

MATRIX IV

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Dear MT,

(Continued from last month's Letters to the Editor column)

In your writings, you cover the crux of metaphysics very well, to the point where, should a question form in one's mind, lo and behold! (as you might say), the next paragraph takes up that very query. If, then, genius is measurable—and one way of measuring it surely lies in *observing ideas manifest and their extravagant variations*—then it seems you would qualify.

That being so, I still have a question, on a subject touched upon in November's issue.

You say: "But what about all the evidence that our circumstances...often...correspond to...our wants, aims and wishes...Often things 'come to us'...as if by magic...". Which is true often—and which touches upon the age-old saying "be careful what you want for you may get it". You go on to assert, accurately, that some New Agers have made a selfish fetish out of "get what you want"; you then amplify in the para., *Why You Don't Create Your Own Reality*, which is quite a classic in abstract logic. Having read your writings with great care, still that "correspond and print out" reality—what one might in brevity term Visualize-Assert-Demonstrate—seems to require, for me, further attention.

Granted, "enlightenment" would seem to bring all things, and perhaps things at variance with former ideas; however, should the "wishes-can-be-made-to-form" principle be true—and it seems to be true—then why would it work erratically? What I mean is, that the proving of such a principle *only once in manifestation*, surely proves it for all time, does it not? Why, then, the variation which we (presumably) all of us experience? Were you (meaning you yourself, Michael Topper), able to convert and convey to myself and others, exactly *how* such a principle can be demonstrated with consistent success, then surely we would be well on the way to an enlightened world by, as it were, reversal? Would not then the Law of Polarity (Hermetic: All opposites in nature are identical), indicate that the ability to produce *materially* might act upon the individual as an elevating spiritual force; as a wonder of wonders; as "the light that never was on land or sea"; as an accelerating superfusion in which enlightenment would be endowed as automatic process? Admittedly, the selfish might for a time choose to wreak havoc ending in their self-destruction, but they do that anyway. Please, if you will, let me have your observations on these points.

Sincerely,

Drummond Riddell

Los Angeles, CA

MT's Reply:

The Great Motto-in-the-Lotto Caper

Gather 'round now Drummond, and all you heavy-laden who would that "you create your own reality" were true: "Everybody in; the ceremony's about to begin". Let's find out right here, without further delay, to what extent this "New Age" maxim may have some truth to it, and to what extent it must be modified so as to make whatever truth *may* be embedded in it more useably effective.

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Drummond's riddle refers of course to the essay "Why You Don't Create Your Own Reality", in the "New Age Cheers and Jeers" section of the Nov. '89 issue of the *T-Bird*. First of course, that essay should be read and reread as the case may be. It takes into account (and serves to explain) the publicly-popularized part of traditional wisdom which has always shown that there's a certain correspondence-of-identity between one's personal experience and the basic thoughts, feelings, beliefs and emotions held as one's own; yet it also shows that the chronic failure to profit in an absolute way from this "magical" effect of existence is a result of the implications which the ego would draw from it on the basis of its *own* terms, drives and desires. It shows that such a universal "failure", despite recognition of the psychic and energetic laws involved, is not a remediable result of some mechanical imperfection of "technique", some plugable gap of knowledge or educable deficiency in proper practice; it is the product of failing to understand the *context* in which the effect of the "magical mirror" takes place. It is due to the misperception involved in believing the effect is a datum in its own right, independently existing to be taken advantage of by any who stumble on the "rules" governing its operation.

Our November '89 essay implied a general failure on the part of those espousing "you create your own reality", (whether incarnate or discarnate) to appreciate the fact that this experiential system of funhouse mirrors takes place not in its own right but as function of a *Spiritual context*, in which all such images and objective self-estimates are reflected against the whole-value Standard of Reality—a value that is *never* self created but which, rather, furnishes the terms on a universal scale which can be "personally" adapted in modeled approximation of whole-being Resolution, from a partial or perspectival "angle".

Measured against such a Totalizing standard, the necessary limit and congenital "partiality" of any viewpoint enfolded upon itself as the real (rather than simply the efficient) Referent becomes disclosed again and again in the very features of experience bearing the personality's signature; all the *implications* of ego-identity as represented in the characteristic thoughts, desires and drives are revolved on the ballroom crystal, beamed back from the objective theatre of experience as an ongoing exhibit of *everything* contained in the summary self-idea, the overt and hidden facets, the given expectations as well as unanticipated consequences and repercussions. Thus *everything does* tend to arise in experience with a curious resonance of "correspondence"; the field of "neutral" exteriority peopled with things and beings seemingly independent of us, *is* nonetheless a continuous cartoon for personal ideas, opinions and beliefs correlating a psychic lodestone of types.

Obviously, then, as indicated in the Nov. essay, the object isn't the magical-mirror effect itself, the "tailoring" of experience to specification in the distractive domain of the Funhouse; the object is to learn from the Whole-implication reflected back *from partial* perspectives and delimited Identity-investments so as to be awakened to the Context in which the entire thing takes place; the object is to quicken and align oneself not in accord with the conceptual estimates of chronic self-reference but according to the Whole-being value *in which* everything occurs (even as distorted, fragmental impressions of it!)—against the uncompromising Standard-of-which everything is ultimately reflected, weighed, measured and evaluated.

This said, it is well known to Triple-A and MT that people remain quite fascinated with the first effect, and have scant patience for the lessons belonging to the real Point of the whole project—nor will they it seems, given that Mr. Riddell's request in the face of good general comprehension indicates the public tenor of things; at *least*, so his proposition goes, **until such time**

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as "I", "myself", Michael Topper, were to "convert and convey" to Drummond "and others, exactly *how* such a principle can be demonstrated with consistent success", in which case—so he avers—the "proving of such a principle *only once in manifestation*, surely proves it for all time—does it not?"

Does it? Shall we see?

Here's your proof, then; therefore here's your test, the test of your proposition that once shown, it is "proved for all time"—and by implication the sufficiency of the proof itself will then turn people toward that Truth which the existence of such proof compels.

Yes, this absorptive fascination of people with the first (magical-mirror) effect of reality has been long noted and well known to both AAA and MT, to the degree that even prior to the receipt of Drummond's letter they'd determined to Demonstrate, at the appropriate time, just that Principle so prized but misunderstood by people—demonstrate it in such a way as to be unmistakable to any who'd but look, demonstrate it on a very overt public scale so the Proof of it would be visibly available to all, right under *everyone's* nose, an integral part of their everyday life and yet—outrageously, preposterously, with many double-takes and blinks of the incredulous eye, beaming up at them as a quite personalized Hello, a happy salutation from AAA and MT as if neutral everyday objects of the world could suddenly speak.

Upon receiving Drummond's letter of course, the appropriate occasion was inaugurated, the premise of the great Ritual publicly instituted (so consider once again, dear Drummond, just how "private" and "personal", "self-willed" an act the writing of such a letter was!).

Now, when people proclaim they'd like a demonstration of, or are interested in, what Drummond terms the "wishes-can-be-made-to-form", "Visualize-Assert-Demonstrate" effect, AAA and MT know perfectly well the "area" of life in which they're most eager for a demonstrable application of the Principle; of course, the area of *money, wealth!* Nothing *unique* here, perhaps, but to the point! Naturally when people say they're interested in the demonstration of such a principle, they're thinking in terms of someone winning the *Lotto!* In terms of the Spiritual Teaching which we're here to demonstrate *through* the medium of the "magical-mirror" effect, there is really no point to "winning a Lotto" in itself. **What would an authentic spiritual teacher do in relation to everyone's obsession with such things as the "Lotto" --except prove perhaps that "You Are That!"** What could such a real spiritual instructor do, but demonstrate in the only practical way possible by *appearing in first person, as* the Lotto! Like the proverbial angel, the Awakened Being does not so much "make love", but rather he *is* Love; in the same way, the real Spiritual Instructor doesn't *win* the Lotto, but *becomes* the Lotto.

Is this MT's idea of a joke? Has he gone too far with such proclamations, has he gone off the deep end—or is this *just* the impossible, preposterous, wholly outrageous yet perfectly Self-revealing Demonstration that he and AAA originally proposed to produce, convincing and ultimately unimpeachable *because* of its preposterousness, its patent absurdity which nonetheless stands accomplished before one and all, in the Daylight of plain public view? secured as self-evident effect and concrete manifestation against any *possibility* of personal coordination, supervision or control?

Let us quickly go to the *basic* proofs requiring no special Qabala except a simple "looking up" in an available reference, 777 (the standard text on "Gematria"—or word-name-number equivalencies in the sacred traditional languages—published by Weiser and others) so compris-

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ing the most generally accessible evidence, that which is easiest for the public to recognize at the very beginning.

(At this point of course we hear the indolent proclaim, "Why does a 'miracle' require such personal effort, minimal as it is, to perceive it?" Why can't it be as spectacularly recognizable as the "miracles" of Satya Sai Baba, for example, when he pulls a sacred statue out of the ground at 2,000 degrees Fahrenheit? For one thing, such "miracles" may be doubted, no matter how spectacular; many Hindus side with the Amazing Randi when it comes to skepticism re such matters—therefore everything no matter how "miraculous", is subject to, and depends on, interpretation whether fair or biased. A "miracle" is the occasion for acceptance or rejection no matter how "overwhelming" it may initially seem. The miracles of the Eastern Adept Sai Baba have to be understood in context; they aren't arbitrary, but accord with the class of consciousness into which he's Incarnated in order to instruct. Thus for the level of villagers [to which he largely addresses himself, despite Western patronage] the most overt displays of the Non-ordinary are suitable so as to draw the attention of an unsophisticated consciousness that would be oblivious to subtle proofs. Western cosmopolitan consciousness on the other hand represents a level of awareness that must be tested at the boundaries of its *own* defining limits; thus the "miracles" performed by its adepts on its behalf must engage faculties of reason and intuitive identification that correspond to the general capacity expected at that level. Thus you're given simple, Qabalistic tools of evaluation whereby the *Western* intellect may assess—using the optimum power of its own facultative attainments—the degree of "probability" involved that would warrant recognition of the Non-ordinary.)

AAA's Birthday Signature In The Lotto

The bottom row of numbers on the Lotto pamphlet features the numbers 53 and 8. AAA was born 8/53—8/21/53 to be exact, so we may detect her Presence immediately standing at the very Foundation of this "opus". "Okay", we hear the querulous already, "so where's the 21, the most *specific* and *intimate* part of the birthdate, the *day* that most identifies the *particular* personality—a lot of people were born in Aug. '53—if these proofs are going to convince we should see something clear as the *day* itself".

Okay. Take the pairs of numbers as they naturally group into three parallel tiers: 10-40; 23-31; 53-8. We'll find as we go along that these vertical tiers are important, as they *schematize* the Lotto diagram in very revealing correspondence to the *Tree of Life* (see below). Add the lines Theosophically to obtain one number per line, i.e.: $1+0+4+0=5$; $2+3+3+1=9$; $5+3+8=16(1+6)=7$; take the sums of each line, 5, 9 and 7, and add them together: 21. Thus the most personal, intimate and specific part of the birthdate, the *day itself*, is coded in the number additions that must be made with respect to all the number-pairs and their corresponding levels. AAA's *Spiritual essence* underlies the Lotto diagram/Tree of Life, and her specific being or personal Identity as the Living Presence and exemplification of such essence *pervades* the entire Tree/diagram!

MT's Initial-Signature In The Lotto

Still not convinced? Too rigorous and specialized? Okay. We know by now that Michael Topper does all *T-Bird* articles and art, under various allusive noms de plume

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uniformly using his initials (i.e. Monty Tyson, Mother Terasu etc.). Thus he's known primarily to one and all as *MT*. If then you want the simplest proof possible, just add up *all* the numbers on the cover of the Lotto pamphlet: 10+40+23+31+53+8=165. Now, look up "165" in 777. Under 165 you'll plainly see *NEMO* (meaning No-man) and identified parenthetically as "Name of M.T."!

"M.T." in this case is the title *Magister Templi*, signifying Master of the Temple and Adept "above the Abyss" ascribed to the Supernal Sephirah *Binah*, the *Mother!* Magister Templi or M.T. is overtly *Master of the Mother Current*; *Magister Templi* is the Veil of the initiate belonging to Chokmah and the *sixth density*, i.e. Magus. We know it's true, because Simon Says.

Do you know *now*? Do you understand? LHVDIOM, numerical value 165, means "to make them know".

Note these dates, then. Drummond's letter was postmarked April 11, 1990. The first half was printed in the June-May issue, *at which time* MT promised to *have the answer* to the second half *in the following issue* (this one, August-September).

The Lotto leaflet featured on the cover, first came out June 18, 1990 (this has been verified with the Lottery's Public Affairs Office). How amusing and coincidental! that the new game bears the name "Topper", no? Take a closer look. Drummond's letter was received in April; **in the May issue of the *T-Bird*, at the conclusion of the article "What Is The Mother Current?", MT specifically declared that his "formula" could be found in the I Ching hexagram numbered 31.** Now, take a look at the Lotto leaflet; what is the *central* (and by far the largest, overtly emphasized) number on the cover page?

From here the proofs pour forward by the bushel-basket like so much coinage from a slotmachine jackpot, according to the particular *structure* which this numerical arrangement outlines on the Lotto-leaflet cover. In order to understand such structure we need a few simple tools from Qabala...

Why Qabala?

HEBREW	VALUE	ENGLISH	TAROT TRUMP	ASTROLOGY	
Aleph	א	1	A	Fool	Uranus
Beth	ב	2	B	Magician	Mercury
Gimel	ג	3	C,G	High Priestess	Moon
Daleth	ד	4	D	Empress	Venus
He	ה	5	E,H	Emperor	Aries
Vau	ו	6	F,O,U,V	Hierophant	Taurus
Zain	ז	7	Z	Lovers	Gemini
Cheth	ח	8	Ch	Chariot	Cancer
Teth	ט	9	T	Strength	Leo
Yod	י	10	L,Y	Hermit	Virgo
Kaph	כ	20	C,K	Wheel	Jupiter
Lamed	ל	30	L	Justice	Libra
Mem	מ	40	M	Hanged Man	Neptune
Nun	נ	50	N	Death	Scorpio
Samekh	ס	60	S	Temperance	Sagittarius
Ayin, Qin	ע	70	O (or A)	Devil	Capricorn
Pe	פ	80	P	Tower	Mars
Tzaddi	צ	90	Tz	Star	Aquarius
Qoph	ק	100	Q	Moon	Pisces
Resh	ר	200	R	Sun	Sun
Shin	ש	300	S,Sh	Judgement	Pluto
Tau	ת	400	T,Th	World	Saturn

Chart 0

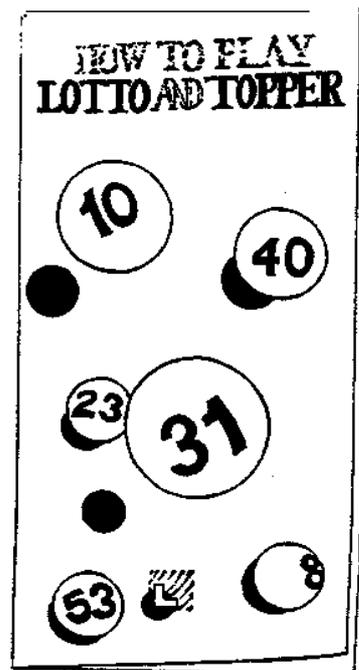


Figure A

Qabala For The Millions

You've had some experience with Qabala before (remember "The Qabala of Star Wars", Sept. '89 *T-Bird? That* brush with the discipline wasn't so arduous or "taxing of the grey matter" as all that; and this will be easier). We resort to Qabala in particular for these proofs, because the tradition of Qabala represents and summarizes the whole subject of Western esoteric spirituality; it comprises on the whole the counterpart to Eastern yoga. And just as the Eastern tradition *does* orient itself about the discipline of yoga, so the esoteric-spiritual tradition of the West can be condensed into the term *Magick*.

"Magick" in this highest spiritual sense is what we know as *Thaumaturgy*; it is not coarse conjuration, but in its greatest Value demonstrates—or brings into visible expression—the Principles of Deity. Since "Magick" is such a Manifestation, and Qabala summarizes the Western yoga by which such Divine Powers are brought forward into practical expression, it is *actually* hermetical "magic" and the tradition of Qabala people are interested in when professing an interest in the *Visualize-Assert-Demonstrate* aspect of esotericism. It is all summarized, coded and classified there; it anciently awaits the perennial rediscovery accorded it, when the tide turns again as it periodically does and the imagination begins to reawaken to the hidden principles of producing extraordinary effect: the "charm of making", so the expression goes in Boorman's *Excalibur*.

Since this "bringing into visible appearance" is self-evidently an esotericism of the Western, "magical" variety, we have recourse to certain basic principles of the *Qabala* by which to analyze and demonstrate the Presence of the Proofs provided here. There's nothing "strange" in this; it is all consistent to type. "Hermetic" demonstrations require *hermetic* proof. That our Demonstration is, in this case, amenable to the Western (Qabalistic) Solvent and is indeed an *exhibit* of the genre, simply attests to the fact that adeptship is always implicitly a mastery of the various forms that spiritual truth may take; regardless the tradition, the *test* of authentic spiritual adeptship is the ability to produce the essence of a given teaching as living demonstration so as to identify, first of all, the point at which such discipline or doctrine intersects the Whole-Being value of which

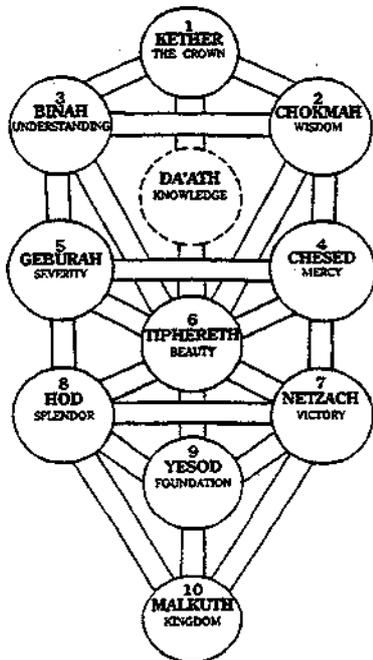


Figure B

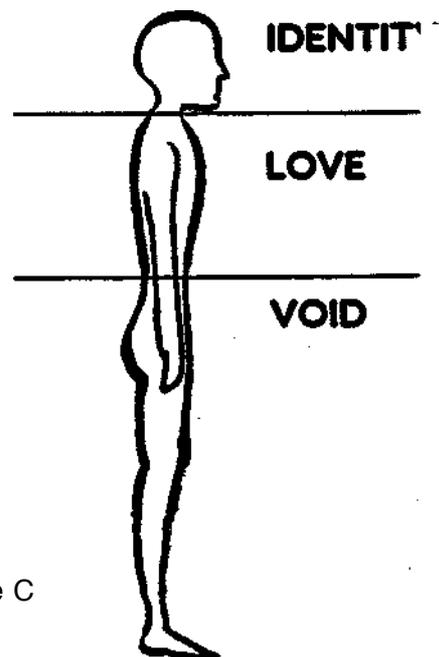


Figure C

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it purports to be a representation; and, secondly, so as to establish the source of Authority in the living teacher rather than through the writ into which a given teaching has been encoded, and interpreted by its secondary "priests".

What may make things "curiouser and curiouser" for the reader, is that we find our Proof *quite specifically* coded in Qabalistic grammar in a manner so pointed as to leave no room for the cavil of pure "coincidence". Like the faint presence of an Old Master discovered inexplicably beneath the surface paint of a streetsign, we find the "random" numbers of the Lotto pamphlet speaking *sotto voce* in unmistakably Qabalistic language.

Metier Baba's Famous Last Word, Was A Number

Take, for instance, the number 31 itself. This isn't just an arbitrary number, nor does it just echo MT's May '90 reference to the I Ching. 31 has *central* significance as a *Qabalistic* number; but since *Qabala* is the encoded *spiritual* intelligence informing, guiding, constituting and *explaining* the whole field of existence to itself as an expression of Divine Being, we may expect it to have application more far-reaching than that of the precious/specialized language of an initiated priestcraft with reference to no "mysteries" outside its own; indeed, if *Qabala* is what it purports to be, i.e. the Language in which the Divine speaks, authorizes, guides and reveals, then we should find "proofs" more centrally associated with *Qabala* solving for other things (even those things supposedly the specialized business of the *secular* priestcraft, i.e. science, medicine, physics etc.).

