numerator. How much truth you perceive and know (T_K and T_P) is going to increase the effect of how much truth you choose (T_C). How much you apply the truth of knowledge, or how much faith you have, will increase your effectiveness by leaps and bounds.

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44 Because they are mutually exclusive.
45 Chapters 9 and 10

The greater the four denominator elements of: ~~truth~~ perceived ($\overline{T}_P$), ~~truth~~ chosen ($\overline{T}_C$), desires total (D_S), and attachments total (A_S), the deeper the trouble you are likely to find yourself.

It can be seen that these -- the numerator and denominator -- are distorted reflections of each other, the numerator: T_K to the T_P, to the D_{Tp}, to the T_C: truth known, to truth perceived, to the desired truth, to the truth chosen. While the denominator is $\overline{T}_K$, to the $\overline{T}_P$, to the D_S, to the A_S, to the $\overline{T}_C$ power: ~~truth~~ known, to ~~truth~~ perceived, to the desire total, to the attachment total, to the ~~truth~~ chosen power. The two appear to have a polarity ratio relationship.

Again, the whole thing about these exponential relationships is; if you throw zeros in the denominator or numerator, all of a sudden things go 'bananas'. For example, if a *0* is in for ~~truth~~ perceived ($\overline{T}_P$) within the formula, it does not make any difference how many attachments (A_S) or ~~truth~~ chosen ($\overline{T}_C$) are; the effect on this denominator number will be to make the denominator *1*. If ~~truth~~ chosen ($\overline{T}_C$) is *0*, again the denominator is *1*. If total desires (D_S) are *0*, the denominator is *1*.

Likewise, if any of the numerator exponential variables (T_P, D_{Tp}, or T_C) are *0* as in *1c*, then the numerator is *1* (again, none of the other numerator values will matter). If any are *0*, the numerator will automatically be reduced to *1*, a *2b* & *3a* condition.

Again, if attachments (A_S) becomes *0*, the denominator, no matter what the other values are, is *1* (*1c*, *1f*, & *3c*). Effectiveness then is solely determined by how much truth is in the matrix – numerator -- and how much truth is applied, over a change of time. It is this particular A_S variable that many mystical thought systems address. This A_S variable will be addressed in later chapters before doing exercises.

This one special case must be mentioned again, when the reflection of the Mirror function is neutralized. The Krishna in the *Bhagavad Gita* said that whatever we do to unite ourselves with God, and we do this with non-attachment to the outcome (whatever it may be), is karma-less. Since we are doing, what the Mirror intends us to do; the Mirror is no longer needed; it has been 'short-circuited'.

This occurs in the case where Attachment (A_S) is *0*, while all the other denominator values are reduced. When all the denominator values have been reduced to their lowest values (specifically ~~truth~~ known ($\overline{T}_K$) and ~~truth~~ perceived ($\overline{T}_P$), there is no ~~truth~~ ($\overline{T}$) within the mind to reflect back.

Whatever is in the numerator/denominator expression, will be augmented (increased or decreased) by Faith. Faith, as application of knowledge, may be applying <u>any</u> knowledge that is in *Storage*. This can be applications of truth or the 'truth' of the ~~truth~~. Faith being Truth's (and the Eternal Moment of Creation) representative within the *Perceptual Lens Array* is where your true 'power' lies.

This includes applying knowledge that you know deep down (as a Child of God), but you may not have available in *Knowledge* storage of your human matrix. This is a spiritual aspect of faith.[46] And…it is still an application of a knowledge, Divine or otherwise.

Concerning the numerator, when a human being is increasing the absolute truth – comprehensive truth -- within their mind/matrix, they are aligning with the Truth Matrix. How aligned it becomes is dependent on how much Absolute Truth is in the numerator and how little ~~truth~~ is in the denominator. Remember that Absolute Truth is infinite. The condition of Absolute Truth in the numerator and *0* ~~truths~~ known in the denominator begins a condition of God divided by *0*.

