

Chapter Seven

Dialogue in Mime

We now turn our attention to the evolution and practice of the authentic cultural experience of contemplation. Descriptions of it have been given already and it has been distinguished from meditation. What some gurus of the East call T.M., Transcendental Meditation, is not the *meditation* as understood traditionally by the West, but as its name implies, T.M. is something which transcends meditation. Western culture has generally called it *Contemplation*.

Enough has been written earlier in this book to make it evident that we are now dealing with knowledge as a conscious whole experience and not as fragmentary parts. We are seeking to be implosively immersed in the unity of an integrated internal ovoidal *volume* and not just to be identified with the unit jigsaw bits of its differentiated external *surface*.

Classical mysticism is essentially concerned with the self's seeking after a transforming union with all *other*, both ordinary and extraordinary. A syncretic approach, linking what the writer deems best in the traditions of mysticism of the East and the West, results in a system of healthy psychical development which is both artistic and scientific as well as religion-minded and free from the pitfall of mere relaxed vulnerable emptiness which plagues much of modern meditation movements.

There is still little understood of the personal "I am ↔ Thou art" nature of the psychical analogue of respiration and the depths of the human not-yet conscious. Though much current literature purports to reward the explorers of their own inner space, the hazards and frustrating dead-ends attendant on trying to discover and come to grips with what seem the chaotic roots of one's being are more often than not responsible for even greater psychic disorder than before such attempts were initiated.

In a systematic approach to contemplation, we are not concerned with the self's exploration of its own singular inner space, but with its otherself's ordered revelation in ovoidal biune focal depths of human being. Rational concepts will serve only as guiding principles. If *knowing* is merely taken to mean conceptual knowledge, then contemplation may be rightly considered as a kind of paradoxical

unknowing because we do not use concepts in experiencing it. Directed by concepts, we learn to know without formal concepts through self-perception and the understanding and awareness of our own self-life act. We pass backwards through the gates of surface conceptual knowledge in order to expand inner reflective consciousness with perceptual voluminous self-other love.

If *to know is to become* then in contemplation we know by creatively acting and becoming in ourselves, real images of that which we will our selves to be. Use is made of the imagination, but not to produce images and project them into an outside space as though we were seeing them there. Rather, the imagination serves as a vehicle of creative artistry, a living body-language medium within which the self mimes, using its own do-it-yourself kit, whatever the indwelling self-life dictates.

For contemplation to be an integral experience we need to be able to control all our body. It must be subject to strict self-discipline, not as an end in itself but as the vehicle for the controlled expression of a new revelation.

Through Yoga-type physical exercises, we learn to tense or stretch our muscles, as animals do, in order to isolate them and then relax them. We have to be aware of our bodies before we can give new meaning to their role in the psychical re-incarnation of Aseity now making flesh afresh by perceptually dwelling within us. Breath control is a most important element for the ordered relaxation of the whole body and this latter in turn is a prerequisite for the self's transforming illumination and union.

Special attention and emphasis needs to be given to the *koilias*, the Greek word rendered by belly, womb, hollow within and the role of breath control in association with it. To accentuate inner awareness and to develop higher states of consciousness, all sense activity is oriented reflexively inwards by recollection and all orifice muscles gently redirected and drawn implosively inwards by conscious mental effort. This repossessing of inner space is not meant to be an exercise in sterile introspection and singular self-awareness. It is the necessary prelude to transferring the term of self's consciousness to the other, the "You", indwelling the metaphorical placental womb of the apprehending ovoid psyche.

As far as the psychical aspects of Yoga Meditation and Western Contemplation are concerned, the literature of both the East and the

West ultimately refer to the same experiences, but in completely different mindsets and traditions of culture. Between their lines they share a common quest and those who are acquainted with both by study and experience know such goal to be a real and true mystical union in the Existential *Unity of all Unities* of Aseity.

This book attempts to rewrite all meaningful religion experience in terms familiar to Mathematics and to modern Science. Astrophysics has introduced concepts of imploding black holes in physical outer space. Implosive psychical activity in inner space is basic to this author's theory of selflife and to the practice of contemplation. Crossing over and entering into the *Promised Land flowing with milk and honey*, can only be made at the ford where the *stream flows backward*.

Plato's admonition over the entrance to the Academy (Page 23) needs repeating and pursuing, "Let none without Geometry enter here." We have made extensive use of the egg-shaped ellipsoid with its quaternity of terms as a figure of psychical activity. In all that follows we continue this same line of thinking but in a more personal and non-conceptual way. It is not sufficient merely to know about the ovoid's geometry with its two foci, reflecting surface and enclosed volume. We must make our whole being act the imaging of *otherself within self itself* and consciously beget a new "creation".

The dual focal nature of the ovoid shape and the witness of the pregnant placental mammal should be meaningful live symbols and experienced perceptions in the inner space of the reader-self's conscious mind as it reflectively chews and digests its psychical cud. If the reader has not drawn an ellipse as outlined on Page 24, then it should be done now. All that is needed is a piece of cardboard, two drawing pins, a piece of string and a pencil. It is not enough just to know how it is done. The operations must be physically carried out if they are to perform their role as a mandala or yantra. With our understanding of the physical foetal umbilical cord, we proceed to interpret its psychical analogue with the piece of string. Two points are fixed by the two pins and joined loosely by the piece of string.

The self first writes *I* at one focus X and then it traces a line along any position of the string, now made taut, to the other focus Y where it writes *me*, then adds *you*, then *us*. It retraces a path back to the *I* and now adds *we* to the first focus and writes *ours* in the area enclosing X and Y. One's self is now ready to figure its inner being as

a living ovoidal reflecting system. Outwardly with its eyes, it is aware of the external world, of material things and other living beings, some with, some without personal self-consciousness. With open eyes, yet not looking intently at any thing, it can turn its attention inwardly to the volume of its inner space.

Conscious knowledge is a personal experience, knowing both self's reflexive inside and transitive outside. Interiorly recollected, we can sense depths of being which are still beyond or beneath their conscious surfacing in conceptual life. They are the object of further self-life revelation as either a reflexive void notself or the veiled temple and holy of holies of an ovoid's objectified transitive otherself. We relax the whole body physically in order to feel our way psychically within it and mould its volume creatively according to our otherself's dictates or need.

We are accustomed to speak of a self-centring psychical sphere, but in reality we can never find such a centre because the psyche is like the dual focussing ovoid. The self's first person pronouns "I" and "me" enjoy grammar's functional distinction as subject and object as well as their union as "mine". In recollection's feedback reflection, I am able to know my own volumed self as "me". Superficial personal consciousness results from the join or biune togetherness of the ovoidal psyche's two foci, its alpha-self and its omega-self. The former, as diction's dictator, can choose to abandon its identification with its normal personal omega-"me" and with a psychical parthenogenesis identify the begotten brainchild of its self's known inner becomingness as a new otherself. This is what creative actors do on stage. It is the psychology of the method of creative acting developed by Konstantin Stanislavsky in the Moscow Art's Theatre at the beginning of last Century.