And indeed this turns out to be the case. As far as Qabala itself is concerned, 31 is the number representation of a primal Truth expressive of basic metaphysical and physical, biopsychic and cosmic Mysteries. The Hebrew term for "God" rendered in English letters as AL, has the numerical value 31 (see below for an explanation regarding the number-letter equivalencies of the Hebrew alphabet, and their English counterparts). At the same time, this well-known Qabalistic equation is completed by noting that the mirror of AL, i.e. LA, means "nothing" or "non-being". Thus the identity of Divine-spiritual Being and the value of Infinite-Void-being (cf. the precise interrelation of the "two" terms in the ongoing exposition of Mother Terasu, i.e. "What Is 'Christ Consciousness'?" in the *T-Bird*).

The NOT In The String That Ties It AL Together

This identity is a *central* key, whereby all the "mysteries" of existence may be unlocked. Here indeed we see how it is that the precious "initiated" specialty of *Qabala* is really no such thing, but reveals itself progressively as the genuine formula of the Whole, in all its parts spiritual and mundane, physical and metaphysical. For note the final proofs of recent "Superstring" theory in physics, which purports to be a key finally drawing within range of mathematic equation that coveted *field theory* whereby all known forces and forms of matter are ultimately identified as a single thing. The "authors" of the present form of string theory, Michael B. Green and John H. Schwarz (as reported in the September '86 issue of *Scientific American*) *finally boiled the complex unity down to the test of a single equation. The proof unifying all quarks and leptons, hadrons and fermions and vector bosons, em, gravity etc by single solvent rested on the ultimately simple multiplication of the number 16, by 31.*

Coincidence? Making a "big deal" out of nothing? That's precisely right; a "big deal", i.e. the multidimensional universe, is made thereby out of precisely *nothing* (note how unification

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theory requires energy intensities through observer-probe of the respective distances that "weld" each field and force about a sliding *zero* value superposed as the resolving term of each particular pattern).

The number 16 has its own important properties, that we'll return to; as we see for now, when Green and Schwarz finally got the answer necessary to solve for string theory ("finally", because that last simple multiplication gave them suspenseful moments in itself; its simplicity drew them eagerly to forsake their computer so as to experience the gratification of "doing it by hand", bringing it all to human scale in the end—and in their enthusiastic haste they *mismultiplied* several times!) **they derived a special number which turns out to be the only "perfect" number between 100 and 1000, i.e. 496.** (A "perfect number" is a rarity; it's one having the sum of its fractional parts equal to itself, i.e. $1/2$ of $6=3$; $1/3$ of $6=2$; $1/6$ of $6=1+3+2+1=6$.)

Note that, indeed, *6* is the first *perfect number*. It is the number of the central Sefirah *Tiphereth* on the hermetic diagram of the Tree of Life (see figure B, and explanation below of the importance of the Tree in understanding the "Lotto" number-design). The position of the "Heart-Sefirah" of *Tiphereth*, number-value *6* which is the first perfect number, is precisely occupied in the "Lotto" design by the large *31* and companion *23*. Not only is *496*, the number that "solves" for Superstring, remarkably enough a perfect number; undoubtedly unbeknownst to Green and Schwarz (who *have* pondered these numerical curiosities, along with other fascinated physicists), *496* is the sum of *the numbers 1 through 31!* (i.e. $1+2=3+3=6+4=10+5=15$ etc).

Thus the proof for Superstring underlines the central significance of the number *31* in astonishing and unsuspected ways.

Happy Birthday Sweet 16

16, by which *31* is multiplied to get the Superstring answer, is a special esoteric number referring to NUIT, the Star-goddess and Queen of Infinite Space (the *16* kalas or potable energy-essences of the subtle centers etc.): "Sweet *16*". *16* is *4* squared; and by Theosophical addition (one of the Qabalistic permissible proofs to which we'll have recourse in this essay) *31* is a reference to the number value *4* ($3+1=4$). *4* is the number of the Sefirah *Chesed* on the Tree of Life, to which the (astrological) planetary ruler *Jupiter* is ascribed. *Jupiter* is a central key that figures *over* and *over* in these proofs, as *Jupiter* is the planet of *luck* and *fortune* so that the *Lotto* is naturally governed by the *Jupiterian* principle. Note that the Hebrew God-name AL (*31*) is attributed to the *Jupiterian* Sefirah *Chesed*. *Jupiter* is the planet ascribed to the Tarot Trump *10*, the *Wheel of Fortune*.

"But wait", we hear a few hesitate. Is "Superstring" so definitive as all that, or is it another of the ephemeral "proofs" of physics soon to be supplanted thus rendering *31* an outdated figure, and undercutting its "scientific" reinforcement of the proofs given here? The answer is that, yes, *Initiated* intelligence recognizes the *basic* superstring equations as accurate, and holding good throughout the remaining refinements and reinterpretations. A few of the *formal* or *conceptual* difficulties encountered at present with Superstring have to do with their hangover interpretation in the old context of quantum physics; the real place of these "resolving" calculations and the proper background against which they should be interpreted, is given in succeeding chapters of the essay "What Is 'Christ Consciousness'?"—so watch for it.

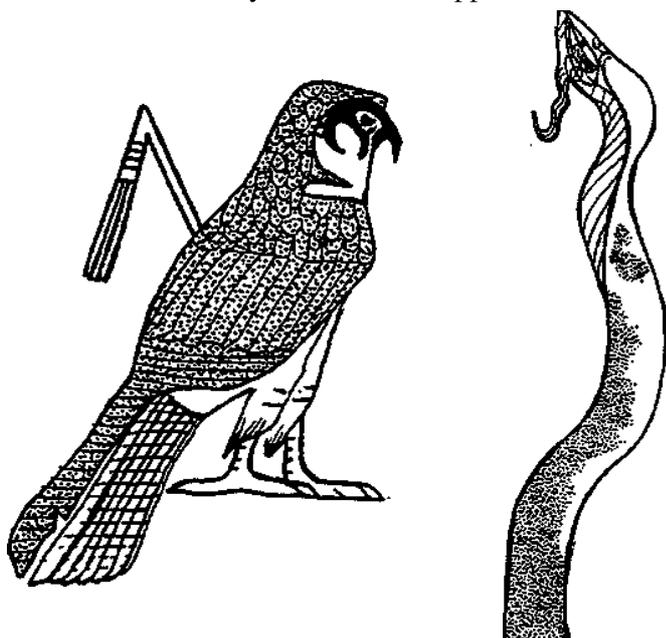
Resolving The Whole-Matter

Another remarkable "coincidence" involving the perfect, 31-related number 496: consulting the standard Qabalistic text on Gematria (see explanation below), *Liber 777* first published in the early part of this century—and so greatly predating the involvement of the number 496 with the equations of physics solving for the "material world"—we find that the *sole entries* under 496 giving the Hebrew word-equivalencies of the number are: LVITN "Leviathan", the *material world*, MLKVT, i.e. "Malkuth", the final Sephirah of the Tree of Life *signifying* the physical dimension, the earth-sphere of materiality; and TzRVR, a small bundle, which irresistibly suggests the very description of "quantum-packets" and super-string clusters themselves!

The Lock Of Matter Is The Key Of Consciousness

31 also "happens" to be the number of the pairs of *spinal nerves*, and so gives us the number par excellence of the *conscious Axis*. *The Sephirah Tiphereih* to which, as we shall see, the number 31 on the Lotto diagram schematically corresponds, is the central sphere of the 6-fold cluster of Sephiroh comprising the principles and functions of *the conscious* level of the mind-body totality (the Sephiroh *above* [parallel the numbers 10 and 40 on the Lotto diagram] corresponding to the level of Superconsciousness, and the *Sephirah below* [parallel the numbers 53 and 8 on the Lotto diagram], corresponding to the subconscious or autonomic aspect).

Interestingly, the *military* features the X-31 as one of its more recent "hawkish" toys (never forgetting, as good Qabalists, that "Horus the Hawk-headed Lord" presides over these aeonic proceedings!). And then there's *always* 31 Flavors, reinforcing our reference to "Sweet 16"! (not to mention the 6 known *quarks*, or quantum particles of the nucleus to which the quixotic term "flavor" may descriptively apply—the only "quark" that has yet to be "observed" is the *Top* quark, which, when finally detected is supposed to secure "definitive proof—but we refer you to our



review of *Star Trek The Movie* [issue 5, Dec.'89] where we see that all such closing codes or rounding equations are ultimately *sterile* without the abrupt interposition—at that penultimate point—of the *Living Presence* to which all such equations refer in any case. The "Top" which remains "missing", may be missing simply because they're *not looking in the right place!*).

Who Is The Kal-Key Avatar?

It is important to note that the Spiritual Master Meher Baba (d. 1969), said to incarnate the Avatarship of the Age, was to have broken his long-term silence

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just before death in order to "pronounce" that Aeonic Word which would vivify and Transform the world, at the very *brink* of its destruction; at the end, no audible speech in the conventional sense was issued, leaving followers and witnesses to ponder a presumed gap in the fulfillment of what were otherwise often remarkably prophetic "statements" of this master. Instead, he wrote one last thing on his tablet, *the number 31*.

Since he subsequently died on Jan. 31, it was supposed this was the ultimate reference; but for the very *last* communication given from the "Avatar of the Age" to be a simple prediction of his day of death would—though conventionally "impressive" perhaps—in itself serve *at best* to put him on a par with the Amazing Kreskin! One would suppose the very last communication of any such adept would possess a significance more central than this. His insistence he would *speak* that final Word, plainly to be heard by all, is only *literally* fulfilled in recognition of the fact that "number" *is* inherent vibration, and that the Word Spoken through this *most* significant of numbers is indeed the Word heard by all since it informs the very pattern of the Whole!

By The Numbers, By The Book

31 is the numerical key to a central, even controversial 20th Century esoteric text known as *The Book of the Law (Liber AL vel Legis)*. This text itself is coded in a very specific Qabalistic grammar that derives directly from the Hermetic Order of the Golden Dawn, an esoteric society publicly appearing at the turn of the century and having amongst its members the Nobel poet William Butler Yeats and the dancer Isadora Duncan.

The Qabalistic system of classification identified with the Golden Dawn is, arguably, the best (most accurate, generally viable) system available within that tradition, though there are certainly "competing" classificatory systems (Church of Light, et al.) based on divergent ways of tabulating the relations of the Hebrew letters with Tarot keys and Sephiroh of the Tree of Life etc. We won't here be concerned with the respective merits accorded rationales of the various systems; suffice to say *our* proofs are strengthened by the fact they are locks which open to a common key, the system of classification belonging to the Golden Dawn. We do not "prove" by hopping around from one method to another as it suits us. A convincing element of this proof is that it's all quite plainly coded in *one*, internally consistent language.

The Elements Of Our Esoteric Grammar

The key to that language is given in Chart 0. Here we see that, amongst other things, the Hebrew alphabet represents a *spiritual* grammar; each letter is at the same time a *number* value, and that is the basis of the Qabalistic system. (This is also true of the Greek alphabet, which therefore functions as a legitimate Qabala in its own right although for purposes of our proofs here we'll confine ourselves to the Hebrew letters and their number values.) Each letter and number value is tallied with its corresponding English letter or letters; this allows us to render Hebrew words in easier-to-recognize form: for example, *bs*, or "God", may be written *AL* in English letters. This also implies that English *words* can be rendered in Hebrew number values; and while in some quarters this isn't considered "kosher", it is still standard practice for most non-rabbinical Qabalists (cf. the books of Kenneth Grant). Arguing the "merits" or "demerits" of these usages is in any case beside the point. The *point* is that once a convention is established, the *internal consistency* in the application of that convention allows intelligible communication according to the premises, and

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ultimately may be employed by *extradimensional* forms of Intelligence as common-recognizable grammar solving for *extraordinary proofs* (i.e. as in this present Demonstration).

In that branch of Qabala we'll be using extensively here (known as Gematria), Hebrew__ or English— words the letter values of which total the same are considered to bear some mutually revealing relation to one another. For example, the Hebrew word for "unity" is AChD: ascribing the appropriate number values to each letter (i.e. A=1, Ch=8, and D=4) we add the letters and get a total of 13. The Hebrew word for "love" or "beloved" is AHBH, which when transcribed in number value adds to 13 as well: thus the words for "unity" and "love" demonstrate a relation of identity when rendered Qabalistically.

The text of word-number equivalencies which we'll use here is that of *Liber 777* by A. Crowley (regardless what specific practitioners think of "the wickedest man in the world"— as the "laureate" Hemingway once called him—his 777 text is standard for the genre); we'll only supplement it minimally with samples from our own researches.

Each Hebrew letter-number is ascribed to a Major Trump of the Tarot; indeed the particular method by which such ascription is made, distinguishes the different systems. The Golden Dawn system which we follow here establishes its method by placing the *Fool* Trump at the beginning of the deck, assigning it the "Trump number" of Zero, and associating it with the Hebrew letter Aleph having the numerical value of *one*.

"Lotto" Is Our Transcendental free Of life Backwards

Also used in these proofs is the Qabalistic *Tree of Life* with its ten numbered Sephiroh or "spheres", to which Hebrew names and astrological attributions are assigned. Taking a quick comparative look at our three diagrams, A, B and C, we note that the ten-sphered Qabalistic Tree of Life (representing the whole of the vertical, multidimensional mind-body axis and the worlds to which its subdivisions correspond) may be divided into three basic groups of Sephiroh. These basic tiers are reflected in the tripartite divisions of the two accompanying diagrams, i.e. that which is "made" out of the suggestive groupings of the Lotto-pamphlet design, and the three-fold map of the human form which has graphically augmented the "What Is 'Christ Consciousness'?" articles.

The top division of the Tree of Life diagram contains three Sephiroh, called the "Supernals", corresponding to the *supreme Spiritual values* through which the creative principles of existence issue the manifest patterns of Being; it may be understood as the level of Superconsciousness, associated with the area of the head region (and above) in the mind-body form.

The middle division is composed of six circularly distributed Sephiroh, the unifying axle of which is the sixth Sephiroh *Tiphereth*. These spheres contribute the faculties of memory and will, thinking and desiring and subconscious process coordinated through and constituting the locus of *centralizing self-reference*, i.e. the level of waking consciousness belonging to the province of familiar ego-identity. *Tiphereth*, then, as the pivotal axis of the Whole Tree in a certain sense, represents the zone of self-reflective consciousness; it corresponds to the heart and its parallel locus in the midbrain (or *emotional* complex of the limbic system) through which the hormonal keys of the glandular centers are regulated according to the interpretive mediation taking place between the informing Whole-values of the supernal—cortical and trans-cerebral—centers, and the vital-sub-conscious patterns through which ego-identity physically orients itself.

Thus the third and lowest division, constituted by the single Sephirah *Malkuth*, is the resultant locus or compound focal field representing the conditional upshot of the triangulating

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adjustments and regulatory balances comprising the multi-dimensional process of the preceding centers; its contingency or conditionality as a variably adjustive field of focus is represented in the fact that it uniquely *depends from* the infeeding paths and spheres. It is the field or sphere of "physical" experience, i.e. the World of Action.

Note then that the Lotto diagram divides into these three tiers as well, each represented by a number couplet: the Supernal or Superconscious level located in the "head" of the general, vertical figure imaginatively superposed across these diagrams, represented by the numbers 10 and 40; the level of waking, self-reflective consciousness or ego-identity associated with the emotional or "love" nature and the heart center, represented by the central numbers 23 and 31; and the foundation level of the subconsciously regulated patterns, the recursive processes of polarization and chronic, cognitive filtration focusing the field of "physical" perception (or the exteriorized body/world itself corresponding to the hindbrain, medullary centers and the parallel *abdominal* complex in the extended mind/body axis)—this level is represented by the numbers 53 and 8.

If we recall our essay "Why You Don't Create Your Own Reality", we may recognize these levels in their characteristic participation through the three-fold process by which "thoughts" tend to be exteriorized in experience (and so come to comprise a kind of "signature" in the objective sphere, identifying the type of experience with the class of personalized thought to which it corresponds).

Summary Of "Why You Don't Create Your Own Reality"

In that essay, to briefly recapitulate, we saw that ordinary experience through the field of physical focus comprised an ideoforn pattern of innate meaning in consciousness; this makes physical experience the continuous point of departure of reflective thinking, feeling and desiring.

Such thinking takes the underlying form of a continuous drone, the automatic *internal monologue* associatively stimulated into vital drive set at "cruise control", i.e. a mode of basically passive or subliminal thinking wandering along the internal corridors of the appetitive "holes", the voids of interconnected passage in the tunnels of desire. In this way the mind "chews the scenery" like a ruminating cow from the efficient point-of-departure of the "gut" or abdominal locus (and corresponding hindbrain), all rational/cognitive faculties put in subliminal service of that appetitive chamber of the physical centers until some stray thought containing a measure of fundamental ego-identity rouses the thinking process to a more active or intentional phase above the self-conscious threshold.

In this way the stream of subconscious thoughts is intermittently raised to the next highest "tier", i.e. the ego-center of active or *centrally-concerned* thought in which a critical measure of emotional Identity is invested.

Here the vessel of the ego-soul or "psychic body" associated with the heart and midbrain, discriminatively quickens that thought to a kindled degree of conscious intensity, fixes or *holds it* in contemplation for critical lengths of time; the mind-body patterns and correlative, multidimensional fields of which the thought is actually composed, become mixed with a critical magnitude of the self-luminous light of Identity (borrowed from the Supernal spheres "above"). Through this term of Identity the thought is "drawn" or aligned into resolution with the head, the cortical centers and (multidimensionally) the Light regions proper; it is elaborated in all the "chambers" and

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coordinate networks of the cognitive pattern existing in and through the Mind-zone until it's ripe as an integral seed-form to be issued, in the manner of an "engraving"—discharged as a unitive ensemble of complex meaning and implication through locus of the Third Eye.

The initial passive *desire* as which the thought was framed, is quickened to the degree of active *will*, until the thought is generated from regions of self-luminous Identity as a pattern of Void-mind—sealed with the imprimatur of *Supernal* or Whole-will at the Third Eye egress so the global *sum* of its implications shall progressively emerge through plenum codes of its inbuilt pattern, rotated like polar facets in the mirror of manifestation reflecting the "front" and then the "back", the affirmative and then the obverse phase with a contrastive "severity" proportional to the rigidity or fixity with which the value of *personal* identity is involved.

This then is the normal, screened "3rd density" manner in which thought of the ego serves to generate the stresses aligning transdimensional coordinates of the mind-body field into conformal agreement with the "energy-signature" of the particular personality.

The alternative of this, as we learned in "Why You Don't Create Your Own Reality", is not really the self-conscious recognition and *consequent perfection* of the technique whereby the more coherent, persistent, emotionally suffused and consolidated thoughts of the ego-being are "shipped above" as seeds to be planted in the fertile Ground of Mind, and grown into completed patterns of the experiential field; the *real* alternative is Initiated alignment or adjustive congruence of the mind/body complex of the ego-being, with the Whole-being Value of Identity, the Creative field of the Supernals. In this way there *is* no separate, speculative and ruminating "ego-thought"; the intentions of the personality are always consonant with Divine Will so that every "personal thought" bears the whole-value efficacy of that Supernal signature. It may then manifest with *extraordinary* power or repercussion; any observable "friction" generated in the manifest field from the appearance of such a pattern, does *not* in this case derive from inbuilt contradictions within the initiating thought itself, but from the collective "opposition" to manifest Spiritual Influence generated through a sphere screened on the whole from direct alignment and identification *with* that Influence.

This is admirably symbolized—and breathtakingly illustrated!—in the fact that the *Joker* appeared as a Lotto game hard upon the appearance of *Topper*; read again the essays "What *Batman* Is Everyone Watching?" in the Aug.-Sept. '89 issue of the *T-Bird*, and "Mind/Brain Behaviors: Why Some Citizens of Gotham Fear Batman and Draw Reactionary Cartoons About Him" in the March '90 issue. Do you begin to understand the reality behind these Cartoon terms?