As soon as ~~truth~~ known ($\overline{T}_K$) becomes *0*, this formula is neutralized. In the ideal mathematical sense, if any of the denominator exponents were *0* also, the denominator would be *1*. However, ~~truth~~ is dependent. It cannot exist without the support of truth known ('truth' of the ~~truth~~ applications). Once the 'truth' of the ~~truth~~ -- ~~Truth~~ -- is eliminated from your mind/matrix, you are as God created you. The formula or any of the denominator variables are no longer relevant.

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46 "If you had the faith, you could move mountains.", Bible

In turn, the Mirror function will reflect all this back into the formula and thereby increasing effectiveness even more. Effectiveness then, will be on the metaphysical/spiritual level and is dependent on applications/faith of the Creation Matrix.

Putting zeros in the denominator is an extreme case and it helps illustrate a point. To use this formula for purposes of effectiveness the general rule of thumb is:

- the numerator should be as large as possible
- while the denominator should be as small as possible.

If the denominator is less than *1* then it can increase effectiveness dramatically, instead of detract (denominator greater than *1*). That means putting fractions (Figure 5-2 [2]) in the places of T_P, T_C, D_S, or A_S; and introducing radicals[47] into the denominator. The fractional values we will work with more in Chapters 6 and 7.

There is an old cup analogy. In order for a cup to be filled, it must be empty first. In order to be filled with Truth, ~~truth~~ must be removed.

Later in this chapter – a motivational analysis – and the rest of the book, the focus will be operating with tweaking aspects of this formula. In other chapters, *I AM A I* will be using the formula while playing with one point focus exercises and meditations. In addition, the book will use the condition of when some of these variables are *0*. Zero can short-circuit the whole formula; and how, this 'short-circuit' can lead to God.

This book will work on getting you to cascade the formula up at the numerator for you – approach infinite, and reduce the denominator by using ones, numbers less than one, and with zeros.

$$E = M \left[\left(\frac{(((\infty)^{\infty})^1)^{\infty}}{((((0)^0)^1)^0)^0} \right)^{\infty}_{\triangle t} \right] \quad \textit{Ka-Ching!!!!!}$$

Figure 5-4, Formula Application

5.7 - Formula Conclusion and a Book Transition

*A*ll the previous formula material helps illustrate Love's Logic. Now, after going through all that formula bovine excrement[48], you will be told, you actually do not need to know most of this stuff. Just like, you do not need to know Newton's formulas of gravity and motion in order to walk. Application is everything. The intellectual/rational only gives it order and completes the science model. The presented mind model and *I AM A I*'s paradigm and the constructed formula only comes in handy when you want to do an analysis or a projection of an event.

What does all this mean? The formula is not the actuality it represents. A college student, majoring in physics (specifically motion and mechanics), joins a track team. While running, the student trips and falls. As the student falls, Newton's laws of motion and gravity will be the last things on their mind. They will be to busy <u>applying</u> the elements of the formulas, from their direct knowledge, to cushion their fall.

Newton's formulas were left behind (within the student's mind) for direct experience and applications. If the student chooses, they can later reflect back, see what happened, and plug the event into the rational of the physical paradigm's formulas.

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47 Square root, quad root, etc., That is why, for most purposes, truth known (or truth known) can not equal a negative number. It avoids the involvement of the imaginary number system ($\sqrt{-1}$).
48 'bullshit'

The spiritual applications of this chapter's formula have been expressed in number of ways. From Jesus', "Know the Truth, and the Truth will set you free", which addresses the numerator. To the denominator, formula application can be related to the quote from the Lotus Sutra (Buddha) in the prologue.[49] That quote addresses the removal of ~~truth~~ or attachments, leaving only Truth.

The metaphysical science construct of this book needs this formula, especially for covering the rational and applications concerning meditation, *ESP*, magic, and miracles.

This formula is necessary in order to apply the book's construct and predict movement within an **Actual** reality that the construct represents.[50] This book will be referring back to this formula when introducing exercises to note what aspect of the formula and the matrix the exercise is addressing. This can prove to be useful.