This dual foci aspect of the one conscious self knowing its self as both the subject of reflexive being and also as the object of its inner transitive becoming is fundamental to the understanding, practice and acquisition of the art of contemplation as expounded here. The conscious self is made aware of this focal duality within its inner volume whenever it exercises, with mental feedback, a backward and upwards implosive recession to its subject-"I" and also a forward and downwards explosive procession to its object-"me". This focal duality is plausibly associated with the breathing in and out of respiration and with left and right lobed cerebral activity.

From now on we choose to abandon the singular "I-me-mine" and in rhythm with the quiet relaxed respiring of our body's breath of life we allow the re-created begotten expression of our positive objective becoming to be identified transitively with our otherself "You". The alpha-self, as first person, nasally inhales the breath of selflife awareness into the volume of its being. It tranquilly expresses its personal becoming in orally exhaling its omega-self's second person "You".

This dual "I AM ↔ Thou Art" reflexive-transitive reciprocating process is a psychical analogue of physical breathing with its inhaling and exhaling of life-giving air to the body. If the foetus in its mother's womb were conscious and capable of being aware of its body, it would know of the umbilical cord by which it communicates with its life source. Analogously in the maternal Aseity, the begotten omega-self is able to communicate with its alpha-selflife source.

The abandoning by the conscious self of its "I-me-mine" existence is the first stage on the path of contemplation. It can be called the phase of purgation or psychical catharsis. For those following other techniques, be they of gurus of the East or the West, this getting rid of the singular self is generally a long, tedious and at times frightening process. The wants and desires of the individual unit self's own "me and mine" are the greatest obstacles to the beatific contemplation of the union of distinction and union in unity.

All human distress, anxiety, unresolved problems and psychical tensions, are associated with a disordered "me" and "mine" and the fear of their contradiction. The vague, yet real, undifferentiated fear, and fear of fear, which is at the root of most psychic disturbances, is but an intuitive perception of the seeming contradictory nature of a dependent self and its negative void notself.

The one and only truly satisfactory escape from contradiction's dilemma of "to be or not to be" is not to be found in psychical suicide but simply to interiorly illumine the dark shadows of the negative notself with the positive light of the truth, goodness and beauty of the otherself and then to integrate self and other into the biunity of love. To be fully ones true conscious whole self is to become at the same time also ones beatifying otherself. To be, and truthfully to become both self and other, is the beginning of all wisdom and blissful consciousness.

This first phase of contemplation, consisting of purging out the singular person's knowledge of evil's positive virgin-self-feedback, whilst being the end point of many other systems, is merely the point of departure of what is advocated here. Instead of being a psychological self-catharsis, it is the beginning of a transcendent self-sacrifice, necessary in order to advance, with the beloved "You", along the way of illumination which is the second phase of the disciplined path of true contemplation.

In the third and final stage or unitive phase, we do not aim to embrace a void or emptiness but to share in the unity of a Set of All Sets, of all being and of all becoming, of all self and all other, of all distinction and all union, of all *she* and *he*, of all "Us and Ours". Alchemy's dream becomes a reality, as self's base hellish notself void becomes transmuted into a noble heavenly self-other ovoidal quaternity.

Awareness and control of breathing's in and out are indispensable as stepping stones for analogous mental reflexive-transitive activity. Attention to acquiring a smooth, quiet, rhythmic pattern of self-controlled, yet relaxed diaphragm or belly-breathing, necessitates the feedback habit of interior recollection. Having learnt their role, breath control and the self's attendant personal awareness of it go backstage, and the second person now enters on the scene.

The subject-self consciously inhales slowly through the nose, pauses a moment and then it exhales its brainchild thoughtfully as "You". Fearful of its knowing and becoming a void notself, it takes the initiative and acknowledges the vague undifferentiated presence of an otherself. It begins an inner spaced time dialogue with "You". The lips may be slightly opened and then rounded and pressed together, silently mouthing this magic word or mantra. Initially this mouthing serves as an aid to relaxed and controlled recollection and later may be dispensed with as the self becomes increasingly aware of and savours its indwelling exhaled omega-other.

All personal growth is reflexively self-functioning and transitively other-dependent. Selflife is inhaled and other-selflife is exhaled. This use of the voiced "You" and the pronouns "We, Us, Ours" replaces the "Om" or "Aum" of most Yoga techniques. The latter words "Om" or "Aum" express Self as both One and All.

It is not necessary to become an expert in most or even any Yoga postures and exercises to acquire the art of contemplation but a well-

controlled and disciplined body is a very great asset. Our bodies have a divine destiny and Yoga and Tai Chi techniques are means to that end. As with all human pursuits, there is always the temptation to stray from the middle path and to get caught up in extremes of one practice or another, forsaking thus the end for the means. There are some esoteric Yoga practices and exaggerated cleansing rituals which are best left well alone, as they serve no purpose whatsoever to attaining our goal in view. Most Yoga postures and exercises initially make some demands of the body and it is good to maintain a gentle steady pressure towards more challenging physical control. We do not aim to become contortionists but there is a marvellous feeling of total well-being to be had from subjecting ones body to a minor or even moderate discomfort and then relaxing the whole self completely under such conditions.

Special attention is given to tuning and toning the muscles of the lower abdomen and the pelvic regions, including what are often termed the erogenous zones. There is a very profound relation between the expansion of self's consciousness and self's conscious contraction and retraction of abdominal muscles. Their outward flowing activity is reversed and made to flow backwards, inwards and upwards in a psychical cerebral implosion.

No book of Eastern wisdom places such importance on this as does *The Secret of the Golden Flower*, a Chinese Book of Life. Though its language and images are far different from Western culture, yet its message stands out clear and compelling. From the region between the eyes the *heavenly heart* dictates, in recollection, *the circulation of the light* which leads to the creation of the *Elixir of Life*. For the sage author of *The Secret*, the dissipation of spiritual consciousness is chiefly brought about by the energy of the *light* flowing transitively downwards and being directed explosively outwards. The Way of the Golden Flower depends totally on an inward and backward flowing implosive technique setting the *light* in circulation by a reflexive psychodynamic ascension.

In this book's integral approach to contemplation, the conscious "I" plans to redeem or buy back by sharing with "You", all the appetites that were in slavery to "me and mine". It then lifts them up and sublimates them to share in a new and blissful "Ours". Erotic delights are not disdained but reclaimed and re-educated for re-creation in divine nuptials.