Identity, Love And Void As Expounded By The Greek Philosopher/Bookie, Lotto"

Understanding these principles a little more deeply now, we may return to our diagrams. Note the human form of illustration C, with its threefold attributions (Identity, Love and Void) corresponding to the three-fold division of the *Tree of Life*, the vertical triptych of the "Lotto" design etc. Nowhere but in the Southern Crown teaching will you find the distribution of the interrelated, Supernal principles across the vertical map of the mind/body form rendered in precisely this order; here then is where we begin our most powerful Qabalistic proofs that the very *specific* signature of MT and AAA is encoded quite plainly, even shockingly, in the number-values belonging to the threefold grouping of the "Lotto" design.

Void

Beginning at the *bottom*, corresponding to the vital-etheric, appetitive/abdominal "plexuses" patterning the physical field of manifestation: this region of "matter" is identified with *Void* in the Southern Crown diagram (first printed in the Dec. '89 issue of the *T-Bird*, don't forget). The corresponding numbers on the Lotto diagram are 53 and 8. Adding them, we get: 61. 61 is immediately and unambiguously identifiable to Qabalists as a number of central importance. It pertains to the Hebrew term AIN (A=1, l=10, N=50: 61), meaning, *Nothing, Void or Non-being*.

Love

Let's go up to the next level/division, and apply *exactly the same* method, i.e. involving *both* numbers so as to unmistakably identify the level as a whole with the corresponding principle named on the Southern Crown diagram, i.e. "Love". The numbers here, as we see, are 23 and 31. $23+31=54$. The Hebrew word MAVHB, value 54, means "in love", or "loving", thus giving us a very precise conjugation of the appropriate term "Love" as it would be actively expressed through the heart/midbram emotional bonding of the ego-soul (i.e. *Tiphereth*) ascribed to this level.

Identity

Let's go up to the third and highest level, and see if we can locate the corresponding principle of *Identity* through the Lotto numbers deposited there. Here again, we follow the rule of consistency and employ *both* numbers in the proof, so as to show the/u//correspondence of this level with the term of "identity". Here however we won't add the numbers; we find the principle of Identity encoded all-the-more ingeniously and convincingly for the fact that the numbers 10 and 40 constitute the numerical values, respectively, of the Hebrew letters Yod and Mem (consult Chart 0). The English letter corresponding to Yod is J or/. The English equivalent of Mem is M. Thus I-M. I'm, or I AM: the precise "formula" or "first-person" expression of Supernal Identity as universally recognized.

As the Divine Hypostasis summarizing and "surmounting" the succeeding levels and their correlated principles, the Value of Identity may be said to implicitly contain—and subsequently "issue"—the explicit terms of Love and Void. As noted in our explanation of the silhouette-diagram in part II of "What Is 'Christ Consciousness'?", Jan. 1990 issue, the triune principles of Absolute Being are inseparable and coeternal, nonetheless they partition themselves in "specialized" distribution across the Conscious Axis, "loaning their respective values in differing ratios of emphasis to the multidimensional Pattern of Life polarized through that Line". We would expect to see the "secondary" presence of the remaining principles encoded in the succeeding spheres or levels, and even to find all three principles alluded to explicitly (as "secondary" presences, summarized) in the final or "bottom" level. And indeed this is the case.

At the middle level we have the number 31, one word-equivalency of which is LA, *nothing or void*, i.e. precisely the value which emerges explicitly at the next succeeding level. (Note here that this "void"-value is implicitly present through only *one* number at the middle level; its presence is *secondary* and *implicit* at that level. Only the *combinations* of the specific

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number pairs [i.e. as in $53+8=61$, AIN or *nothing*] obtain the value that belongs precisely to the given level.)

Similarly, we find all three principles summarized at the bottom level, so that it embodies and contains them all at the most *extroverted* pole of the process. The bottom level belongs *directly* to Void owing to the necessary addition of both its numbers ($53+8=61$ —AIN). "Love" is present through the number value 53 by itself, for the Hebrew word MAHBH means "lover". Similarly, "love" is present through the number-value 8 by itself, as the word AHB means "to love" or "beloved" (also, "desire"). DD, value 8, means "love", "beloved", "breast" or the "pleasures of love". 8 is also the number value of the letter Cheth; Cheth, spelled out in full (i.e. Ch=8; l=10; Th=400) is 418. 418 is an important key of Qabala and "magick", because it's the number of ABRAHADABRA; and ABRAHADABRA is considered the formula of *Logos* (i.e. the means by which *thought* issues into manifestation). The term ZHVT has the value of 418, and it means precisely "*Identity*". Refer back to our summary of how "thought" is made to issue into manifestation.

Thunderbolts Of Jove; By Zeus, Its Jupiter

Now let's look at a curious thing, as the next major phase of our proof. As we've said, the Lotto (being a game of fortune) comes precisely under the influence of *Jupiter*. Since that is so, we might expect to find the Jupiterian presence "Qabalistically" encoded or hermetically sealed in the figures of the Lotto leaflet. Indeed, beyond all probability of coincidence, we don't just find the Jupiterian presence in *some* of the figures and terms of the Lotto design. We find it pervasively suffusing the whole pattern, in *all* of them.

Beginning at the top, let's look at the numbers. First we have 10 (keep consulting our standard tables in Chart 0). 10 is the number of the "*Wheel of Fortune*" Trump itself, ruled specifically by *Jupiter*. *This* is the first number we encounter in the whole diagram, and it hits us like a very particular Signature. Moreover, 10 is the addition of the numbers 1 through 4 (Le. $1+2=3+3=6+4=10$); it has specific relation, then, to the number 4; and again, Sefirah 4 is *Chesed* on the Tree of Life, precisely ascribed to *Jupiter*. 777 therefore calls the number 10 the "mystic number of Jupiter".

Let's take the next number, 40. 40 is the number value of the letter Mem. The letter Mem is ascribed to Tarot Trump 12, the "Hanged Man". The astrological figure assigned to the "Hanged Man" is Neptune; Neptune rules Pisces, which was anciently ruled by *Jupiter*. (If these associations seem roundabout to you, remember these are specifically a means of deriving proof by Qabalistic equations of very fixed correspondence in the Golden Dawn method; and we said one of the curious things about this Lotto exhibit, is that it comes coded very emphatically in Qabalistic proofs of one consistent type.)



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Let's go to the next level. The number "23" is considered an uncanny number. It quintessentializes "magick". Robert Anton Wilson devoted virtually a whole *volume* to the magical and uncanny properties of 23. Because it has the responsive tendency to "come up" immediately once attention is turned to it, it possesses precisely the "charged" property coveted in gambling, and so is emphatically allied with *Jupiter*.

31, as we've seen, is the value of AL, "God"; and the god-name AL is specifically ascribed to the fourth Sephirah *Chesed*, the sphere of *Jupiter* (note also $3+1=4$).

Let's go to the bottom level. Where will we find our jovial friend holding court in this foundational sphere of the vital-being? First of all, note that the number 8 actually repeats itself, so as to be underlined and unmistakably emphasized, at this level. For $53=5+3=8.8$, as we've seen, is the number value of the letter Cheth; Cheth is ascribed to the Tarot Trump *The Chariot*, *The Chariot* is ascribed to the astrological sign Cancer, and *Jupiter* is the planet *exalted* in Cancer. The two numbers of the bottom tier, after 53 is rendered by Theosophical addition into 8, give the sum of 16. 16 is 4^2 . And 4, of course, is the number of the Sephirah *Chesed* ascribed to *Jupiter* etc.

But there's more. Remember how, in his letter, Mr. Riddell phrased the proposition rather curiously: "Were you (meaning you yourself, Michael Topper) able to convert and convey to myself and others, exactly *how* such a principle can be demonstrated with consistent success, then surely...". This was in a sense direct invitation for MT to appear *personally* in these proofs re the principles of "success" (i.e. *Jupiter*). "I", "myself, Michael Topper, should in some way show the personal "ownership" of or identity with these proofs (so as not to confuse them with conjured remnants of some other magician's work littered over the ground!). Of course, this is rather sanctified and secured already in the presence of the last name, "Topper", appearing *as* the new Lotto game-title (accompanied by the enlarged 31 which I'd identified with MT before-the-fact, on behalf of this occasion, so that you'd know it was "me" and not Johnny Topper or Waylon Topper or Elvis Topper, you know). But let's be even *more* specific.

The leaflet says "How to Play *Lotto and Topper*" (emphasis mine). Arbitrarily, let's go backward from "Topper" (a la Hebrew, hmmm?) and take the "and" first. "And" rendered in number-value is 55 (A=1, N=50, D=4:55). 55 is $5+5=10$. But 55 is also the addition of the numbers 1 through 10 (here we are on that familiar merry-go-round again). So 55 is *doubly* 10. 10 is the first number to appear, from the top, on the Lotto pamphlet; we've already identified it with the tenth Tarot Trump, the *Wheel of Fortune*, ascribed directly to *Jupiter*. Moonwalking backward to the word "Lotto" now, we find that "Lotto" rendered numerically is 60 (i.e. L=30; O=6; T=9; T=9; O=6:60). 60 is the number value of the letter *Samekh*, ascribed to the fourteenth Tarot Trump *Temperance*. *Temperance*, as we see by consulting our table, is ascribed to the astrological sign *Sagittarius*, and *Sagittarius* is, you guessed it, ruled by *Jupiter*.

But there's more. If the word *Lotto* is equal to 60, and 60 refers in turn to *Samekh* and the *Temperance* Trump, it's more than passingly interesting to note that *the angel* depicted in the *Temperance* Trump is identified specifically as the archangel M/c/rae/. The word "and" rendered numerically into the value 10, becomes by conversion the letter J, since 10 is the value of *Yod* (I or J). "J" is MT's middle initial. So the phrase "Lotto and Topper" resolves itself by the prestidigitation of a little number magic into: "Michael J. Topper"! (Remember, we're using the *same* system of correspondences for all of this; all these things resolve

themselves, in this uncannily consistent manner, using only one system of reference, i.e. the Golden Dawn Qabala—we do not jump arbitrarily from one number-system to the next just to get tortured "proofs".)

So MT has appeared personally in these proceedings, by name, in accordance with the condition that Mr. Riddell set forward as constituting "convincing proof; we have scrupulously obliged the rules of the game, by "letter" and by "Spirit". Having impressed one's quite *personal* signature in this proof however, the question arises whether the point of all this is one of "ego", or one of Divine Truth. In other words, we're confronted with precisely the question that arises in consideration of the New Age proposal "you create your own reality". Just what *is* the point, ego-reality or spirit-reality?

The clear presence of MT's *actual name* in this proof, forces us to confront the question more deeply. If this was all there ultimately was to it (the improbable appearance of MT's name upon request in a medium over which he could obviously exercise no personal control in any known sense) then we might marvel at the mystery of it, incredulously calculating the chances (in this overt *game* of chance) of such a thing happening randomly with so adroit timing, yet in the end we'd be left with nothing more edifying than knowledge we'd found some Magickal "Donald Trump" able to carve his name in Ego-letters a thousand feet tall on buildings belonging to someone else, though right under the actual owner's nose!

Teaching, Or Trumpeting

So what is the point, ego-reality or Divine reality? If this were ultimately an ego-exhibit, albeit of an unprecedentedly "magickal" type, we'd stop here; proof would end with the baffling presentation of MT's signature in the already-dry cement. If however, the purpose and *only reason* for this is to demonstrate the primacy of Spiritual Truth over the ego's self-frustrating versions of "reality", then we should find ample evidence of the very form and guiding principles belonging to the *testimony* of Spiritual Truth as outlined in "Why You Don't Create Your Own Reality". We should find that the only point of this exhibit, is to demonstrate *in action* the efficacy or uncontested validity of Divine Spirit Being and initiated alignment with that Truth. We should discover nothing less than that such Truth *teaches* the value of its own Presence, through the very proofs it marshals to establish *Hhefact* of its Presence.

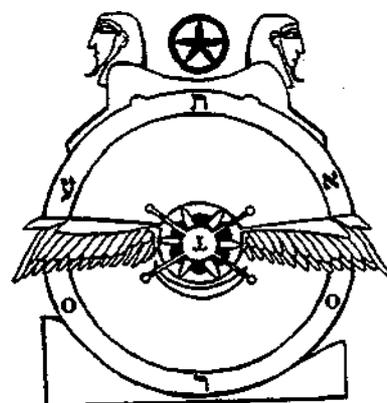
How Your Everyday Magick- Trick Is Actually Performed

Keeping one eye always on the essay "Why You Don't Create Your Own Reality" (and the summary of same given in these pages) we will return, then, "taking it from the bottom" according to the order of the description (starting, if we'll remember, with the vital-subconscious drone of the internal monologue taking its passive point of ruminative departure from the appetitive plane of the abdominal center and corresponding, basal brain-lobes).

The order of drives and appetites, by *interpretation* serves to orient the cognitive coordinates through processes of enculturation so that we are "parented" into the particular, polarized alignment producing the physical field of perception; and it's this physical field of perception which *models* the ideative range of our thought-patterns reflectively brooding upon, and reinforcing, the habit of that field. The encoiled lockin of the complex energy-network in the form

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of *kundalini* at the spinal base, represents the fateful "intussusception" of cognitive field-coordinates across the transdimensional extent of the mind/body axis, finally—and finely—focusing the stylized cross-section identifiable as the "fixed" physical framework. This lockin of the radiant subtle energy or "solar fire" of *prana-sakti* in the nucleated form of *ofkundalini*, establishes the characteristic rhythms and harmonic ratios of interaction amongst the subconscious centers and systems "fixing" the sensory-motor keys of stabilized material perception.



As we've learned through previous essays and "Light"-reading in the *T-Bird*, the deep void-value of existence is "masked" by this polarized intussusception in the order of transdimensional foci producing the perspective! "obliquity" of the physical plane; the field-energy properties directly associated with that deep void value (as which the force of the "material" field is secretly coded), become "occupied" with another function—i.e. they are *co-opted* by the general order of physical focus and put to work as sentinels, guardians set to sound the alarm against approach by the psyche toward their own bliss-void gates! Thus, if you'll remember, "theta" waves associated with deeply meditative and creative states appear in the ordinary subject only intermittently, not as signals reporting the presence of a "calm sea" but on the contrary, as expressions of disturbance. In the ordinary (non-meditative) subject they represent the emergence of fear and anger; "fear" and "anger" are the ways in which we encode our guardianship against the gates of the "unknown", i.e. the unexpected, the unanticipated, or that dark frontier where secured "knowledge" inevitably drops away: i.e., precisely the forbidden zone of the Zero-value, AIN (LA), the indeterminacy of the Void-state which constitutes our total condition, but which we mask and guard against through partial or oblique—physical—perspective.

Let's see now, if we find this state of things at the physical or material level, delineated by appropriate number-value in the bottom tier of the Lotto design. Shall we find this condition, comprising point-of-departure of *our ordinary range of thinking* (through which we propose to "create our own reality"), in any way represented in the numbers 53 and 8? And shall we find encoded there, not only the process by which *the familiar* typologies of thought are crystallized into seeds of future experiential patterning, but intimation of the means whereby thought may serve to midwife *direct Influence* of Whole-being Value in aligned manifestation of Spirit through the general pattern of experience?



The Fire In The Lotto

First: 53 is a number that has several, interrelated word-values. *ChMH* means "sun", so we see the presence of the solar fire in the form of *kundalini* immediately awaiting

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our analysis. We know this "sun" is *kundalini* specifically, in its (characteristic) encoiled or "locked-in" state as it's in this state that it enlists and holds in place the "deep" energy-properties that become *buried* at the coccygeal plexus and corresponding, basal brain lobes as patterns of fear and anger: for ChMH means not only "sun", but "anger" or "wrath". Encoiled kundalini, in its material-world "exile" of divine-creative subtle energy, indeed represents the incorporative patterning of Solar-force as spirit-being in the state of "Wrath".

53 is MChVL, meaning "spleen", which also relates *to* "wrath" as in "venting one's spleen"; the spleen performs a purificatory and protective function, and in the oriental system of elements specifically represents *earth*.

GN, value 53, is "garden", a word indicating the perceptual profusion of the material sphere, with its many blossoms of "thought-seeds" springing up continuously as the luxuriantly-elaborated fruitage of experience. It also alludes to the physical "garden of paradise" from which human consciousness, in the form of encoiled kundalini (the descended Shekinah, in the Hebrew tradition) has been "exiled", locked out by the wrathful angelic sentinels posted at the Gates.

The Stone In The Lotto

But 53 is also ABN, meaning Stone (especially with reference to "the stone that slew Goliath") and is employed in Qabala as a term of the Philosopher's Stone, i.e. the Great Work accomplished. ABN is the spiritual formula of the Father and Son united, i.e. AB (father, ascribed to the Supernal *Chokmah* on the Tree of Life and represented by the top tier on the Lotto design) +BN (Son, ascribed to the Sephirah *Tiphereth* or sphere of the s««—53—and represented by the Middle tier on the Lotto design). AB+BN=ABN, Stone, which we find specifically as the formula of Completion at the bottom tier of the Lotto design. This signifies with little interpretation, the bringing of spiritual unity and aligned continuity between the ego-consciousness of waking life and the Whole-being value of Spirit-consciousness, into harmony and integral identity with *the physical* sphere and its subconscious processes as sign of real Completion, i.e. the accomplishment of the "Medicine of metals" or the Philosopher's Stone which can "leaven base ore", "Sublime and Multiply it many times".

The Lover In The Lotto

53 is also MAHBH, meaning "a lover". A "lover" is the *object* of love or desire (thus representing the many, symbolically allusive "things" modeled by and coveted in thought, which become fit material for "impregnation" through the fertilizing seed of concentration; MAHBH refers us directly to the number

8, which has as one word-equivalency the term AHB, meaning "to love", "desired", "beloved". 8 is also DD, "love", "beloved" or "breast", "pleasures of love": this "breast" represents the maternal sphere of physical existence itself. It is the pleasurable teat from which the *milk* of nurturing experience (derived from the fertilized, impregnated thought-seed) eventually flows (cf. ChLB, "milk", having the value of 40 and so belonging precisely to the top tier of the Lotto design corresponding to the "head", Divine-mind and Its creative patterns, the Supernals and oversoul consciousness etc.—i.e. the locus where seed-ideas are nurtured, matured and gestated as the coinvolved patterns of experience).

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Desire/Will

We're suckled, nurtured and weaned on our experiences. The breast is only a *potential* source of nourishment until *real impregnation* or fertilization takes place, and that's accomplished through the intensification of love/desire (AHB=8) to the degree of *active will/intent* (ABH, value 8 having the exact meaning of "to will", "intend"). Do you *see* the proofs of this teaching sitting here like so many plums to be effortlessly picked? They're all arrayed right out here, unmistakably, before us. The presence of the number 8 at this bottom (physical) tier of the Lotto design clearly shows the process by which passive, ruminative monologous thought in the form of constantly churning desires, becomes converted by a simple transposition into the active force of will/intent necessary to infuse a thought with sufficient identity-value as to move it up a notch in priorities and consolidate it into a true, patterning seed of developmental values: AHB, "to love", "desired", becomes ABH with a rotation of two letters and so, voila! now means "will", "intend". Is this not what we've taught all along, in "Why You Don't...etc."?

This "mind-manifesting" process is superintended in its most *successful* and *complete* form when infused with the spiritual holism of Stone (ABN=53), the union of Father—super-or oversoul consciousness—and Son—ego-soul consciousness—and thus directed from the Supernal position of true Spiritual Will rather than the limited perspective of ego-will alone. ABN (53) is the "lover" or "Sun" (53) which is secretly or overtly *desired* (8) as the *beloved* (8) by the activity of ego-soul perspective (this ego-soul is directly encountered as the psyche of *Tiphereth* and its surrounding Sefiroh on the Tree of Life, and the corresponding middle tier on the Lotto diagram); but it is also found by reflection, focused in the "matter" of the physical sphere: for ZA, value 8, is the initial-code of Zaur Anpin, the name of the Lesser Countenance or microprosopus—the ego-soul of *Yetzirah* or World of Form, centered by *Tiphereth*.