One of the biggest problems with this book's kind of 'scientific' approach to metaphysical operations is breaking down what are the conditions that make up effectiveness and recreating these conditions. The ancients rarely broke it down, even though hints of it have been in many ancient and current world religions.

This formula construct and the class/book construct are put together so that if the formula is followed, individual successful metaphysical laboratories and experiments within us become possible. Cause and effect relationships become more apparent. You will be able to see, "Yes, if I allow these conditions, this will happen." At the same time, the formula helps the metaphysical/mystical operator or student figure out what they did that was wrong; why an experiment did not work.

One example where this formula will be applicable is in the start of psychic exercises -- *ESP* exercises. When you start doing psychic and metaphysical exercises, and if these exercises are going to have any effectiveness, then certain aspects of this formula must be followed. This will help foster a set of conditions within you, conditions that will be conducive to a successful *ESP* experiment outcome. If specific quantities, in the formula, or matrix conditions were not present, doing some of these exercises would be just a waste of time.

Most of the exercises later will be referring periodically to this formula in order to get the specific effects from your matrix. This includes working with the inter-dynamics of the matrix, or just shutting it out/down and jumping out of the whole system. This can be either closing your eyeballs and going in a different direction or taking your perceptual lens for a 'walk around the block'.

Recognition of your personal temporal matrix and learning to step out of it, or consciously aligning it to the Eternal Matrix; either one will produce effects. Changing the ~~truth~~ you perceive, changing how much ~~truth~~ you know, and getting to a quiet place through faith; are all going to have an effect on you, your **Actual,** and **Individual** realities.

This, returns to the limit of the formula: why it is, in many ways, not that important. The formula and the thought construct/matrix are temporal constructs representing temporal actualities, to be used by temporal minds.

The infinities within infinities that make up God's Loving Logic dictates you must know when this information is not relevant. When **Actual** reality becomes the primary focus, much of the **Consensual** or **Imaginary** realities are not important at that moment of time.[51] The same can happen when **Absolute** Reality becomes the primary focus; then some aspects of **Actual** reality are no longer relevant. Here again, in this area, we are beginning to enter the realms of high thaumaturgical magic and miracles.

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

50 Any fool can shoot a gun -- hitting the target is a whole different story. A gunnery officer has to be trained in ballistics (gravity, motion, fluid mechanics, etc.) to ensure the missile goes where it is suppose to. The officer's decisions must be guided by using the equipment with those laws/truths in mind.

51 If you loose your drinking water, the first priority is to restore it. The second may be deal with whatever politics (if any) that lead up to the water's loss.

It is also important to remind you there are two separate letter cases when expressing the word Truth. Large case Truth is God's Absolute Truth(s). Small case truth is **Actual**, **Individual**, **Consensual**, **Imaginary** reality truths, relative truth(s). Remember *Exercise and Lab #3;* and, how you were asked to categorize the Truth/truth you have found by no exceptions verses one exception. Relative truths may have a degree of ~~truth~~ within them. This distinction can be important for this formula application.

Again, stated in previous chapters, one of the definitions for Truth/truth is laws by which something works. This means small case truth also refers to the laws by which **Consensual**, **Imaginary**, or **Individual** realities work. The amount of Absolute Truth chosen increases your effectiveness within the **Absolute** and **Actual** realities. This does not mean you will be effective in a **Consensual** reality. Effectiveness, using Absolutes, in a **Consensual** reality will be dependent on how much and what Absolutes are within the **Consensual** reality.

Remember the example of the businessperson or politician vs. the craftsperson and their different realities expertise presented in Chapter 4.

In conclusion, it has been stated that the formula has a limited importance. The same can be said of Chapters 2, 3, 4, and as well as the first half of 5. Within the material of these chapters, a crude map/construct has been drawn. Again, "The map is not the terrain." Eventually, the map must be put down and one's focus turns to making the journey. It can be dangerous to drive while reading the roadmap. The map comes in handy if we get lost or planning a route. Then we put it away while we are applying the information.

