

JOSÉ ARGÜELLES author of
THE MAYAN FACTOR

EARTH ASCENDING



an illustrated treatise on the law governing whole systems

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Foreword

The great tragedy of modern times is the excessive fragmentation of our knowledge. Inundated and confused by fascinating and frightening bits and pieces, we drift and suffer because we don't understand *who* we are, *where* we are, or *why* we are. "Existential" bravery in a meaningless universe or "scientific" narrowmindedness in a dead universe are poor replacements for a comprehensive, life-respecting, and sensible view of our identity, our world, our purpose.

Will Big Science give us the integrated world view we need? Unfortunately most scientists are really just technicians, elaborating small fragments of reality. We need a "visionary." But most people labeled "visionary" are fanatics who have become entranced by some small portion of the whole and mistakenly blown it up to cosmic proportions. We need the challenges to wholeness that come from *competent* visionaries, people who have depth as well as breadth, enlivened by a love for life.

Jose Arguelles is one of that rare breed, the competent visionary. He is master of the verbal arts, yet his vision goes beyond them and is expressed herein by his extraordinary artistic talents. Any single one of his *holonomic maps* can lead the thinking/feeling reader to new insights into himself and his world. That there are fifty holonomic maps presented is remarkable! I wholeheartedly recommend this pioneering book to anyone willing to be stimulated and challenged by a marvellous New Age vision of our Selves, our Earth, our Universe!

Charles T. Tart
Professor of Psychology
University of California, Davis

Introduction to the Second Edition

It is characteristic of the visionary process that a book or vision may appear ahead of its time. In the alembic—the inner alchemical furnace—of the visionary psyche, certain processes may need to be distilled before others may congeal. To the everyday consciousness of the visionary these occurrences may be unconscious, mysterious or both. However, the visionary acts according to a morality that presses onward despite full comprehension. This is because the everyday consciousness of the visionary may still be anchored to a past version of things, while the information being distilled in the alembic of the visionary psyche may have its origin in some future or dimensionally distant point. Indeed, it may be to the advantage of the information being processed that the everyday consciousness of the visionary have little inkling of the source or full meaning of the information he or she may be processing. All that is required is fidelity to the pattern or design of the information. In this way purity of information is maintained.

What I am describing is, in retrospect, the process and appearance of *Earth Ascending: An illustrated Treatise on the Law Governing Whole Systems*, which poured forth in a six-month period between January and July of 1983. Appearing in print July, 1984, it was out of print a year later. Anyone familiar with *The Mayan Factor: Path Beyond Technology* published in the spring of 1987, will quickly realize that this latter book actually provides the context for the former. By giving a complete description of the Tzolkin, the Mayan Galactic Calendar Code which is also the key har-

monic informational unit of the Psi Bank or planet memory field, *The Mayan Factor* is essential for contexting *Earth Ascending*. Furthermore, in describing the processes leading up to the critical planetary shift of Harmonic Convergence, *The Mayan Factor* has helped shape that leap in consciousness which now makes a planetary design manual like *Earth Ascending* a must for envisioning the evolving field of Earth in relation to the galactic whole.

The reappearance of *Earth Ascending* in 1988 fulfills R. Buckminster Fuller's time frame declared in 1978: that if a design revolution were not completed within ten years it would be curtains for humanity—and the planet. It is not only Fuller's *Synergetics* that *Earth Ascending* invites into its design perspective, but also Walter Russell's wondrous text, *The Universal One*, as well as James Lovelock's *Gala Hypothesis* and Rupert Sheldrake's *A New Science of Life*. Weaving biology and mathematics into a unified planetary model, and bringing the work of these thinkers in its wake, *Earth Ascending* announces the manifestation of the new paradigm, the *resonant field paradigm*.

The first premise of this paradigm asserts that everything is in resonance and that the primary nature of reality is resonance—vibrational frequency—and not matter. Thus, the new paradigm transcends in a stroke the Newtonian atomistic materialistic model. As paradigms go, so do ways of life and whole civilizations. If the Newtonian model helped contribute to a fantastic global civilization of materialism and war, the new paradigm will contribute to an interplanetary civilization of harmony and a

multidimensional metaphysical potential undreamed of in the old.

The gravest limitation of the Newtonian science, and the one accounting finally for its self-destructive tendencies, was its exclusive, materialistic one-dimensionality. The new paradigm will make possible participation in fields of reality long excluded from "normal" consciousness by the unidimensional institutionalization of reason. In this way not only do we witness the return of the sacred to everyday life, but the purification of habits which have kept us enslaved to a mindlessly wasteful lifestyle that has done little to elevate us spiritually. As is fast becoming evident, the relation between our fall from spiritual realization, our blind acceptance of one-dimensionality, and our degradation of the environment, are of a whole piece. Thus, foremost in our endeavours for the next generation is the purification and regeneration of the Earth—a collective commitment to an Earth ascending.

This leads to the second or holonomic premise of the resonant field model: that everything is governed by a single law which accounts for the co-existence of different fields, each functioning as a whole system reflective of all other whole systems, no matter what scale—or dimension. From this perspective, Earth is the immediate whole system of which each one of us is a hologram. Of course, each one of us is also a hologram of the whole species human-kind, whose totality represents the planet's atmospheric sensory-neural membrane. In this understanding we have a primary rever-

sal of the **old paradigm** view that asserted the uniqueness of humankind in the universe and which at the same time proclaimed humanity as the supreme ruler of the Earth. From the holonomic perspective of the resonant field model, since intelligence is a universal property, humanity is not unique, and indeed it is Earth, in galactic resonance, that is evolving us and not the other way around.

Following the purification of the effects of the old order, organized as a Campaign for the Earth, and responding to the summons of the Psi Bank or higher consciousness of the planet, humanity will embark on its next mission: preparation of the Earth for galactic link-up.

It is in light of this mission that *Earth Ascending* appears as a manual and workbook in the ripening field of planetary design. A few clues may be offered. If the planet is a hologram, it both models the solar and galactic process and yet, in and of itself, is its own completeness. Thus, if the Psi Bank program can be seen emanating from its two poles, so also can the same program be seen emanating out from its resonant crystalline core. As a unified resonant field integrating electromagnetic, biopsychic, and gravitational circuits of a universal design principle, the Earth is in actuality a radio receiver, transformer, and transmitter. What we refer to as geomancy is the act of balancing the energy received and transmitted at key points on the planet's surface. The sooner we understand the reality and implications of this process, the sooner we will expand into a practical management of spaceship Earth and the rightful re-ordering of society on a natural and galactic basis.

In paying tribute to the pioneers of the resonant field paradigm and in the interest of furthering planetary harmony, I would also like to mention the Soviet contribution. Eleven years before the publication of the first edition of *Earth Ascending*, the Soviet scientist, I. Laptev, published his transformative visionary text, *The Planet of Reason*.

As Laptev demonstrates, it was not Teilhard de Chardin who coined the term Noosphere, but the little-known French disciple of Henri Bergson, Edouard LeRoi. Nor was it Teilhard de Chardin alone who first understood the full implications of the Noosphere—the precursor term for the Psi Bank. Soviet biogeologist, V.I. Vernadsky, in numerous works including *Biogeochemical Essays*, *The Chemical Composition of the Biosphere of the Earth and its Environment*, and *Introduction to Geohygiene*, was, as early as 1940, using this term so long solely associated with Teilhard de Chardin. Indeed, Vernadsky and his pupil Laptev ingeniously show how the Marxist dialectic prepares the way for the return of humankind to a conscious, spiritualized nature—humanity's larger body. As Laptev's last chapter declares, it is the future of nature that holds the future of humankind, and not the other way around.

Used as a workbook side-by-side with *The Mayan Factor*, *Earth Ascending* shows the universally intelligent design principle operative throughout our planetary field as well as in its historic particulars. Thus, in relation to *The Mayan Factor*, the historical phase, "Man Transforms Nature," refers most specifically to the 5200-tun/5125-year Great Cycle. At the same time, since the *Earth Ascending* grids are holonomic,

inclusive of other times and dimensions, the reader and user of this text is encouraged not only to find applications for these grids in the current information and presently developing psycho-solar technologies, but through them, to discover and embrace the existence of other civilizations including the Atlantean and the intragalactic. Establishing as it does the properties of universal resonance as the design constituents of our planet in relation to solar-galactic fields, *Earth Ascending* should also reveal itself as a primer for the creation of those synthesizing and synaesthetic interdimensional communication bridges between ourselves and the star people.

May this new edition of *Earth Ascending* inspire and evoke the genius of the planet to sing and to speak its voice through those receptive vessels of the human race whose destiny it is to guide us to the stars!

Offered in the spirit of universal compassion and unconditional love.

Jose Arguelles, Ph.D.

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Part I

Geomancy is to history, What grammar is to language

Two Introductory Essays

Two Introductory Essays

I. The Roots of Unity: Geomancy and World Order

By common dictionary definition, geomancy refers to a form of divination or oracular demonstration derived from "reading" lines or signs of the earth. According to this popular, if naive, definition, geomancy is akin to those low-level divinatory arts that include palmistry and crystal-ball-gazing.

Yet to read a description of geomancy written in the ideological turbulence of the mid-sixteenth century one might get a somewhat more expanded, if not more elevated idea. This is what Christopher Cattán had to say about geomancy in 1558:

Geomancy is called Gya Creek word, which signifieth earth: and Mance, which is to say knowledge. Cr defining it more properly, it is derived of Gyos and Magos, which signifieth knowledge of earthly things, by the power of ye superior bodies, of the foure Elements, these seven planets, and of the twelve signs of heaven.

Such a definition is cosmological, to say the least. And it is undoubtedly due to some lingering recollection of such a description of geomancy that nineteenth-century European thinkers employed the term, to translate the Chinese *feng-shui*, when it was first introduced to the currents of Western thought.

Though sinologists have carped at the use of the term geomancy to describe *feng-shui*, literally meaning 'winds and waters,'

nevertheless the usage has stuck. As a result, geomancy is now acquiring a potentially even more cosmic, or at least dynamically inclusive, definition. Thus, in his study on divinatory geomancy, *Terrestrial Astrology* (1981), Stephen Skinner cites at least four major applications of the term geomancy. These include forms of divination common to Arabia, Africa, and Medieval Europe; telluric methods for determining the energy flow; of the natural world, exemplified by the Chinese science of *feng-shui*; the leyline theories associated with the siting of megalithic and other notable ancient architectural monuments; and seismography, the science of predicting earthquakes and other major geological movements and rhythms.

To these one might add three other applications: atmospheric sciences, archaeoastronomy, and the fundamental principles of bio-aesthetics. The first of these includes the study of the nature and mutually interacting effects of the atmospheric strata from the electromagnetic field to the daily weather reports affecting the immediate biosphere. Archaeoastronomy is the interdisciplinary study that investigates the formative role of astronomy and geomancy in determining the architecture, urban planning, and artistic expression of early civilizations. Finally, bioaesthetics encompasses any and all processes dedicated to the harmonic expression of man's relationship to the environment—in other words, the laws governing all modes of artistic behavior.