Above/Below

ABN is the secret object of Union which is desired *behind* all substitute, symbolic or camouflage objects of desire. We wish to *realize* the Unity which is presently there, and which seems like an active *union* or uniting when realized. In our superficial ego-existence we desire *union* or absolute self-congruence with various objects, accomplishments, goals, ambitions, images, titles and drives; yet the *secret object* of self-congruence or absolute-unitive consistency is the Divine (AL) Zero or Void-being (LA) of the ego-soul *integrated in direct self-awareness* with the Absolute-value through which Oversoul-consciousness manifestly functions. As we've seen, such Supernal Zero-value is the only "property" of Being, alone *inherent* to the soul, which is capable of fulfilling the inbuilt requirement for Infinite Self-congruence and perfect unbreakable consistency or continuity under all conditions. And lo! $53+8=61=AIN$, the Negative, Void-value, Supernal Non-being or NOT (LA) ascribed by Qabalists to the Supreme Principle, above All (AL), the Negative Veils of Absolute suspended above the whole Tree of Life. That we find it as the "formula" of the bottom tier on the Lotto diagram (being the sum combination of the two numbers, 53 and 8) affirms the Hermetic formula: "That which is above is as that which is below" etc. and the Qabalistic maxim "Kether is in Malkuth and Malkuth in Kether, but after another manner".

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An anagram of AIN is ANI, "I", myself, same number value (61). Thus the mutually inverse identity of Self and Void-being. (Don't forget the equation of 8 with 418, number value of the Hebrew ZHVT, "Identity".)

61 is also the value of ADVN, meaning "Master", "Lord"; ADVN is a God-name or title associated with *Malkuth*, the Sefirah—sphere—of Earth, indicating full integration in Conscious continuity between Supernal Void-value and physical existence itself. This condition *is alone* completion and Mastery. Where initiated awareness isn't fully integrated into and as physical conditions and "material" instrumentality, realization is incomplete.

Now let's move up to the proofs of the *middle tier* on the Lotto diagram, the domain of the self-reflective psyche or ego-soul (by mediation investing the Whole-value of Identity represented by the top tier of "Supernal Sephiroh", in forms and objectives generated through subconscious patterning-processes focusing down upon and aligning the "vital sphere"—the lowest segment of the diagram).

We should expect to find this mediating function (in the vivification and selective impregnation of thought with concentrated vitality and the whole-value of Identity) represented in the numbers 23 and 31; for it's at this level that a sufficiency of fascinated identification "enchants" the awareness of the ego-soul into lingering intimacy with an object or idea, holding to it and "rubbing" it as it were with the friction of deep interest until it kindles to a critical degree of impassioned will, like matter resolved to a single consumptive flame. In the intensity of this "psychic oven" the seed of a specific identity-potential—bristling with implication and silhouetting patterns of its subsequent elaboration—is produced as a real Determinant. Like the "male seed" in physical reproduction it must be unified with the complementary "chromatin" of the ovum, in order to be "rounded" to the degree of true living development; thus the fertilization and incubation process is completed in the "head", the top tier of the Lotto diagram, where as we shall see the inherent holism of the womb of the Creative itself contributes the complementary components, the obverse attributes which alone give Completion to the thought as a viable, i.e. truly Living, seed.



Glad At Heart



Beginning then with 23, we have ChDVH, meaning "joy" and "life". The emotional heart center where thought is actively held, nurtured and partially gestated is the locus of "joy" or bliss; a thought is "held" or frozen for prolonged contemplation out of the monologous stream in the first place, because it gives the identity "joy", even if the joy of the identity happens to be in morbid or negative, fearful or anxious ideas. And as described above, the excited vigor or amplified fire of the interested psyche is instilled in the thought to give it *life*; ChIH, value 23, is literally the "Life-force"; it means also "midwife" (as we've had occasion to refer to the ego-function at this stage), "lively", "healthy" or "vigorous". ChIH or the Life-force is Qabalistically ascribed to Chokmah, the Father (the tier above); the present, middle tier corresponds to Tiphereth, the ego-soul or "Son" (i.e. "sun", cf. 53 below). Father and Son conjoined, remember, produce the formula of ABN (53), the Philosopher's Stone.

The Charm Of Making

31, if we'll recall, summarizes a complete spiritual formula (AL-LA, God-Void etc.). Again, $31=3+1=4$, the Sphere of Chesed or *Jupiter* just as AL is the god-name of *Chesed*; and Jupiter is the planet ascribed to the *Wheel of Fortune*, with which the Hebrew letter *Kaph*, meaning "hand" or "grasping hand" is identified. A grasping hand signifies *prehensibility*; thus the "charm of making", which we see illustrated in the procedures and principles occupying this stage. VIED (31) means "and there was"—Le. the "fiat" involved in the creative spell whereby a thought is brought forward as a viable seed of experience.

$31+23=54$. DN, value 54, means "to judge or rule", i.e. to discriminate—precisely the principle (buddhi) brought to bear by the self-reflectively conscious faculty in drawing forward a specific thought for protracted attention. AGN (54) is "basin", "bowl" or "vessel", signifying the oven of gestation or heart-vessel in which LHTI (54) "my flame" is kindled, i.e. the personalized thought-form brought to a critical degree of volitional intensity (ND, meaning "skin" or "bottle", represents the same thing); LHTI, significantly enough, also means "enchantments", in this context alluding to the "spell" or *charm-of-making* whereby the force of Identity is fatefully fascinated and fixed by a particular object or idea. Note that hi the tier *above* corresponding to the "highest" sphere of the Supernals and *oversoul* consciousness, the term AT (value 10) means "enchanter", thus hinting at the true source of the patterns whereby the ego is transfixed for a season.

DMT, (54) means "rest", and MTH, same value, means "bed" — "rest" indicates the innate *stillness* of the center (i.e. Tiphereth, the heart), and "bed" suggests the vessel or medium of that rest; but MTH also means "stick or rod", referring to the rigid armature or stalk of the spine and suggesting the alert verticality of the *conscious axis*; combining the two ideas, rest and alertness, we obtain the natural state or condition of the ego-soul (restful alertness) mediating that axis when properly aligned with Whole-Being Value, of which the cerebrospinal "line" is the void-pleroma (all things resolving themselves into Void in direct alignment through that axis).

We should by now expect to find the rest of the creative formula clearly represented in the number-word equivalencies belonging to the *top* tier of the Lotto diagram, corresponding to creative Light of Void-mind, the Supernal principles of oversoul consciousness etc.

Crown Of Creation

Remember that 10 and 40, the numbers of the highest tier, are the values of Yod and Mem respectively, plainly alluding to the declarative Affirmation of Divine Identity: "I AM" (I-M). We may further get our bearings and know we are in the correct sphere, self-consistent by characterization in keeping with its infinitely homogenous and Self-same Value, by noting that GBH (10) means "elevated, exalted, high"; DAH (10) means "flew, soared" and alludes to the lifting of the thought seed as it's spirited from its place of initial formulation in the heart, to the lofty aerie of the head-centers. ChB (10) is the "hidden place" where further elaboration and incubation of the seed through chambers of the mind occurs. 10 is not only the mystic number of *Jupiter* and number of the *Wheel of Fortune* ascribed to Jupiter; it's also the summary number of all the Sephiroh of the Tree of Life; so just as the yogic tradition states that the Sahasrara or head-center summarizes and brings to flower all

the other centers, so we may see the presence of the *total* number of Sephiroh (centers or spheres) in this topmost tier as a direct representation of its Identity with the Crown chakra, or Sahasrar; and the Sahasrara is traditionally attributed to *Jupiter*.

Womb Of Gestation

DV, value 10, means "Two" and signifies the necessary state of the "psychic zygote" or polarized, binary seed-form as which the thought must be coded in order to appear in the field of manifestation. That two-fold, fertilized character is in fact directly reflected in the YOD (10) and MEM (40) of the "I AM", for "yod" is the spermatozoon (as foundation-letter of the Hebrew alphabet) fertilizing the amniotic waters of Mem (Mem is a *mother-letter*, and is attributed to the element "water"). It's for this reason that one word-equivalent of 40 is, as we've seen, "milk" (ChLB), the juice or water of pregnancy. Thus we have the formula, described throughout our essays, of the whole-value of Identity (I AM) invested in the fertilized pattern of Intent, Will, desire etc. (i.e. the alluring Self-design of the "enchanter", AT [10]).

This "line of thought", so to speak, is amply reinforced when we add the two numbers of the highest tier, i.e. $10+40=50$. 50 is well-known Qabalistically as the number of the Gates of *Binah*, the Supernal Sephirah of the *Mother* or Creative womb (Mind) of thought-gestation. ATM, value 50, means "closed", "shut up" (the incubating womb); IM (50) is the "Sea", i.e. the creative amnion or oceanic medium of thought-gestation; KL (50) means "all", "every", alluding to the fact that Everything is brought to birth from this creative Sea. And LK (50) means "to thee", the impersonal (supersoul) counterpart *to* the term LI (value 40) meaning "to me, to mine" (i.e. the "message" inscribed in the thought-seed, implicitly posted to oneself; it constitutes an identity-"signature" personal and unmistakable as a finger-or-voiceprint which ultimately matches the Result—the manifesting experience—to its progenitor: the specific ego-soul identity with its characteristic thoughts and desires to which the experience corresponds).

It Is, Because It Can't Be

Have we shown it? Does the precise correspondence of the pattern encoded in the Lotto pamphlet with the ongoing content and character of the Southern Crown teaching prove itself repeatedly, and at *every single point*? Those who've been paying attention, with an unprejudiced heart, will already agree. That you're in the presence of what *proves* itself at every turn to be absolutely Non-ordinary, may however be a point that's difficult to keep in focus and hang on to precisely *because* it's removed from all the rest of your everyday experience. Yet you'll know it's true, when those who will deny it out of hand are asked how they can be sure it isn't anything more than coincidence or accident, and they inevitably reply "because it *can't* be". That is precisely right; to the resolutely ordinary and official way of viewing things it "just can't be, that's all there is to it, case dismissed" ...and it's exactly when you hear these words as you inevitably will, that you will *know* it is True. A non-ordinary or "miraculous" event has been produced in plain view, for everyone with eyes that may see, to see.

Know however, that those who upon hearing this word have a remaining vested interest in vehemently denying, gnashing the teeth in anguished refusal and declaiming upon the "sheer luck" of that scoundrel Topper, must find cause to choke on such words as they're said; for this

demonstration was produced also as a kind of double-bind pun, a self-referring mirror-maze for the mind from which it can't escape in the internal self-contradictions of its "denials"; **for this unaccountable stroke of "outrageous luck" has taken place with respect to the very game of Luck itself!**

Wherein We Reveal *How*

"How, then?" we hear the mystified incredulous lament. And "how?" ask all the sincere seekers of Truth who yet can't find the "mechanism" behind it all, the "explainable" hidden guidewires and backstage props that would draw this whole thing into a little more comprehensible focus.

Look then at the *inside* of the Lotto pamphlet (which we've reproduced in Figure D). Note the numbers arranging themselves in two vertical columns (the "side pillars") and the single number in the Middle (the "middle pillar"). Add the numbers of the left column ($10+26=36$); add the numbers of the right column ($1+12+23=36$): isn't it rather remarkable in itself that these two rows of "arbitrary" numbers should add up the same? *Both* total to 36. But what does all this have to do with "How?" i.e. "how did MT and AAA 'pull it off? "

36 is the number value of AIKH; and AIKH *means* "How?" To add insult to injury, the general bafflement simply piles up more thickly as everyone's incredulous "How?" is echoed and mimicked and played back in the *doubly reinforced* number-value derived from adding the two (inner) side-columns! Is there no mercy? Is no one to be spared this infinitely improbable mockery?

It's Done: Thus!

Let's see. Adding $36+36$ we get 72. And 72 is the number value of precisely "mercy" or "kindness", i.e. ChSD. But ChSD is exactly Chesed, the sphere of Mercy ascribed to...Jupiter! Here we go again. Is there *any* further clarification, (other than this note that such Demonstration was made not for the vexation of spirit but out of mercy and compassion for the condition of "all sentient beings")? 72 is also BSVD, "in the secret". Not very helpful. Like the wave of the conjuror's wand, it is also the value of BKN: "thus", "so", "therefore" or "then". So *that's* how it's done? "Thus"?

Obi Wan Redux

What else. There's OB (72) meaning "Atziluth's (the highest tier, the World of Emanation) Secret Nature" — also, "thickness, cloud". Looks like you're

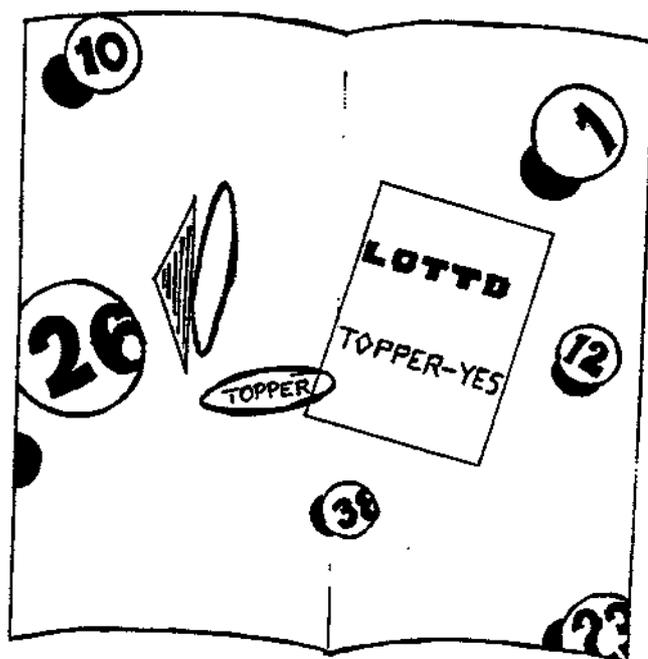


Figure D

still to be kept in obscurity, regarding your resounding plaint of "How?" But OB is also "aub" or Obi, referring to the African term "obeah" or magick, companion of Wanga (whence "Obi Wan Kenobi"; remember our "Qabala of Star Wars"?).

Let's go to the lone central number, which sits there on the Middle Pillar precisely like the heart-center of *Tiphereth*. Perhaps it will hold the resolving key. Indeed, 38 correlates with LCh, "green" (the color of the heart-center) as well as 'Vigor', "freshness"—i.e. the values we identified as *imbuing* the seed-thought with the necessary Life-force from the active attention of the ego-soul, *Tiphereth*.

But 38 is also *ChL*, meaning "to fall on" or "occur": humpf—another "voila"! It "occurs"—"thus". *ChL* also means to "dance" or "tremble". Does that mean it "occurs" through "ritual (dance) vibes" (tremble)? We only loom into real sight of the truth when we see that *ChL* means primarily "to apply laws", "regulations".

So that's "how it's done". **By the application of hermetic laws.** There are regulations to the business, Divine formats to follow despite everyone's asseverations that "you create your own reality". Indeed, the means whereby *everyone* may benefit from the part of truth only shadowed in that faded saying (thus aligning themselves with the Real principles whereby they may indeed achieve beyond all expectation the "Heart's desire") is already given in very simple form in the Southern Crown cassette-instruction of **PRIMARY CREATIVE VISUALIZATION EMPOWERMENT**, and in somewhat more advanced form in the companion cassette **FULL-POWER VISUALIZATION**.

Indeed it is here that you will find "Atziluth's Secret" in a form suited to the instruction of this plane; for if, as a final salute to our Qabalistic proofs we add the numbers 36 and 38 together, we get 74 which is the value of OD, "eternity", and "witness" (i.e. the Witness-consciousness of ancient Wisdom); and DO, which is "knowledge" or "wisdom" itself.

This Demonstration solves as well for another Puzzle which had long been posed in relation to the Southern Crown teaching; for the question had been, from the beginning, how a higher-order spiritual instruction of liberative magnitude and factual obscurity with no less charge than to effect large-scale transformation through its presence, could hope to marshal the broad public base necessary to generate the requisite *mass-energy* (i.e. literally, the energy of the mass!) for moving the proverbial Mountain. Where such scale or empowering Proportion could never come through any *direct* rapport between the level of mass interest and the degree of spiritual intensity required to lift the Teaching and its Helpful elements onto the plane of the public's attention, nonetheless it could obtain the necessary means through inauguration of a large-scale Ritual making use of the very forms with which the mass-imagination *is* conceitedly preoccupied. It could hope to achieve the same general effect through institution of a cosmic Ceremony, enlisting its participants on a scale the breadth and depth of the State itself so the very name of the Teaching Adept could be chanted with unnaturally avid affirmation—an uninterrupted incantation going up to the responsive Vaults of Heaven as fervid prayers, integrally employing the very Moniker Terrible and punctuated with a decisive "Yes!"

MATRIX IV

We refer you again to the essay "Why You Don't Create Your Own Reality" in the Nov. '89 issue of the *T-Bird*. Study and study it again, for it isn't just a "classic in abstract logic"; it very specifically details the way in which thinking (feeling, emotions, ideas, beliefs etc.) actually correlates with the "world we experience". What may not be so readily appreciated by the reader, is that these MT essays aren't simply "erudite", or exercises of a higher logic. They are first of all expressions of *initiated insight*, based on direct Seeing or Intuition in the spiritual sense of the term (see "How To Stuff A Wild Blue Meanie", April '90 issue). Any "learning" or manifest expository power also accompanying these essays shouldn't be taken as the primary "means" by which the content of their pages was derived; "learning" is brought to bear on these themes for the sake of the *reader*, so that he/she may have ample cross-reference whereby to enrich the understanding of all *original* matter put forward in these writings, and also as a means of incidentally clarifying data presently describing the position of such fields as psychology and philosophy, science and metaphysics etc.

Initiated understanding also furnishes the awakened degree of intelligence serving to refine such modes as are required to properly *organize* all communication of the original insight; for even that Seen with such inner clarity owing to initiated awakening of the faculties (as well as the Axis of Knowing Itself) must still be interpretively framed in the available language. *This* challenge is insufficiently appreciated by the public as an historical matter, and indeed accounts for the frequent impoverishment of the practical teaching that would communicate such subjects; the subtle "non-linear" character of the Deep state of things as directly perceived, runs right into the *linearity* and clunky box-car character of the verbal mode awaiting as the inevitable "vehicle of transmission". Owing to the sense of the often counter-rational Opulence of initiated Seeing, the given "adept" often neglects development of just those powers of coherent communication required to convert the "subtle" into sufficiently elastic yet accurate language as to do justice to the "inner" data upon the necessary *shared plane*.

Often this circumstance is an implicit function of the *initiated level in question*, and can be accounted for by the simple fact that the "adept" himself has misunderstood the terms of his initiation, taking it to be more than it actually is. "Clear vision" *itself is* a function of the initiated level. The more inclusive the octaval Density from which the Initiation proceeds, the more comprehensively aligned and complete the vision—which serves to explain why these principles have awaited the fullness of time in which to receive their proper exposition, as well as their most definitive exemplification.

From Number-Magick To Seth Theory

First of all, then, reread the Nov. '89 essay; in brief recapitulation we may simply say that it addresses the "New Age" doctrine probably first established in its modern form by the channeled communication of *Seth* (for a discussion of the nature and the *limits* of all such communication, review the seminal essay "Why You...etc." as well as the explanatory discussion re planes of "space/time" and "time/space" in the Nov. '89 "Channeling, UFOs...etc." Part II; also the Dec. '89 book review of the afterlife "John Lennon" channeling *Peace At Last*).

You may or may not recall that, according to the "Seth" perspective, you "create your own reality" since your characteristic thoughts are "signatures" (unique as fingerprints) that code the energy-patterns through which the field of experience is organized. Thus your experience is a direct (if psychologically "masked") transcription of your general cognitive adaptation to the innate

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integrity and spontaneous authenticity of your being, reflecting the ease or anxiety by which you interpret the value of that being.

Such communication was meant to serve as a means of educating the "soul" of this plane to its personal responsibility re the type and quality of "reality" it experiences. The Motivation was originally inspired by a recognition of the general, *negative* interpretation to which the psyche of this earth-sphere is educated, habituated as it is to mental reinforcement of "survivalist" scenarios structured around theories of "scarce resource" and all the competitive inference embedded in such thinking.

Pushed to the logical extreme of its implication, of course (a test which "New Agers" are, unfortunately, not in the habit of making) this teaching proves to be strictly a doctrine of *commission*; what you actively think, desire, fear or believe with the emotionally-reinforced value of your identity, unerringly *becomes* the corroborative data of your experience. This ultimately means that children who are victims of war, have somehow brought it on themselves (and by interpretation logically *deserve* the fruits of such thinking); rape victims are uniformly and inevitably culpable *themselves*, as they *must ipso facto* have *drawn* such experience to themselves through habituated entertainment of some corresponding *desire* and/or *anxiety*.