The rest of this chapter and the remaining chapters are more concerned with applications, making the journey. The focus of the book will change from intellectual theory to utilization of the theory. Here is where your personal confirmation of the theory can be attained by direct experience. And…here is where the real work begins.

These next chapters' focus will be on exercises and is comparable to doing any physical regime. Instead of talking about features or elements of the journey, it is time to do some walking.

5.8 – A Motivational Analysis – Pre-forming Intention

What does all this perception, desire, attachment, faith, etc. have to do with practical applications and the 'real world'? Remember that the perception/desire lens forms a triangle to any event. Passively, this triangle is your attitude to any event. With active participation, it is your intention towards any event. Changing what you see or what you want, changes your attitude or your intention.

Tweaking what you 'see' or changing what you 'want' affects the other. The perception/desire lens is one thing. This book will be using pre-forming a clear perception, clear desires, and one point focus to clear the lens up before an exercise in order to prepare the lens for the exercise. Pre-forming the perceptual lens area will boost your effectiveness (success) with psychic experiments. It really helps to have clear desires to work with truth, absolutes, with the whole, or with anything.

Future exercises will expose you to prioritizing your perceptions, attachments, and desires. Prioritizing determines what you want to do for this block of time, or what you are going to apply. *I AM A I* encourages individual conscious exploration of your 'lens' to see what is the relationship between this and that, and that to the other, etc.

The following exercise exposes you to your perceptions and your desires. To expose you to your *Perceptional Lens Array* – the 'front of your mind' -- and what is in your *Storage* – the 'back of your mind' -- that guides/focuses the front.

You will be exposed to relationships of your desires to your perceptions, and your attachments to your desire and perceptions.

It has been mentioned repeatedly, most religious, metaphysical, mystical… exercises aim at reducing the amount of ~~truth~~ (*T̶*) participation within the mind/matrix. Some aim to fill the mind with truth (*T*) using study, memorized ritual prayers, or meditation. With practice, the

latter can have a large degree of success. However, for people just learning it can get kind of 'iffy' because it can introduce more perceptions, desires, and attachments, ~~truth~~.

Reducing the ~~truth~~ has a more of an immediate reaction. As stated previously, in spiritual and mystical traditions, this is usually related to some period of purification. When the ~~truth~~ is eliminated, the only thing left will be the Truth. Alternatively, to put it another way, eliminate the ~~truth~~ within you and God's Grace will fill you with His/Hers/Its/The Truth. Here is the analogy of a cup again; "A cup must be empty in order for it to be filled."

When analyzing motivations and performing all other exercises, this has to be said from the start: you must ask questions – observe -- honestly of the perceptual lens and the lens system. Do this dispassionately, without judgment, as an observer.[52] Having an objective scientific observer attitude has some advantages, "What happens if I do this?" It keeps attachment down.

You are trying to figure something out, as if it is a kid's toy or a crossword puzzle, but the puzzle is yourself. In fact, it is better to look at it as if you are just a puzzle. This approach helps cultivate the disinterested-interest concept.[53]

This attitude is very important because we have already shown, with the perceptual window bandwidth, that there are many things you do not see right now. Just saying, "I don't know right now," is an honest answer. As has been said repeatedly, recognizing ignorance (recognizing lack of truth perceived) is the beginning of wisdom. It allows space for truth to be perceived.

As was expressed in a previous chapter,[54] it is similar to the concept of the fair witness in the book *A Stranger in a Strange Land*. ["It's white on this side, Jubal."]

This attitude must be taken into almost every work/assignment/exercise that you are going to do from here on. Be objective and make very few assumptions. Just because a house is white on the side you are looking at, does not necessarily mean it is white on the sides you do not see. Therefore, be like a fair witness in doing these exercises. Be only an observer. Learn to use only the Cognitive input of your mind/matrix.

Every time you make a judgment/choice, you had better be careful, because your judgment is most likely going to be wrong or a distraction. The simple reason why a judgment may be in error is <u>there are things you do not see</u>.