It was in 1949 that a Frenchman, René Bertholet, designated to the whole complex

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AUTHORE
ROBERTO FLUD aliàs de FLUCTIBUS
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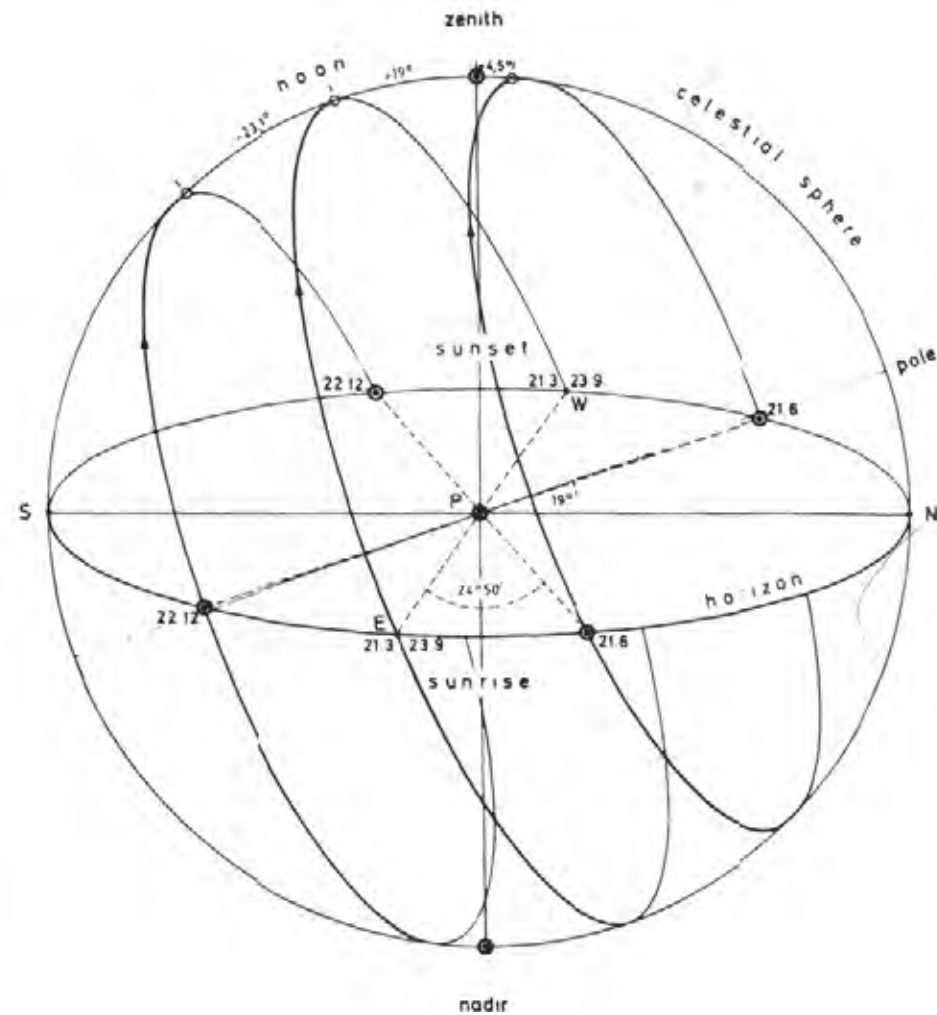
Title page to *The Microcosmic Arts* by Robert Fludd, showing the place of geomancy among them.

Reprinted from Robert Fludd, by kind permission of
Arundel House Public Library, Reading.



Using the *feng-sui* compass in the Ch'ing Dynasty.

Reprinted from *The Living Earth Manual of Feng Sui*, Stephen Skinner,
Routledge & Kegan Paul, London 1982.



The daily arcs of the sun in the geographical latitude of Puebla (19° N.L) at the time of the solstices (June 21 and December 22) and of the equinoxes (March 21 and September 23). The times of sunrise and sunset in the horizon on the days of the solstices define, with zenith and nadir points, the six cardinal directions of Mesoamerica. P: Observer's point.

Franz Tichy, Order and Relationship of Space and Time in Mesoamerica: Myth or Reality?
 From *MesoAmerican Sites and World views* (Dumbarton Oaks).

of ideas signified by the term geomancy, the cosmically provocative name *astrobiology*. *What Bertholet* meant by astrobiology was a system of thought based on an actual correspondence between "the mathematically expressible regimes of the heavens and the biologically determined rhythms of life on earth."

According to Paul Wheatley in his monumental *Pivot of the Four Quarters: A Preliminary Enquiry Into the Origins and Character of the Chinese City* (1971), it was precisely this cosmomagical conception—geomancy/astrobiology—that attended the birth of the urban revolution and helped form the order of civilization wherever it appeared around the world.

Following the line of thought suggested by Bertholet and embellished by Wheatley, Maurice Freedman, in his 1968 presidential address to his colleagues of the Royal Institute of Anthropology, put forth the definition of geomancy as a "mystical ecology." Pursuing the notion of a subtle nexus of relations connecting mind and environment, Steven Bennett, in his 1978 article, "The Chinese Science of Applied Cosmology," coined the phrase "astroecology."

By the late 1960's geomancy, however vaguely understood, had joined *tai chi chuan*, acupuncture, and *I Ching* in giving the counterculture its Chinese ambience. In fact, it was as "earth acupuncture" that the countercultural press described *feng shui* or Chinese geomancy. While at first the phrase "earth acupuncture" may conjure up a seemingly fantastic image of the planet as a body analogous to the human body with its various meridians, its circulatory, digestive,

respiratory, skeletal, and neuromuscular systems, not to mention its sundry "power points," upon further reflection, the analogy may not be so farfetched.

In yet another quarter, in outlining the "Ten Aspects of Knowledge," the traditional Buddhist scheme for the organization of human intellectual endeavor, T'ai Situ, Rinpoche, in a 1982 seminar, clearly indicated the feasibility, as well as the logic, for considering the earth in just such a manner. I refer specifically to the second aspect of knowledge of which he spoke, "Astrology." Defined as the science of clarifying and determining the relation of the individual (human) body to the body of the planet, and the body of the planet to that of the solar system, and to that of the universe entire, this view of astrology clearly includes in it what we have been defining by the term geomancy.

Given the foregoing perspective, we can now more precisely define geomancy as the knowledge of the earth as a planet body, a complete living organism whose elemental processes and rhythmic cycles are intimately connected to our own perceptual structures and biological functions.

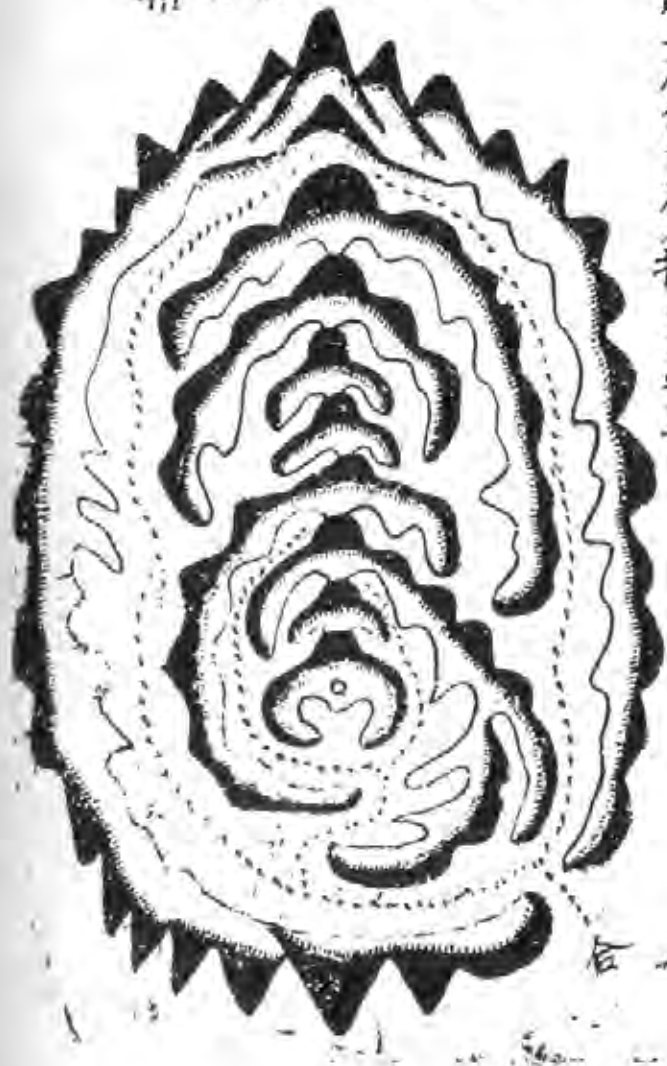
As a science, geomancy describes the structure and functions of the planet body *earth* in relation to the individual body *man*, and to the celestial regions, *heaven above*. Yet as much as geomancy may be referred to as a science, it may also be described as a basis for the practice of art. As we know, so we act. If we understand the relationship between body, mind, and environment, and if we acknowledge the earth to be a living organism, then our efforts at adjusting and

harmonizing ourselves according to this knowledge will be inherently artful. Defined as the skill of consciously bringing our senses into harmony with our environment—from the kitchen sink to the starry blaze of night—art naturally falls under the domain of the geomantic compass.

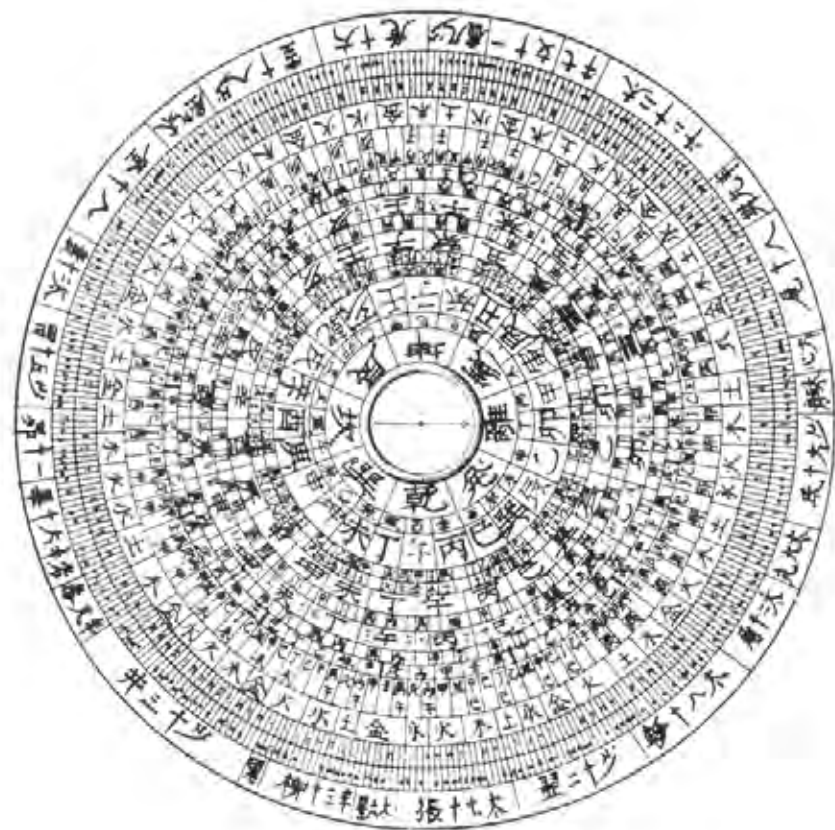
The astonishing thing in even such a brief consideration of geomancy is that we find in it the basis for unifying art and science. Could it also be that the study of geomancy could provide the key to understanding why science and art became increasingly separated following the scientific revolution of the Renaissance? Or to put it another way: Could it be that in the zeal to assert the superiority of the "new science," the seventeenth and eighteenth century rationalists, in disposing of all that seemed irrational—including geomancy—threw away the key term for understanding experience as a unified whole? In so doing, not only did science seem different from, even superior to art, but as science became entrenched, its supporters became indifferent and even opposed to art. On the other hand, divorced from science, art has seemed to offer less and less to the beneficence of the/common good, until we arrive at the sorry state of things as they are today.

