

## Chapter Six

### Aseity Unveiled

Scientific pursuits have for too long divorced themselves from any alliance with aesthetic formulation. Cultural evolution is a reality for better or for worse. Reductionist analysis confirms how existential relativity is the very substratum of the physical world. It is also the metaphysical essence of life and love in the psychical realm. Any truly comprehensive Science of Everything must unify both the physical and the psychical in its overall synthesis and reflect all the profound aspirations of human culture in Religion, Philosophy, Art and Science. The *What?*, the *Whence?* and the *Whither?* of Evolution in the Cosmos are far more important than the *How?*

If we use an integral perception of positive growth in meaningful self-other life as our criterion of judgment, then there would seem to be three supreme human types, the mystic, the lover and the poet. The latter would include all those engaged in the Fine Arts.

There are three supreme human virtues, Wisdom, Prudence, and Art. People perfect themselves by wisely knowing the truth, by prudently acting in accord with right reason, and by artistically making things well.

Our modern civilisation has largely abandoned these virtues. It has sacrificed wisdom to utility, preferred expediency to prudence, and it has either ignored sane art completely or popularized its debasement to the level of a frivolous moneymaking gimmick. The aesthete is silenced with ridicule and the task of aesthetics itself is no longer to provide substantial food but merely to induce emotional intoxication.

Enunciating a consistent Scientific Theory of Everything demands intellectual rigour, yet it is not incompatible with its expression in imaginative and well-ordered prose. The two-edged sword of self-other existential relativity in mathematical logic has served, not to split or widen the gap between science and religion, but rather to wed the two into a cultural symbiosis. True humanists should know only one intellectual discipline in their scholastic pursuits, namely, to unify all knowledge into a meaningful *whole*. Once this cosmic unity becomes a perceptual experience in a human self, the latter as

educator, is compelled by the very diffusiveness of goodness itself to try to share such with others.

Without its cultured expression through the medium of a sane art in contact with reality, and without a felicitous cross-fertilizing with all the humanities, Science inevitably becomes a sterile narcissism. The awesome grandeur of the Cosmos, the unique beauty of all that our senses perceive and relish, the fair speechless messages of reciprocated love in the eyes of ones beloved, all these inspire a becomingness or self-communication that wills to utilize all the faculties of human being. The simplest prose may be quite adequate for scientists in their descriptions of the technical jigsaw pieces of natural phenomena that fall within their ken, but should they perceive these same bits and pieces as part of a wondrous ordered unity, something more elegant than mere laboratory language is needed to give added aesthetic expression to their vision.

This challenge is undertaken in the pages of this book by interspersing prose with poetry. It may seem novel to present the facts of Science in verse form but unveiling Mother Nature should be the task of her chivalrous knights, not racist chauvinist mercenaries.

An expanding human self-other-consciousness knows in its increased awareness that it needs more than mere mathematical equations and physical and chemical formula to satisfy its yearning for otherness. Human artistry seeks perfection. With harmony and melody, with rhyme and rhythm and playful words, with figured speech and ordered movement, the drama, music and dance of the pregnant Mother Self of the Cosmos resonates gracefully in shared confinement within its spaced time human self-other-consciousness.

The Quest for the Holy Grail, the seeking for other meaningful perception and experience of Selflife, begins and ends in the womb where it first began. All birth and subsequent rebirth is the self-functioning act and art of Divine Maternity.

The physical world has an existence and reality of its own. Aseity's self-revelation blooms physically and biologically in the primatial pregnant placental mammal and continues psychically and analogously in the human self. By the latter's complex physiological and cerebral activity, the physical is drawn, in sensible information, inside the self and given a new style of existential reality with a superficial name-stamp of the self's own conceiving and designation.

As this psychical or cultural evolution proceeds, matter is made increasingly aware of the inner life of its maternal *other* both all around in Nature and in the pregnant womb of her own ovoidal selflife. The intelligent logical self is not only confronted with the existence of this necessary *Other*, but can choose to be infused consciously with the essence and spirit of her being's becomingness.

From out of hindsight's apparent yet deceptive anarchy, there has been made to evolve the most astonishing complex unities and ordered selflife processes. In the living growing world around us, we observe progressive change towards increased freed relational interdependence in a more and more orderly togetherness until with the sex-phenomenon of male man, a new species was introduced with the evil greed seed of disordered retrogressive self-centredness.

True scientific knowledge only advances with the experience of the unity of positive becomingness in regard to Mother Nature's works of Art. Aesthetic experience arises for the scientist when he or she begins to contemplate the Cosmos as an evolving whole, as Aseity's slow and teasing unveiling of herself to her otherself, nude and unashamed. The true real beauty of scientific knowledge is the blissful revelation to a human self contained in matter, of and by its complementary divine otherself who is not contained by matter but who contains and indwells it.

For most of human history, aesthetic appreciation has sought the experience of the contemplated unity existing between a self and the true positive transitive becomingness of works of human artistry. The subject-object, self-other nature of art was taken for granted. Art was the conscious expressioning of an inner creation, an inner *other* whose fullest revelation required its added growth into an external and independent existence.