If you make a judgment, observe yourself making a judgment. Be the observer of yourself, recognizing that you are making a judgment. This itself, can lead to correction. If you decide to observe instead of being attached to any outcome, then you have already changed perception and the outcome becomes different. You have altered the flow through your *Perceptual Lens Array*.

That is what this flow through the lens has been presented as -- going through the perceptual lens and making a judgment/choice. Seeing the event, re-evaluating, refocusing, the flow is not automatic anymore. Then, at that moment, you have changed your choice.

Again, all this is in reference to Figure 4-4 and Chart 4-4. Changing the flows and the choices with the exercises, is the approach of this book to get you to focus-refocus your matrix. This cannot be stressed enough, you must be aware of how much you do not know to begin with, and be very objective about it – do not be afraid of your ignorance. In doing so, you are addressing limits to T_K or T_P.

Observing the human matrix mechanism with its perceptual window (or the ego mechanism) within you, allows you to see how the accumulation of truth and ~~truth~~ occurs; how your perceptual lens inside this ego mortal mind/matrix/mechanism influences your choices.

When we cover magic subject matter, this motivational analysis will be very important, even essential. Motivations determine what category of magic is being worked: Black, White, Gray, Silver, or Gold.[55]

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[52] A disinterested-interest: This reduces the Choice input, specifically truth chosen (TC).   At the same time, the major input into Storages is through the Cognitive input.

[53] "The eyes of a child" concept that appears throughout a multitude of mystical thought systems.

[54] Chapter 3.6, *Exercise and Lab #3*

In order to learn a new perception system, the old system must be called into questioned or recognized. To begin this exercise:

♦ You have to start asking questions about your storage and lens elements.
♦ You need to ask questions about your perceptions.
♦ You will need to start asking questions about what you want and your attachments.
♦ This may include asking questions of your questions.

******************* ☯ *******************

Exercise and Lab #5: "How Do I See _____?"

The worksheet for this exercise is in the appendix in the back of the book.

Again, (this cannot be repeated enough) the idea is to do this as a totally objective observation exercise and be careful about making any judgments/choices. Try to make none. Just watch yourself, as if you are looking at pieces while doing a jigsaw puzzle. "This piece is brown with a bit of green on it. This other piece is brown, but not the right shade. Oh, this piece over here is the right shade; and it fits."

This exercise begins as *Homework and Lab #3* did (Chapter 3.7). Look around the room and pick something, anything. Then, on the *Exercise and Lab 5* Worksheet, write down what the object is and ask, "What do I see _____?" Then, enter a short list of perceptions to answer the question. You can insert anything you want into the blank. You can say life, God, the world as a whole, your culture, your society, other people, mate, boss, friend, the table, the wall, this finger, frying pan, etc. -- any subject is applicable. [see Assignment 5 Worksheet (Sample)]

In fact, it is relatively important not to be exclusive, like the truth exercise *of Lab #3*. Moreover, like the truth exercise of *Lab #3* remember to give it the *K.I.S.S.* (**K**eep **I**t **S**imple **S**tupid). (Do not try to solve or 'see' everything and start simple.)

After you have made a short list of perceptions – what you see, go through the perceptions on the list and ask the question: "What do I want from 'the perception of _____'?" That is the other half of the same question. "What do I see and what do I want from what I 'see' or don't 'see'." Remember, perceptions and desires are linked. An example is, "What do I see from this table and what do I want from this table?" Again, any subject is applicable.

You may be tired when doing this exercise. You may see a table as a thing to rest on. "What I want the table to do is prop me up." There are other things besides that; like not collapsing when used, hold food, to write on, etc. And…that is all you may see right at that one moment, to hold your head up. There are other things besides that; are there not? There may be many other things. You are to record the things you see about that item you picked and are seeing in one block of time.

The idea of this exercise is to explore yourself; so, making a list can be relatively informative. The list can be an objective reference and help increase the spectrum of your perceptions and desires that you will explore.