Letting these speculations be, at least for the moment, we may return to the fortunate circumstance of the survival of Chinese geomancy, *feng shui*. Through it, we may enlarge our sensibilities to again perceive the structure of geomancy as it may pertain to the current planetary crisis. Certainly the order of the world and the universe remains fundamentally the same today as it was

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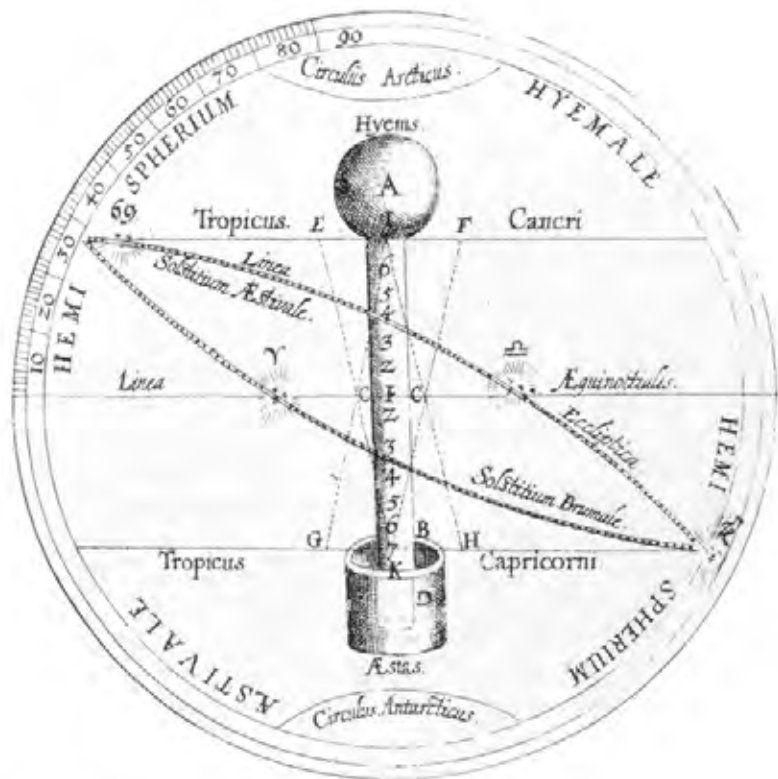
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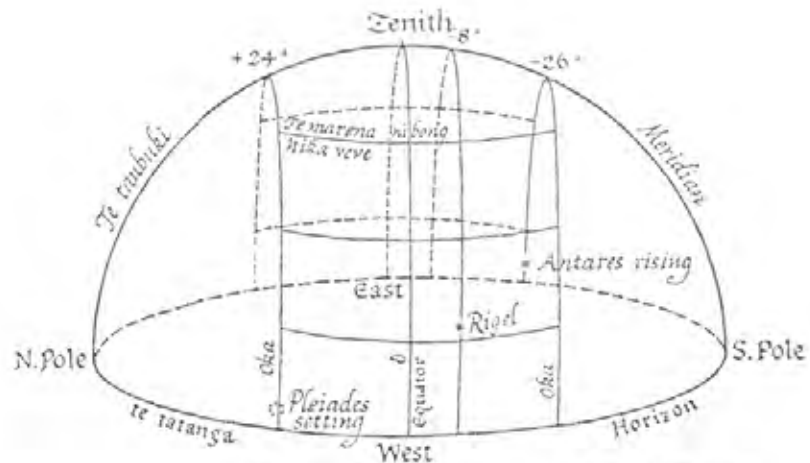
Analysis of the rings of a full lo pan (traditional Chinese compass)

A Geomantic Illustration of an Auspicious Site (III)

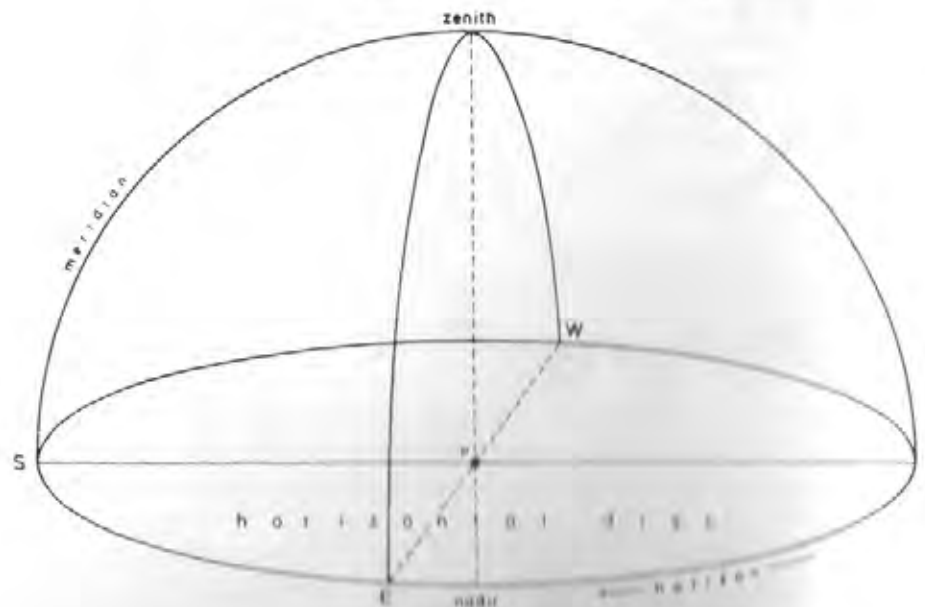
Yuan Yangzi's Geomantic Diagrams, 1601



The weather-glass as symbol of the earth.
From Robert Fludd.



The ancient astronomers of the Gilbert Islands conceived of a system of rafters and crossbeams supporting the dome of the sky.
From Maud Makemson, *The Morning Star Rises*.



The horizon-zenith system with the four principal directions as the basis for orientation in the universe.
From Louis Jaffé, *In Absconderis: 3000 Years and World Views*.

sets of correspondences present themselves: heaven, earth, and *man*; and heaven, earth, and *weather*.

Accordingly *ch'i*, the universal life-force or energy, is subdivided into heaven *ch'i*, earth *ch'i*, and weather *ch'i*. Of the weather *ch'i* it is written: "Weather *ch'i* of which there are five mediate between heaven and earth much in the same way that man is midway between heaven and earth," (Skinner, 1982). Like man, the weather *ch'i* participates or partakes of both the earth *ch'i* and the heaven *ch'i*.

Given this correspondence, it is easy to see why geomancy may be a supreme science for man. Both man and weather—the changes of the phenomenal world available to our senses—are unified by revolving about the same axis—the transcendent axis alluded to by the phrase "heaven, earth, and man," the self-existing natural hierarchy of the universe.

Not only in China but in the traditional preindustrial West, geomancy, though often disputed by Church orthodoxy, held a high position among the arts and sciences of man. This is particularly evident, for example, in the work of one of the last great synthesizing philosophers preceding the triumph of scientific materialism, the seventeenth-century English physician, Robert Fludd. Even by his alias, *de Fluctibus*, with its connotations of fluidity and dynamic movement, Fludd allied himself with the unceasing and interpenetrating movement

of forces set in motion by the unifying laws that underlie the order of the universe.

Thus it was that Fludd applied himself to a central study, "Cosmic Meteorology" a natural counterpart to the feng shui of China, with its designations of winds, earthquakes, rainbows, etc., and their correspondences to psychic conditions and stages of development. Even more significantly, among his diverse cosmic diagrams, one finds that geomancy was preeminently placed.

These diagrams include: 1) "The Mirror of the Whole of Nature and the Image of Art," 2) "The Liberal Arts," and 3) "The Microcosmic Arts." In "The Mirror of the Whole of Nature," among the arts and sciences, geomancy is placed clockwise in the highest position just above astronomy, adjacent to arithmetic or number. Similarly, in the diagram describing the liberal arts, geomancy finds its place between astronomy and music, indicating its role as an art of harmony. Finally, in the diagram of the microcosmic arts, the psychic aspect of geomancy is emphasized by its placement between prophecy and the arts of memory.

In all of Fludd's diagrams, geomancy is designated by the heraldic design format displaying the binary permutations of the order sixteen. It was investigation of the geomantic permutations that also led Fludd into a study of binary numbers and



The liberal Arts.

From Robert Fludd.

mathematics. As an *oracular* system, whether Chinese, Arabian, European, or African, geomancy is uniquely characterized by systems of binary progression.

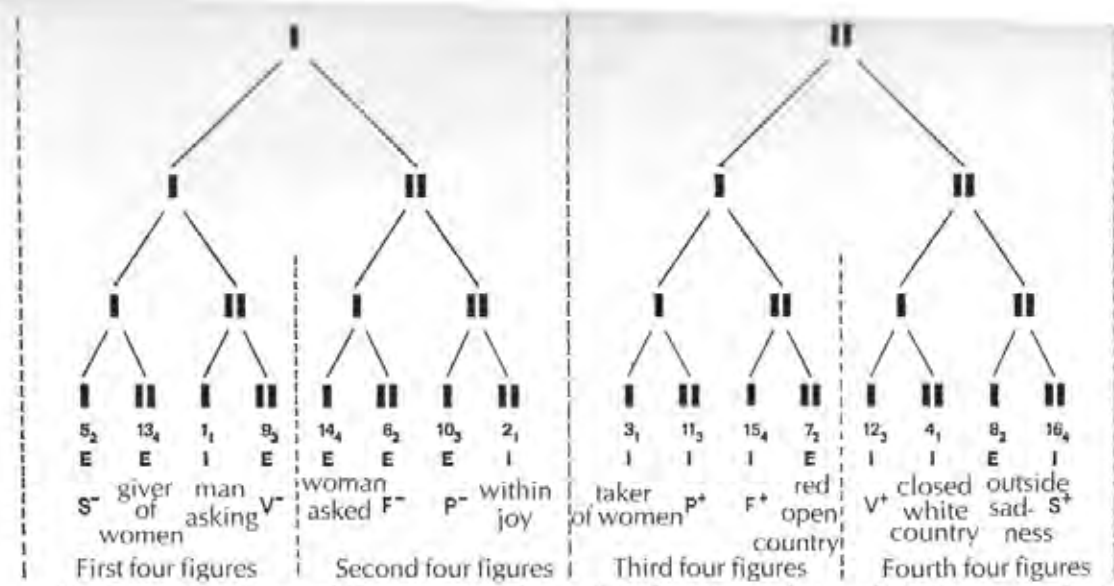
It is impossible to conclude this brief introductory essay on the topic of geomancy without some reflections on the relation between geomancy and sacred world-view.

Geomancy *ipso facto* assumes the sacredness of the world in which we live. Because it posits hierarchical order as self-existing, the sacredness of geomancy is ultimately a nontheistic, organically manifest, sacredness. This sacred outlook is demonstrated in the natural simplicity of the garden and landscape arts to which geomancy gave birth in China and that flowered in Japan, as well.