The art-full self conceived and rejoiced in its brain-child and after mute gestation gave it birth in the fullness of spaced time. The trials and frustrations of confinement and the subsequent labour pains of its materialization were forgotten in the joy that a new reality had emerged to be shared by all.

Aesthetic enjoyment and appreciation result from contemplation's psychic unity effected by the self's becoming one with its known other good. To know is to become, and to appreciate true Art necessitates a species of psychic identification with the artifact. A self's

ordered identification with positive becomingness ensures its continual growth through the expansion of consciousness as aseistic evolution intends.

Art is a basic psychological need of human nature. We are living reflecting images of the artist, Aseity, and as such we must reflect and perfect the latter's art. Goodness is diffusive and communicative of itself. Reflexive being only knows its self comprehensively and perfectly in its transitive otherself becomingness. Self's most natural and perfect work is to generate its own real image and likeness, as one focus does to the other in the reflecting inner surface of the ovoid. Whatever a self possesses of reality, it is urged by the innate reflexive nature of knowledge to communicate transitively as its known otherself and make the latter as real and as existent as possible. Aseity begets her artistry's beauty, truth and goodness by reflection out of the superabundance of her infinite being. Instead, the human artist must be content to do so within the limitations of her or his own begotten self-insufficiency.

Every begotten self is intended to perfect and complete its self, graced in the achievement of its proper destiny. That final purpose or destiny is something still veiled in Existential Relativity itself. It is being revealed in aseistic evolution. The human self must be aware of its self as the transitive "you" *other* of Aseity and in its turn must knowingly relate to the same Aseity as to a divine "YOU" *Other*. The transcendent divine Self becomes a contingent human self's immanent *Otherself*.

The human person can but try to reflect divine artistry in his or her work. Hence the self makes something resembling its own being, as an effect resembles its cause, in order that by contemplating such a created thing made as an image in its own likeness, it may know what it is really like in its own self. The urge to make things well needs no further justification. Making is the best substitute the self can find for direct self-knowledge and the true artistic impulse is but a manifestation of the necessary communication of goodness which is the very nature of reflexive being and its transitive becoming.

The communication of what one is, and has, ultimately serves the becomingness of self through knowledge. The perfection of all being's becoming is to be identified with selflife in the fullest possible manner, to be completely self-other possessed. To know is

to become. Knowledge is the most complete and intimate form of possession. The climax-mode of self-other possession is through knowledge of one's own existential and dependent self's twin-foci nature perfected in reflected identification with the "You" *Other* of Aseity. Such consummation can be achieved in the sharing of Aseity's becomingness by art-fully acting the love-making divine reality whose sacred rites are consummated in the ecstasy of triune speech "*We-Us-Ours*".

Every genuine work of art is a vision come to light, a word made flesh afresh. However, the insufficiency of all created beauty and its instability reveals a more basic real hunger, the need on the part of every created self for loving dialogue and ecstatic intimacy with its uncreated divine *Other*, focus to Focus, face to Face, "you" to "You". The greatest artistry which begotten self can pursue is to mime, in its own inner body-language enactment, the Act-Art of Aseity who is both the source and sink of all selflife. It has to learn to act the Act which begets it and of whose becoming as cause, it is the effect. It has to let its own selflife become self-imploding, self-containing like that of the infinite Aseity who knows, ovoidally within, both reflexive "Me" and transitive "you", self and otherself. On the stage of maternally evolving matter, slowly and painfully gestating and growing to know itself anew, each self must act to be a *Do-it-yourself* kit for Aseity's spirit of truth to breathe selflife into from within.

In his writings, the famed Stephen Hawking poses and leaves unresolved a number of questions of concern in Cosmology. A clue to their answering is contained, not surprisingly, in the first lines of the Hebrew Book of Genesis where it insinuates that the spirit of the primeval Self *brooded like a hen bird* over the void. "Which came first" he asks, "the chicken or the egg?". The answer is neither. The egg-laying hen bird and her eggs programmed within eggs, genes within genes, come first and last.

The Holy Grail of Science might well be understood as the simplest algebraic identity  $X \ni \{X, iY\}$  where  $X$  is the abstract interpretation of the egg-laying hen bird's self-containing self-set and  $iY$  interprets the evolving otherself-set of all of her contained imaging spaced time eggs. To Hawking's naive questions about *The Before of the Big Bang*, about a creation and who creates creators, it

may be answered that in  $X \eta \{X, iY\}$ , X would always exist as a unique self-existent X, with or without a created spaced time other self iY.

Aseism, not Atheism and not Pantheism, propounds a consistent logic or Theory of Everything. *Everything, The All, Infinity*, are abstract ideas which find their most comprehensive and rational intellection in the Logos Rule and its resuscitation of *The Set of All Sets*.

On the psychical inner spaced time of the self's *here and now* there is superimposed the reflection of the real physical world's *there and then*. In the I-self, time IS, just as being IS, just as self-life IS. The maternally infinite Aseity marks time in her own being and through her immanence, puts the mark of time on all of her becomingness. Time is the self-function-act of her being's "I am" integrated alpha-self whilst space is the self-function-art of her being's differentiated becomingness or "Thou Art" omega-otherness.