Prana is a key word in Yogic writings and has profound depths of meaning. Though its basic meaning is *breath*, it also means much more than mere air flowing in and out of the lungs. It is life-breath, the power within breath, the vital force in all being, the all-pervading cosmic energy. As the life-force in and around us, it is conceptually linked with this book's postulated force-field of aseistic immanence.

Air is charged with *prana*. The latter powers the sunlight and the foods we eat, particularly those that are ripened by the sun. *Prana* is also concentrated and stored in the body, coiled up like a taut spring with latent energy. It is the special task of Kundalini Yoga to locate and liberate these sources of physical and psychical power. In Eastern Philosophy, *prana* is an "it" and the experience of enlightenment which all schools of mysticism in the East seek to achieve, is essentially something which transcends the individual and singular personal self.

In as much as this seeming beyond-personal something is but a negation of the "I-me-mine" aspect of selflife, then East and West are in implicit agreement. However the East generally stops short of contemplating any plural personal pronoun expression for its immanent experience of the divine transcendence, as with *Brahman* in Hinduism. *Brahman* is the primordial, inconceivable, ineffable, incomprehensible, absolute ONE, the inner essence or unity of all things. In Hindu mysticism, the ultimate experience of total self-realization is union with *Brahman* whose three modes of existence are being (*sat*), consciousness (*chit*), bliss (*ānanda*).

Judaeo-Christian Theology, with its biased one-sided patriarchal mindset, often represents the conceptual relationship between the human and the divine in terms of humanity's chosen people as bride and Yahweh or Jehovah as groom. Their ultimate union is celebrated as a wedding feast in heaven. This is understandable in the light of a superficial and prejudiced male dominated culture. It is, however, only a passing phase in the evolutionary revelation of Aseity's love-drama in the *sexistential* relativity of the Cosmos.

Though there is no place for goddesses in the Hebrew pantheon, the Judaeo-Christian tradition nevertheless, has been the vehicle, more often actively antagonistic rather than passively receptive, for an evolving concept of a maternal divinity appropriately now called Aseity, whose pure essence is selflife's selfexistence.

Ascity's being grows ovoidally, in maternal parthenogenetic functioning from within through begetting the becoming of otherself life. In feedback, the latter is eternally rejuvenating of its parent source. It is this self-other nature of all being and becoming that unties all contradiction's knots and permits an integrated positive approach to fulfilling completely our human response in personal lovemaking dialogue with this self-revealing infinite and absolute divine relative of "Ours".

What *prana* is in Sandscrit, so *pneuma* is in Greek and *spiritus* in Latin. Christian Theology personifies the divine breath as the Holy Ghost who is prayed to and worshipped as an external reality which moves where it wills and is as mysterious as the wind in its coming and going. Liturgically, it is invited to indwell and illumine the minds of all the faithful and to kindle in their recreated hearts the fire of its love. It is the third term of the traditional Trinity, conceived as proceeding from the reciprocal spiration or breath of distinction's sire and son. Already in this book reference has been made to such a third term's conceptioning role of effecting the union of two ones to conceive one two.

This seeming digression and exposition of the role of the Spirit in the Theology of the West is necessary as it becomes the essential link between the formal rationalized concepts of Western Christianity and the intuitive percepts of authentic Eastern mysticism. What *prana* is to the East, so the divine breath or spirit of truth should be for the West. We say that it should be, because in point of fact the three major hierarchical religious institutions of the Middle East and West, Judaism, Islamism and the numerous species of the genus, Christian, are so enslaved to tradition's outworn scriptures and to legislated concepts and rituals that there is no place left in which the spirit of truth is able or is allowed to breathe. When a body does not breathe, it is as good as dead. With, or without their rebirth, human culture will continue to evolve in the self-evolving Universe.

We can associate the conscious inflow and outflow of the air we breathe with a whole spectrum of meanings. Meaning relates percepts to concepts reciprocally. We do not sense the air we breathe unless it is polluted, but we do have scientific knowledge now of the existence of its essential constituents. Initially, a pregnant woman is not physically aware of the foetus within her womb but can be

assured of its presence by scientific methods, and sooner or later she will become perceptibly aware of the new life within her own.

Aseity's spirit-breath of truth blows where it pleases. Its presence is known by its fruitful effects, love, joy, patience, kindness, goodness, trustfulness, gentleness, self-control, peace, inner freedom and all real positive orderly development. It replaces fear with cheerful optimistic hope. Its mission is to fire future becomingness and fuse all into a unity of love. Its purpose is not to jealously safeguard nor to obstinately perpetuate past outmoded religious traditions, doctrines and decrees based on inadequate and now obsolete concepts and mythological fictions and superstitions.

It knows both the distinction of the ovoidal Self's two foci and their conjugate union in existential relativity. As the divine Self's grammatical third person term, this *She-He-It* androgynous spirit of two-in-oneness inspires truth's dove-dialogue of peace between the first person "I", and the second person "You", and so encompasses their unity of love in the becomingness of "We-Us-Ours".

As the spirit of the Holy One, it is opposed to or in distinction from the spirit of the Evil One. The latter's field of force is only permitted as an actual self-functioning *if-then hypothesis*. This Evil One of the singular unbecoming "I-me-mine" is responsible for all the injustice, pride, covetousness, envy, uncontrolled anger, hatred, gluttony and sloth that have or ever will plague this world of ours. However, it is a contradictory and ill wind that does not blow some good. Unbridled appetites have hastened human development and left their mark in the monument of History, but there is no place for them in the culture of the future.

Not all that is labelled *progress* is really true to its name but aseistic evolution, by its very nature, is inexorably progressive. If it should seem that the force of evil is having its own way more and more as its field of influence permeates deeper into individuals and society, there is no room for discouragement. Evil cancerous positive feedback subsystems accelerate exponentially towards their tragic demise and become ultimately self-destructive. Poisoned by singular self's cancerous aberrations, greed and fear are enjoying their latest and final fling before their psychical suicide. Meanwhile that same *hen bird's* spirit which hovered over and in the hypothetical focal void, within the primeval ovoid, continues to order the becomingness

of this world. Aseistic evolution has revealed a myriad of unique forms and even better are still to come.

In the first evolutionary phase of human knowledge, it is from our percepts or sense perceptions of the physical world in outside or externally spaced time that we conceive our concepts. Once an embryo's brain is sufficiently developed it begins to store sense impressions in its cerebral computer's memory. The latter's inner dipole system is already adapted to record dualities and though the growing self is not informed yet by consciousness, there is the implicit realization of a self-functioning *inside* and an other-dependent *outside*.