Thus, the principle of heaven-earth-man underlies even an art as deceptively simple as flower arranging. Once we recognize and extend this principle, then the arrangement of our total environment, both within our homes and as the texture of our

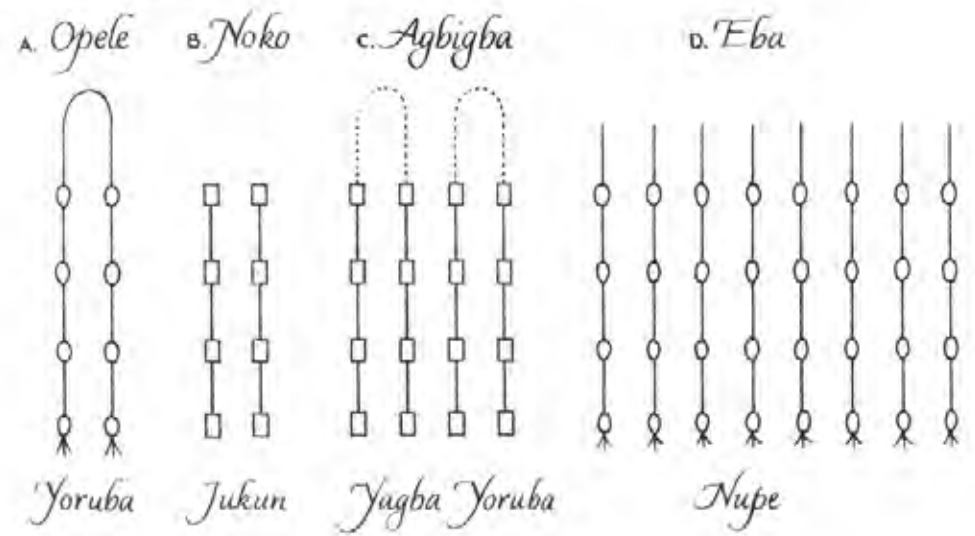
civilization, assumes that quality of universal harmony that traditional flower **arranging** exemplifies. Geomancy is at the root of all expressions of harmony, and harmony both at and science. Yet, without the view that the phenomenal world is already sacred, there would be no geomancy at **all**.

The current interest in the study and practice of geomancy, both in its indigenous *feng-shui* form or as a model for unifying whole systems, attests to the fact that the need to experience the world as sacred is a growing factor in the transformation of the present stage of civilization. Surely as we consider the timeless compass of geomancy we may again begin to see the possibilities of the emergence of genuine world order, one based on the inherently harmonizing principle of heaven, earth, and man.

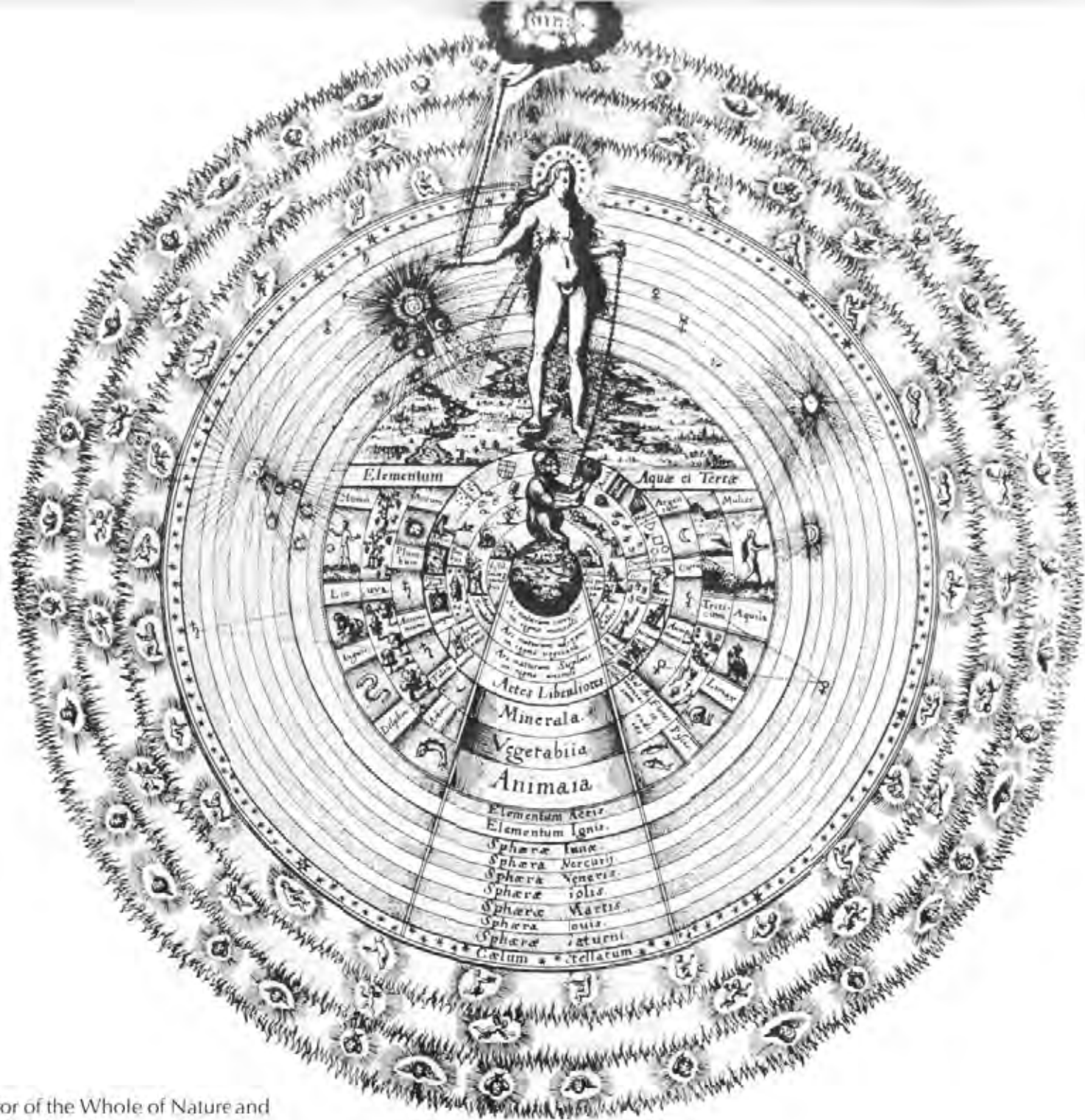


of the four squared sets of the four squared sets of the four squared sets of the four squared sets
Example: numeral 5 belongs to the second squared group, and thus is noted as 5₂. It possesses an external value (E). Its signification S⁻ is solitude, contradiction, the negative collection self, the opposite of S⁺; numeral 16, situated at the other end of the graph, which represents unity, the assembly of worthy ones.

Binary Progressions in Geomantic Divination Process.
from Iaulin, La Geomancie Analyse Formelle.



Opele, Noko, Agbigba, and Eba
 Types of IFE divination chains showing binary sets



"The mirror of the Whole of Nature and
The Image of Art"

From Robert Fludd.

II. From Geomancy to Holonomics

The Discovery of the Psi Bank

As a model for unifying art and science and whole systems in general, in the context of our natural relationship to the earth and its environment, geomancy—the primordial science of harmony and orientation—presents itself as a prelude or foundation for a **yet** more refined and all-encompassing discipline: *holonomics*.

First used by George Leonard in *The Silent Pulse* (1978) as a term defining entities "in the nature of a hologram," *holonomic* is a term descriptive of holistic knowing, i.e., knowing that is simultaneously intuitive and rational, scientific and artistic. Thus, holonomics describes the order of reality as well as the way we come to know and express that order.

Derived from *holo-*, "whole," and *-nomy*, "law or principle governing or pertaining to," *holonomy* refers to the law or principle governing whole systems, while holonomics describes the study or investigation of this law or principle. As a descriptive term, holonomy ultimately refers to the universe entire as a dynamic interwoven web, transcending partial or analytic definition. If the universe is holonomic, the composite subsystems of **the** universe, from atomic to galactic, are also holonomic. Each level or subsystem comprises a synthesis or *holarchy* ("whole order") that reflects the order of the total system universe expressible therefore by a single holonomic model or unit of

information. By contemplating and understanding this holonomic model one may come to understand the whole, as well as the different subsystems, as facets of one mutually interacting, interpenetrating set of orders and operations.

As a way of knowing, holonomic refers to the capacity for self-transcendent knowledge. To use the traditional geomantic terminology, this is the knowledge by which the subsystem *man* might come to know the more encompassing system *heaven-and-earth*. Thus, as a holistic knowing, holonomics depends upon a self-reflective consciousness, a clarity of perception, and an ability to account for and create order—a process culminating in the intuitive apprehension and expression of the whole system of order of which one is a member.

Being holistic, holonomy of necessity brings into play areas of knowledge hitherto known as paranormal, supernormal or parapsychological—i.e., the specifically nonrational realm of knowing—which, like the science of geomancy itself, became highly discredited following the eighteenth century triumph of materialist science. Hereafter referred to as *psi*, this aspect of mind or knowing, like geomancy, is currently in a process of rehabilitation. The study or investigation of *psi* may accordingly be defined as *psionics*. As will soon be evident, the establishment of the holonomic model will greatly facilitate the development of psionics, long under the paralyzing restrictions of the materialist reductionist paradigm.

Finally, holonomy is the name of the "new science": that which proceeds from

wholes to parts and in which consciousness and psi factors play a formative role in both the structure and evolution of the universe, as well as our understanding of this process and our role in it. As the "new science," holonomics plays a key role in unifying the various strands of thought that have come apart during the grinding war-torn course of the twentieth century. As the law governing whole systems, holonomics accounts not only for the interrelationships between fields in the phenomenal world, but for the interaction of man with this world—man with all of his cumulative history, thought, and forms of expression inseparable from the planet upon which he finds himself.

For a complete theory of any complex social phenomenon one requires a full-blown philosophy of history and theory of man . . . this will be a nonlinear and wholistic interpretation. In that more complete statement two facets will receive further elaboration: (1) there will be an organismic theory of the earth as a living entity, with human society as a part of the evolving giant creature; and (2) the radiation belt (or psi-field), the two poles, between them generating the "world sensorium"—the guiding field which controls the psychosocial evolution of mankind.

Oliver Reiser

This Holyest Earth

In considering the provocative but comprehensive guidelines for a "complete

theory of any complex social phenomenon/' as set forth in this statement by the late physicist Oliver Reiser, we find that holonomics fulfills in every respect the requirements of this complete theory. Proceeding from its geomantic roots, holonomics encompasses a full-blown philosophy of history and theory of man. Being intrinsically holistic, holonomics is not therefore, only nonlinear, but best presentable in a non- or paraverbal mode.

As for the facets requiring further elaboration, holonomics contains a thoroughly organismic theory of the earth as a living entity, with human society as a part of the "evolving giant creature." This understanding is contained in the geomantic equation heaven, earth, and man, as well as in the hermetic dictum, "as above so below/" by which it is understood that the macrocosm is reflected in the microcosm and vice versa. Anyone familiar with the holographic paradigm will understand this, i.e., that inherent in the hoof of the horse is not just the model for other hooves, but for the whole horse as well.

Second—and this is the most provocative aspect of Reiser's requirements for an integral, unified theory—we find that holonomics also contains as thorough and complete an exposition of the radiation belt or psi field, the two poles or binary elements of which generate between them the "world sensorium," what Reiser refers to as "the guiding field controlling the psychosocial evolution of mankind."

As we have seen, modern historians, in their attempts to understand and explain geomancy, have resorted to terms like

astrobiology, mysticalecology, and astroecology. All of these terms have implicit in them some idea of a terrestrial *psi field* by which the human mind and the environment are connected and can actually operate in harmony. In the geomantic paradigm, of course, there is no question that the earth is a living entity of which man is an inseparable member. From this it allows that the reason there could be a system of astrobiology a mystical ecology is precisely because the organism—man—provides the grounding and means of expression for a unitary planetary mind or consciousness—Reiser's psi field.