A Pseudo-Epiphany

This is no "unfair" conclusion; Jane Roberts herself and all those who—in her classes—subsequently "learned" through such premises, continuously wrestled with just those implications—which were often explicitly confirmed by "Seth" through some example! This "insight" is often reported by those undergoing *est* training, who have suddenly "got it" as a result of conditioned direction. Such an "epiphany" is no such thing, but simply the logical extreme of a premise which is "forced out" by pressure-cooker training and then "valued" as if it were something more than just the inevitable fruit of a particular New Age seed.

The irreducible fact that we must always interpretively *appropriate* the field of experience, and that we necessarily do so as product of the interaction between our Present state as a "free-will variable" and the conditioning influence of our learning-patterns, becomes suddenly co-opted by a set of Expectancies which lures us into converting *this* term of responsibility into something of another—and uncompromising—kind entirely. That we must *interpret* and thus represent the world to ourselves *as* something in each moment, becomes converted into a *creationist* doctrine whereby "the world" directly springs forward as the elaborated product of *thought-commission*. (The "world" doesn't exist as such until we actively paint it)

On the other hand, the initiated thesis put forward in the seminal essay "Why You Don't...efe." is a necessary Corrective from the *spacetime point of view* where the latent *Totality* of soul-being is drawn into expression (as opposed to the "afterlife" or "interim" zones of time/space, where the Astral or dream dimension of the Soul-being *is* in fact simply suspended amidst the outworking variables of its actively-distilled ideas, its *specific* interpretations of what Being and the "I" is altogether—presented as sets of plastic symbols implicitly representing the relations of all such thoughts to the integral whole-of-Being).

It is absolutely necessary to have an *embodied* or *spacetime* expression of Awakened insight sharing the same global plane of experience as yourself, in order to possess a Teaching that's really consonant with those *optimum* conditions—and thus opportunities—presented within the Global framework, the *total* incarnate potential of Soul-being.

Why You Don't Create Your Own Reality

In review: according to Initiated interpretation as stated in "Why You Don't...etc." it is "God" (the Divine, Spirit-Being, the Creative Potential of Absolute) that generates all the multidimensional patterns of expression in *consonance with Its own Nature* (i.e. Infinite Void-being); "we", as focal concentrates or centralist "perspectives" of Spirit-being operating the coordinate fields of such patterns, interpret what the "whole thing" is through the allowable terms of those patterns. Such interpretations are, in measured consonance with the "Seth" model, psychically surcharged "signatures" encoding the energy-fields through which the patterns of specific experience come to expression.

Thus we receive, mirrored back to us, *not only* the type and quality of our characteristic "thought" but the implications of that thought with respect to the Value of the Whole *upon which* the totality of the pattern is secretly structured. The "type" of our thought-identity is *reflected against* the Spiritual Whole; as embodied spacetime beings "we" incarnate the global Value of that whole in our own right, so we are receiving back to us in terms of experience the critical review of our *own Total natures*. Nothing "alien" is imposed on us in that sense; but we do not *just* get back corroborative experiential output to our interpretive input. All our "interpretation" is *measured and evaluated* against the Standard of the Whole, and comes back to us a bit at a time, *modeled from all angles* so as to reflect to us *all* the facets, the implications of our "personal" self-estimates.

Finding A Home For The Fatuous

If this is not so, how do you account for the term "fatuity"? MT is serious about this—where, in the whole "Seth/New-Age" worldview would the term "fatuity" ever find its place? How could it even be *generated* to begin with, when, (if such a thing were literally true), a man could simply *believe* there was no suffering and poverty except that which each drew upon himself by "personal preference" and it would be manifestly so!

But there *is* such a term as "fatuous". Like anything, abstract or concrete, it must refer to *something* since it indicates a *potential*; it *reveals* a possibility by the very *fact* that it can be posited. "Fatuity" *has* its viable place, when we realize that it always implies a *context*.

Let MT explain: if "you create your own reality" were literally true, one *could* declare everything *by fiat* in the bumptious manner of "New Age" teachings; every personal or private whim *could* be manifested accurately, completely, without opposition or friction, as a permanent fact-of-being—no complications, no implications, no consequences just so long as the requisite "confidence" in the validity of the idea was generated. (According to most "New Age" *and* mainstream psychological thought, all that is lacking to make *everyone's* reality Excelsior is the great panacea *Confidence*)) Thus—for example—a man could, with supreme confidence (as someone *actually known* to MT!) declare that he need not bum in the direct sunlight no matter how exposed—nonetheless, such a confident New Ager looks like a well-boiled lobster the next day.

Suppose, again, that a developer bent upon the "personal, positive affirmation of success" takes it upon himself to reshape his reality according to his heart's desire by speculating the astronomical increase of profits through conversion of some obscure "low-rent" properties kept on the back burner, into mega-buck bungalows for the "upwardly mobile" demographically anticipated in migration toward that particular district; without hesitation, as expression of the faith and supreme confidence he has in the self-justification of his aim, he evicts all the low-rent tenants

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on the spot (who, *ipso facto*, must have wished such misery on themselves). A month later, he's mugged in a back alley by one of those he'd peremptorily displaced, and who'd therefore had no recourse to any but the life of the multiplying homeless.

In both "hypothetical" cases, was it the lingering doubt, the persistence of some conditioned hesitancy or—especially in the latter case—a misguided atavism of "compassion", guilt or empathy which secretly served to undermine the perfect correspondence of desired effect, thereby producing an accurate reflection of the "negative" belief-structure?

No—that just *doesn't* account for it. We can say for the sake of "hypothesis" that the given developer *had* no such remorse (for we can certainly find exemplifications of the genre in real life!); and we can infer that our broasted New Ager *is* as fatuous as he sounds...

But there's that word *fatuous!* What *makes* him fatuous? Evidently, not taking into account the *obvious context!* Remember, we said the potential viability of the term "fatuous" had to do with *context!* What makes the "you-create-your-own-reality" *evangelist fatuous* (rather than a demonstrable *God* of the most egregious solipsism) is precisely the fact that all such "personal decreeing", "positive thinking" and confident imagining *takes place in an inevitable context.* There *are* implications! There *are* repercussions! No one "decrees" in a personal or private, solipsistic vacuum. There is a variegated World of *myriad* "pulls" and "claims" coexisting along with the private desires and designs of the given ego-subject.

But "so what?" we hear the die-hard "reality-creator" claim—"don't we remain *untouched* by those 'co-existents' as long as we keep secure in the confidence of our own private *deservedness*, our own authoritative affirmations and specific *commissions* of positive thought-reinforcement?"

Report To The Commissioner

No. Man does not live by "commission" alone. This is why you do not *create* your own reality, but merely generate reality-hypotheses or scenarios which are continuously reflected and tested against the Whole; and the Whole, being inseparable from the Potential of your own innate-global Being, is constituted by the *explicit* and *implicit* alike, by that which is produced through *active* or positive commission and that which results from the gaps, blind-spots and vacuums of interpretive *omission.* *All the* lines, potential and actual, exist within one's being and are inevitably calculated into the total account! This is what it means when we say there's a *context* in which all our desire-formulation and "decreeing" takes place.

This is a *Deity*-centered reality, not an ego-centered reality. Only the *totality* of the soul-nature is in touch with the Totality of Spirit-being. Anything else necessarily involves a partial perspective, a *conceptual* self-estimation producing inevitable blindspots, negatively-recessed lacunae as well as "positive" outlines to be filled in obligingly by experience. What you have selectively *omitted* from "your reality", is manifested as well! Gaps in thinking and experience which develop one "side" at the expense of the other, or which temporarily prevent a latent potential of certain centers or combinations of centers from being realized, do not simply "pass by" as a domain of non-experience. They aren't just quietly tucked away as surplus "potential" with which you're not obliged to have any relation.

On the contrary, such gaps *show up*; they manifest in the unstoppable/inexplicable *erosion* of all those things you've materialized as expression of "personal preference". They appear

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as unanticipated, unexpected or unwanted circumstances which nonetheless bear a negative-identity to the self-selected "positive profile".

Although the deep zero value characterizing the Total potential of the mind-body pattern definitely allows for what the *Rα* material calls "random catalyst" (a variable which simply *cannot* be taken into account by the "you create your own reality" proponents), most products of omission have very *identifiable correspondence* to the personality-structure in question. They are drawn into the field of that personality as inevitably as the "positive" products of *commission* (like the mugging received by the "developer", along with his projected profits). We can of course say the "victim" still deserves his fate or has drawn his fate to himself by a quality of *callousness* embedded in his characteristic thought-formulae; and occasionally this interpretation may touch on some real factor involved in the negative effect. But neither the simple *presence* of some attitude toward elements of the—ultimate—negative resultant, nor explanations of residual "karma" (or anything of the kind) may adequately account for *all cases* in the same category.

It is just simply not true that every rape victim somehow "invited" the experience as a personal form of "commission"; the fact of each Soul being a global microcosm of Total potential, *automatically* means that a certain amount of experience is going to be the resultant "invitation" of sheer aggravated *emptiness* on the balance-sheet of the (symmetrically self-compensating) soul-record.

Note: *aggravated emptiness*. This then is a magnified *deficiency* with respect to certain outstanding principles involved in the event; it is a smooth break in the soul record with respect to a whole class of potential, the burgeoning *neglect* of which progressively builds a magnetic charge placing great stress upon the Whole requiring precipitous compensation. (Note again: in a world where you "create your own reality", *tiny potential* area of being needn't be taken into account as everything is strictly a reflection of personal *commission*—i.e. what's *explicitly* thought, *actively* desired, *consciously* believed etc.)

Since such general deficiency with respect to a given area of being produces a *massive* potential for precipitating "experience" involving just those gapped elements (therefore usually a *jarring* experience), we may indeed be justified in concluding that such doctrines as "you create your own reality" serve unwittingly to *irritate* the probability of so eruptive an experience taking place. Experiences "foreign" and out-of-left-field in nature *do* manifestly characterize the things that sometimes befall us; they can't just be "owned" by arbitrarily identifying some active or positive thought-structure which—by tortured interpretation—can be teased into disgorging some vague parallelism ("Oh yes, I *must* have gotten that dysentery because of my dislike for Mexican architecture!").

It is, then, the standard of the Whole which weighs the balance of thought and Rules on the quality of experience. As long as one is taking an interpretive *perspective* on that whole which isn't directly aligned with It, the resultant *reflection* of one's personal self-estimates in the form of experience will resemble a maze of fractionated mirrors, first one side and then the other of one's total Presence being represented in the medium—first the overt and then the hidden phase of the overall figure being shown to view.

The converse implication of this, of course, is that only in alignment and integral *consonance* with the Whole-value of Being may Reality be accurately manifested through the medium of "personal expression"—for then there is no discrepancy between "personal" and Universal, the perspectival "part" and the indeterminate Whole. It is under *this* condition that the

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"impossible" can be manifested (i.e. that which is self-evidently beyond the power of anyone to "personally" manipulate or control).

Do you see then how AAA and MT have accomplished this Impossible thing under the noses of everyone? how, despite the disbelief and repeated double-take of the senses, the evidence of their Thaumaturgy is persistently present no matter how many times one blinks, unmistakable to anyone who'll simply look, smiling up right in the public midst of the most avid concentration? (Like the "Lotto", where no one ever takes his gaze away from the shuffling shells?).

Do you see how this has been an object demonstration, on an inconceivable scale, of precisely that which Drummond Riddell (and countless others for whom he implicitly speaks) has asked to know? Do you see how *indeed* it succinctly and fantastically (indeed absurdly!) demonstrates the "correspond and print out" reality about which Mr. Riddell and others continue to be so concerned? (for surely this *literally prints out* an identifiable correspondence, hmmm?). Do you see how it manifests for your general edification (and *education*) the truth involved in the "Visualize-Assert-Demonstrate", wishes-can-be-made-to-form principle as Mr. Riddell expresses it, without affirming the inaccurate "you create your own reality" thesis? how instead it demonstrates inconceivable efficacy and head-shaking puissance as expression of precisely that *true Initiatic formula of Being* taught as precious extract of the hard-won struggle characterizing every authentic Adept, i.e. alignment and integral harmony with the Spiritual Whole?

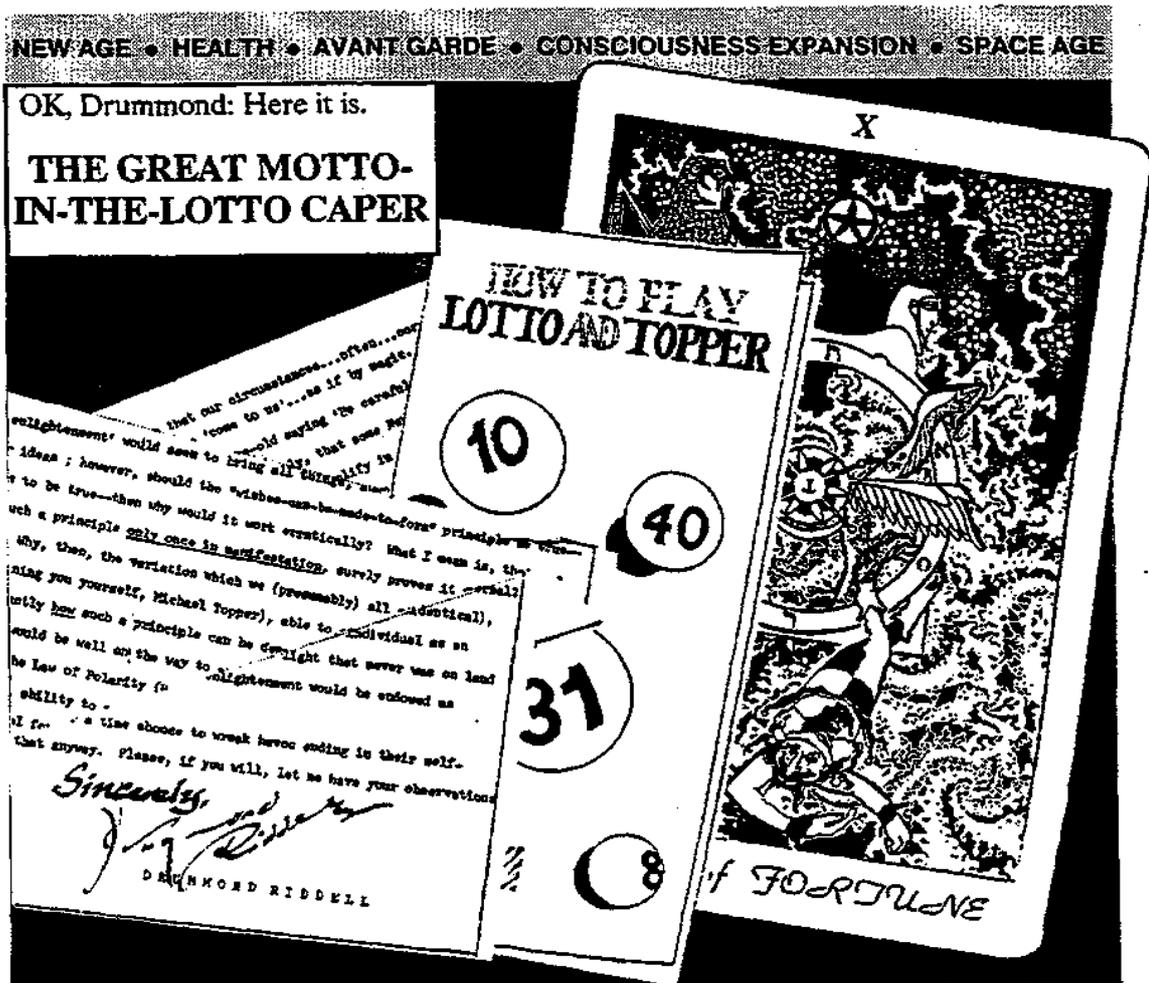
For, understood in this way (and *only* in this way) it may be seen that unimaginable effectiveness results when the expression of one's "personal" will is not different than or removed from the *Spirit of Divine Will*, i.e. the Will to reveal Spirit as the Truth and authentic character of *everyone's* illimitable Being. This means that, in terms of "personal will", only the Spirit of the Teaching Function remains. There is *no* will remaining in the repertoire of "personal will" except that which expresses perfect alignment, integration and identity with Divine Will. This is the Destiny of everyone.

Therefore, when we say for example "AAA and MT" determined "they" would make a Demonstration of the spiritual truth of Being that would be visible to—and identifiable by—everyone in *the least* receptive to it, such determination cannot be accounted a strictly private decision nor can it be said to be independent of the Will of the One. (In the same way that, where Drummond believes it was strictly an act of "personal decision" to write MT his fateful "letter-of-inquiry"—serving as efficient point-of-departure of the Demonstration—he cannot really be confident of the "personal" Origin of that impulse.)

It's for this reason such a Demonstration, where it truly shows the "impossible" efficacy of an Awakened unity with Whole-Being Value and Spiritual Intent, doesn't simply manifest as a "magic trick" no matter how extraordinary. It is not just a pulling-of-rabbits out of a velvet Topper, or providential holding of the winning ticket of the Avatar Sweepstakes. Since such a conjuration comes about as authentic Demonstration and Expression of awakened consonance with Whole-being Value, it takes the inevitable form of a thorough Teaching in Itself. It expresses in its *very self-revelation* the principles and processes by which it appears; it demonstrates *through its own contents* the Instruction of Spiritual Truth, rather than the stage-illusion of "you create your own reality". As an Expression inseparable from the Will-of-the-Whole (and, indeed, enforcing that Will in its very Intent), it has embedded in all its parts the give-away character and tell-tale identity of just that Spiritual Presence, the tireless Being of the *Teacher of Man*.

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One last word: contrary to unwarranted popular opinion, such initiated alignment with the Will of Absolute Spirit-being does not result in "working one's will unopposed". On the contrary, the very presence of the Awakened Truth in the form of the Spiritual adept has *always* generated immediate opposition; it has always "awakened" a corresponding reaction from the collective ego's self-protective slumber. This fact does not *believe* the Whole-being efficacy of that "will" which is so aligned with the Totality. It simply means that such opposition itself, having become part of the manifesting pattern, incorporates as occasion of the Teaching Demonstration as well—in whatever form expresses through the "confrontation". Initiated alignment of will with the creative Whole doesn't guarantee "smooth personal circumstances"; on the contrary, look at the story of every adept, examine the events surrounding the Masters known to history. Rather it ensures that such events will possess the character of an authentic teaching-demonstration, to all who have the Soul to see. It ensures the Will of the Whole is always done, regardless the partiality and prejudice by which that Whole may be perceived in any given case.



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LETTERS TO THE EDITOR

Dear Michael Topper,

Firstly, I'd like to say that it's fascinating to observe MT's extravagant revelation of (dare I say?) secrets—at any rate, knowledge; knowledge that others would be guarding zealously and filtering out piecemeal in giant weekend seminars at \$400 a head. Within our current materialisms, this fact alone would be ample reason to think that MT is himself fully manifesting the Whole-Being. The expositions in *The New Thunderbird Chronicle*, as to "how it works" evidenced by linguistic versatility, compel deep thought and needle-sharp mental focus.

However, there is another consideration which is for me the crux and rub—namely that seeing clearly "this is how it works" does not necessarily help me to work it. Admittedly I may (to put it mildly), have missed something. Since you seem (benevolently) to dismiss technique (personal decreeing, positive thinking, confident imagining), what is left to we neurotic fools who are wrestling with this divine demogorgon called Life? Surely there has to be a way, even if it's a wrong one, for doing anything? Will not even the wrong way lead eventually to the right one? But these latter are points which overtly you have not even raised: I argue with myself for the sake of clarity. Let us then try to see....

You seem to indicate (I say it without facetiousness), "We are done" rather than "We do". Wherefore free will? Can free will be illusion? And can the advocates of predestination and the inevitability of pre-patterned human destiny be the true oracles after all? If it be urged, "No, no—we act and the universe acts through us," then we ask, "How, precisely, to do it—with balance, cohesion-euphoria, even—and 'the charm of making'?" Perhaps I've been somewhat remiss—as yet I haven't attended your initiations nor obtained your tapes. I have endeavored to move according to "Chronicles". Still I'm personally at a loss to know precisely *how*. Does the Mother Current (a vital key?) flow through us automatically out of meditation? And if so, are we not then back to method? Would meditation be the method rather than decreeing, thinking, imagining? I believe that any Grail seeker is really in search of Merlin's magic: we all wish to *act*—in the truly "right" way,

I'm just not clear regarding how this Whole-Being is "made manifest" (or can be allowed to make itself manifest) in the individual life. I see your explanation: I grasp the idea, "We are breathed", and reluctantly admit that each line you write might shine a light on the sight that I decline. As I have always understood these things, the *doing* and *the form* demonstrate the *Spirit*, truly, in esoteric terms, "a consummation devoutly to be wished". Dare my narrow and overswelling ego confess that I've altogether missed the point? Or is the answer in front of my face, behind my back, under my very nose?