After you ask, "What do I see _____," and "what do I want from _____"; you ask, "what could there be that I do not see about _____?" So you can ask, "What could there be about this table that I do not see?"

An example is a knot in the wood of the table. Layers of the knot go through the table. You can see the rings of the knot. (Moreover, there are rings in that knot that are imbedded in that table that you cannot see.) So, what is there about the table you do not see? You cannot see the fasteners holding the table together.

You may say; I am using it to hold me up. What you do not see right now is your use of it to hold your food up last night, or you use it to hold a piece of paper while you are writing. Recognize there are aspects that you did not see.

If you saw a table as a thing to rest on and picked that one that was most important to you at that moment of time, this was your desire influencing your perception. What do you want from the table now?

That was what you wanted at that moment, for the table to hold you up. You saw other things, but you may have not actually focused on them, so that narrowed your vision. That would illustrate how your perceptual lens works here. How perceptions have a direct relationship to the desires.

This also shows how any subject is applicable. Honest answers will affect your lens focus-refocus, how you set up and program yourself. This relates to the programming aspects of Figure 4-4 and Chart 4-4, which, in turn, controls the perceptions and desires through the focus control.

Observation and inquiry are your <u>only</u> jobs here. The idea is to show you how your perceptions and desires lead to how you are your programming your storages. For this to work, the only thing you need to do is to be honest and question. You have to be honest. Do not try to be too smart and fool yourself. Just be an observer. "I don't know right now" is an excellent answer. Because with questions of a very large subject like God, life, the world or that which is at the very core of your being, of course you do not know; and you may have to 'chew' on them.

We may have to 'chew' on the questions, and slowly turn these questions over inside until things fall into place (cognition). Again, no judgment/choice. Because, with judgment, your own ignorance can lead you astray. Judgment plus is just as bad as judgment minus. Either way, plus or minus, the flow is going to go through the Judgment triangle of Figure 4-4.

"This is a good idea", can be just as detrimental as judgments against. The more judgment (what you allow to recycle through the lens) the more things will pump through your perceptual choice mechanism, which then will affect your choice, which will affect your programming, etc., and it will go into a loop again. The idea of this and later exercises is to help reduce some of the loops that sustains or can contain ~~truth~~ (~~T~~).

To do this exercise, pick an object that is around you. Anything you put your eyes on. After you have done this exercise several times, do it towards a much broader subject. *Life* may be one, another one *God*/*Divine*, *people*, or you can pick *the world*.

To begin the exercise, look at anything in the room, like the truth exercise. Just pick up anything in the room and write down a subject. You can use anything that comes to your mind. Using what is immediately around you, makes it easier, generally speaking.

Each item is going to have a dedicated sheet of paper -- worksheet. Put one category-item at the top of each worksheet. Any item will do, it does not make any difference. An example is a ceiling fan.[56]

What do you see of this fan? Some answers might be:

- I see a hub with four blades.
- I see these blades in rotation.
- I see this assembly suspended a distance from the ceiling (or floor).
- I feel it is cooling.
- Etc.

Start making a list on the left-hand side of the worksheet of what you see in the fan. The next step, after you have written what you do see, in the other column, start writing what you do not see. Like, you do not see the electricity. You do not see the magnetic field. You do not see the 'kosmic karmic korrection konundrum'.

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[56] The *Assignment 5* Worksheet (Sample) uses a table fan. Many of the concepts are the same though.

With this list of what you see of the fan and what you do not see -- see, then you start asking, "What do I want?" from each entry. Some of these can be nothing/zero. A partial list may be:

- I want to know what the laws of motion are that governs it. That is a 'want' around a 'see'.
- You want the wind.
- You want the coolness.

You may think wind or coolness are things that you do not see. That may not be entirely true. If physically feeling is something regarded as perception -- sight, touch, feel, smell, or hearing, these are all perceptions.