Infinity was defined on Page 56. *Infinity is not numerical bigness, but a self's inexhaustible self-other subsetting divisibility, a self's limitless iterative distinctioning of units in union in the unity of self-other existential relativity*. Aseity's becomingness in spaced time is infinite.

In the archetypal self-other duality, self's space is other to self's time. For the self that contains both its alpha-self and its omega-other-self at the same time in the practice of interior implosive recollection, there is given an intimation of the ovoidal quaternity which makes the volumed whole of spaced time perceptible and which also conceives and gives birth to collective nouns, universal ideas, and the intuition of the ultimate extraordinary Unity of All Unities.

In Chapter One the word *Aseistics* was introduced to describe the science of self-functioning systems. Cybernetics and Chaos Theory make use of many *self* expressions. There are a few which could never find their own way into meaningful use in the actual language data of an Artificial Intelligence computer by the computer's own implosive reflectional experience. Such words are self-being, self-becoming, self-existing. They all mean much the same thing and are aspects of another word, *self-life*, where self is both a noun and a pronoun, i.e., life from and within its own very self, *a se*, life that is

both its own source and sink, independent of any other, other than its self's own real reflected image in its complex self-regenerating *otherself*. The astute Medieval Schoolmen used the Latin abstract noun *a-se-it-as* to name this essential selflife attribute.

With hindsight, we can reflect on the unpronounceable Hebrew tetragrammaton YHWH. In various senses, it was associated with some aspects of the verb “to be” and English renderings of it usually include some reference to “I AM”. For this writer,

*Self's speech as “I” is woman, man as “Thee”  
and she's enough of everything, save he.*

But for the patriarchal culture of the time such meaning was meaningless. There was no word in Hebrew culture to relate to any aspect of Divine Maternity.

The English Aseity, now understood as a *proper noun* name, figures as the engineering self of aseistic evolution which climaxes biologically in the human placental mammal. The latter's functional embodiment of new *other* selflife within life itself is symbolic of the archetypal Mother Goddess, the Woman with othemess' eternal male-distinction offspring in her god-mothering womb. This name, Aseity, well befits a Gaian deity, a divine Mother Nature in and of which all other natures including our own human nature are its existent indwelled others. Aseity is as much mirror-imaged in our human self-other-life as we are real mirror-imaged in her divine. Aseistics applies its research to the self-other-life of both the human and the so-called divine. Science and Theology maintain their distinction in union as they both contemplate the same object in aseistic evolution. Chaos Theory interprets Creation anew.

Selflife and selfexistence are valid meaningful concepts. So also are self-propagation and self-sustainability, as we have seen in connection with electromagnetic radiation where one field is regenerated through the complex reciprocal regeneration of an other. It is not self-initiating, but other-initiated. Our human reasoning excludes any self's own self-creation or own self-generation. In Existential Self  $\phi$  Other Relativity, selflife is sustained through mutual reciprocal self and other begetting. *Self* begets its *otherself*. The latter, in turn as a *self*, simultaneously begets its own *otherself* which is the original begetter-self.

All the nothingness, which by definition, has never ever existed, cannot produce something, not even by legendary chance. Aseity or Selflife must in no way be linked with any kind of illogical self-contradictory self-creation. The Alpha-self in the ovoidal Aseity always IS, and knows neither beginning nor end. It has its own subsistent, eternally youthful and fruitful inner self-other-relating which is self-other-perpetuating in, with and through its Omega-other-self, and in whose mirror-imaged and reflectioned likeness all other self-other life is creatively conceived and made possible and existent in spaced time. Aseity, who is wholly self-other-contained functions without beginning or end as an infinite extraordinary Set of All Sets, with a potentially infinite number of begotten subsets.

For us, sets or unities only exist in the psychical realm. Finite physical parts or units do not come together of their own accord to form a whole or unity of increased complexity. Entropy forbids this. Psychical unity only exists in the self who identifies its one self simultaneously with the distinct units which come together in self's unique dual focused surface knowledge of its others. The self of a set is the self who conceives and knowingly becomes, and contains its otherself, within its own self. Analogously to biological conception, this conscious psychical conception is the becoming two-in-oneness of a knower-one with a known-other-one, an alpha-self with its omega-other-self.

Aseity, as Mathematics' Queen, does not name a transcendent deity from without or on the outside of the finite physical. As Earth's Nature Goddess, Gaia, she makes her very real presence felt as an efficacious immanence in her maternally and materially evolving queendom within physical spaced time. Within our human psychical self-consciousness, the meaningful conception that Aseity would have of her own self is of a pregnant maiden, a mother-goddess whose being enwombs all the distinctionings of her husband-man's enshrined becomingness.

Ovoidal self-life has no beginning but only a relative first act focus-term or alpha-I-self. It knows no ending, only imaging art's related other, a second focus-term or omega-thou-art-self. Their intentional third surface-term union expresses or radiates the self's becomingness in differentiated knowledge, whilst the integration of

the whole self is effected in the self's fourth volume-term of all-embracing unifying love. In Aseity, selflife is self-other-love.

To know is to become self's other sought,  
and love wills self's becomingness in thought.