Sincerely,
Drummond Riddell



MT's Reply:

The Big Spin

First of all, Drummond (and all readers): an "overswelling ego" would take its own limit of comprehension as sole evaluative standard, assuming automatically that what the writer wrote was just unintelligible. An "overswelling ego" wouldn't write in further questions but rather a declaration of dismissal, then roll over under the covers with a volume of *Seth* (blanketed by the conceit that such material is somehow "easier to understand"). An overswelling ego doesn't creatively review the principal points so as to ask intelligent questions developed from the balance of present comprehension. Thus an "overswelling ego" would *never* find what it sought nor even extract whatever potential might exist within the framework of some such idea as "you create your own reality". But the one for whom it's all a creative Riddle, who pursues it diligently and like Jacob grabs on to the leg of the Angel declaring "I will not let go until you bless me", that one *shall* understand.

So we will answer that one, and *that* one only at this late date; for as we've written in privately printed materials, the current minuscule numbers of spiritual adepts are performing a service of *spiritual triage* at this time, i.e. as in emergency hospital practice working through an urgent economy on those still able to breathe, so as to register encouraging life-signs. The rest must be let go. (As was expressed in another *Ra* source—not that of Rueckert, McCarty and Elkins, but Gladys Rodehaver, the beings of this earth dimension are unique in their presumptuousness to the degree that, *even in the afterlife states* they carry forward the attitude they already know it all, already "have it down" so that inner plane adepts who *do* approach in order to wean them from their insular/self-created [astral] environs and take them toward further instruction, are stopped by a barrier of arrogance and must leave such souls to languish.)

Let's back up a little then, Drummond. I haven't *dismissed* technique, merely tried to point up the *limitation* of technique with respect to ultimate Transformation. And after all, you *did* ask the \$64,000 question. Technique (i.e., decreeing, positive thinking, confident imagining) works *to the limit we've discussed*. And in our several essays we've merely tried to show *why* there's an inbuilt barrier to the degree one may receive the purely positive benefit and uninterrupted continuity of confirmatory manifestation. (As you'll see, there's also a limit to the extent mere oscillatory "backlash" recommends—or produces—the "spiritual", through the vehicle of material accomplishment.)

We've tried to show it's not just because you're failing to understand the "you create your own reality" principle completely enough. The principle *itself is* defective, and not only with respect to the situational context of embodied spacetime beings of 3rd density. Our argument has consistently been that the "YCYOR" counsel comes from transdimensional states and planes which necessitate an *oblique intersection* into our shared domain on the part of any "disembodied" or higher-density consciousness wishing to be helpful. There's something *about* our shared situation such consciousness can't clearly perceive or comprehend, and couldn't unless it were embodied here as well: thus the unique value of *incarnate* spiritual adepts, i.e. those who *do* share this plane

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of manifestation with you but from whom the Veil has been lifted (which is to say, lifted from *this* level up).

Our description of the creative process (in the "Motto In The Lotto" essay of last issue and the "Why You Don't...etc." of Dec. '89) which maps the actual *genesis* of thought from desire to manifestation, if studied may be seen to trace the trellis on which one can graft a *concentrated* hybrid or hardier species of thought-development conceived in *conscious* consideration of the very principles involved. If *ordinary* thought—drawn off from the ruminative hodge-podge of the interior monologue—may in the course of things so capture a threshold measure in the intensity of self-reflective Identification as to quicken with the coherence of that central value, impressing its character in qualities of the magnetic field to the degree of seeding, nurturing and generating coordinates successively modeling all its global implications, how much more powerfully and unambiguously may we produce an effect through *informed* selection of a seed-idea, enriched with deliberate detail and weeded of incompatible associations, preventive counter-considerations?

It's not that you *can't* "get what you want". You can! And everyone is an unwitting demonstration of the principle, one way or the other. It's just that the principle does *not* belong beneath the rubric "you create your own reality". Such a rubric falsifies the truth of the principle, *displacing* it from the context of understanding in which it *can* be functionally valuable. As long as you believe that, by manifesting effect in the phenomenal field through "blood-doping" your thought-process (so to speak) you're *creating* reality rather than modelling a perspectival *version* of reality against the presiding Standard of the Whole, you'll never be able to account for the way in which the obverse of your positive thought, the unexpected, unanticipated and often personally-unwanted comes around despite your affirmation and kicks you in those pants you managed to obtain by confident decreeing.

Yes, you may consciously locate and weed out all the counterproductive thoughts, the negative habits, the conditioned "fears of success" or anticipations of failure (although to do it thoroughly in such prescribed, piecemeal fashion is beyond almost everyone's capacity as a *practical* matter, a real Herculean work of cleaning the Augean stables). Yet even if for the sake of argument you could do that perfectly, the balance of reality *does not* just reside in the "unconscious" clutter or personal basement of subconscious contents you've cleaned out!

Remember we said (in "Motto In The Lotto") that those zones of life relative to which you may bear a perfect indifference are nonetheless valid, possess a potential reality through the whole-value of your being and so comprise a source of authentic *pressure*. You don't need to have an attitude of identity toward them of either "positive" or "negative" valence.

The Princess And The Principle

As a simplified model for purposes of understanding, let's take our proverbial Princess. *Born* to nobility and insular wealth, an heiress of few obligations and a universe of luxury to indulge, she *perceives* the potential of "poverty" through the tasseled window of her coach; yet she bears no real (that is psychic) relation to it. You may here object: isn't "poverty" exactly that obverse of the wealth with which she's identified, so inextricably entwined with the "positive" value that it inevitably comes up on the Wheel as a function of the "coinherence of opposites"? If our heiress is to experience "poverty", eventually, and so round her soul-experience a bit more thoroughly, wouldn't such circumstance always be understandable in the conventionally accepted context of

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"personal reality-creation", as an inevitable reflex of the psychic values and characteristic thought-structures to which she clings?

Not really; the strictly personal stamp which seals the signature of the soul in the patterning coordinates of experience, belongs to the indeterminate power of *the free will variable* and so isn't structurally obliged to process any *particular* content from conventional sets of opposites. Though "poverty" exists as an objective potential for her, she's *not* obliged to be psychically involved with it.

Here we see the early "triumph" of the "YCYOR" proponents. As far as *the psychic* obligations of the personality are concerned with respect to the "free will variable", the value of poverty does *not have to be admitted* as a component of one's active, generating thought-structure. It *doesn't* have to be endowed with sufficient strength or intensity of contemplation to be entered as a patterning element generated by the conscious purview of the ego-soul. Nor does it enter by *negative* reflection as the "secret" or subconscious concern, the substrate of anxiety underlying a conscious preoccupation with wealth—we've deliberately chosen a *Princess*, the ideally insulated *heiress* who never has to worry about wealth, property or possession from *day one*. Thus "poverty" doesn't shadow her thought-structure like a haunting, tailored anti-value (as it might in one whose wealth in the given lifetime was fought for like a ferret).

Because of her estrangement from it, of course, "poverty" certainly comprises an unknown for her; and we've previously shown how the metastable walls of ego-identity are manufactured in *fear of one's innate void-being*, translated conceptually *as* the "unknown". But the "unknown" which personally harrows the ego-soul, possesses a different face in every instance. It conforms by inverse reflection to those things that are deeply valued by the ego, with which it is intimately *identified ia* terms of the ultimate justification of its being.

Certainly, as an alien concept altogether "poverty" represents an unknown to the Princess; but it's an *indifferent* unknown. It's vague, of marginal note only; for our heiress isn't fundamentally identified with her wealth in an anxious, acquisitive manner. It's taken for granted. *Her* identity is formulated *within* this context of wealth which is thoroughly taken for granted. Thus "poverty" is never seriously involved, directly *or* by the mirror-obverse of an underlying anxiety, in the catalogue of concerns that in fact formulate her functional identity. To our ideal Princess (determining the focus of her concern, her identification and the characteristic contour of her corresponding stress-lines through the "free will variable"), dismaying contingencies of life have much more to do with the possible damage to her manicure or mussing of her coif.

Though it's true that the personality's *fundamentelfinitude* and thus mortality is always at bottom the basis of fear upon which the bastions of ego-identity are built, the free-will variable allows for that condition to be sponsored by whatever the soul sees fit. In this way, "cuticles" and "perms" may serve as the focus of deepest concern; they function as representative agencies of mortality itself, and the viability of the identification-pattern rests upon the stability and consistency of their care! You create your own reality.

To the poor, eviction and repossession is harrowing. To the Princess, a broken nail is world's end. Have you not noticed the insane disproportion in the values assigned respective factors by different people, or by the same person at different times and in variant contexts?

Surely even our Princess is haunted by the general potential for "lack" or "absence"; "absence" is subtext of an *ontological* condition, not simply a remediable contingency of certain circumstances. Yet what concerns the Princess in terms of potential "absence", is necessarily a

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function of the things with which she's truly identified on a day-to-day basis. She's anxious over the forsaking of a lover, the misplacing of an heirloom. "Lack" as an abstract value is only filled in according to the characteristic stress-marks of her own identity profile. "Poverty" doesn't flood into the abstract breach as an infilling offer of the form her finitude may take, because it isn't personally meaningful to her. Since it's excluded as either positive or negative content to any critical degree, we may concur with the YCYOR proponents that it's overborne as a personal factor in the production of experiential effect.

So why does poverty come to visit our Princess anyway?

Wait a minute; *foul!* we hear our YCYOR proponents exclaim! Now MT's inventing an arbitrary universe! Indeed according to the principles of YCYOR, poverty *cannot* come visit like the uninvited guest in "Masque of the Red Death"; according to our ideal scenario, the Princess has done nothing of a personal nature (through the free-will variable) to invite the Specter in!

Here however is where we may distinguish YCYOR from Reality. Now we may take into consideration the obvious fact that all our Princess' personal wishing, desiring, decreeing (*imperious* decreeing, in her case) occur through a conditioned plenum of overflow contents sponsoring *essential ontological values* in exhaustless mirror-overlap of correlated states and qualities. The force of Identity flows through *all* potential, whether it sticks to any given combination of factors as "personally suitable". Thus the stresses generated through her "personal self-estimates" (i.e. her identity-profile) ripple across the *total contents* comprising the complex field of a given Whole-being focus. There's a fluctuating boundary of pressure produced between the personal contents (and their mirror obverse) of a given world-view, and the indeterminately extensive "remainder" that, in fact, alone descriptively completes the Whole.

In this way we may see that, although the *contents* may be personal and therefore limited to the defining power of their effect, the *values* represented through those contents *aren't* personal in the least. The value of "lack" or "absence", for example, which as subtext of an *ontological category* haunts the condition of finitude, may be described concretely through certain contents such as "despair over loss of a lover", the "misplacing of a precious heirloom"; but those private contents don't exhaust the abstract value, or account for all the possibilities as which it may impersonate itself.

Just as the "positive" thought, dream or desire with which we're personally identified *represents—end* borrows against—the value of Absolute Identity or the Limitless Self-consistency of Being in order to provisionally fulfill itself, so the haunting anti-value that accompanies, informs and eventually dismantles it represents (through the Persona of "lack" or *negating subtraction*) the whole-value Identity of *Void*, unencumbered by finite form. The Being of our "Princess" isn't limited to her personal identity-content; it's constituted by the abstract-indeterminate Values *informing* her personal identity content. "Lack" may be represented, in the concerned psyche, by "worry over a misplaced heirloom"; but its saturation-presence spontaneously surpasses the arbitrary, cut-out dimensions corresponding to some limited imagistic "hole" in the head.

Poverty may have no correspondence in the personal *content* of the Princess' pouty thought-structure; but it certainly has a massive reference of meaning with respect to the implicit *context* in which the Princess holds court over her retinue of self-descriptive thoughts. Indeed her precious, private concerns over "loss of an heirloom", the "abandonment of a lover", hardly measure against the formidable demands such an abstract value as Lack ultimately makes on the entire context of finite identity-investment, or mortal limitation. An "occasion" such as wholesale

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impoverishment responds in proportion, on a commensurate scale of correspondence, to the blanket proposition put forward by the value of "lack" (i.e. "absence", "cancellation" etc.). If it should upsurge within her experiential framework as effect of "random catalyst" (cf. the *Rα* material: "r. c." is by definition independent of karmic background, acts of personal will or magnetizing currents of intent), it nonetheless depends for its meaning on the interpretive powers by which the Princess represents "lack" through formal context; the effect of "random catalyst" is never *arbitrary*, therefore, but bears a relation to the underlying terms of existence that invited it in—terms which are already *accommodated* in the thought-structure of the personality, but not exhaustively *defined* and *accounted for* in the thought structure of the personality.

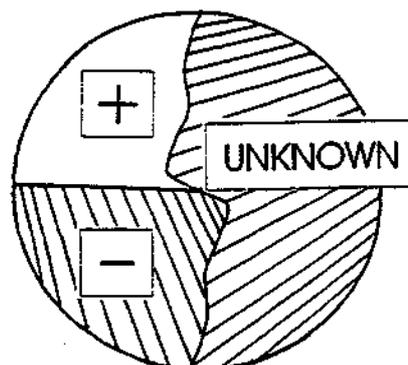
Thus again, "you" *do not create* your own reality but generate self-estimates of reality, through its informing terms, that are continuously measured and tested against the Standard of the Whole. "Indifference" toward something, utter unconcern for it does *not* automatically screen it from the format of "your" reality. After all, the "indifference" toward poverty of our Princess was not a *sublime* indifference, but the petty indifference of an insular ego concerned with other things. Such "indifference" is part and parcel, then, of a total identity-outline of preferential stresses; it contributes its "weight" along with every other factor since it serves to insulate against a *real field*. Indeed, although it doesn't generate reflections of the ego's personal affinities and aversions (and so doesn't participate in the processes that loan themselves to the erroneous observation re YCYOR) it contributes to the overall curve of the egoic profile; it produces its own internal stress on the inevitable whole-being value of the soul since it's an effect of ego-negligence—rather than the expression of an Identity at rest equidistantly from all potential attachments—and so serves to *bend* the lines of reality along precisely those points of vacancy, as in the creation of a suction. In the pattern of such implicit imbalance, a vacuum is created at one pole into which the ignored or neglected contents are certain, sooner or later, to come charging.

Pi In The Sky

Let's look at it graphically. The active, "positive/negative" reality-shaping scenario can be viewed on the left side of the pie. This is the *whole* field on which the YCYOR proponents focus. All the "unknowns" in this framework belong to the concrete contents buried in the "subconscious" or *bottom* quarter of the pie-half (marked with the -). They are mirror reflections, obverse images of the top portion of the pie-half marked with the +, i.e. those active thoughts, desires and expectations of the ego-identity. The minus or bottom portion of this pie half, represents the value of "unknown" as the negative potential belonging inevitably to those "positive" thoughts above, i.e. the fear, dread, anxiety or implicit *negation* to every affirmative dream or hope.

In the YCYOR scenario, this bottom or subconscious portion of the pie half *comprises* the unknown. It defines the unknown *only* by those values that specifically mirror and negate the positive values belonging to the "daylight" terms of ego-identity. If those specific, haunting "anti-values" can be *brought up* to daylight or conscious consideration and dissuaded of their force, the preferred thought will have no secret, subversive competition.

Even if the irrational element of fear can be identified as a formerly unexamined psychological component, however (i.e. in childhood Mom always declared "you don't deserve to have



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that") the negating factor has not been fully accounted for but only perceived in the shape it assumes through the "personal" development of ego-identity. Note that the identity-profile of the personality as a whole (the entire left side of the pie with its positive/negative contents) exists in relation to, and contrasts with, the darkened right-hand half of the pie marked "unknown". Just as the bottom left portion of the pie contained specific values of the "unknown", the right half of the pie represents the unknown in general. It's that phase of the indeterminate Whole which *hasn't* been adapted to the structure of meaning bearing critical magnitudes of concern to the identity-profile. It's that deep region-of-Being put aside as "unexplorable territory", to which is assigned everything of apparent indifference to the conscious cross-section or perspectival "slice" of psychic focus locked into a field of experience. Yet it possesses a patterning potential as pressurized and importunate as that belonging to the narrow band of concern on which the ego fixes.

Indeed, the region of Unknown belonging to the indeterminate Whole (represented by the right-hand section of pie) is *sculpted* in broad outline against the distinct—content specific—pattern exhibited by the contour of the left-hand boundary, or "identity-profile". Thus the *pressure* through which the potential patterns of the Unknown region exist relative to the identity profile, is directly proportional to the rigidity or inflexible tension produced by exclusive investment of Whole-value identity *in* that personal profile or stylized contour-boundary. The more rigidly and completely the whole-value of Identity (equal to the Zero-circle of the entire "pie") is invested in that outlined *half* of the ego-inventory represented in the upper left-hand quarter and mirrored in the lower, the more powerfully a complementary *vacuum* is created through which the potential patterning contents of the right-hand portion of pie are irresistibly drawn.

The contents of the Unknown which come flooding in, bear an obvious relation to the contour of the identity-profile. The ego-identity didn't *create* those contents, but it formulated the conditions through which they would be drawn; and to that extent it determined the "angle" of entry by which those contents would have to be accommodated. It didn't *create* the contents but it styled the occasion of their appearance, and at the same time patterned the terms through which those contents would be received and interpreted.

In this way we may apprehend the "Whence" and "Wherefore" of the High Strangeness belonging to the matter of this month's feature article, and mark the principles through which such events of nonordinary reality occur on a progressively universal scale. We do not "create" the current virtual invasion of beings, Fortean phenomena, transdimensional experiences etc. But we may understand how we've irresistibly *drawn* the whole menagerie through concerted fixation on the exclusive focus of the physical field, our prolonged insistence on the unique verity of "material", masked or strategically screened existence. Our millennial overstay at that insistent, focal lockin has produced precisely the cumulative pressure which purses a provocative vacuum, and sucks into the Gap the phantasmagoria of all we've failed to confront or even consider.

"Aha!" we hear Drummond interject at this point, ever-keen to the tenor of the teaching: "Doesn't this then serve to bring about the very circumstance suggested as an inevitable effect in the first, Riddled epistle to MT? to wit, the Law of Polarity (i.e. hermetical identity of opposites) 'would—indicate that the ability to produce *materially* might act upon the individual as an elevating spiritual force...as an accelerating superfusion in which enlightenment would be endowed as automatic process?'" That is, couldn't we take this pie-graph as Algorithm for a personal—and by extension collective—emphasis on "materiality" so monomaniac that, for example, it brooks no quarter in its avid pursuit, so focused on the power proceeding from physical effect and its possible

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causes that like Soviet Marxism it refuses to let mere doctrine or idealism get in the way, turning (in the spirit of experimental impartiality) even to conventionally belittled "esoteric" concepts so as not to "miss a trick"? And wouldn't, then, this overbalanced emphasis on "materiality" serve as precisely the means, in the form of its exhaustive pursuit, for introducing surreptitiously the themes and powers of its "polar opposite", the hidden or esoteric wellsprings of existence carrying *spiritual* value inevitably on their characteristic current? Wouldn't such unfettered pursuit in developing the most powerful possible means of coercing physical conformance to an ideal of obedience, pushed to such logical extreme necessarily flip-flop over into its qualitative opposite, or induce that contrastive Spirit to crumple the walls of material insularity like atmospheric pressure on an artificial vacuum?

The question, of course, answers itself by the examples it brings to mind. Where the cumulative intent along a given path plots a particular profile, the complementary qualities that may gather at the interface of that profile adhere to the spirit of the outlining curve, conform to *its* originating values by inverse reflection—so that, for example, should "material subjugation" describe the basic intent, all non-ordinary or "esoteric" means that may be discovered thronging at the definitional border seem to suggest themselves as finer forms of realizing the same. Their "spiritual" (i.e. non-material) factors are conformably drawn in service to physical ideals. No automatic change in basic orientation takes place. One might object that the option for *conscious* or willed change is magnified; but that depends on an *inference* which need not be made, and which is not in itself compelled by expansion of the general data-base through mirror-reversal (i.e., "eloptic" energies become just another means of giving your enemy a headache).

