

**Consciousness-unit:** Differentiated holonomic locus of Infinite Whole-Being Consciousness. Only Infinite Whole-being Consciousness can "break off an exemplary "part" of itself without reducing, diminishing, dividing, fragmenting or "partializing" Itself through any "portion". This is owing to the fact that Its wholeness occurs, uniquely, through and by virtue of Infinitude. The Consciousness-unit isn't really a "part" or "fragment" of the whole, except in the sense that we can say a "drop" is a part or fragment of the ocean—indeed, though a drop is manifestly not the whole ocean, neither is it a "fragment" (the way it can be said a chip is a fragment off a larger stone). There's nowhere in the ocean the drop need "fit". The contour of the ocean isn't compromised by subtraction of the drop. The drop is a holocosm of the ocean, not a specialized element out of its greater constitution. The distinguishing signature of the consciousness unit is that, as a locus of the Totality it may seem to "define" itself in terms of point-limitation, thus functionally "fragmenting" itself or resistively separating itself from the Infinity of its Source. It may function as a virtual or effective discontinuity, with respect to the Whole of which it is holonomic exemplification. To the degree that its discontinuity (or differentiable "contrariness") is assumed, it may appear at the far extreme as raw material of a nature-unit—i.e. as nature-matter—in the state of un-, pre- or subconsciousness.

At the opposite extreme it may function in the form of consciousness-matter, where it is radiantly self-conscious in different degrees of its own Being as Ideative engagement (or Logoic projection) of the creative field. As such it "hugs" to the opaque state of nature-matter comprising its "previous" pre-conscious condition, not in identity with it per se but in reflective self-interpretation of the qualities, values and meanings such delimiting point-potential represents in any given case. In this state, the c-unit as consciousness-matter is equivalent to the Identity of Consciousness through and as Mind. This is the Nous, Novo (intelligible Idea, Logos or Logoic pattern) and Epinoia, Epinoia of the Gnostics, in particular as taught by Simon Magus (qv). It is consciousness ideally interpreting the (abstractly-present) potential of the point-limit of Being by drawing on the pre-existent plenum of states at Infinity, and projecting the "type" of that akashic limit as coherent/ideoform unity resolvingly integrated through the Logoic pattern.

This is the "mysterious" mediation of idea and matter referred to by theosophists as Fohat. Thus all the degrees of self-aware consciousness from 3rd-density ego being to the levels equivalent to angels, archangels, gods, archons, chohans etc. are in some way functionally equivalent to this Fohat. Fohat is not, as theosophists suppose, directly equivalent to kundalini—kundalini-sakti is the nature-pattern woven out of reflections and spiralic nests of crystallized light encoding the regnant ideotype, projected by Logos of Epinoia; thus it has intelligence inscribed throughout its patterning processes giving rise to the impression that it, itself, is conscious to the self-reflexive degree. However, kundalini-sakti is constituted by pranized nature-units in the degree of sub- and pre-consciousness, woven into geometric coherencies to a brilliant nuclear latency of intelligent potential by reflective light of Fohat (hypostatic, angelic and ego-intelligences); it is not itself that light, but coiled energy potentials of the geometrically ordered nature-units regulated and aligned through directorial agency (or Logoic emanation) of that Light. The confusion between the two has habitually resulted in the displacement upon, or loaning to, the excited states of the nature-current the creative intelligence and interpretive ideation belonging properly to the percipient, erroneously engendering a kind of slavish worship of the Serpent-power in itself and allegiance to the myriad ego-amplifying agreements reflected through its intensified current, as if the "yogi's" initial presuppositions were now proclaimed and supported by "God".