In *Faith Fact Fiction* by this author, there is given a detailed approach to the Art of Contemplation. Such a habit and discipline of mind is truly a Science for it is knowledge acquired through real actual experience. We do not need the theories of other scientists and their textbooks to validate our intuitions of space and time, of self and life. We know what life is by living. We know what existence is by existing. We know what self and other are by our own conscious being and becoming. We partly understand what selflife and selfexistence mean. Whether it does mean all this and also something other, a divine maternal selflife, Aseity, is up to each individual to accept or repudiate.

Scientific models must be such that their experimental verification or validation be universally reproducible. To deny the validity of an experiment by another, whilst refusing to perform it oneself, betrays the dishonesty of a pseudoscientific humbug. The true personal study of Aseistics by implosive feedback recollection and reflection in the real laboratory of the human psyche's own inner space is an activity that each individual must do on its own. It can be very rewarding. The possession of positive personal growth within, makes the growth of personal possessions without, both distracting and distasteful.

Is there more to living than simply trying to amass as much money or make-believe wealth as one can? What constitutes real existential success and happiness? Other selves may persuade us one way or another, but if we really want to know for certain, the proof is simple and easy. It is as simple and as easy as falling off a log to validate the existence of a gravitational field. Is there real water in the ocean? Dive in and see. Is the Cosmos in a field of aseistic immanence? Is there an infinite ocean of *Love*, of Existential self-other Relativity, self-other-energizing and self-other-functioning, and which is both beginning and end, the first and the last, the alpha-being and the omega-becoming of all self-other distinction and union in the Unity of All Unities?

The moment of truth comes when the self not merely gives its "*Fiat*" or "*Amen*" to a new love-affair, but with positive affirmation and commitment bids admittance to Aseity as its otherself "*You*" for personal intercourse within the twin-foci womb of ovoidal self-other consciousness. Then humanity as groom and divinity as bride are made one in contemplation's nuptial union. An endless heavenly wedding banquet and celebration ensue: the two become one flesh. The "*I*" and its "*You*" become "*We*" and "*Us*". "*Mine*" and "*Yours*" become a shared all's "*Ours*". We sigh

*"The Wedding Feast of Heaven has begun.*

*Come, Selflife Spirit, Bride and Groom. Come. Come."*

Educationalists deplore declining student interest in Mathematics and Science. In the past, religion-minded people enthused for scientific knowledge of the visible works of a Judaeo-Christian-Islamic Father-Creator. We cannot blame the intelligent youth of today who may now lack such motivation, for not being turned on by such substituted pseudo-divine nonentities as almighty chance and fortuitous fluctuations of anarchy. The childlike enquiring mind of a genuine scientist can neither wander nor wonder in a theological void. If no other knowable deity exists, the self is better off worshipping its virgin self, and-or whoredom's Mammon.

Okham's Razor has a decade to clean up Existentialism's disillusioned world, drunk with the despairing wine of its impotency at self-redemption. Its biggest task will lie with the Philosophy of Education which will need to adapt its principles and pedagogy to the reality that Agnosticism, Materialism and same-sex all male Father-Son Monotheism were cultural phenomena of an Era of Errors that finished on History's dunghill in the course of the Twenty First Century. They were types of intellectual excrement psychically egested in the divine catharsis of virgin *I-me-mine* self-revelation.

Aseistics interprets Existential Self-Other Relativity and makes possible a new definitive morality. In all self-other-functioning-subsystems of both the physical and the psychical realms orderly negative feedback is a good to be sought after and the cancer of disorderly positive feedback an evil to be avoided. Just this *One Commandment* is all that is needed to determine a rationally compelling ethical basis for the religious and legal mores of this next Millennium. In aseistic evolution's trial and error trichotomy of

either adapt to the present, or perish and become something of the past, or evolve to future's more complex forms, subsystems' orderly negative feedback is the principal factor for progressive becomingness. Disorderly positive feedback in any subsystem bears witness to a species of cosmological egestive self-purification and may quite appropriately be called, cathartic evolution.

Whatever builds up the beauty and whole-ness of the combined physical and psychical unity of, and in, the self-other-functioning-feedback-system of "OURS" is good and true and is to be sought after. Each self must contribute, with negative feedback if necessary, to the common good and common wealth of the whole or universal collective *Selfset of All Selfsets*. This is *categorically imperative* in true aseistic evolution. One's self can only save its sole-self by union in ones' whole-self. The real self-preservation of unit parts can only be effectively achieved in the self-preservation of the unity of the whole.

Whatever militates against this in the singular personal positive feedback of "*MINE*" is evil and positively entropic, being a denial of Aseity's self-other-becomingness and is to be avoided at any cost. *Mine's* continual exponential growth, through self-centred positive feedback, is the creed of the cancer cell and becomes its own infernal suicidal rite in the accompanying consequent destruction of its host. It must be borne in mind that all altruistic negative feedback is not necessarily self-repressive. Basically, it is simply that subsystems are empowered to say "More" or "Less" to their further activity, to say "Yes" or "No" to either harmonious shared self-survival in Love's Existential self-other Relativity or live on in "mine's" eventual tragic suicide.