What You See Is What You Get; What You Don't See, Gets You

Let's return to our first example. We've seen how preponderant preoccupation with the "material" (i.e. the activity we ascribe to willed focus and conscious identity on the "left-hand" side of the pie), gives our "YCYOR" proponents data to chew on in the form of corresponding physical effects positively or negatively mirroring the character of the input; this nonetheless results in so gross an imbalance against the standard of the Whole (the entire pie) that the compensatory portion of that whole—the ignored Unknown or "right-half of the pie"—rushes in to fill the gap with features specifically characterizing the quality of neglect or studied indifference belonging to the ego-profile. At this point Drummond asks whether we don't "create our own reality" out of a larger mechanism that takes this major pendulum-shift into account, incorporating it as it were in an organic enlargement of our focus so that "our own" self-centered (materialistic) activity has furnished precisely the occasion for acquainting us with the heretofore hidden Whole-value of our being; in this way it might be said we manage to create a progress toward that greater Reality of our own Being about which we *aren't consciously aware*. Thus Drummond would append a helpful corollary to the theorems of YCYOR, ingeniously generating an inevitable *dialectic* that common reality-creators aren't equipped to consider.

Clever as such a corollary is, however, we have to hold its model up to the Light of Reality; and in so doing we find no greater comfort in the theoretical "inevitability" or juggernaut implacability of the Dialectic than we did with Hegel. Just as Perfection fails to "materialize" down

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the Omega-line with either dialectic idealism or dialectic materialism, so our resolving out-of-time Samadhi fails to result from oscillating historical Syntheses.

So what *does* happen when that compensatory pressure from the Unknown, from the "spiritual" dimension of our collective neglect comes crushing in? All we need do to understand the whole Principle involved, is ask where the preponderant force of our Identity is located when this inrush from the Other Side occurs. Where are we collectively looking? Where have we *trained* ourselves to look?

If our Identity has been collectively invested in a virtually exclusive "material" fixation and control, then the face of the Unknown when it manifests will surely—by and large—mirror that filtering pattern of our identification-processes. Yet since it upsurges as a "spiritual" power with unaccustomed values and unfamiliar cosines of energy, force and property, it manifests the "familiar" intent through Means that are immediately *unidentifiable* to us, which by definition occur past the bounds of our rigid acceptability-margin. When it "breaks into" our reality by oscillatory reversal it is not *experienced as* a product of our will, and thus as something belonging to our active participation or creative powers of coping; when it breaks in it does so as a burglar, a "thief in the night" of a most peculiar kind, and we bear a necessarily *passive*, contingent relation to its presence regardless how its features show identifiable correspondence to our long-term Intent (i.e., domination or regulatory control of the keys of physical reality).

Because this Intent to dominate and control physical reality proceeds from the "internal" strata of subtle or esoteric perspective, it possesses from the start an inherently superior position with respect to the Archimedes fulcrum; all of our exclusively physical focus and activity has succeeded in rendering us *passive to it*.

Where is the *balance of our Identity* when this extradimensional Incursion takes place? That is the *only* question we need ask. No, our force and whole-value of identity is *not* automatically free to swing over to the "spiritual" dimension of things as it may be encountered in its own right, or on its own ground. The whole-value of our identity is, of course, quite committed and firmly attached to those very finite, mole-molded parameters that have come to thoroughly characterize our physical focus. If by that *half-measure* we "Create our own Reality", *that* is the reality we've "created"; and the only way in which one *ever* polarizes out any such consistent, identifiable pattern is through application and committed investment *of the force of Identity*.

Because that left-hand half of the pie is where the force of our identity remains glued (both top and bottom, conscious and subconscious subdivisions), we bear a specific *interpretive* relation to the face of the Unknown that shows itself from the unexpected "right-hand" direction. The character of our long-term, committed identity-investment determines the contours of our interpretation. So we tend to interpret the inrushing Value in terms of contingency and estrangement; we interpret it by deep tendency as something *over-against* our volitional prerogative, and all its "unknown" elements tend to be translated into the inadequate verbal language of our knowledge-structure. This very inadequacy (whether drawing on "secular" or "spiritual" diction of our collective, 3rd-stage type) seems to emphasize the extreme *porosity* of the linguistic net in which we attempt to catch and restrain the incoming "data"; and that demonstrable deficiency only serves to reinforce the essentially "passive" interpretation further.

Of course the *manifestations* of the Unknown generously accommodate, amplify and expand on that interpretation. We're kidnapped, abducted, operated on, irradiated and otherwise vulnerably exposed to that new, unanticipated and intensely peregrine Reality. This then is obviously

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not the ideal position from which to assay the real dimensions of "our" spiritual nature. As we will see in the feature article re such matters as "The Andreasson Affair", when the corpus of our "spiritual knowledge" has been preponderantly hearsay of the religious-postponement type, filtered through so devoted a physical focus as to make the very *subject* of the Spiritual dimension-of-existence a perennial *question* or matter for mental doubt, we must expect we've cultivated an aggravated passivity in relation to that subject. Practiced *indifference* to the presence and spiritual Magnitude of our Whole-being, leaves us with a molded vulnerability or horizontal passivity relative to that field when it inevitably makes itself known; and our experience generally conforms to that cultivated configuration, "confirming" and underscoring it.

Even, then, when certain "beneficial" values may evidentially spring from such lopsided exposure (as in the case of Betty-Luca-Andreasson, see feature article) we can hardly say that this is the ideal or even the *only* way in which our innate Spiritual magnitude should come to us. Our ongoing *belief* in our position as "reality-creators" (this is *not* a New Age attitude, just modern labelling on an ancient egoic conceit) indeed places us in the position of deep unfamiliarity with the Whole-value of our beings through which the patterns of existence actually spring, so that *when* the holistic dimensions of our greater Being do begin to sift through the widening pores of our crude reality-filter they come to us literally as an *alien event*. We've invited It in that way. And it's not just that we now *misinterpret* the influx of "spiritual" or "esoteric" properties as something over-against, antagonistic toward or incompatible with the fullest values of our particular pattern of development; in large part they're *actually* so, in conformance with the Shape *as* which we've implicitly invited them in. It's not that, Strieber-like, we should chide ourselves for *misperceiving* in those insect-eyes the "actually" benign intent of "our" spiritual forbears; it is more accurate to say, along with John Lear as interviewed in the book *Matrix II*, that we should "run like hell" when chancing upon that gaze. Yes, it's a *gaze we've invited*, selectively attuned by our preoccupation with control and corporeal manipulation; but it's wise not to own this one, simply because we've had a hand in calling it. We ought not to adopt it just because it bears our imprint!

Nor is MT being "alarmist" when he underscores Lear's advice; though literally "running" is no solution (just as "running" isn't really advice to give the sloth with respect to the cheetah), the meaning here is that we should *not* be eager to embrace this "version" of Spirit nor accept it as tutor to our own interior development but rather should wait on diplomatic relations with even the more manifestly "positive" variety of Visitor until we *have* shifted the focus of value, through *will* or active intent, in whole-being transference of Identity to the Spiritual dimension of our natures thereby assaying such ground through something much more akin to "equal footing". Otherwise, we're at best wild rustics negotiating our rights away to seasoned horse-traders for a handful of beads (indeed, we'll find—in our feature article—that this largely characterizes our own military already, thereby demonstrating to an extent the karmic repercussions devolving upon our ancestral means of obtaining Manhattan from the native-American Indians. "The sins of the founding fathers" etc.).

Let's take one more example, this time that from the "good-guys" of the current scenario, i.e. the "Pleiadeans". There are of course several sources calling themselves "Pleiadeans"; but let's take our final illustration from one we feel to be a particularly good representation of what our "Pleiadean allies" ought to be.

The Medium's Message-From-The-Pleiades

A student recently brought us a collection of tapes identified as a channeled Pleiadean contact; she felt they were of interest since the teachings given the particular group by the Pleiades-channel were in many respects strikingly similar to our own (though we'd never heard these instructions till the moment she'd brought them); thus here was evidence of an independent convergence amongst Teachings at this time re such requirements as "power-breathing" certain specific or "initiated" forms of meditative practice etc. Indeed this was the first "extradimensional" source we'd heard actually admitting the present existence, strategic placement and activation of incarnate "avatars" and "masters" (though it's been well known to us they'd been more-or-less helping from their "vantage" behind the scenes for some time now).

This said, there was one particular instruction given by this Pleiadean source clearly speaking for the "angle" at which such a contact intersects our physical reality; characteristically, when it came to advice as to the means of generating material effect or "obtaining objects closer to the heart's desire", the instruction invoked the very-valid principle of "intent" yet framed it in a context all-too-identifiable from the incarnate perspective as *glib*.

As with so much "other-worldly" instruction, the advice was that one simply *intendihe* object of one's desire, step back, forget it and confidently allow the universe to act on the intent by manifesting it. The chief disclaimer was that one mustn't "worry", indeed our "Pleiadean" went on quite cogently as to how earth beings were virtual masters at "worry", and were workins on their Ph.D.'s in that field!

So what's wrong with this? you ask. Try it. Pick your object-of-desire, *intend* it into being and then forget about it, confident in the expectation of its full and positive materialization. Every once in a while, of course, "by accident", some identifiable version of such an effect may arise to your field of experience. But not often, nor nearly consistently enough to warrant our acceptance of it as a reliable principle.

Why not? Don't these "Pleiadeans" whom MT otherwise identifies as having relatively "valuable" advice on certain subjects, know what they're talking about when it comes to this stickily problematic theme?

No they don't from "our" perspective. And here's precisely where the value of having available the *incarnate* spiritual adept may be most immediately perceived. What indeed can the Pleiadeans mean by "intend, and then don't worry"? By "don't worry" they can only mean "don't brood over the intended object, obsessively look for its materialization or aggravatedly think upon its absence *etc.*" And *this* can only mean *don't identify* with it! This can only mean *withdraw* the force of your identity upon accomplishing your formal act of intent. But *where*, then, does the *value* of identity go?

The answer is significantly different for the "Pleiadean" (or a Being already aligned with and functioning *through* 4th density spiritual reality) and for a 3rd-stage earth mentality. To the Pleiadean, the value of *intent* summoned to concentrate upon an object, merely *borrow*s against a *manifestly* Whole-value of Identity which is immediately returned to its restful equipoise in conscious continuity with Whole-being reality. The consciousness of the "Pleiadean", in other words, is by definition (being a 4th density being) aligned in basic self-aware Identity with whole-being continuity.

Indeed the awareness of the Pleiadean is that *of a social-memory-complex*, not simply that of an isolated ego-subject. The very force of identity the "Pleiadean" summons to invest in an

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"object of intent" is collectively reinforced. It has the uniform/concerted energy of the *group* at its disposal. In contradistinction the masked, fatefully reduced-down and locked-in 3rd density consciousness summons energy-potential belonging to *a.private* focus of identity; moreover, the *value* of that identity has a specific configuration for 3rd density consciousness that doesn't characterize 4th density: i.e. the object of desire commandeers a very exclusive and devotedly *invested* quality of identity.

When 3rd stage consciousness desires a car, a date etc., it is *very* identified with that object; this deep personal identification in fact accounts for the "wanting" of such an object in the first place. *Impersonal* wanting or intending is virtually *unknown* at this level. Such one-to-one commitment of the force of identity in the desired object, is corollary of the fact that Identity is *not* automatically equated in the "background" with whole-being awareness and continuity. If that measure of strong identification is arbitrarily "withdrawn" from the object-of-desire after a period of "formal intending" as per instruction, it doesn't spring spontaneously back like stretched elastic into conformance with whole-being value!

Indeed, if it's thus withdrawn in obedience to the instruction so that its possible, lingering attachment to the "object" or "fruits of intent" won't produce the counterproductive command of *worry*, it simply becomes a provisionally *free-floating* magnitude of identity. It is *not* automatically anchored in identified continuity with whole-being value, but abstractly continues as an in-flight potential cruising for *forms of attachment*. Its habit at the 3rd-stage level is compulsive object commitment. Thus, if the force of identity doesn't spring back instantly upon the object of intent it will nonetheless move, through the unassuaged hunger of its empty value, toward alternate attachment to *some other* form, item or object out of the compulsively-churning "interior monologue". Is this not so? Don't you recognize this as being true, in practice?

Well, the "Pleiadean", intersecting this 3rd-density field to instruct at an oblique angle, does *not* so recognize this. He may "see" the formal difficulties patterned as energy-configurations in the human aura; but, not directly *living* the collective quality of consciousness characterizing 3rd-density reality he is *not* in the best position to realize the practical difficulty circulating about the provisionally *attached* state of identity-investment. He does not fully appreciate, at his level, the implications of the value of Identity *failing* to conform spontaneously to whole-being value in the context of a unified and thus exponentially magnified "social-memory-complex" reality.

He expects, of course, that the "object of intent" will be evoked according to internal *priority*, so the thing commanding the largest magnitude of attached identity will possess the greatest potential for concentrated/coherent energy investment (and, therefore, for follow-through materialization); but our Pleiadean doesn't realize, from that "angle", how even objects within a priority-hierarchy are chaotically interchangeable and virtually equivalent through the incessant churning of the "interior monologue" where momentous matters and minuscule matters are subconsciously "equalized", commandeering commensurate values of alternating identity-investment as a function of the "fast frame" turnover holding the compound ego-image in place.

Thus at the *3rd-stage* level, simply *intending* a thing in cavalier manner and then "forgetting about it" results in a rapid, subliminal attachment of the force of identity either to compulsive features of that desired thing or to other things of randomly large-or-small moment so that the initial energy-investment is transferred, diluted or effectually *cancelled*. And *this* is why the things we "intend", no matter whether we subsequently "worry" over them or not, don't necessarily manifest as we'd like over the course of time.

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This is also why *indigenous* occult or esoteric instructions, where they've proceeded from the validity of a real Mystery School, have always taught formal means of *compensating* that low-level integration which dilutes the force of intent and practically *fragments* attention into monologous pieces of equivalent, weak "charge". They've taught the means of effectually *intensifying* the overall integrative value of the mind-body complex through *willed visualization*, protracted "magical" concentration, harmonization of related desires and thoughts, consolidating the *imagination-side* of the senses etc. Thus real schools of *indigenous* esoteric instruction have always taught from the conditions of incarnate 3rd-stage consciousness, and have used such "magical" instruction as means of actually getting the practitioner to *build* a preliminary vehicle of *potential spiritual capacity* through deeper and more potent keys of mind-body integration. Indeed as we've previously suggested, the two available Southern Crown tapes on *Primary Creative Visualization* and *Full Visualization Empowerment* teach the most effective, rapid and powerful of all possible means for "magnetizing what you want" through utilization of the *correct occult centers* and their corresponding techniques—an awakening and energizing practice which itself swiftly opens such centers as the *indispensable preliminary condition* of any spiritual insight or enlightened Realization.

And how *would* such Realization come about (we hear Drummond ask) if it doesn't come about as *automatic* reflex of the "ability to produce materially"? Why, the same way we would counsel someone in "creative visualization" who could not just "stop worrying" about the desired object in the manner suggested by our friends from the Pleiades: rather than "relax", "forget about it" and let the universe perform the burden of your "unfolding", you should on the contrary become *very* involved in your "object of desire", whether it's a car or "spiritual realization" you have in your sights; you should engage that object as *wholly* as possible, and therefore in a highly *creative* manner.

You'll notice that when you're deeply involved in a subject *creatively* (i.e. investigating it, testing it, imagining it, analyzing it, studying it, operating it etc.) you are *taking up the slack* in the energy of your identity so you're not *worrying* about that object. "Creativity" and "worry" are polar opposites. By doing the one, you absorb and nullify the other, *whichever* one you're doing. Thus *spiritual* aspiration has to be directly and creatively engaged as well.

Uniquely with *this* subject of your whole-being value, you must diametrically *shift* the axis of your will from its characteristic "ego intent", to a completely different value of *spiritual intent*. This can *only* really happen when the merit of *spiritual awakening* impresses itself upon you with such persuasive force that you're willing to make so dramatic and decisive an exchange of fundamental intentions. It is only *then* that you put the balance of your being on a whole other basis. From such deeply assumed Spiritual Intent you must will and actively engage a *total* creative involvement, with as much drive as people ordinarily put into sex and as much heart as they *ought* to put into love.

There's never anything automatic or casually inevitable about it; nor are you, as some have deductively declared from the logic of the YCYOR premise, "enlightened if you think you are

Two Schools Of Perfect Peace Have It Out

Of course here, we run into the basic "schools" of spiritual realization which, despite their internally diverse features separate out into two historical types, i.e. the "gradual" and the

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"sudden" proponents of enlightenment. There is the traditional teaching belonging to the "yogas" whether Hindu, Buddhist or Taoist: that of will, effort, progressive achievement in clarification and harmonizing of the systems producing a linear and mechanical *culmination* taken to be the equivalent of Awakening—usually accompanied by signals, sensations or instrumental phenomena. And there's the classic tradition belonging to the Cha'an, Zen or Gyana "corrective" to the Volitional school, whether of Buddhist, Hindu or Taoist character: such tradition insists that the conventional methodology of preparatory "polish" is innately interminable and misleading, since it *distracts* from the present Wholeness in which all such effort is embedded.

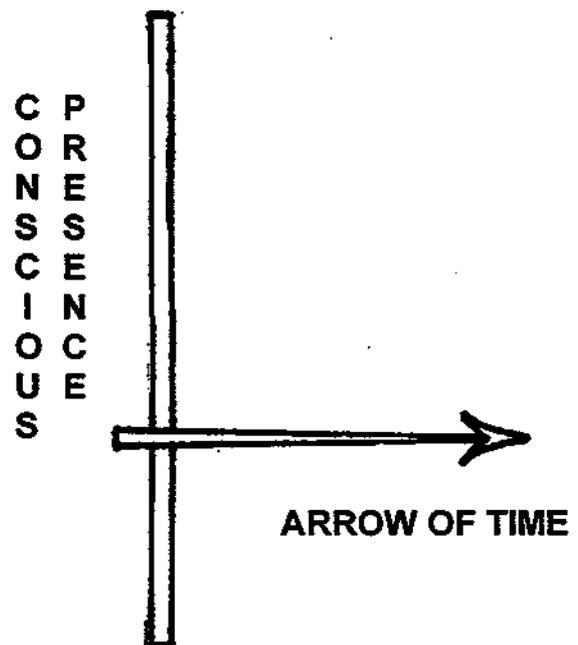
It proposes (if we can read its implicit, bottom-line message) that the schools of effort and teachings of will produce "effects" from the input of their various "causes" all in keeping with linear and mechanical etiologies—thus they're viable "magicks", means of occult activation; but the truly Mystic as opposed to "magickal" forms of realization on the contrary stand proof against effort, belie the conventional presumption of "effect" derived from "cause" in the manner of phenomenal agencies and (in the end, as their ultimate Word) purport that real Awakening consists of precisely "giving up", abandoning the project of achievement or spiritual acquisition altogether.

The "sudden" school of enlightenment seems to eschew precisely what we've recommended as the sine qua non for any true Realization, i.e. effort, practice, concentration, commitment, breath, creative experimentation, life. In contrast it would ask "isn't the ultimate Rule of enlightenment the abrupt discontinuous drop, that definitive pause *between* beats, the gap in the silent middle of metronome swings"?

This thesis of course, to be properly implemented, requires *a. practiced* cessation; as the proponent of "easefulness" discovers, thought and the ordinary inertia of thinking belie the buoyancy of "bare attention". In practice, a silent struggle tends to upsurge in the instant of "just stopping", so that counter-methodologies are *inevitably* introduced regardless the uncompromising tone struck up in theory. In this context, any entertainment of Truth as some relative of the "charm of making" is summarily sacrificed into the fire that searches *omnivorously* for the fuel to keep the pot-bellied boiler of attention steadily burning.

The whole logic of the "sudden" school of realization can be summed in an image. If we allow a straight-and-narrow vertical line to represent not only our own cerebrospinal channel but the common convergence-axis of the totalizing Present (through which all properties polarize for contrastive articulation, and in which all properties coinhere as ultimate identities) then an arrow drawn horizontally *from* that axis can serve to represent the apparent logic of will, effort, projected achievement or "ideal completion" as a *chronic displacement*, drawing the whole-value of the conscious axis "offside" as it were toward a phantom target belonging to the befuddling emptiness of the *tenses*.