Several years before Reiser was exploring and defining the nature of the psi field, a contemporary and compatriot of Bertholet—paleontologist and Catholic mystic Pierre Teilhard de Chardin—was also using the term astrobiology. In the case of Teilhard de Chardin, the use of this phrase was in reference to his since-then highly touted word—the *noosphere*.

Defined by Teilhard de Chardin himself as ". . . the thinking layer formed by the spreading of the human group above (and discontinuously with) the biosphere," the noosphere also refers to the "probable place and disposition of the thinking element throughout the universe." Thus, given the universality of mind or the thinking element, according to de Chardin, "planets with noosphere, far from being a curiosity in nature, would quite simply be the normal and ultimate product of matter carried to its completion.'

Teilhard de Chardin's supposition of the noosphere, an "additional envelope

thrown like a very thin but superactive flow all round the earth," marked a highly significant, yet logical development in Western evolutionary theory. What it pointed to was the recognition both of mind *and* man as a critical factor in the development of a planet like the earth. Indeed one of the conclusions to be drawn from the existence of the noosphere refined stage of biogeological history is the corollary of man as the organismic means providing for a planetization of consciousness. As Teilhard de Chardin makes clear, the manifestation of the noosphere is dependent upon the appearance of man as a self-reflective being upon this planet. Thus he wrote:

In fact with the sapiens type (I was going say bread) at last found, the noosphere begins for once and for all to be woven; .a noosphere still loose, of course, but one which we already recognize the strong envelope of thought in which we exist today: that of humanity finally joined together at all its edges and traversed by a network of links which, latterly becoming aerial and ethereal, more and more literally present, in the immensity of their organism the image of a nervous system.

From this highly pregnant description of the noosphere, Teilhard de Chardin could go on to speak futuristically of ". . . a *geotechnology extending a closely interdependent network of its enterprises over the whole earth* . . . "

Teilhard de Chardin was a genuine pioneer in articulating the concept and reality of the noosphere, a concept and a reality whose implications have extensive and devastating ramifications for the materialist foundations and nationalistic intentions of the late industrial world. However, given the explosion of knowledge, information, and politics that has occurred since Teilhard de Chardin's death in 1955, his description of the noosphere is *basically* embryonic.

It was Oliver Reiser, longtime physicist at the University of Pittsburgh, who was to synthesize more recent developments of science into the fundamentally sound but undeveloped structure of the noosphere. What Reiser ended up calling the psi field (1966), the equivalent of de Chardin's noosphere, integrated two basic scientific breakthroughs into the terrestrial mental envelope: the Van Allen radiation belts, and the genetic code with its binary double helix system. The former, consisting of two "belts"—a heavy proton inner belt and lighter electron outer belt, straddling the earth at two and eleven thousand miles respectively—functions as both a shield and as an electromagnetic membrane recharging and recirculating the atmosphere of the earth. DNA, of course, has proven to be the decipherable code common to all living organisms, from protozoa to protean man.

Both the genetic code and the radiation belts were "discovered" in 1953. What Reiser did was posit the noosphere or psi field is functioning in conjunction with the radiation belts, and, like DNA, operating in a double helix manner. He further envisioned

cerebral cortex, the two hemispheres of which somehow corresponded to the two halves of the brain in man and their corresponding functions, as well as to the two hemispheres of Western (rational) and Eastern (intuitive) thought.

There is no question that Reiser's daring assertion of a relationship between the Van Allen radiation belts, the DNA double-helix binary movement, and the split-brain analogy connecting universal human neurophysiology, the hemispheres of the planet, and the bipolar psi field, was an amazing step in giving further elaboration and substance to Teilhard de Chardin's "super-active film," the noosphere. Pointing further to the actuality of a *planet mind*, with the obvious implication that humanity comprises a single organism, was Reiser's suggestion of a complementarity of thought by which the intuitive systems of the "East" and the rational systems of the West comprise a global totality, two sides of the global brain, as it were.

Finally, we should note Reiser's notion of the "world-sensorium," the controlling mechanism of the psychosocial evolution of mankind. From this functional description of the noosphere or the psi field we may infer the existence of a much larger evolutionary mechanism: a morphogenetic moderating factor that, because it is resonantly keyed into the whole process of the planet as a living system, may accurately be described as a holonomic recollection process. By holonomic recollection process we mean not only a resonantly form-generating (morphogenetic) matrix, but also a purposive mechanism of adjustment and

regulation based on the inherent needs of the planet as whole evolving system—of which man is but a member.

Meanwhile, while Reiser was providing further levels of refinement to Teilhard de Chardin's noosphere (1966-74), a German philosopher Martin Schonberger published *The Hidden Key to Life* (1973). The pivot and sensational summation of Schonberger's book was the discovery of the absolute one-to-one equation of the sixty-four *kua*, or hexagrams, of the ancient Chinese system / *Ching*, and the sixty-four DNA codons of the genetic code. Schonberger's discovery that / *Ching* and the sixty-four DNA codons are exactly the same when written in binary order provided the topic of the funeral address given by Carl G. Jung in honor of the great German translator of / *Ching*, Richard Wilhelm.

"It can't remain in the dark forever," declared the eminent psychologist of the archetypal unconscious, "that we are touching here on an Archimedean principle, with the help of which our occidental thinking could be unhinged." Indeed, in Schonberger's estimation, "that is precisely what happened by the manifestation of / *Ching* code in genetic code."

Thus, in the exact binary equivalence between / *Ching* and the genetic code, Reiser's idea of a global brain distinguished by complementarity between Eastern and Western modes of thought found an unexpected yet highly convincing vindication.

From the provocative but vague notions of astrobiology and mystical ecology to the noosphere and the psi field, finally emerged what can be referred to as the *discovery of the psi bank*: a planetary information storage and retrieval system whose primary function of holonomic recollection operates or manifests through the simplest code imaginable: the binary code.

Based on a twofold on-off, positive-negative division of whatever form or process it is operative in, the binary code not only underlies the code of life—the genetic code—but all electrical, electromagnetic, and neurological functions as well. These binary operations range from the movements of sunspots (which regulate the earth's magnetic field and the appearance of the aurorae) to the synaptic leaps of neuron information processing as well as the programming of computers and, most minutely, to the factors governing the stability of atomic structure in terms of the interaction of electrons and protons. That an ancient system like *I Ching*, which figures so prominently in the geomantic systems of the Far East, is also based on a binary operation indistinguishable from the genetic code, also points to the binary nature of the most primordial functions of the human psyche.

That all of these binary operations figure in the composite description of the psi bank only gives further weight and substance to the conceptualization of the psi bank as a holonomic mind or brain giving *at this point in time* an actual *conscious* direction and purpose to the evolution of the planet.

Furthermore, as evidenced by the

separate-in-time but identical-in-structure binary read-outs of *I Ching* and genetic codes, the psi bank obviously functions as a phenomenally simple yet all-encompassing information storage and retrieval system, a holonomic or planet brain. Thus, given what we now know of the psi bank as a creatively evolving data-base, the nature of which seems to manifest itself the more global or comprehensive we make our own collective intelligence or view of things, we should also be able to construct a more accurate read-out of history.

This read-out—by nature, global and holonomic—would provide us with not only an ideologically sanitized nonsectarian guide to our psychosocial evolution as it has developed thus far, but also with a gauge and map of our future as well. In this way, the psi bank presents a full-blown philosophy of the history and theory of man, while providing a completely nonlinear, holistic interpretation of man's relationship to the organismic unfolding of planet earth as a conscious member of the universe.

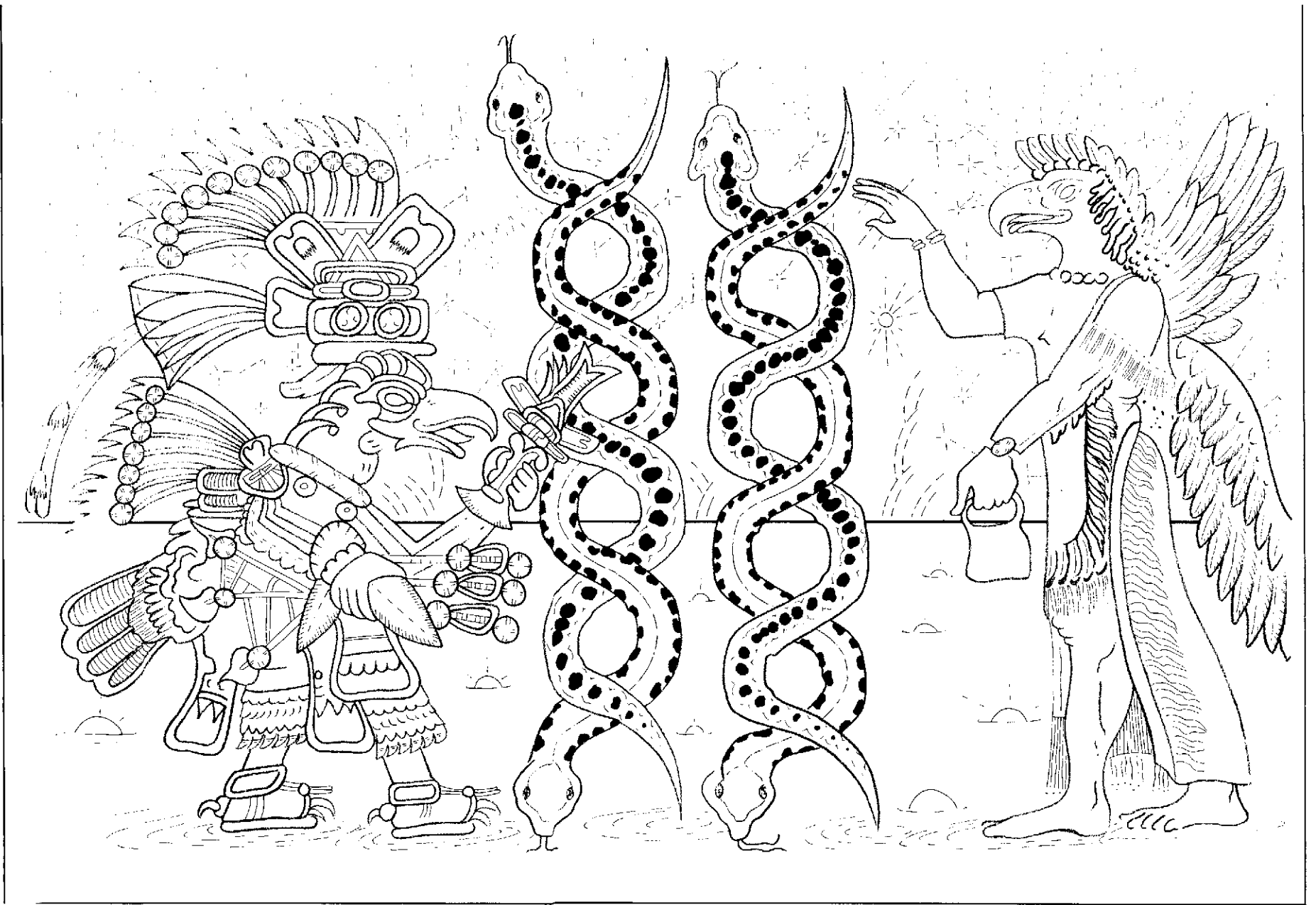
In addition, because it is holonomic in nature and function, the psi bank should be found to operate on the same model that governs the operations of all systems in the universe, from the atomic to the galactic. In fact, as the very key to understanding the holonomic process of the intelligently evolving structure and purpose of this planet, we should be able to find woven into the psi bank the binary configuration that unlocks the primary holonomic model—that model upon which all dynamic and organic systems and levels of understanding, from the micro- to the macro-, are based.