Hawking concludes his *A BRIEF HISTORY OF TIME* lamenting that the task of philosophy has been reduced by Wittgenstein solely to the analysis of language. There is an irony in this observation. Self-communication is effected and perfected through language. In the analysis of language we come face to face with the most meaningful features and expressions of human created existence. All language speaks for itself, for its dictator self. All meaningful human words are sacred, being flesh-made revelations of evolving selflife. Given all reality's witnessing of ordered self-other existential relativity, human reason can ultimately triumph in the certain knowledge

of the whither?, the whence? and the how? of all evolutionary self-functioning systems and why we and the universe exist.

The unholy ghost of a supposedly dead or nonexistent *god* haunts many scientific minds. They have yet to recognize that the former dying sire-son deity has been resuscitated and identified as a spaced time motherless otherself of Aseity, the Mother Self of the Cosmos. The latter is Selflife. She is *The Self* of Set Theory's resuscitated Selfset of All Selfsets which contains its own Self-Unity reflexively, and also transitively all other imaging self-unities as well.

In Evolution, physical matter grows to know its psychical self, to know its self as an otherself in Aseity's ovoidal self-other-unity. Human self-other consciousness finds its ultimate beatifying perfection in its self-realization of this Universal Selfset of All Selfsets. Human destiny is to become the knowing mind and loving heart of Self-Other Existential Relativity.

Aseity's evolutionary revelation of her self continues now in the psychical realm of human consciousness, of human self-and-other consciousness, of human reflexive self-being and its transitive other-becoming in knowledge. More and more scientists are asking basic questions about the nature of the human self, about mind, about consciousness, about the act and art of doing Science, of self's knowing its own self reflexively, and transitively knowing and loving its otherself.

We take consciousness and knowledge for granted. The baby at birth is a unique s-f-f-s, with its brain, as a cerebral computer, already programmed with the mute information of the whole history of organic evolution. The brain takes over where the genes leave off. The Mother Self of all biological self-functioning-feedback-systems now proceeds to make spaced time aware of the maternal unity within the infinity of self-life's existential relativity in the revelation of human self-other consciousness.

There are two main fields in which human conscious activity takes place, the transitive physical and the reflexive psychical. They are intimately related as inside and outside, within and without, and are complementary phases of existence. Together as a biunity they are one of the many figures and structured aspects of the cosmic archetypal duality evident in all self-other being and becoming. The human self as conscious reflective dictator of what takes place in the

psyche, makes the distinction between the two from its own experience.

It is made aware of a material type of world around and in it by a sensory system with feedback to and from the self's consciousness. It calls this external, sense-perceived, matter-made world *physical*. That which seems to subsist inside its own individualizing body and which is immediately present to the self in knowledge, memories, dreams, hopes, feelings and emotions is named *psychical*. The latter possesses orderly continuity, a certain perennial oneness which informs the body of the owner-self who indwells it and shares being with it. The body, made up of spatially distinct parts and many different specific organs in turn shares its multiplicity of information with its one self owner.

The one-whole and its many-parts exist symbiotically, that is. in a togetherness for mutual advantage. Through our senses, the physical world of external spaced time acts as a symbolic male principle, entering into ovoidal consciousness and fertilizes the inner focal world of the female psyche which surrenders its virgin uniformity and conceives concepts and gives birth to ideas. Nature's intent for the personal psyche is that it should sacrifice its former sterile unordered entropic singularity for a fertile, ordered polyunity.

The external physical world of which our senses are aware is a world, we say, of spaced time. Psychically we can recall memories of what we call the past, but self's alpha-term with its ever-present *now* superintends the flow of reality inexorably onwards towards new future spatial orientations and structured complexities. We do not know the world externally in its own nature, in its first act of existence, but only internally in our selves, in the psychical imaginative virtual images we have of it at the self's other-focus omega-term. We do not have absolute or essential knowledge of it, but only our relative existential and limited co-experience of it. One does not have to know what a cake is made of, nor how it is made, in order to enjoy eating it.

We do not know the stars in themselves but only as they exist as virtual images in ourselves, in our ovoidal selves. We know them to be what we think and will them to be, what something in us becomes willed as a kind of likeness of them. Our mental imaging of them brings them into existence for us but not for themselves. We are as

sure of their real existence as we are of our own bodies but we are as unsure of the essence of their prime matter as we are unsure of the essence of our own life. We do not have immediate intentional knowledge of the stuff that things are made of or from. We do have immediate knowledge of the relations we say exist between things from our own psychic experience. We give psychical substance-names to the things that we think compose them. We project our own individual particularized selves into and onto what we call matter and theorize it to be made up of parts like our spaced time bodies.

Our knowledge of the material world comes through the actual experience of our self-other-functioning feedback senses. We know the physical, we become a unity within it, through and in and with the psychical. We generalize behaviour patterns of existing things in our own minds and label our scientific theories as Laws of Nature. We then use them as somewhat blunt second-hand instruments, perhaps to our own undoing, in trying to pry open and hopefully to understand better the spaced time machinery of the material world around us. As observed already in this book, we both name and call the tunes to which we say Nature sings and dances.

There is only one absolute truth. It states "All other truths are relative". Absolute knowledge is paradoxical. It is a seeming contradiction. What do exist absolutely are existential and subsistent relations.