The idea is to work with perception here. You may not hear the sound or the electricity, or may not have any 'wants' about them. You may want to include the electricity with any appliance and yet have no immediate desires. In addition, you may not want to be 'zapped' by the electricity – a 'want',

Like the concept of rotary, there may be no immediate wants. In addition, if the fan does not go around, it has not any effect, so you may have a 'want' about that. Or, you do not want to know what that rotary action would do if you stuck your hand there – a 'want',

The idea of this exercise is for you to see the connections between what you 'see' and what you 'want' – perception/desire sets. That is the whole goal of this exercise. The idea is to have you see that these connections exist within you and how your motivation is directly connected to what you want/want from what you 'see'/'see'.

Because, technically speaking, everything you put down you may have some kind of attachment to, or some desire around, or else you would not have thought of it probably. The whole idea of this exercise is to expose you to your perceptual lens and storage.

➢ *The assignment for this exercise is to do this seven times. Use the worksheet in the Appendix.*
➢ *Make a list of what you see about them; what you do not see about them*
➢ *Write done what you want or want pertaining to what you see and see.*
➢ *Do the same exercise once with the concepts Life, the world, God, etc.*

➢ *An extra assignment that will expand this exercise is to ask questions such as, "Where do I see I am?" or "When do I see I am?" and answering with the previous chapter's Space/Time Imagination Exercise.*

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Before doing any exercises (either in this book or in any exercise you come across later), a motivational examination or pre-forming intention is recommended. If an exercise is to be effective, desires and attachments must be kept to a low number (the *Perceptual Lens Array* cleaned up). Most schools of thought stress no attachments to the outcome of any exercise/discipline. Remember, if attachments are *0*, the denominator of the truth/truth expression will automatically be *1*. This would increase the likelihood of a successful experiment.

An example of a simple examination would begin with a stretch of your perceptions, make them as broad or inclusive as possible. See as much as possible with your mind.[57] Then observe what you want, from what you see. Remember to just observe, be aware that desires exist. (Recognize all exercises in this book are aimed at expanding your awareness and can increase the perceptions of your "mind's eye".)

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[57] Perhaps do a short version of *Exercise and Lab # 4,* Chapter 4 – eye exercise and resetting the mind.

OBJECT: table fan

SEE

fan cage		body		(barely see) moving blades	
WANT	~~WANT~~	WANT	~~WANT~~	WANT	~~WANT~~
there to protect	to collect dust	to be silent	to fall apart	move air when not needed	hit anything but air
	to rattle from vibration	on a stable base	to collect dust	to be quiet	be dirty
		made of good materials			come in contact with my body
		to look good			move air when not needed

SEE

electricity		moving air		people who made the fan	
WANT	~~WANT~~	WANT	~~WANT~~	WANT	~~WANT~~
to be there to operate fan	to start a fire	the air to be cool	the air to be warm	do a good job in construction	to be exploited
	to be shocked	feel the moving air and be cool			

Assignment 5 **Worksheet (sample)**

With the expanded perception, be aware there are things you cannot see. Use this awareness of ignorance to foster a non-attachment to the outcome of the exercise. Mental exercises can open up for you many things. Most of these things may be outside your perceptual grasp right now. Use your recognition of your own ignorance to generate a non-attachment to the outcome of any exercise. This will increase the effectiveness of any exercise you do.

At the same time, for future exercises, you will be setting aside a 'block of time'. You are to recognize that for this 'block of time' you want only to do this exercise (whatever exercise it may be). When you drift, remember your original want for this time; and use it to bring yourself back to the exercise.

This is prioritizing your focus for a specific time window.

5.9 - Questions

1) The factors that have an inverse relationship to effectiveness are?

2) The factors that have a direct relationship to effectiveness are?

3) Desires and perceptions are _____?

4) What does exponential mean in relationship to the formula?

5) What is the result when an exponent is 0?

6) The numerator should be?

7) The denominator should be?

8) What is the Karmic Correction Coefficient?

9) This formula is:
   a) a pain   d) something that must be forgotten at times
   b) a hard and fast rule   e) all but (b)
   c) a construct

10) Most mystical/metaphysical exercises work at reducing _____ within the mind.

11) What do you see life to be?

12) What do you want from life?