Among the earliest sensations to be imprinted is that of floating in the field of the amniotic fluid, surrounded by constant warmth and the soothing soporific, indeed hypnotic rhythm of an outside regular heartbeat. The physical Universe's self-other functioning inorganic electromagnetic dipole mechanisms herald their biological and psychological counterparts. Distinction and union, self and other, inside and outside are welded into the very fibre of human being and determine its growth in becomingness.

Birth interrupts what had been a state of blissful security and necessitates changes in breathing habits and blood circulation. The price of independence, even if initially rather limited, is paid with stress and fears. The tide of love's liquidity both ebbs and flows with tears of joy and of sorrow. With our store of perceptual experience we are able to cooperate in cultural evolution. Our conceptual knowledge, be it factual or fictional, is boundless and generally uncoordinated, lacking that unity that only the spirit of aseistic truth can anticipate.

States of total anarchy which we conceive and predicate of the new-born Cosmos immediately following the hypothetical *Big Bang*, are being regurgitated back by many into the world around us in spurious systems of social, artistic, political and cultural behaviour. Not only are we never allowed to forget the fact, but we are increasingly reminded that the roots of begotten being are somehow affiliated with primeval unorder and the Evil One of inertia's virginal unbecoming and stagnating "*I-Me-Mine*".

As their deity's image and likeness, the children of a male "*I Am*" god cannot be expected to be any different from their parent begetter. As long as such a divine lord and master remains in human terms as

an individual "*I-Me-Mine*", then its begotten images cannot be expected to act in any fashion other than in an egocentric, demi-divine and selfish manner. Like individual molecules in an entropic thermodynamic system, each free little i-self seeks to go its own independent positive feedback way and a species of disorder and social entropy prevails. Other factors are also involved.

Fear, occasioned by or associated with the insecurity of physical and psychical values, is the real underlying causal element in much present-day human misbehaviour. Many people are intellectually as well as economically bankrupt. Not knowing where to turn for some kind of philosophical certitude and for some semblance of social and economic security, the ever-enquiring mind is suffering a period of psychical disintegration. Self and otherself destruction seem for many to be the only alternative.

The positive feedback of stagnant psychical inertia seeks a self-destructive outlet in senseless vandalism. Lack of motivation engenders boredom and boredom encourages rebellion. The entertainment world is blurred with hypnotic psychedelic flashings and bombarded with the deafening explosions of rebel pop-culture. The art and literary scenes witness an invasion of decadent artists and writers exploiting evil's unbecomingness in their excremental versions of fictional human depravity and autistic unreality.

There is a second and reverse phase of true psychical evolution. It consists of projecting living concepts of order back into the self's volumed inner sense perceptioning and expressing ones being in a new act of positive becomingness. Having re-created our inner space, we shall then be in a position to turn our attention, affectively and effectively, to renewing the face of the earth and to changing it into the paradise it is destined to become.

As we consciously breathe, we learn to associate inhaling with the homecoming into our conscious life of the divine breath, Aseity's spirit of truth. Without articulating the word, we can think "Come" to this divine guest. The very act of recollected breathing in this stream of new life simulates the withinness draw of Mother Nature herself, gravitating implosively, everything back into her womb. As we complete the cycle of breathing, we associate exhaling with the conscious relaxed expression of a new birth, a new selflife, an otherself, a *You*-focussed omega second person term. We breathe in deeply the pregnant spirit of maternal union and breathe out her

child of husbanded distinctioning. Our reflexive being inhales selflife and exhales otherself transitive becoming.

Jungian concepts of the feminine *anima* and the masculine *animus* within the conscious human self, and the Chinese Taoist principles of feminine *yin* and masculine *yang* are interpreted echoes of the sexual existential relativity in Aseity.

It is one thing for a self to say what it means, conceiving new concepts to define and express its percepts. That is only the first evolutionary stage of human knowledge. It is quite a different thing for a self, with its own inner spaced time body language, to experience meaningfully and to sense what it says, that is, to turn concepts creatively and imaginatively back into percepts through the use of symbolic self-other expression. This is the second phase of human cultural evolution. It is the rationale behind all true art, "Thou Art" art.

There are two separate, yet partly concurring aspects of real art as a true human act. Firstly, there is the conception and imaginative perception of something new, something real, some other thing capable of existence, a *Thou thing* of some sort. There are various degrees or modes of existence. The self's begetting of something other begins to exist first as a psychical becomingness and then it may or may not be made more real with physical existence through its materialization in some new form or work of actualized *Thou-Art*. The efficient expression of the latter constitutes the second aspect of artistic activity.

Using our own *do-it-yourself-kit*, it now remains to turn the contemplation of our own art of acting into the art of contemplation. We aim to be biune spectator-actors of Aseity's maternity, to experience the unity of an I-self, pregnant now with its otherself "You", and become a love-dictated "We-Us-Ours". From being distinction's begotten spaced time "You" children in Aseity's womb, we now act to mother and to reverse the role of the same Aseity, now gestating within the psychical womb of conscious human being and becoming.

Philosophical concepts gleaned from aseistic revelation serve as a defining surface enclosing the volume of experienced self-other ovoidal activity. Male reasoning in conceptual systems must not shrink from its superficial fertilizing function of serving intuition's union with distinction.

It is within the whole self, mind and body, that Aseity's fullest revelation is to be achieved. The Wisdom of the West provides the food for thought in the mind, the Wisdom of the East provides the techniques for acting out such knowledge in the body. Together, as a two-in-one, they enable the begotten physical self to be re-created in integrity.

The human body is the privatized vehicle for special quantized spaced time revelations of Aseity. The archetypal pregnant Mother Goddess with all becomingness gestating in her womb finds its meaningful reflection in the artistic representation of *woman with child*. Contemplation in the realm of Art heralds contemplation in the realm of Religion. The parental relations of the artificer "I am" self with its brainchild artifact "Thou Art" otherself insinuate a like species of re-union of the human self with the divine other by the simulation of god-mothering. In our corporal and cerebral becoming, we act as temples of Aseity growing within us and sharing with us personal life expressed and worded with personal pronouns.

The fact of our being flesh-made temples of Aseity is not to be confined to just a conceptual existence as software data in a programmed cerebral computer. It is intended to be a perceptual experience, made truly self-evident in mimed artistic body-language. The reflexive self as spectator must become aware of its physical and psychical being in the transitive act of self-other possession.

It is not enough to know and to love but we must know that we know and love. As spectators, we must know our self in the act of knowing and loving its otherself. In this way, we intuition the pure Act of Selflife, not in its first very act of existential being but in its becoming and begetting of all otherness. Unity's worded personal pronouns, "*We-Us-Ours*", are literally the spoken artistic becomingness of Aseity. In spaced time we are also her masked artistic images or other selves. Her spirit of truth tutors us in the art of making Aseity in turn to be the mimed inner term of our own mothering becomingness. There are no conceptual noun-names for the perception of this, only mutely experienced personal pronouns.