The Search for History

In discussing the discovery of the psi bank, it is important to keep in mind that, like many such discoveries, this one was largely unintentional. This fact is of tremendous importance, for such a phenomenon as the psi bank would have little meaning if it were merely the invention or contrivance of a single human being. The fact of the matter is that the psi bank is "uninvented," or beyond invention. Its discovery, however, could only have come about through the various searches for truth which have always illuminated the seemingly blind course of collective human existence with the visible tracers of genuine seeking.

It is with the sole intention of shedding light on the mysterious and unexpected workings of the total holonomic recollection process that expose the manner in which I myself stumbled upon the wondrous phenomenon of the psi bank. Indeed, in retrospect, the beginning point of my search may be of more significance than the search itself, for in that beginning point, like an invisible flaw in a plate of glass—so insignificant at first—lies the whole secret.

For me, that beginning point was rooted in a resolute dissatisfaction with the methodology of the academic discipline of the history of art. So profound was my dissatisfaction that I felt that the only remedy was to try to discover a more just and comprehensive approach. The crux of the problem, as I saw it in the fall of 1969, was to be



The Search for History

found in the fact that all art history textbooks, and hence all art history courses taught in this country (and Europe as well), presumed that the high point of and even the reason for the history of art occurred in the European Renaissance. To correct this bias, I endeavored to establish a methodology that was genuinely global. In the course of attempting to do that, I slowly realized that I had seized upon a thread that unraveled not only the methodology of art history, but the entire tapestry of Western humanistic and scientific thought as it had been woven at least since the time of the Renaissance.

While my positive pursuit in the past fourteen years had been to educate myself about aesthetic systems, philosophies, and the artistic histories of the major civilizational regions, cultural episodes, and spiritual traditions of the various peoples of the world, in so doing I had inadvertently found myself pushing against a barrier of resistance. In my efforts to put together a volume describing whatever method I had come across, two obstacles confronted me; the one of my own making, the other of a hardened institutional nature. The former obstacle was inherent in what I had attempted to do—that is, present both a global method for understanding the history of art and at the same time an actual history of world art that was genuinely global. This double task was herculean, not to mention encyclopedic, and certainly not within the province of a single human being to accomplish, at least not with any hope of doing justice to the scope of it.

The other obstacle, the institutional

factor, kept impressing me with the fact that not only was I a Don Quixote tilting at windmills, but that the educational system itself was so hardened that it was incapable of accepting the challenge posed by my efforts. This is understandable, for from the established educational system's point of view, what I was attempting to communicate would ultimately have spelled that system's death.

Despite such psychosocial hazards, I managed to remain constant to the thread I had begun to unravel, for it was precisely in the course of following that thread—as well as the pressure I experienced in my pursuit—that I stumbled upon some of the components essential to the structure and function of the psi bank.

It may be helpful to review here some of these components, since they may not necessarily be familiar to many present-day educated people. The three principle components include: *I Ching* or the *Book of Changes*; the Sacred Calendar of ancient Mesoamerica known as the Tzolkin among the Maya and the Tonalpohualli among the Aztecs; and the resonant field model of Charles Henry.

I Ching or *Book of Changes* is undoubtedly the most widely known of these three principle factors. Based on the binary system of broken (yin, negative) and unbroken (yang, positive) lines, *I Ching* has assumed great popularity as a book of divination. The divinatory aspects of *I Ching*, however, as popular and perhaps even debased as they may be, obscure for the most part the actual nature and structure of this text, which is not really a book.

As we have already pointed out, as a

binary structure *I Ching* is a system no different from the genetic code. Because of this equivalency, we can say it is only an accident -- perhaps a cosmic accident, but an accident no less - that *I Ching* is considered Chinese. *I Ching* is no more Chinese than electricity is American because Ben Franklin or Thomas Edison were pioneers in the understanding of its use. Based on binary permutations of eight primary triplet structures, thus yielding a total of sixty-four six-lined structures, *kua*, or hexagrams, *I Ching* may be considered to be the *code of biopsychic transformation*, much as the DNA codons are the code of more purely *biological transformations*. Finally, the use of *I Ching* solely for personal divinatory purposes is somewhat like using electricity only for the provision of light.

The Tzolkin, Tonalpohualli, or Sacred Calendar of ancient Mesoamerica has long

Mesoamerican civilization, from its inception some three thousand years ago to its historically dramatic demise less than five hundred years ago. Most enigmatic about this perfect form of permutations was that no known organic terrestrial cycle could be found to which the 260-day cycle had a correspondence. Hence the questions: Whence came this 260-day calendar? Who devised it? Why? When?

As shall be seen, the Tzolkin, like / *Ching*, is ultimately uninvented. Its provenance in the Mesoamerican heartland is as much a cosmic accident as that of / *Ching* in China. One further word concerning the Tzolkin or, at least, the Mayan system of numerical notation. This system, based on a dot and bar notation, is highly efficient. It is also vigesimal—based on counting by twenties as opposed to decimal, counting by tens. The dots are units, the bars equal fives. The figures are computed from bottom to top. Place is indicated by a ☺, which signifies zero. I have used this system of notation in the presentation of the Tzolkin because of its abstract purity and its obviously binary nature. Furthermore, by employing the dot-and-bar notation system in the presentation of the Tzolkin, the pattern of pulsations is much more immediately apprehended. This is important, considering the relation of the Tzolkin to the binary sunspot cycles.

Finally, there is the resonant field model of the French scientist, mathematician, and philosopher, Charles Henry (1859-1926). First presented in his summarizing opus, *Generalization of the Theory of Radiant Energy* (1924), Henry's intention

in presenting this spherical model was to indicate a condition of dynamic equilibrium otherwise known as the "atom of life," consisting of three intersecting fields of resonance: the electromagnetic, the gravitational, and the biopsychic.

Although I had come upon this model in 1967, it was not until late 1982 that I finally understood that it was not meant to be the model of a particular atom or of atomic structure, but of the three primary resonant fields by which our experience of reality may be defined. To the electromagnetic field corresponds the *heaven* of the ancient oriental geomantic equation; this is the world of the senses, as well as all the sensations comprising our experience of the phenomenal world. To the gravitational field corresponds the organic grounding of our evolving terrestrial-physical experience, otherwise known as the *earth* factor of the geomantic equation. Finally, to the biopsychic field corresponds the DNA-originated aspect of *man*, both biological organism *and* self-reflective mind, knower and joiner of heaven and earth.

The important point in this model is that the three fields are mutually resonant: they do not exist apart from each other. Though the resonant field model resembles the common model of atomic structure, in reality it is the model of atomic structure that is derived from the prototypical field model which I variously came to term the "primary model of the holonomic topocosm," or the "primary holonomic unit of information." As I was to learn, this model itself is a three-dimensional representation of the *binary triplet configuration*, the basic code figure

itself by which all other phenomena and experiences are sewn together.

I mention these three components because I had been separately familiar with each of them since I had initiated my search in 1969. Yet it had never been my intention to marry them, merge them, or in any other manner try to piece them together as parts of one whole. Rather, it was only under extreme pressure that these three seemingly disparate systems suddenly began to appear under a common, unifying light, and then only as I began to piece together a much larger puzzle—that of history.

This brings us back to the beginning of my search, that of an historian of art in pursuit of a global method. In my wanderings through time, I came to see that the artistic expression of a people was inseparable from their world-view, and that beneath the bewildering array of names, styles, and cultures there lay a common psychocultural root and civilizational structure. While the cosmomagical attitude of shamanism provides the common psychocultural root of human social development, it is the universally perceived and expressed correspondence between mathematical heaven and biological earth that invested the emergence of the seven pristine streams of civilization with a common geomantic world-view and hieratic structure.

The term *pristine* has been used with increasing frequency to describe those civilizations which appear to have emerged and developed quite independent of each

OTHER. Those include: Egypt (Nilotic), Mesopotamia, India, China, Mesoamerica, Andean (Peru), and lastly, Nigeria (West Africa). Overtime, geography has conspired with cultural isolation and elitism to produce ideological strands which, to those people whom these strands possessed, seemed altogether unique and absolute. In reality, the seven pristine threads of civilization, though assuming hues of local geographical color, are variations of a common global phenomenon.

Emerging at different points in time, as a whole the pristine streams comprise a geochronological totality, unfolding as the hieratic octave of civilization. While they built on different economic and ecological bases, the overall sensibility and forms of expression of these pristine streams are marked by a uniformly shared degree of sophistication. What is most compelling, however, are the many common artistic or iconographical similarities that deeply unify the otherwise often geographically and chronologically disparate streams of pristine civilization. It was the effort to find a common underlying principle and cause for the similar forms, symbols, and techniques of expression in these widely separated geocultural zones that led me increasingly to considerations of a mental or psychic medium of diffusion.

If civilization were a unitary function of global unfolding, and humanity in reality a single organism, then the underlying cause and principle for the diffusion of common ideas, motifs, and symbols would be in the normal course of events and would not necessarily depend on material diffusion.

Confirming this organismic approach was the advent of a common third stage of human psychocultural development encompassing the rise of the cosmopolitan religions—Buddhism, Christianity, and Islam—and the consequent creation of the medieval world.

Though rooted in the preceding late hieratic imperial social structures, the medieval societies and their motivating spiritual forces also shared much in common. More important, the cosmopolitan religions served to increase the tendency of humanity toward expanded common bases of communication. That the forms of artistic expression developed by the spiritual forces of the medieval world continued to possess many common qualities and characteristics, again not necessarily explicable by means of material diffusion, continued to point to a universal mental factor operating through and yet beyond the structures of civilization.

Whatever common aesthetic, spiritual, or cultural language was being forged in the medieval world was swiftly undone with the rise of the fourth stage of psychocultural development, the global-industrial. In fact, the relentless triumph of materialist science and industrial technology seemed to have the effect, through the rise of a "public education" based on pragmatic literacy and economic efficiency, of creating an almost universal condition of holonomic amnesia—a forgetfulness not only of the whole nature of things but of the greater common purpose. It is this factor—holonomic amnesia—more than any other that I found institutionalized in the teaching and methodology of history, artistic or other-

wise. Instead of creating a global perspective, these ethnocentric ideological forces struggled with and combated each other not only in the academic arena, but unfortunately also on the world stage as well.

What the condition of holonomic amnesia amounted to, with its patriotisms, racial bigotry, and ideological chauvinisms of every kind—dominated by an unbending allegiance to and faith in the alleged problem-solving power of materialist science—was a destructive prohibition against seeing the wholeness and unity that is at the root of all things human—and indeed, of all things global.

Nonetheless, though the global-industrial world had fractured and splintered the ancient traditions of thought and culture, it had at the same time created the conditions for that global nervous system of which Teilhard de Chardin wrote, and which Marshal McLuhan dubbed the global village. For indeed electronic communications have now brought all of humanity to a condition that, for all of its chaotic fragmentation and nuclear foreboding, possesses the characteristics of a new aboriginal common ground.

The global-historical model that began to emerge from my intensive investigations of the artistic development of the world was actually a rather elementary one. Its essentials can be stated in the following manner: history as we know it and as it affects us is largely coincident with and actually a function of the present geological era—the Holocene—which dates back scarcely

more than 12,000 years. The preceding late Pleistocene era could be referred to as the aboriginally emergent breeding ground of human culture. Civilization itself, however, may be viewed as the unique geological unfolding and most distinguishing characteristic of the Holocene era.