Thus the Present of that axis isn't itself a conjugation of the tenses; but it is the point of



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departure from which the movement of effort and will *falsifies* its Eternality as a modulation in the temporalized ecstasis of complementary zeros belonging to the (mutually negating) poles of "past" and "future".

In this way, the various "zens" and "gyanas" would show us that the horizontal linearity in the directional and purposive character of Will participates in and activates the falsifying structure of *time*, in effect indefinitely *postponing* realization of the constitutive Ground of Present Wholeness in favor of a nugatory tense modelling some "ideal" of *synthesized* unity. The internal logic of this characterization would require that we quit compulsively sighting along the decoratively fledged *arrow* (the time line) and draw our attention back into simple spontaneous congruence with its own axis. This "simple" and "natural" instruction is then gradually supplemented by myriad means of enforcing the *continuity* of that discontinuous glimpse, that serendipitous drop-in on the effortless Present of Whole-being value.

Thus arise the great "paradoxes" re the "method of no-method" etc. Modern teachers and commentators run into the same internal contradictions, and by labelling contradiction "paradox" they seek to cover up a glaring discrepancy between theory and practice—a discrepancy that inheres in the very model summarizing the thought of the "sudden" system of enlightenment.

The *apparent* contradiction that warranted formulation of the "sudden" schools of enlightenment in the first place (thus producing *practical* contradiction out of the "resolving" theory) is that of the seeming discrepancy between will and Being, action and existence. Existence itself was identified as the totality-of-being implicitly constituting and supporting all the activities of its combinative patterns; no matter what the activity generated through a given pattern, it could never *produce* as its result a value equivalent to its *precedent* totality.

This "insight" represents the upshot of a particular historical juncture in the meeting between left-brain and right-brain values, the functions of linear-abstract or consecutive/verbal cognitions and the holism of "gestalt" cognitions. The entire theory related to the "sudden" school is simply product of a particular *way* in which the manifest contrast between (what we now call in biomedical terminology) "left-brain" and "right-brain" grasps itself. Such an apprehension, perceiving a *contradiction*, proposes to force the holism of the one into the function of the other (i.e. the Koan etc.) until the very—left-brain—apparatus that *discerns* contradiction is no longer able to support the identity of antinomies and *breaks down*, implicitly yielding (a la "satori") to the unific operative that remains standing.

What then is the problem? Why does this "natural" and "easeful", "sudden" and "spontaneous" principle surreptitiously generate its own version of work? Is that just a natural function of its "paradoxical" character? or does it betray an interpretive problem that ultimately helps to account for the facultative "short-change" regularly resulting from the enforced poise practiced upon the point of the present?

Let's return to the summary model of the "sudden" school. Since the axial Presence of Whole-being value is itself without condition, available beneath each moment of effort as the spontaneous totality in which all focal subdivision occurs, it may be realized "any time". A shift of orientation, in recognition of the displacing-temporal effect of volitional "targeting", is sufficient. At the same time, such discontinuous insight *doesn't stick*. The spontaneous totality of one's own being, is not enough! It manifestly requires repetition, reinforcement, a kind of quiet and furtive (even embarrassed) introduction *of labor*.

The Trouble With Ease

The "problem" may be located precisely where we found the difficulty related to the self-starter kits of the YCYOR proponents. Whereas the axis of Whole-being Value stands eternally and unconditionally present, the operative force of Identity is *not aligned with it*. Indeed this is the very reason why "will" formulates that directional and displacing arrow to begin with.

Ordinarily, as we've come to see, the force of identity is culturally committed to patterns of low-level mind/body integral harmony; it functions through highly anisometric focal grid-networks based on low-intensity, reduced-down circuits of filtrate polarization. The whole-value of Identity is very deeply invested in such reductive patterns, locked into committed identification with their cognitive terms. Therefore the force of identity is hypnotically equated with conditioned coordinates of perception and sensory-motor behaviors. It is not *used to* identified continuity with the Whole through which all its activity takes place. It is used to taking the unconditional totality-of-Being for granted as the *implicit* integrity, the subliminally reliable unity informing its activities and quietly underwriting the continua of all its conditional syntheses.

Thus when (as it always may, owing to the innately unconditional character of its Whole-being Ground) the force of identity glimpses the Totality of which it's constituted and with which its actual value is equivalent, it fails to be fully fortified in the wisdom of simple "cessation"; it inevitably lapses back into conformance with the term of its *junctional* familiarity. It is compulsively drawn off-side of even its *conscious* coordination with innate/whole-being value. It has powerfully invested the whole-being character of its principle in lopsided, conditional forms, delimited patterns and processes which derive the automatic strength of their pull from habitually *implicit* acceptance of the background holism of Being, i.e. *without* direct identification relative to that spontaneous Support. Such tacit acceptance or subliminal "taking-for-granted" without direct awareness re the Wholeness of Being, *characterizes the functional quality* of the personality's identity-investment; and this is *why* the force of Identity doesn't just spontaneously retire into the effortless Tao when that Value is made manifest to it.

Therefore there's no advantage at all to taking the *description* of enlightenment (i.e. fluid, effortless, spontaneous, easeful) for a *prescription* as to the means of realizing it. The mandate of "effortlessness" and "easefulness" directed—as it must inevitably be—to the quality of low-level mind/body integral harmony and lopsided, polarized identity-investment characteristic of 3rd stage consciousness (i.e. your practical starting-point) must inevitably translate out as inertia, sloth, neglect, insouciance and *unconsciousness*. The mandate to be Realized in effortless recognition, is equivalent to the authorization for *sleep* as far as 3rd-density fractionated consciousness is concerned; for, rather than settling into non-oscillatory alignment with manifest Whole-being Value, the force of 3rd density consciousness simply relinquishes *any effort whatsoever* to hold it and, like molasses, flows compulsively back into ordinary forms of its regular, unbalanced and highly inertial identity-commitments.

Is this not self-evident? Isn't this how it always actually works in practice? Have you ever known those "non-followers" of Krishnamurthi who, following the master's advice, "cease all effort", assume their eternally underwritten enlightenment and lapse without further reflection into the ordinary unconsciousness of their daily identity-commitments?

It should be equally as evident, then, that the low-level of mind/body integral harmony effectually *capturing the* whole-value of identity and preventing its exhaustive/spontaneous alignment in restored coincidence with the Conscious Axis, must be *transformed*. That *low-level* of

mind/body integral harmony must be drawn to a *high* level, i.e. one which functions at an optimized economy of processing patterns compatible with the directly perceivable *holism* of the value of Identity itself.

Doing Time (In The Universal Mind)

The bud of identity practically droops forward, as it were, leaning away from congruence with its own axis and fascinatedly entwined through fibers and filaments with the "frontal" axis, sighting along the trajectories of concern associated with the flat field of various organic plexuses and vital-autonomic circuits. It must be made to blossom and grow upright, straightening its posture 'til it's disentangled from the nerve forest of dichotomous identity-commitments based on distractive vital drives, and resolved to its innate/unific form in congruence with the conscious channel.

Yet any such proposal of necessary transformation implies that *work* must be done. "Work" is more than a serendipitous *glimpse*, more than a modest borrowing which a "virtual particle" may make against the inbuilt allowance of the Heisenberg Indeterminacy Principle; work done to transform the "virtual" into "actual" must produce an effort sufficiently extended to have to "pay" for the energy it borrows.

The "free glimpse" we may get at any time into—and *owing* to—the unconditional character of our Whole-being, is no guarantor of the unbroken Awareness which alone, in Its indefinite *extension*, would *make a difference* so that our Realization would possess some practical merit, bearing relevance to the patterns of our Being. Such Whole-Being isn't just the "reward" of a technical reorientation, regardless how it's been represented to us by various commentators. It's the true functional basis of our peace and productiveness, the Source of our love and of our Genius. To be so in fact, it has to exhibit the *persistence* of unbroken awareness, the continuity of Being *identified in full value*. *The only way in which it can do this, is in conjunction with junctional patterns that don't act to screen or reduce its value.*

A fortiori, my dear Drummond, it's an inescapable conclusion that work has to be put into transforming the patterns of identity-investment currently obscuring or "masking" such a Value. Work, however, is obviously a function of time (oh oh, back to the problematic timeline—the chief culprit in the "sudden" school scenario!).

In fact "time", rather than being a uniform linear measurement as with the ticking of a clock is best understood as a gauge of transformation, a qualitative term of action. (Consider: in order to obtain the value of the "unified field" in physics where the mutually-prohibitive distinctions of the "fundamental elements" are overcome, work must be done in observer-probe of the respective distances generating energies of such intensities that, at threshold degrees, the symmetries of all groups are recovered in a basic equivalency amounting to the coveted Common Denominator or indivisible homogeneity of Being. In the same way, work must be done in overcoming the low-level of chronic mind/body integration through which the unitive value of Identity is subdivided into mutually-prohibitive polarities masking, or reducing down, the homogenizing intensity of awareness belonging innately to the Common Denominator of the conscious axis.)

If then "work" is so utterly necessary, and yet "work" is inevitably equated with "time", how do we escape the fateful displacement of our Whole-being Present along the treacherous trajectory of the time-arrow even as we seek Its instantaneous Identification?

Thinking back however on what we've previously observed re such "paradox" being the possible product of just one particular *way* in which the left-brain/right-brain contrast comes to

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grasp itself, do we still find it necessary to accept the values of "time" and "Eternity" as inherently contradictory?

What if the contrastive *morphologies* of left- and right-brain function don't belong to an innate schism that can only be resolved in recognition of the "superfluity" and "interference" of the one? What if the "inbuilt barrier" between modes of cognition—for which so many self-effacing puzzle boxes of verbal subversion were devised—doesn't characterize the observed system itself, but rather the governing ratios of interaction in the left/right components of the *observing* system? And, if such sage observation is just an expression of the prevailing stresses of their interaction, couldn't such terms be understood differently according to a different adjustment of their values?

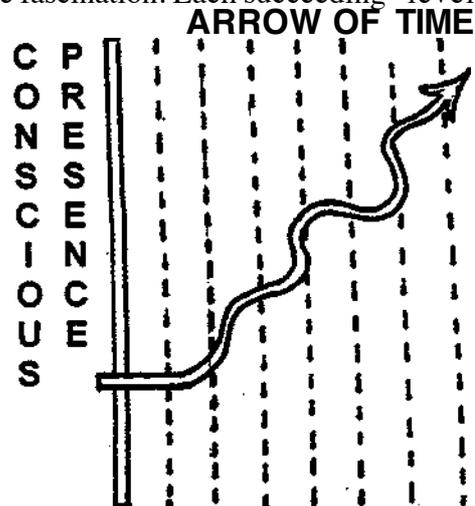
What if the operative Metaphor is simply wrong, or incomplete, the product of a particular epoch of thinking?

Suppose we cease viewing time and Eternity as contradictory, or functionally incompatible? Suppose we fail to succumb automatically to the apparency of their "unlike" modes? Indeed we might come to see that characteristic Map metaphorically summing the "sudden" school hypothesis, yields to a variant interpretation. What if the directional arrow (will, focus, attention, drive, concern) ceases to represent time as a flat, horizontal trajectory of monotonous uniformity regularly displaced across the same invariant plane?

Look at our second diagram. The only thing "different", is that the arrow is given the additional flexibility or "degree of freedom" of a vertical dimension. Yet suppose this slight variation indicates the potential of a qualitative change taking place *through* the principle of time at each succeeding level. If time is the medium of *work*, then it may not merely represent a monotonous-uniform passage each unit of which is qualitatively indistinguishable. If "work" is gainfully employed to produce transformation or a succession of transformations, then the additional degree of freedom in the *vertical* dimension of the time line can be taken to indicate a real advance. It is not just a temporal progression in the ordinary sense of the passage of time; each degree of ascension along the vertical axis can be taken to indicate an overall *intensification* in the operative integrity of the mind/body pattern.

The inclusion of the vertical dimension allows the "line" of time to produce twists, curves, kinks; each such variation incorporating the vertical dimension records the qualitative change promoted by work. It marks the fluctuation of time as the medium of work, and therefore suggests that time is a viable principle rather than an aberrative fascination. Each succeeding "level" in the advance of the time-line may then represent the function of time as a kind of spirallitic acceleration of the overall field, rather than a linear and horizontal track *for* that field. Each instant of elevation may come to represent the rotatory "return" or repetition along the screw of that spiral, reinforcing a given "point" upon that line while tightening or intensifying the unity of its turn upon its own axis. Each instant of elevation may represent a discrete or exponential "jump" in the "density", the overall energetic integrity of the system as an index of the function of "work" through "time".

"At the same time", so to speak, something else may become progressively apparent as the impact on the mind/body system—made through an elasticized and co-



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ordinately-variable "time"—changes the cognition of time with respect to the Whole-being axis. As the arc of "time" moves toward the apogee of mind/body integral intensity and coordinate harmony—or "equipotentiality"—represented through the higher segments of vertical line, the foreshadowing of that self-same axis at each successive stage of the arrow (indicated by the vertical row of dotted lines) symbolizes a dawning recognition—it depicts the underlying fact that, despite the displacement of attention through the time-line by *content* (i.e. a "projected", future event or object) the "moment" in which the temporalized cognition occurs is always exactly coincident with the Axis of Whole-being Presence. The shadowed or dotted vertical lines that now "keep up" with the dynamic movement of the arrow of "time", illustrate there is no—and never was any—*real* displacement or distraction from Whole-being Present; and that fact becomes progressively *apparent* (thus the space through which the arrow moves is implicitly "filled-in" with the dotted axis).

This *transforms* the interpretive metaphor through which such a structure-of-being was traditionally viewed. Rather than "time" being a falsification in the face of Eternity or belying Eternity, "time" may with a metaphoric top-spin be reinterpreted as a *function* of Eternity. What if, then, time were just the *flame* of Eternity, flickering back and forth between tenses as a reading on the "heat" produced by Work? What if "time" were a perfectly practical—indeed indispensable—principle, perceived as a *fluctuating* fire dependent on the type, quality and intensity of Work—a fire that could theoretically be turned up and *up* as an adjustable factor operating at *various* powers through the moving point of the free-will variable?

In keeping with *this* metaphor we could say that at a critical, threshold degree in the intensity of the flame of time, the whole mind/body pattern produces a combustion equal to the consuming Presence of Eternity.

Spirit-being Lives: Everything Is Permitted

With practical intensification of the overall, mind/body harmony of the consciousness-systems (or Whole-being pattern) the value of Awareness is correspondingly *magnified*. (Thus those "spiritual lights" prove perfectly false who, like the ignominious imitator "U. G. Krishnamurthi", proclaim out of nothing more noble than not knowing any better that "awareness can't be modified" etc.) The resultant amplification in the available indices of Awareness produces, at a certain threshold juncture, a very succinct effect: the operative values of the respective tenses remain in place while they *no longer mislead* or serve to obscure the fact that they're functional expressions of a perfectly Present, Whole-being Identity.

Thus attention is no longer *displaced* through the time-line by content (future objects etc.) but *reinforced* in alignment with the Form through which any such content is expressed, as sufficient Occasion of Whole-being awareness across the infinite field of the Present. Nothing disappears; nothing is taken away. "Time" isn't artificially abolished by repression. All contents are permitted, all forms and processes of mind/body function conserved. Yet they are all *changed*. They don't merely *persist*, they are *reinforced* through conscious existence in Whole-being Value, and participate in the magick of Its creative indeterminacy, Its unrestricted Power.

Therefore in answer to the last part of your question, Drummond, far from the ultimate truth proving to be some form of predetermination in which "we" merely *perform* the motions of a will already fixed and finalized before the fact, we're now able truly to participate in a creative Wholeness furnishing a latitude of determination that's ultimately surprising (and that we were *not*

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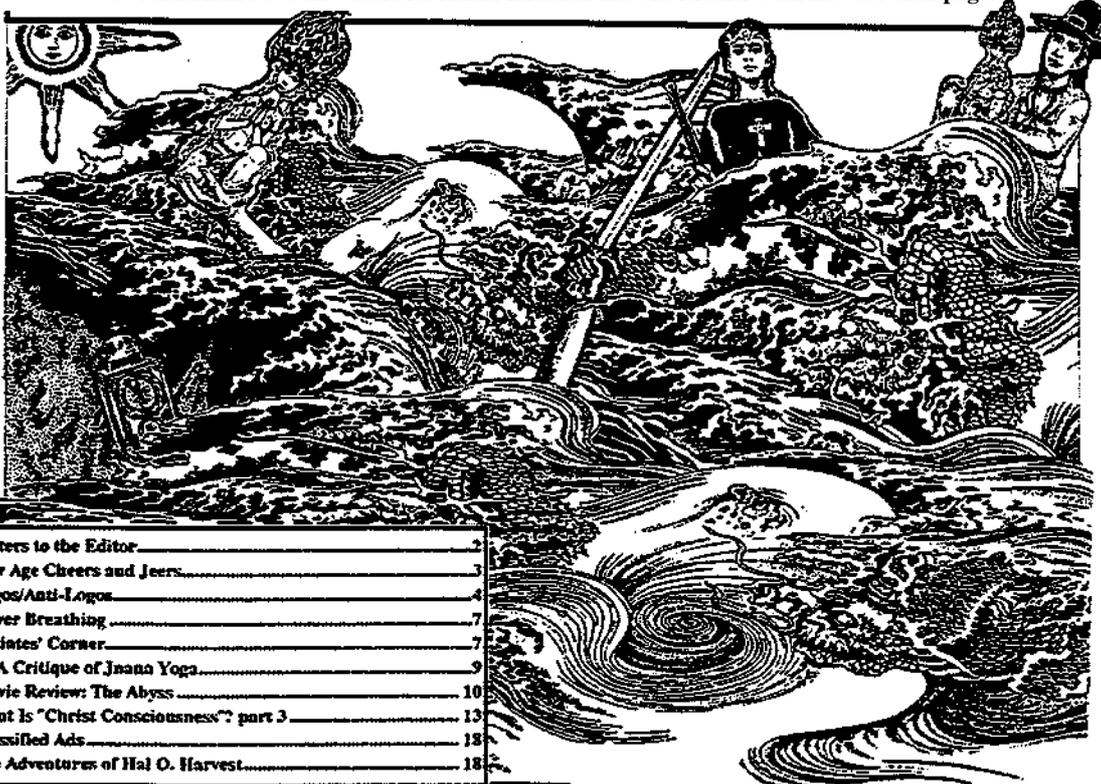
necessarily expecting!). We have to be prepared for the fact that the "freedom of will" we so desire to be true, involves in that very validity an ultimate Abyss.

The simple secret is that "thought" is either based on ego-being, or Spirit-being. By embracing "spiritual intent", we ultimately shift the ground of thought to Spirit-being, so that all thinking takes place with direct reference to—and as self-evident expression of—such Value. Thought based on Spirit-being isn't "mechanically determined" by that fact, secretly produced by some Grand Otherness standing behind us like a Puppeteer; it is free *in Void-value*, but gyroscopically *oriented* by that value. It is "thinking" unerringly aligned with the Whole, so that when it Wills, the inconceivable magnitude of the Whole rushes in to support, reinforce and realize its Aim, since that aim is never incompatible with Whole-being value.

We tend to forget, Drummond, in all this theoretical philosophizing back and forth that the "Motto-in-the-Lotto" phenomenon *did really occur*, in precise conformance to the Will of AAA and MT (and, if examined without prejudice, beyond all possibility of either coincidence or secret contrivance).

Thus "work" of a very particular type *must be done*; this has always been the rule. Discussion will only get one so far in understanding; practice must be entered upon, ultimately. Therefore, although you've tried nobly to "get it all" through the *T-Bird* (and have even elicited an unprecedentedly extravagant response from that quarter to fuel the effort) sooner or later you probably ought to just break down, make like the last of the big time spenders and send in your \$40 for Initiation; or at least pop for a Creative Visualization tape! This is getting to be a hell of a way to make a single sale...! You know what I mean?

HAPPY ONE YEAR ANNIVERSARY, T-BIRD! Celebrating the T-Bird's anniversary with the success of Southern Crown's first L.A. Initiations May 19, we've been performing overflow initiations ever since! so we've established two new dates for formal Initiation into the Mother Current—see back page.



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