Cultures pass, their mindsets formalized anew, their behavioural patterns reassessed. Divine-human relations are subject to critical scrutiny. For most religions, their traditional prayer has been the elevation of the mind and heart to a conceptualized transcendent external deity, using words and ideas sanctioned and sanctified by

custom and clerical authority. More often than not they are uttered repetitiously without much reflection and even less understanding. Surfacing from the silent void of inner spaced time, this constitutes but superficial religion only. It has no visceral acquaintance with the divine immanence. Instead, the intimacy of contemplation is enjoyed by those who go to the privacy of their own inner room and having shut the door upon themselves, make Aseity's temple within the human psyche their secret trysting place. Here, she unveils herself to those who first, unashamedly, unveil themselves to her.

The slow meaningful recitation of the Aseity salutation adds profound new dimensions to human-divine dialogue.

THE ASEITY SALUTATION

Aseity, your Word's made flesh in us.

Hallowed be your Name.

Your Queendom come.

Your will be done.

Inhaling the breath of the spirit of truth should be done smiling with the face muscles relaxed. *"Come, She-he Spirit, Bride and Groom. Come. Come."* is not articulated but thought implosively and in meaningful recollection. With the face muscles relaxed and smiling, the self awakens its tongue and lips to participate in the act. Breathing in the breath of Aseity through the nose, the self greets its divine guest with the kiss of its sensed lips. Like a baby sucking its mother's life-milk, the lips are gently pursed, drawing the divine other into the self's innermost sanctuary or bridal chamber to be entertained first as *"You"* and then in the ordered new unity of *"We-Us-Ours"*.

The cerebral computer's memory is programmed with the experience of life in the womb. Recollectedly and imaginatively, using the word "womb" as mute thought's mantra, the self relives its perception of being immersed in love's liquidity, caring, cleansing and healing. It re-enters the womb and floats in an ocean of maternal love. From being enclosed in the womb-world of an *other* the self reverses the process and passes to the *other* enclosed transitively within the womb of its own ovoidal volumed being.

With all its attention now focussed in a holy communion with its omega-*You*, the self allows its whole being to relax methodically and completely. Breathing is consciously slowed down, while limbs are felt as being heavy as the gravitational field draws massed objects downwards. By analogy whatever weighs heavily on the mind, its fears and tensions, stresses and distresses, its ill-feelings towards others, its bad habits, vices and unbecoming evil ways, all these are associated with a down-and-out flowing egestive movement and the imagination allows them to gravitate symbolically through the natural organs of excretion to the sewer-void notself where they belong.

This is the purgation which lends its name to the first stage of The Way. A growing loving relation with the divine "*You*" within is not possible whilst there is unforgiveness and ill-will towards others in external relationships. The self must try to love everyone without exception, even its seeming enemies. It must be prepared to do good to those very people who hate and do real harm to it. All barriers of self-interest, self-adulation and self-justification must be removed if the self is to direct all its loving attention to an evermore meaningful relationship with its new lover, its other, "*You*". Embracing the latter with positive interior verbalization, the self consciously descends deeper and deeper into the depths of its inner space, relaxing profoundly as it allows the blissful tranquillity of order to pervade peacefully its volumed totality.

Alternating with exhaling a thoughtful but silent "*You*", there can be introduced mute worded ideas like "peace" which are dictated by the self and imaginatively expressed in the state of the body. Just as the self thinks "Come" to the spirit of truth every so often while inhaling its breath of life, so too when exhaling, it thinks "Go" to the fears, anxieties and sicknesses of mind and body produced by the presence of the evil spirit of singular unbecomingness and which it now gets rid of as excrement. The mute use of words like "*You*, Womb, Come, Go, Peace" and the like, when thought meaningfully by the mind and not explicitly made verbal by the tongue and lips, serves to maintain a continuum of attention and helps restore such when it strays. In the initial stages of contemplation, the self may employ them more frequently, but practice and the needs of the moment determine their efficient use.

In this intimate commingling of the inspiring breath of Aseity's Spirit and the body's own breath of life, water continues to exercise a salutary role. We have already considered love's liquidity as an archetypal amniotic fluid, cushioning self's other, outside or inside. Water is the universal solvent for natural life-processes. It acts too as a cleansing agent by dissolving and washing. Clinging solely to its redeemer "*You*" the self withdraws its attention from all other concepts and allows the associations of *water* to flow freely and orderly, as it descends from surface consciousness into the deep wellsprings of human being. Imaginatively, the self experiences the cooling, cleansing and caressing ocean of maternal union as it extinguishes the dying embers of a once "I-me-mine" egocentric hell. The relaxation of the whole self is concurrent with the salutary perception of being washed, floatingly and gently, whilst becoming reborn of water and the spirit. Regeneration and growth are self-functioning and other-dependent. Together, they constitute an immanent process, effected by the presence of Aseity within us.

Not only does water lick caressingly and clean the outside of the self's body-surface but it also slakes the self's thirst for liquidity within. With "*You*" the self is lowered into the well of life and drinks freely of its water now turned unblushingly into an inebriating wine. With inner creative acting, the self becomes the spectator of its own imaginative experiences. The self must be patient and neither expect to become proficient in this art overnight nor to be rewarded almost immediately with the new revelation of the Shekinah or divine presence within its evolving conscious becomingness.

As certain as Aseity does exist, so also is it equally as certain that the ultimate divine revelation is made as a god-mothering aseistic immanence, a divinity growing within-us and who will wipe away all the tears from our eyes from the inside. It serves no purpose to gaze with the eyes of the body out into space, beyond the clouds, expectantly hoping for the anticipated advent or return of some celestial messiah or other divine visitor who will solve all our earthly problems without our having to do anything about them ourselves.

The traditional biblical ideas of the self's legendary fall and redemption which have preoccupied priesthoods for centuries do little or nothing to motivate any real change for renewing the face of the Planet Earth that its inhabitants still continue to rape. They have been almost as equally unsuccessful in bringing about any true

perceptual rebirth within the human psyche. Bowing down ones head in worship of a daddy-god up in the sky somewhere does not encourage familiarity with an interior divine presence.

Whereas before, the body was made to feel heaviness and its inner downward movement was associated with getting rid of all that weighed heavily on the self. The organs of excretion were relaxed to permit a symbolic psychical catharsis. Now the direction of flowing is reversed and inertial matter instead of pulling down becomes uplifted. What was once heavy now becomes light. What sank lower into the depths of being now rises and floats on top of the world. The former downward movement of inner awareness, once linked with an exhaled and exiting "Go" is now replaced by a comprehensive upward intaking and greeted with a welcoming "Come". Ascent replaces descent. Sterile self must needs descend first into the hell fired by a former "I-me-mine" before it ascends into the heaven of wedded bliss with its "You" as "We-Us-Ours".