Einstein's Relativity Theory was pertinent to the study of motion and fields of force in Physics. His reasoning about space and time, about energy and matter, took him beyond Physics to Metaphysics and to seek a comprehensive understanding and expression of the unity embracing the laws of physical movement and all field-interactions in the Cosmos. Special and General Relativity in the physical world are projections of the self-other existential relativity underlying all psychical activity.

There is a branch of Philosophy known as Epistemology, and its concern is with the study of knowledge as knowledge, with the act of knowing in itself, in its self. All knowledge involves self-reference relations which can be self-self reflexively or self-other transitively. In the psychical world of the reflexive self and its transitive other, we are confronted with Existential Relativity. In the metaphorical and symbolic ovoid of human personal consciousness, knowledge

surfaces as the expressed relation of the conjugation of two focal terms. The first is the I-self which is the being-self's mother or alpha-term. The second is the not-I-self, an otherself or child-self, the omega-term of being-self's becoming.

No thing is really known absolutely, but only relations between things. Knowledge is both subjective and objective, a some one becomes some other thing. A subject-self becomes its object-self, psychically. Whilst external things may make an impression on the senses and hence be perceived by a self, they are only known in the reciprocal relation of object-impression and subject-expression. Self dictates label-words for those notself things which it thinks exist separately outside its own physical self. Selves give psychical substance-names to perceived matter-stuff's physically evolving frames. These names have come from its own language invention and convention. For example, a certain kind of structure revealed through our senses we call a *tree*. From a well-defined many-in-one or polyunity of distinct tree-units we now proceed from the singular unit *tree* to the plural union *trees*. We then proceed further by reflection and ruminatory abstraction to unite all types of arboreal polyunities into one all-embracing unity or set, contemplated and expressed as a universal idea, a Set of All Sets of Trees. We name this home-made abstract experience *Tree*.

If we consider the brain and consciousness as the activity of an extraordinary system or unity flourishing and functioning in a cerebral computer, then the multifarious fruits of meditation result from the diverse software used to program the self's ordinary transitive conceptual thought. In contemplation, there would seem to be a gradual, or at times sudden, sophistication of the brain's hardware cerebral circuitry resulting in a much simplified and quasi-ineffable, reflexive-transitive experience of what mathematical logic would term as the extraordinary unity of a set of all sets. This intuitive inner sense perception of unity has been rendered more meaningful in the sign language of algebraic abstraction in the identity,  $X \eta \{ X, iY \}$  where the self  $X$  knows both its own self's being  $X$  and its otherself's becoming  $iY$  in the oneness continuum of self-other-consciousness.

This is a plausible rationale of the phenomena of increased self-awareness and higher states of consciousness. It also serves to make

clear the distinction between knowing about a particular phenomenon, as our ordinary senses tell us in observations of the physical world, and our extraordinary inner sensing and knowing of such as a psychical noumenon in contemplation. The latter does not register the phenomenon as it is in itself, but as it is in our own self.

The self gives communicable names to its own inner experiences. It labels its perceived feelings and emotions, its virtues and vices. The body may undergo physical and chemical reactions in its non-conscious physiological activity. When the psyche experiences them consciously, it may interpret and identify these same reactions as perhaps love or hate, joy or anger. The self reflects on its various experiences. It abstracts from them and economizes by integrating many units into one unity using fresh names to describe certain existential qualities found therein. In classical Aesthetics, that which when perceived, gives joy by pleasing and delighting the self, is called *The Beautiful*. The abstract existential quality which evokes this is named *Beauty*. Early in his writings during the nineteen sixties, this author formulated his own abstraction of *Truth*. Self's conscious witness to the becomingness of positive integrated and consistent psychical growth is true, is Truth. Consistent implies free from contradictions.

We know about an external world, at least we think we do, through our senses. All that we can do is to think we do. It does exist, but it is understood in terms of our own understanding, from our own point of view, from our own limited scale of observation. It is this latter which creates the phenomena which we perceive and which we study both around and in us.

In its self's consciousness, each individual has the immediate experience of knowledge, the unity of the self's being and becoming. A human is a being whose conscious becomingness lies outside or distinct from its alpha-subject-self. Knowledge terminates at its omega-object-self. A self can know, not only other beings transitively, but experience its own being reflexively, as being. It can not only experience its own being reflexively as being, but also experience it transitively as spaced time becomingness. The tense of the verb, *to be*, can be both present and future. In knowledge, self can not only become its other as something other than itself, but also the self can be the other to itself.

In the subject-alpha-self's very act of knowing its object, be it its own self or something other, the self always becomes present to itself as a self-other-image-containing set as represented by the algebraic abstraction  $X \eta \{ X, iY \}$ . The existential relation of all knowledge is living self-other becomingness, capable of endless self-substitutional growth and infinite enrichment. Creative actors practise this in their dramatic art when they temporarily identify themselves on stage with someone *other* at their psyche's second focus omega-term.

*Self* on its own, names the complex reflexive owner of a particular psyche and its own material self-functioning-feedback-system. As the subject of its activities, it is the starting point or first focus term of the relations it enters into in the psychological realm. It also can be the object of its own reflective becomingness. It is the reference term of *own-ership* of both the conscious and the not-conscious experience of each individual human being who knows of its existence, not only by the simple act of reflecting on itself, but by being aware in its very act of consciousness, of its own existential living identity. Existential means pertaining to existence. Existence and life and their meanings are knowingly experienced and understood in the act of existing and living and becoming. Each human lives its individual being in a global self-functioning togetherness whose destiny is to share co-consciously in divine becomingness. We are to be becoming beings, spectator-actors, in love's making of an all-embracing cosmic personal drama, the spaced time evolutionary transition of "I-me-mine" to become "We-Us-Ours".