Given the psychogeological perspective, human historical development has passed through a four-stage planetary process: a primary, preliterate, cosmomagical aboriginal stage; a hieratic stage—civilization proper, manifest as seven gradually expanding streams; a spiritually renewed stage of culturally transcendent religious activity—the cosmopolitan medieval era; and the fourth stage, the current global-industrial. Assuming that nuclear holocaust is not our destiny, it is necessary to envision a filth or future stage of genuinely global development.

As my work proceeded with ever-greater accumulation of information, visual models began to present themselves in order to synthesize and simplify the data. I chose models, based on the spherical form of the earth as seen over a great period of time, i.e., the Holocene era, came increasingly to fashion themselves into a geomantic description of human planetary experience. The visual process naturally called into play formulation of a kind of archetypal transmission bell straddling the globe, a primitive version of the psi bank.

However, it was the rediscovery of the resonant field model of Charles Henry, the primary atom of life viewed as the earth and its electromagnetic field, that catalyzed a more definitive description of holonomics

and the psi bank itself. The results of that descriptive investigation comprise the core of this presentation.

If our purpose in this brief narrative of a particular quest has been to shed light on the mysterious and unexpected workings of the holonomic recollection process, then the only thing to add at this point concerns the role of art and artistic thinking. All along in my search I had been acutely aware of the terrible discrepancy between the lack of significance assigned to artistic activity in the present, fourth, stage, and the formative role it played in all of the preceding stages. Never had the role and purpose of art seemed more diminished and degraded than in the present era. This being the case, perhaps the very nature of coming to terms with holonomics will naturally arouse in us the awareness of the high priority that art must be given in the dawning fifth stage of global civilization.

The Holonomic Equation: Art, Science, and Sacred Order

An equation represents a process of different parts balancing each other, thereby creating an equilibrium. To define the totality of human experience—the phenomenal world inseparable from our senses, not to mention the history we have made of that world—as a holonomic equation, implies a process of various cumulative stages finally balancing each other. The shifting contents and activities of these stages provide the dynamic variables of the equation. Such an equation would be at least the prelude to, if not the descriptive outline of, a unified theory of

human experience. To be completely unified, no field theory deserving the name can be of a whole piece without taking into account the totality of human history and experience that has preceded and shaped its necessity. Yet human history itself is cradled in the immensity of nature. And this nature, an all-pervading, ever-changing dynamic, an interpenetrating web of energies and forces, is ultimately and intrinsically both inseparable from our own nature, and yet vastly, superbly beyond it.

Viewing history as warp and woof of the unfolding biogeological process of this planet we may then formulate the *Holonomic Equation*. Encompassing both the biopsychic operations of the human organism and the laws by which the phenomenal world makes itself known to us, the *Holonomic Equation* establishes a framework for giving ourselves a genuinely global bearing on who, where, why, and when we are, so that, if nothing else, we might actually proceed beyond the nuclear impasse of the late twentieth century.

We now present the holonomic framework in written form with the intention of preparing the reader for the maps, as well as to indicate the structure that the flow of the maps possesses. This five-part framework may be taken as the actual structure of the holonomic equation. The variables of the equation are represented by man's ability to know—*science*—and to express—*art*. The sum of the equation, the meaning of its different parts, and the process by which the equation is resolved, all

comprise nature. Ever-changing in its appearances, yet indestructible, intrinsically unified throughout, from the atomic to the galactic orders, this universal nature is nothing less than the sacred order of the cosmos itself. And we, mankind, humanity, represent but a few brilliantly colored strands woven into the tapestry of this ultimate immensity.

The five-part structure of the holonomic equation can be defined in the following manner:

7. Nature presents itself: The teeming pristine condition of earth, from its primal chemical soup to its elemental atmospheric rhythms and biological hierarchies as well as heaven—the sky—with its divisions of day and night and the mathematical regimes of the cycles of sun, moon, and stars.

2. Man learns from nature: In the evolutionary framework, this represents the long learning process preliminary to the establishment of civilization. Once civilization is established, it also represents the continuing capacity to learn from our effects—the natural feedback process.

3. Man transforms nature: This represents the intensification of civilization known as history, the gradual radiation of humanity over the planet, culminating in the industrial transmutation of matter and the establishment of the global/electronic nervous system.

4. Nature evaluates man's transformation: Nature's feedback, including the manifesta-

tion of the psi bank as well as the natural alterations and adjustments brought on by man's disregard of the inherent sacredness of universal order.

5. Man and nature synthesized: The manifestation of an aesthetically directed geotechnology that harmonizes the intelligence of man with the natural energies of the environment for the purpose of creating a fully conscious planetary organism. In other words, the planetization of man that follows the hominization of the planet.

What lies beyond this description of the fivefold structure of the holonomic equation is entry into the community of galactic intelligence. For ourselves at this point, in the entire process, the community of galactic intelligence, however inspiring, is mere vision. What we must understand is the fact that we are at this moment transiting from phase three to phase four of the holonomic equation. Since there is no completely clear demarcation between these phases, in some regards the evaluation process is well under way. What appears to be the established order of present-day civilization is actually only the inert but spectacular momentum of a high velocity vehicle whose engine has already stopped functioning.

From the perspective of holonomic recollection, we are in a stage of massive molting and unprecedented transformation. In this situation, there is nothing that can be done—that is, if doing something means trying to salvage relics of thought and ways of life that are the products of partial and

limited past conditionings. However, if we understand the holonomic equation as containing the absolute truth of the relative world, then there is the possibility of attuning ourselves to the entire process of recollection. With attunement comes knowledge of the time and of the necessary procedures to follow in order to make the most of the time. And, as we know, right timing is the key to effective action.

With these thoughts, let us return then, to the fivefold structure of the holonomic equation. As we have seen, there are three variables: art, science, and sacred order. Since sacred order represents the underlying structure of nature, it precedes, underlies and postdates the human historical process.

Through our senses we perceive and experience this order as the biological rhythms of the earth and the mathematical regimes of the heavens. In the initial phase when nature presents itself, the precise nature of the rhythms and of the mathematical regime remains hidden or latent. Yet it is there—a magnificent warp and woof awaiting man's self-reflective intelligence in order to be translated into conscious form. Through observation and intuition, this order is first felt and expressed as myth. Even the psi bank, as Teilhard de Chardin observed, is there from the initial emergence of homo sapiens. In its mythic form, the psi bank is heaven or the heavens, the upper world, the realm beyond, the dreamtime, the home of the ancestors, the mysterious realm.

So we read in the Celtic tale "The Voyage of Mael Duin,"

They rowed after that until they came upon a great silver pillar with four sides, each side being two oar-strokes of the boat length, so that its whole circumference was eight oar-strokes of the boat; and there was not a single sod of land around it, but only the boundless ocean, and they did not see the nature of its base below, nor of its apex to the top. There was a silver net reaching far out from its top and the boat came under sail through the mesh of this net and Diuran gave a blow with the edge of his spear across the mesh of the net. "Do not spoil the net," said Mael Duin, "for what we see is the work of mighty men." "For the Glory of the name of God," said Diuran, "I do this, so that my tale may be the better believed, and I shall lay it on the altar at Armagh, if I reach Ireland . . ." After that they heard a great bright clear voice from the top of that pillar, but they did not know what language it spoke nor what it said.

The voice heard by Mael Duin is the voice of holonomic recollection. The net is the warp and woof of the psi bank itself. Invested with the pattern of sacred order, the psi bank reveals itself according to the nature of the intelligence and imagination of the seeker. To some it is myth, to others it is number, hardly ever is it solely one or the other. And the act of Diuran in cutting a piece of the net, so that his tale might be believed, is the primordial act by which history is initiated as the cumulative progression of man's naturally rebounding, self-reflective actions.

So it is in the presentation of the maps comprising *Earth Ascending*. Commencing with the "silver net," the primary matrix of the psi bank warp demonstrating the generation of the binary triplet configuration, the keys, the code, and the model are then displayed. Following the presentation of these primordial givens, we are shown the placement and function of the psi bank in relation to earth's magnetic field, as well as the fundamental holonomic clue: the one-to-one equivalence of the binary order of the genetic code and / *Ching*. A key example of "random" psi bank diffusion, the Ben Franklin magic square of eight, is followed by the Tzolkin, the Mayan Sacred Calendar, to which the Ben Franklin square has a unique numerological relation.

The second stage of the equation, "man learns from nature," demonstrates knowledge through attunement. In this primal process of knowing, information is gathered through *biopsychoic resonance*. This can also be referred to as "passive knowing," and is a natural function of the intrinsic unity or harmony of man and nature. Because of its ultimately harmonic nature, knowledge through attunement can also be defined as artful knowing—knowing that is inherently aesthetic and hence expressed through primordially artistic means. This is the knowing of shamans; it is cosmomagical knowing, which is intuitive, organic, and paraverbal. The stage of the equation in which such knowledge occurs is literally prehistorical and historically preliterate. Accordingly, the maps comprising Part II of the holonomic equation are of an inherently visual, paraverbal, aborigi-

nally evocative nature.

Though this knowing is paraverbal and prehistoric, without it there would be no foundation from which anything further could develop. Knowledge through attunement represents the direct index of communication between our various senses and nature. For this reason the concluding maps of this section describe the evolution of the senses from the primordial synaesthetic unity, through the process of elaboration and specialization, finally returning to a condition of holonomic synaesthesia. In this way we can see history not as an ideological phenomenon but as the process of psychosensory unfolding—a psychogenetic feedback loop.

This brings us to the third stage of the equation, "man transforms nature." This is the stage of complexification. Through a hospitable host environment, DNA has ripened and matured into an intricate, sensitive, self-reflective, culture-creating organism, *man*. Like the DNA from which it evolved, the culture manifest by man's psychosensory unfolding exhibits its own binary double helix pulsation, the binary pulse of history.

The structural dynamic of psychocultural development may be envisioned as two helical currents corresponding to the two DNA strands in which information is processed according to the binary law of crossover polarity. Psychoculturally, this means that one strand processes information from the future to the present, the other from the past to the present. The former, the strand of vision, is referred to as the AC (aboriginal continuity) current, the latter as

the CA (civilizational advance) current. The dynamic interaction of the two generates human culture.

This dynamic is universal and constant, and for this reason each of the seven pristine streams of civilization comprising the Octave of Civilization exhibits the same underlying structure. The elements of time and geography represent a discontinuity of the overall web of global civilization, and hence, create the geocultural, ideological patterns known as history.

The maps of Part III demonstrate the flow of civilization and the pattern of history within the context of plate tectonics, geography, and the electromagnetic field, i.e., within the governing geomagnetic features of the planet as it has come to be in the present, the Holocene era.

However, if we were to rely simply on historical information and materially generated means of information analysis, like present-day civilization itself, we would merely be allowing ourselves to be swayed by past conditionings. As we have already noted, these past conditionings are provincially flawed and biased. Thus we arrive at the fourth stage of the holonomic equation, "nature evaluates man's transformation/" Opening with maps of the psi bank as derived from the flow of history itself, Part IV of *Earth Ascending* presents a graphic description of the complete process of man's knowing and doing, otherwise known as the *holonomic recollection circuit*.

In this process, which represents a further stage of learning, we see that the psi bank consists of two templates, the AC and the CA. The process of history—or actually

of man's psychocultural development understood as the gradual planetization of consciousness—is articulated into three broad phases: the prehistorical, the historical, and the posthistorical. These three phases are further broken down into eight stages of holonomic recollection. The first two stages, comprising prehistory, are a function of the AC template; the next four, comprising the growth of civilization and history itself, are governed by the CA template. The final two stages mark a return to the AC template, but obviously at a synthesized and planetary or global level of development.