Yoga and Tai Chi exercises are admirable for the attainment of good abdominal self-control and their techniques can be incorporated fruitfully into the fine art of contemplation. Till now we have just been breathing in selflife through our nostrils and orally exhaling our otherself "You" from the depths of our being. Once breath control has been mastered to the extent that it is regularly slow, smooth and well ordered in its symbolic associations, the self turns its attention to a different sort of interiorizing.

The orifices through which the excremental entropic waste of the self is eliminated are now made to serve the sublime function of being fertilizing instruments of new life and new experience. The muscles that formerly relaxed and released the outflowing tensions in anal and genito-urinary activity are drawn inwards, implosively to enclose self's volumed being from below. The abdominal muscles too are drawn in and the sensed abdomen itself becomes a symbolic womb out of which flows fountains of living water upwards as the indwelling divine "You" gestates and is experienced perceptually in the self's creative acting of becoming a god-mother. An inflowing of life is cultivated in the abdominal regions and the spirit of erotic truth is welcomed there below as pelvic muscles are drawn in and up and relaxed then in unison with the slow orderly breathing above. The self's whole being from top to bottom is imbued with love-life anew and acting like a young bride, thinks a not-articulated "Come" to the

she-he-it spirit as it inhales and draws everything inside its self, and thinks "Grow" to its otherself "You", as it relaxes and exhales.

Much more attention is given to the powerful pelvic and perineal muscles than to the simple orifice ones as the self engages in the art of acting out in its own body the experience of biological evolution's crowning achievement, namely the pregnant human placental mammal. Inspired erotic feelings help to accentuate the experience and to stimulate the self to further progress. The motivation of sublimated sensuality is accepted by the mind of the self, no longer harassed by the shame and guilt of self-gratification in unbridled indulgence to a former "me" and "mine", but relishes now its beloved "You" and is ravished by it ultimately in ecstatic union.

The spirit-breath of Aseity, bidden "Come" into every recess of our being, is the force-field of distinction and union in unity. As the spoken-about third person of the divine self-other dialogue in act, it is conceptually engendered as the *she-he-it* of human experience. It knows both man's kind of gender distinction and also pregnant woman's mother-child union. It is the androgynous divine Self's spirit of both sexes in one. It is all to all. It inspires created human self to breathe in reflexively the god-mothering *Woman-I*, and to breathe out transitively in spaced time her filial *Child of Man-You*.

As the spirit of unity and truth, it directs self's "I" and self's inner space begotten otherself "You" into love's togetherness of "We-Us-Ours". Empowered by this spirit, the self inhales as bride and exhales as groom. The *I-bride* draws its *You-groom* deeper into its self until the two ones become fused into one two, a biunity of singular beings and their plural becoming. In this ultimate unitive phase of contemplation the self breathes in as "We" and breathes out as "Us". Self-other life is re-begotten, re-possessioned, redeemed from *I-me-mine's* usurpation to be enjoyed by all as "Ours".

The all-seeing eye of the self now perceives unity everywhere. It perceives it within, in the transforming union of aseistic evolution's mystical nuptials. It now opens wide its discerning eyes and looks out onto the whole of a comic cosmic field in which two types of evolutionary seed have been sown, some becoming and some unbecoming, wheat and weeds, good and evil. It compares their respective ripening harvests, soon ready to be reaped. The seeds are those of the Holy One and the Evil One.

The begotten Universe is the theatre for this staging of a two-in-one Divine Catharsis and Comedy-Romance, a novel spectacle for all beings to witness and to play their own special part in its act of becoming material reality. All being is involved, human and divine. That which existed in the past before our virgin Cosmos' *Ego-egg* was laid, is not a necessary concern for those who contemplate beatific becomingness in the present and look forward to its future perfecting. Unbecoming evil dissipates, and so eliminates itself in entropy's thermodynamic hell. Self's ovoidal quaternary becomes the scenario for the divine Artificer's indwelling of human artifacts. Like water in a sponge, distinction is never lost but soaked up in union. Peace and order prevail with unity in complexity. Planet Earth, the heavens, the Cosmos, Aseity herself is "*Ours*" to be shared by all according to their capacity of relating lovingly and longingly, within and without in one mystical body or identity, Aseity Incorporated.

This unique experience of the unity of all being and becoming, is common to all authentic mystical traditions. Each interprets it conceptually in different ways, and programs its disciples accordingly. Most would generally repudiate any kind of literal Pantheism, *Everything is God*. Some would replace Pantheism with Panentheism, *All things in God and God in all things*. A Theism of a totally separatist, unknowable transcendent masculine Godhead is as unacceptable to a genuine Mysticism as it is to an intelligent Atheism. In Aseistics' Divine Identity, $X \equiv \{ X, iY \}$, there is only one SELF, ASEITY, X, who knows its self's being reflexively as "*I-Me-Mine*", X, and who knowingly begets and becomes its imaging spaced time human otherself transitively as "*You*", iY.

The "You" of contemplation's Art can be all-things-other to ones self, all that a self positively desires its notself, its otherself, to become in the unity of known focal other possession and embrace, all woman, all man, all parent, all child, all friend, all lover, all bride, all groom, all human, all divine.

There are many different traditions and techniques for achieving increased self-awareness and expanding the self's consciousness. Some, like the abuse of drugs, are not only dangerous but do positive damage to an immature brain whose inner eye is not able as yet to accommodate such brightness. The syncretic approach in this book, linking what the author deems as the best in Western theory and

Eastern practice, is based on observable phenomena and can be verified by anyone willing to learn to use a *Do-It-Yourself Kit*.

There are two principal obstacles to gaining entrance to the Queendom of Aseity's heaven on earth. The first is to have a closed mind to its actual existence within self's inner space, whilst the second is to think it exists outside the human self in an external kingdom of earthly power, pleasure and possessions.

Closed minds are powerless to help themselves and are impervious to any evolutionary becomingness. The abuse of drugs may blow the mind temporarily wide open but only makes the agony of the inner virginal chaotic void all the worse once the euphoric effects have worn off.

There are ecstatic states of perennial pleasure and enjoyment which relatively few true mystics attain. They can neither be bought with money nor can they be achieved with drugs. Indeed the contrary applies. How hard it is for a rich person, man or woman, to get even the faintest glimpse of that real queendom of heaven which is the inheritance of the poor in spirit! How can one encounter and grow in union with the divine "*You*" within if all ones attention is continually directed to striving after external material possessions and riches?