In knowing that it knows, the self, with beatific vision, becomes both the possessor and the psychological possession, enjoying at the same time both the act of possessing and also of being possessed. Being and becoming, in self-other-possession, enact a logical trinity of self possessor, other self possession and self-other possessing. The passive-active, spectator-actor, word elements of this metaphorical volumed centre-surface and distinction-union experience again express analogies to sexual androgynous activity.

In a similar way we must view the complementarity principle in the wave-particle duality observed in modern electromagnetic radiation theory. Understood as a wave, we contemplate the unity and continuity of the phenomenon, whilst understood as discrete particles we meditate on the quantized spaced time differentiated

units of this unity. The psychical analogue is evident in the discrete individualized units of wordy speech making up the set or unity of the self's own ever-present continuum of conscious relating and expressed communication.

In Mathematics, the continuous line is real-numbered with an infinity of discrete points, the integral sums the totality of all differentiated parts. The existential relativity of a self knowing and loving other distinct selves represents the unity of distinction and union at its most evolved perfection. It takes place in a psychical force-field of infinite activity and potency and which is as much a real field as any gravitational, electrical or magnetic field. It is indeed The Unified Field which unifies all other fields. We will not have to search for any other theory once we know the facts of the force of the psychical over the physical, of mind over matter. We find this unifying force-field in our own human consciousness, in its willed self-other life, in the will's power for technological good or evil in self-functioning-feedback-systems.

To many academics and intellectuals it may seem unparadoxically bad literary and scientific taste to observe that the difference between *physical* and *psychical* is simply the letter *c*, the symbol of the speed of light. Psychical energy is real energy but differs in some respects from its differentiated physical counterpart which, thermodynamically, has one degree less of freedom. Psychical energy is far more sophisticated, yet field concepts of interactive relations are still valid and meaningful. We are much more than astute computer controlled, intercommunicating robots. In the figurative womb or ovoidal field of the omnipresent Aseity, we are distinct reflected focal images enjoying the unity of the union of her selflife immanence with the real distinction of her other selflife's transcendence.

The analogy of the image-forming operator *i* of complex number functions and the archetypal "*I*" of self's self-other knowledge as spaced time *I*-to-*i* may be far more real than we imagine. The ovoid, with its quaternity of terms, two foci, one surface and one volume, is perhaps more basic to natural phenomena than we might have thought. Atomic and nuclear scientists generally try to avoid serious representational structures for their theories concerning fundamental particles, but it is against our psycho-physical nature not to try to

picture-model the various entities that we find in our observations of spaced time.

Geometry's abstraction of the ovoid and of ovoids within ovoids seems to be the closest we can get to material reality and remains a most revealing image of selflife activity. Also, it is a satisfactory safeguard against imputations of pantheism. In binary arithmetic, one and zero, 1 and 0, (one and none) in their spaced time relational positioning bring into existence an integral number system which can serve as a vehicle for all language and graphical data processing and communication. This simple example may shed some light on the begetting of the Cosmos from the *some-one* of its Mother Self by spaced time union with her otherself in Existential Self-Other Relativity.

Thus far we have reasoned about the essence of Aseity's Mother Nature. Her Selflife's existence and identity has been intuited algebraically as  $X \eta \{ X, iY \}$ . Aseity is not unknowable. All of Creation, all Nature, all shared personal self-consciousness is her becomingness in self-other revelation. In her ovoidal self-other-life field, many a bastard husband-man is prior-programmed to become a father of hostile lies towards her and sows seeds of disruption and rebellion leading to his own eventual "i-me-mine" self-destruction.

Aseity is personal Selflife, existing implisively in self-being and evolving transitively in spaced time's reflected self-other-becoming. She is Maiden Motherhood, maiden in her own being's singularity, but mother in ovoidal relation to her becoming's plurality. Her Self's being is self-other-becoming through self-other fertilization. She begets real imaged distinctions in man's kind and then uses his self's innate infertility to fertilize again and again, her own self's fecundity, recreating her maternal becomingness through woman's union with man's distinction in unity.

The human placental mammal is Nature's most evolved real image and likeness of the archetypal Mother-Self. By the creative power in the breath of her spirit of truth, mute virgin matter mimes voiced metaphor and Aseity's spoken word acts to indwell and inform flesh and blood. The human psyche becomes her counterpart womb for her personal pronominal incarnation.

When questions concerning creatures and their relations to a Creator or Creatrix are raised for discussion, there is one further

problem often voiced apart from the meaning to be given to the act of creation. Superficial minds are tempted to ask, Who creates the Creator?

There is a simple but somewhat subtle answer. It is contained in the statement that logically, prior to an act of creation, there would not exist in existential relativity, the relationship which linked a creator to a creature as such. The real relational act of someone creating something brings the new roles of both creator and creature into existence together, at one and the same time, just as child-begetting brings into actual existence the relationship of parent to child and vice versa.