Possession of the queendom and the enjoyment of its vision of love is assured to the meek poor in spirit and to the clean of heart. All material things can and should serve as stepping stones in the self's ascension to divine union. However, in climbing them as steps, they must also be trodden underfoot and left behind. In mountain climbing, one only reaches as high as one dares to go.

All are called to authentic mysticism's transforming union, but it is not for fainthearted folk and it is not achieved without considerable self-discipline. Aseity can only share her own true self-sacrificing love-life with others to the degree that they share theirs with her and her others. She clothes with her womb-life's embrace only those who stand before her, stripped of everything including the possessive "mine" and nakedly and now unashamed, meekly contemplate and possess her *All* as "*Ours*".

Aseity, and her real living spaced time images, can truly know each other in their own distinct selves as "*Us*". Personal integrity is not singular in Aseity nor in her espoused humanity, but knows both self and other in unity. This transcending unity describes and labels the reality of the ultimate religion experience for the East and the

West. It is total wholeness, the integral conscious oneness of both reflexive being and its transitive becoming. Conceptually, it is the unity of distinction and union in union, the unity of existential self-other she-he-it relativity.

Aseity's being exhibits infinite becomingness. An infinite self, like an infinite set, knows potentially an infinite number of subset-selves. Each one reflects some aspect of that parent self which begets and sustains it, well-defined and distinct, with its own shared breath of life in the confinement of its all-embracing womb. The human self is a real living image sub-unity of the divine Self-Unity who is the Unity of All Unities, the Set of All Sets, containing both its own reflexive divine Self and all transitive human otherself as well.

Conservative watchdog ecclesiastics, confined to the plains, often view mystics' mountain top panoramas with suspicion of Pantheism. Their growling accusations can easily be silenced by having recourse to the mathematical concepts of binary arithmetic, infinite sets and the geometry of the ovoid. The reflection properties of ovoidal mirrors enable us to perceive the reality of the images they produce and lend new understanding to their psychical analogue. The human self's essential actuality is in a divine self-other-functioning feedback system. We learn about the one true androgynous God-Mothering Self by learning about it from her she-he-it spirit in our own selves. We know this Self, face to face, when we know our own androgynous god-mothering selves reflexively and transitively as real living focal images of Aseity. Wed the divine "You" within, the self becomes hermaphrodite.

There is a recently unveiled phenomenon in the domain of Physics which throws added light on some whole-part, unity-in-diversity, set relationships in the Cosmos. It goes under the name of Holography and is a system of photographic storage which does not use the refraction properties of lenses but rather is effected when the wave field of light scattered by an object is recorded on a photographic plate as a diffraction or interference pattern.

Though the mathematics of holography had been worked out by Dennis Gabor in 1947 and subsequently earned him a Nobel prize in 1971, it was not until the laser was invented that his theory could be satisfactorily demonstrated.

The photographic recording of the image is called a hologram. The latter appears as a meaningless pattern of whorls. When the

hologram is placed in a coherent beam of light like a laser, the original wave pattern is regenerated as a three-dimensional image. The fascinating reality of a hologram is the fact that even the smallest piece of it, when taken separately and enlarged to the size of the original plate will reconstruct the entire image and not appear just as an enlargement of a part. The part is in the whole and the whole is in each part. Such an intriguing situation when each part has access to the whole has brought about a most profound Paradigm Shift or new perspective of reality.

A holographic photo can be taken of a donkey so that its image fills the whole picture. If now the corner section comprising just the donkey's head is cut off and this small section then enlarged to the size of the original photo, you will not get a picture of just the enlarged head of a donkey but a repeated picture of the original WHOLE donkey. Each separate part of the picture contains the whole picture in an *implicate* form. The part is in the whole and the whole is in each part.

The redemptive repossession of the self through its other "You" can only be bought at the expense of the self-sacrificial abandonment of "me and mine". Its reward is a sharing in a truly catholic "us and ours". Unity cannot be experienced whilst the self remains a single virgin unit. There exists a profound analogy between feminine physical virginity and its psychical counterpart. For the conscious unit self to bear the ripened fruit of contemplation's wholesome unity, psychical barriers need to be broken. Male left-lobed concept activity, having fulfilled its fertilizing purpose now merely acts to maintain a consistent rationalizing security service. There is a price to pay for advanced right-lobed cerebral functioning. Penetration of the infinite capacity and depths of inner space is not without its terrors and its tears. There are true shortcuts and ways of avoiding most of these, but the conscious self does not experience love's mystical espousals with the divine immanent "You", unless it has been initiated into the mystery of self-sacrifice.

Love's trysting place is self's innermost holy of holies and the veil which guards it can reveal its secret by being gently drawn aside implosively from within by an embraced "You", or ruptured explosively with outer self-violence. Emotional strain and mental stress can not be avoided but they can be minimized. Psychical wholeness, like its physical counterpart, has its growing pains.

Bodily pain and emotional suffering, both occasion and encourage recollection to seek for divine help from within. They also serve to clear away accumulated psychical refuse as well as opening up new insights of awareness, purifying the self interiorly and making it far more responsive to an other's stimulus.

Absolute ownership is a contradiction of Existential Relativity. Literally and metaphorically, it is the economic and political system of the hellish underworld. The right of human beings to a relative custodial type of private ownership of property is not incompatible with Aseity's evolutionary plan that all should share freely in the fruits of Planet Earth's common wealth. However, preoccupation with earthly possessions, real or imaginary, is the next greatest obstacle to the self's possession of its perfecting otherself within. The enjoyment of material wealth and the obsessive and avid amassing of still further fortunes are deceptive in their enticements, though they do give some superficial appetitive satisfaction and temporary distraction from the chaotic void within.

Money can buy almost anything. It can buy power over others, but it cannot buy power over ones own self-functioning, nor can it buy power over "You" in contemplation. The self cannot share its being's becomingness with an immanent Aseity, now sharing its very own selflife with creatures, without wanting in tum to share all it has with others too outside itself. It is more blessed to give than to receive.

It should be apparent too that the human body is thus being made to get into the divine Act-Art. A healthy body is a very good starting point for Yoga-type exercises and controlled breathing's relaxation. However, the spirit of truth has its own way of inspiring and infusing its message into persons physically incapable of doing such activities. Bodily health is a very valuable asset for contemplative activity to flourish but it is in no way an essential prerequisite for progress towards higher states of consciousness.

For the sick of mind or body, real contemplation whether self-acquired or other-infused, can also be therapeutic. More often than not, the peaceful psychical state of the pluralized self, full of graceful joy in its freedom from a frustrated singular "me and mine", overflows into the body and works in it wonders of healing and renewed well-being. A quiet positive affirmation of the presence of the divine "You" within and a confident profession of belief in the ability of Aseity's infused spirit of truth to heal and make whole,

consistently effects varying degrees of improvement and facilitates both mental and physical curing.

Techniques for contemplation can function efficaciously in psychotherapy. In a small but significant number of cases, including that of the author himself, cancer has been conquered without drugs or medical intervention. It is not that the self cures itself by simple autosuggestion, but rather that the functioning self is cured implicitly or explicitly, by the healing power of its divine indwelling otherself. By the latter's distinction and union, the self can be healed and made whole in mind and body when its being partakes of the truth and goodness of integrated positive becomingness. If it is not destined to be cured, at least it is psychically enriched and its cross becomes no longer a burden but is carried with resignation.

The pregnant human placental mammal has an enlarged belly and its pelvic muscles are contracted to press down with the abdominal muscles in giving birth. A reverse cycle applies in the re-creative simulated psychical perceptioning of this physical process. The stomach is contracted and the pelvic and abdominal muscles are drawn in tightly and rhythmically, initiating the upward implosive movement referred to in the *Secret of the Golden Flower* as the backward-flowing method. The self, in recollection and reflection, directs the circulation of the light and the sublimation of sexuality into feedback energy.

Some readers may find these ideas quite plausible and logically consistent. However, due to the prior programming of their cerebral computers, they are not only unable to embrace them, but even find it repugnant to bring sexuality into the picture and so abandon a time-honoured concept of a transcendent patriarchal deity in favour of an immanent maternal Aseity. A male chauvinistic mule mentality still prevails in the Western halls of learning. There is neither actual physical birth nor a spiritual rebirth without woman's maternal role.

In this unitive phase of contemplation, the self enjoys a quasi-habitual state of inner recollection, of self-other reflexive-transitive possession. A unity of shared integrated togetherness imbues its whole existence. Work becomes a form of selflife expression, executed as well as possible for the sake of the "You" within and also to assist and serve the same "You" in others in society's interpersonal relationships and commercial activity.

When the inner "You" is projected onto its outer counterpart, the latter is seen through the recollected inner eye of the perceiving self as well as through the eyes of the body. The "You" within and the "you" without become a new unity. Knowing, loving and serving the "You" within requires a more diffusive and fulfilling existence in knowing, loving and serving all other "You" outside. Making love to an other human "you" in the flesh perfects prior recollected divine intercourse, and the two, the divine "You" and the human "you", become a unity in sacred sublimated sexual ecstasy, with or without the mystical death of the individual self in orgasmic climax.

We have defined contemplation as the art and act of a self making love to its other psychically within such self's own ovoidal being and becoming. Heavenly lovemaking has its physical expression when self and other become a two-in-one of mind and heart and body. The art-full act of contemplation is consummated in shared erotic pleasure. This *Unio Mystica* is echoed in the symbolic *sacred marriage* and *coniunctio* of Western Alchemy and is familiar to the best traditions of Eastern Mysticism. Its goal is well known to Taoism and the authentic sacred disciplines of Tantric Yoga in India and elsewhere. Hindu and Buddhist Tantrisms have been subjected to much bizarre interpretation and abuse, but the positive fruitfulness of their basic highly ethical intentions bears witness to the potential cultural becomingness in the latent truth of real sexo-yogic ritual religion experience.

Overfed distended stomachs are out. Lissom bodies are drawn in and dance, with cosmic rhyme and reasoned rhythm, Aseity's new ritual comedy-romance. Self's perfect freedom can only be truly achieved and experienced when its self-functioning growth and becomingness possess interiorly, as a fountain of living water, the other upon whom it is dependent. Reliance on external stimulants like alcohol, tobacco and other worse habit-forming drugs, are evidence of personal weakness and immaturity. Any kind of addiction, other than to self's other within, is a degrading slavery. There is a noble liberating slavery which is found in manly distinction's unconditional loving service in womanly union. Attachment to possessions, the lust for power and pleasure, the greed for money and material wealth, all these are debasing addictions and enslavements of a childish self who has not yet reached the age of aseistic puberty.

To know, in love's beatific vision, is to become and to knowingly become, in act-art, is to know with the perfection of integral possession. The unveiled Aseity within is not seen with the eyes of the body nor with wordy concepts in the mind. The human self can have mute blissful knowledge of the divine self-other-life with its inner senses. We can know her in the same way as we are known by her. When we are personally like her in act and art, we can perceive her as she really is. Aseity is infinite sexistential self-other-love, and the art of contemplation is consummated in the act of making love, divinely.

The dual ovoidal foci, Alpha and Omega, conjugate and become the radiating centre of the expanding divine sphere possessing the integral goodness and total perfection of all perceived maternal being and filial becoming, of all self-and-other-consciousness, of all young innocent connubial bliss, *sat-chit-ānanda*. This psychical perception of conjugate unity in the becomingness of all knowledge is responsible for those seemingly alarming, but really quite understandable statements of people whose expanded reflexive-transitive self-other-consciousness has expressed its self as "*I am in You and You are in me*", "*I am You*" and "*I am God*".

Unlike Moses in the Book of Exodus Ch. 19/16-19, and Elijah in 1 Kings 19/11-14, Aseity is not seen and heard in situations akin to a modern Pop Rock Concert - not in thunder and lightning, not in fire and smoke, not in earthquakes and mighty winds. Elijah eventually encountered whom he was seeking in the sound of a gentle breeze.

Nothing, neither philosophical abstraction nor formal theological conceptualization, must be allowed to distract the self from following up and consummating its mute ineffable union with Aseity in her queendom of inner space. Psychically, the self withdraws into the womb of imploded personal self-other consciousness. "I am" and "Thou art" become love's beatific unity "We, us, ours."

This queendom of heaven is like a hidden spring or precious stream of treasured living water which someone discovers in the selflife field of existential relativity. The jubilant self notes the site and goes off to sell everything it owns in order to buy the field.

Again, this queendom of heaven is like an astute businessman and wise investor looking for the finest pearls. When he finally finds one extraordinary set of infinite value he exchanges his all, including his virgin self, so as to be a shareholder in the set's ownership. Every

scholar and writer conversant with the Self-Other Existential Relativity of Aseity in her Queendom of Heaven within, is like an innovative housekeeper who brings out of her storeroom food for thought, both old and new.

In Evolution, physical matter grows to know its psychical self, to know its self as an otherself in Aseity's ovoidal self-other-unity. Mature 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.

It is appropriate to conclude this Chapter with what was written on Page 55. Those who comprehend $X \equiv \{X, iY\}$, and identify X as the maternal Selfset of the pregnant "I AM" and iY as the set of all her begotten "You", her spaced time "i am" image selves, would anticipate the concluding sentence of Stephen Hawking's book, *A Brief History of Time*. They would know the mind of Aseity, the Self of the Cosmos, Mother of us all, gods and goddesses alike.