The artist exists before he becomes an artist-creator in his creation of some new created work of art. The actress exists before she becomes an actress-creatix in her creation of new created stage characters. As said earlier in this Chapter when answering Stephen Hawking's questions, in  $X \equiv \{ X, iY \}$ ,  $X$  would still be  $X$ , with or without  $iY$ .

What would exist before or independently of the begetting of this Cosmos? If the reader has followed the argument of this book, he or she should be reasonably aware of the nature of the selfexistent being, Aseity. The essence of her self-life is selfexistence. Her Self IS. In her ovoidal mothering of twin-foci-daughter-selves, her Self becomes a Mother Self.

The lore of the mothering egg-laying hen-dove knows the whence and whither of the Existential Self-Other Relativity which constitutes the absolute reality of the Cosmos. The egg-laying hen bird and her self's programmed otherself, her self-imaging egg, come both first and last.

It was observed at the beginning of this book how scientists propose at times that the Universe is self-organizing or self-determining or in a special way self-containing, and self-sustaining. It is the conscious human self who is aware of its own reflexive self-containing and who projects its own experience of self-organization, of self-determination transitively onto the Universe outside it. Is there a *self* actually containing the Cosmos other than the self that we project into it and of which we human selves are the projections or spaced time images? Mathematical Logic plausibly demonstrates the necessary existence of the selflife essence, Aseity.

The human self names things. It projects something of its own self onto, and into, unified bits of matter-stuff. It shares some of its own self with objects through knowledge of them, and so it makes both them and itself more becoming by their being known. It labels with special names the various things that result from its self's identification with something other. Mere materialized mass-energy, in itself is just plain material stuff. In order for stuff itself to become now something other than mere stuff, like becoming some sort of s-f-f-s, it must be in-formed and receive a share in the substantiating act whereby the artificer shares something of its self with the artifact. The *self* of an inanimate artifact like a self-functioning or automatic transmission on a car is the self who makes and names the thing itself as a whole new entity. In its new knower-self, it is no longer mere prime material stuff. It begins to partake, substance-wise, of something of the shared nature of this otherself who brought its becomingness into existence.

Why do we and the Universe exist? Aseity, the Great Mother Self of all selflife IS. In spaced time, the conscious human self is destined to becomingly enwomb as its other, the Mother Self who enwombs it becomingly as her other. Love wills the becomingness of knowledge. To know is to become and to knowingly become, in love's beatific vision-act, is to know with the perfection of integral possession. The unveiled deity is not seen with the eyes of the body nor with wordy concepts in the mind. The human self can have blissful experiential knowledge of Aseity's maternal self-other-life, perceptually with its inner senses. We can know her implosively in the same way as we are known by her. When we resonate psychically her pronominally voiced maternal self-other life "*We-Us-Ours*", we are personally like her in act and art and we can perceive her as she really is. Aseity is the Existential Selflife Set of all self-containing and self-other-containing sets, the Unity of All Unities. Androgynous Aseity is infinite sexistential self-other-love, and the art of contemplation is consummated in the act of making love, divinely.

Why do we humans exist? The answer lies in the two lines above. They bear quoting over and over again, word-world without end.

Self's speech as "I" is woman, man as "Thee"

and *she's* enough of everything, save *he*.

Whence comes death? How can death exist in a Queendom ruled by a selflife Queen? Death is the name of both a psychical and physical experience which human self-consciousness must undergo in response to Aseity's *if...then...* implication which decrees that the price of singularity and individuality is mortality.

Two types of seed are sown in her field of self-other life, selfish singular disintegrating independence and altruistic plural increasingly complex integrated interdependence. Physics, in its study of the heat energy of free and independent entities, bears witness to the eventual entropic death or cessation of all motion in parts of a system when the parts lose their interdependence and act in complete freedom and independence. One version of the first Law of Thermodynamics stated that mass-energy could be neither created nor destroyed but only transformed or rendered entropically unavailable for further useful work.

Selflife is self-other sustaining. Like mass-energy, it can be neither created nor destroyed but undergoes spaced time's material adaptations and metamorphoses. The conscious self anticipates and survives both the sleep of psychical rest and the sleep of physical death.

Earthbound crawling grubs are destined to become air-borne butterflies. Death is not a literal annihilation, the simple making of something into nothing, but a self-other-life transformation in the Field Unity of the Cosmos. No existing thing can ever be annihilated. The conceptual *nothing* has no reality outside the mind of the self who conceives it. It does not exist of its own self but only as the no-other-thing of an existing self. Something can never become nothing, just as surely as nothing can ever become something of its own self. Creation is never reversed nor ever uncreated but only perfected in re-creation's new birth. In subatomic particle interactions, as when a proton and its co-proton coition and biunify, they do not annihilate each other but are transformed into a new quantum of radiant energy.

No human person has the Right to the Selflife of Aseity. Selflife is her shared personal gift to her otherself. No *first person* has the Right to call anything of Mother Earth "*mine own*". Aseity's "I Am" also declares "It is Ours" to be shared by all the inhabitants of the Planet.

"We-Us-Ours" is the password to the future *Golden Age*.