As will be evident from a study of the maps and information comprising Part IV of the holonomic equation, Hiroshima marks the limit of man's transformation of nature, and, in a very real sense, the end of history. Thus it is that we find ourselves crossing the corpus callosum of history for the second time. The first crossing marked the passage from prehistory to history, symbolized by Diuran's taking the piece of the net and laying it on the altar at Armagh. In the *return*, we take that piece of net from the altar and weave it back into the psi bank itself. Thus, the concluding map from this section depicts the primordial image of the historical circuit of man's knowing, Quetzalcoatl or the Plumed Serpent who, like the alchemical Ouroboros biting its own tail, completes himself against the matrix of the woof of history. Born of myth, history passes again into mythic structure.

The final section, the holonomic equation, Part V, represents man and nature synthesized. Here the key is given for com-

pletely deciphering the codes. The pattern of history, the genetic code, the psi bank, the solar and galactic pulsations, geomagnetism and man's own heightened biopsychic operations are synthesized into a blueprint or template/matrix in which *chromatics*, the science of color and of harmony in general, represent the emergent geotechnology. This geotechnology is referred to as *radiosonics*—a functional technology based on the biopsychically activated synthesis of geo- and electromagnetic energies.

Though the final stage of the posthistorical process—preparation for entry into the galactic community—is still quite distant from us, nevertheless it is good to have some kind of map indicating the nature of the terrain and the quality of the journey. Yet there is no ultimate goal. Transforming earth into a luminous and purified orb is itself only preparation for another stage in a journey that, for all practical purposes, is without beginning or end. Nevertheless, by the same token that we can say there is no goal, we can also declare that the goal is already present. By the logic of holonomics, the whole is in the part, the end is in the beginning, and for those of us in midstream there is only one imperative: to properly join heaven and earth, beginning and end, alpha and omega.

The foregoing narrative should not be taken as anything more than a prelude to the

flow of maps that follows. It is in the visual logic of the flow and the accompanying glossary and keys that each person may determine for him or herself where he or she stands in the holonomic equation.

Part II

From the whole to the part,
The whole is in the part;
Every part is holy.

The Maps

I: Nature Presents Itself

Prelude: The Code, The Key, The Model

Earth Ascending is not speculation, but a precise set of keys, a code, a matrix, and ultimately a display of the underlying patterns governing the conscious experience of life on this particular planet. Since the earth itself is a functional aspect of a larger order, the solar system, in turn an integral member of the galaxy, what is true for the functioning of this planet is inalienably affected by and resonant with the functioning of the larger systems of which it is a subset.

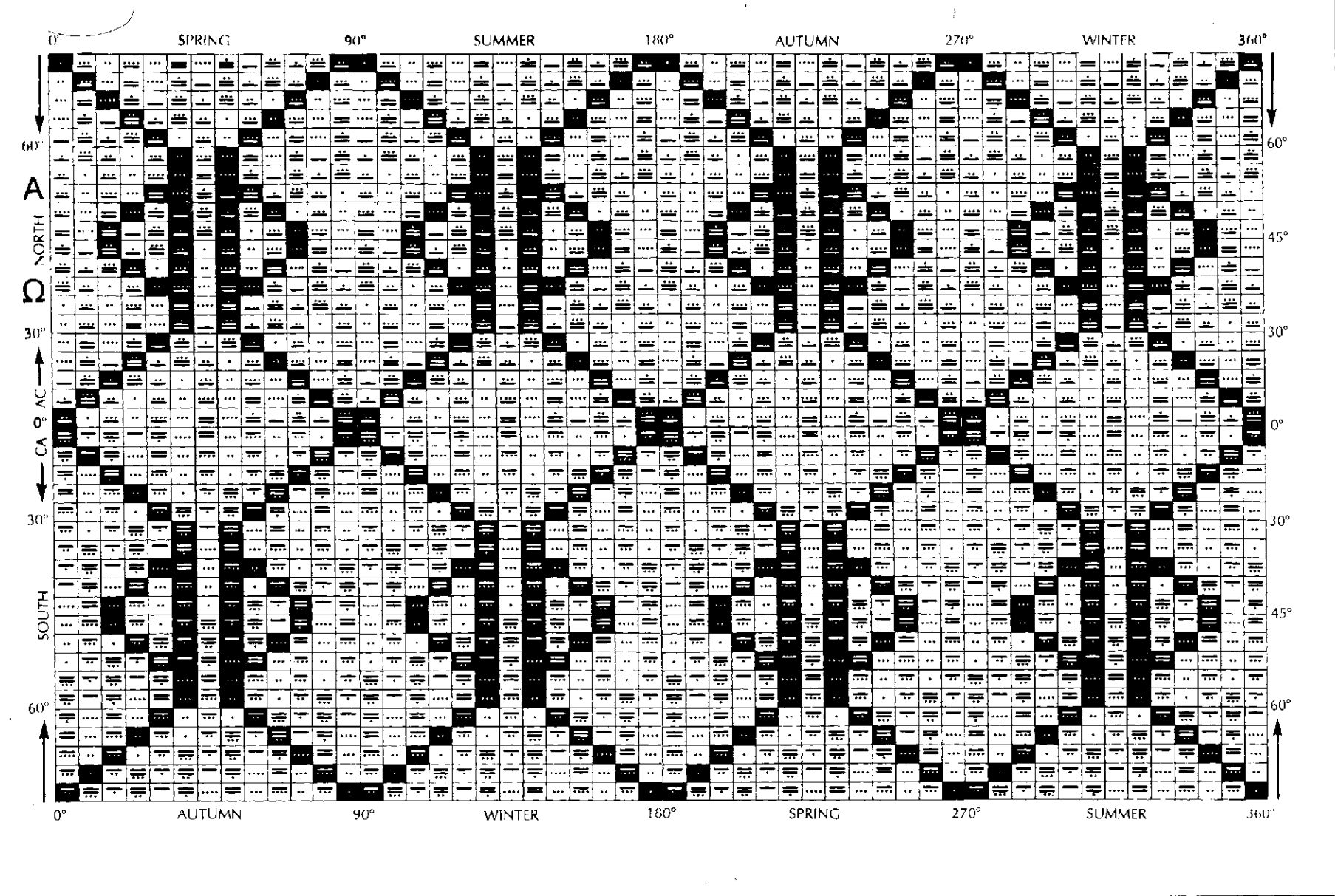
Put in simpler terms, everything is resonant with everything else. Within the total field of resonance, *universe*, different levels of order or systemic subsets may be distinguished. For ourselves these levels of order may be described in the following manner, going from the micro- to the macrocosmic: 1) the radiogenetic or atomic/cellular, the primary formal structures and systems of matter and life; 2) the subtle, complex organism comprising the individual human, structurally no different from every other human; 3) the total organism humanity considered as a single multimembered body, the purposive, self-reflective membrane of the planet; 4) the planet body itself, with all of its palpitating concentric levels from dense hot core to ethereal

magnetic field; 5) the solar system with the sun at its core, as the heart is to the human body, or the nucleus to the atom or the cell; 6) the galactic field; with its virtually innumerable star systems; and finally 7) universe entire with its equally innumerable galaxies.

What is important to keep in mind is that we are defining levels of order, holarchic systems, each inclusive of or included by other holarchies. In order for mutually resonant, and hence interdependent and interactive systems to function, i.e., possess holonomic reciprocity, there must be a universal resonant mechanism. The name given to this common structural resonant mechanism is the *binary triplet configuration*. This configuration represents both primary structure as well as primary process. Though primary, it is also the prefiguration or map of the whole process any system is destined to undergo. As such, the binary triplet configuration is the pattern underlying the psi bank matrix, the key resonant pattern for all life, purposive intelligence and conscious behavior on this planet.

We first present the primary warp or longitudinal pattern of the psi bank matrix in all of its simple, inclusive majesty. The warp represents the celestial, heavenly, the electromagnetic weave of the psi bank as distinct from the latitudinal woof, representing the terrestrial, biological, and historic pattern (see Map 37). Both warp and woof each consist of eight sections for a total of sixteen mutually interfacing parts. While the warp has a pattern identifiable as a repetition of eight of the 260-unit (20 rows across x 13 vertical) Tzolkin or Tonalpohualli, the Sacred Calendar of ancient Mesoamerican civilization, the woof is based on the progression by eights of the sixty-four *kua* or binary linear patterns of / *Ching*.

Encoded in the psi bank warp are four sets of binary triplet configurations set ninety degrees apart, conjoined at the zero latitude or equatorial line. The four ninety-degree divisions encompass the surface of the earth. The ninety-degree divisions also correspond to the progression of the seasons in their north/south polarity, for a total of eight sets, each defined and characterized by a binary triplet configuration. The primal symmetry and primordial order of the warp pattern of the psi bank matrix distinguish it as the aboriginal generative field from which all other patterns, systems, structures, and orders of being and knowing are derived. The most primary of these structures, of course, is the binary triplet configuration itself.



Psi Bank Matrix, The Warp Demonstrating the Fourfold Seasonal Pattern of the Binary Triplet Configuration


The binary triplet configuration is a whole number code and visual construct. From this configuration as it manifests in the 260-unit matrix of the Sacred Calendar, one-eighth of the psi bank warp, all other structures and process are derived. In this regard the binary triplet configuration is the primary resonant structure common to all processes and systems. It is the visible form of the cosmic code.

Its bilateral symmetry defines it as binary or twofold. It will be noted that the symmetrical fold of the configuration is defined by the central or seventh of the thirteen columns in the structure of the Tzolkin. This central column is the "mystic column" or the "axis of the eternal present."

Its triplet aspect is defined by the twenty horizontal or latitudinal rows. The top and bottom five rows are perfectly symmetrical to each other. The more complex pattern distinguishing the ten central rows (again divided into two five-rowed parts each perfectly symmetrical to each other) is the critical third zone of transformation. Due to the lateral symmetry of the central zone, the entire figure can also be viewed as four-part configurations of five rows each.

Each side of the binary pattern consists of 26 units, for a total of 52. Adding the numbers in sets of four, beginning with the corners and working inward, we find that the sums are always 28. This figure times 13 (the number 52 divided by 4) gives us a total of 364, a lunar year. This is a numerical key to the basic calendrical nature of the structure.

If the left side of the configuration represents

a negative flow of energy, and the right a positive, then we have a basic image of polar electrical charge and flow. Further, if the left side flows downward and the right flows upward, then we see that the central zone of transformation represents an area of *crossover polarity*. The mechanism of crossover polarity is the fundamental dynamic without which there would be no energy and life. In the center of the mystic column—which also represents the space that makes possible the transformative dynamic of the crossover polarity—we see the numbers three and  3, the omega and the alpha, the end joined to the beginning.

While we speak of this configuration in terms of negative/positive electrical charge, it also represents the basic dynamic or mechanism of the double helix, of the genetic code, i.e., two strands of DNA crossing and winding around each other. As the basic code of life containing the information governing both the replication and auto-regulation of all living organisms, all DNA is based on the binary triplet configuration. The basic structure of DNA is as follows: of the two strands, one contains the template of the other. In the case of the binary triplet configuration, assume that this is the left-hand strand. Further, each strand processes information in a direction opposite the other.

Translating this process into terms of the biopsychic situation of human life and consciousness, one information flow moves from the future to the present, the other from the past to the future. The former is the flow or current of vision, intuition, dream. The other represents information as it is manifest and codified into symbols, written forms, material structures, books, libraries, and so forth. The current of vision moving from future to present is the AC (aboriginal continuity current) the latter, the CA (civilizational advance). The former moves from the synthesized future to the particularized present. The latter represents analytical methods articulating specific action modes built upon models of past behavior and knowledge.

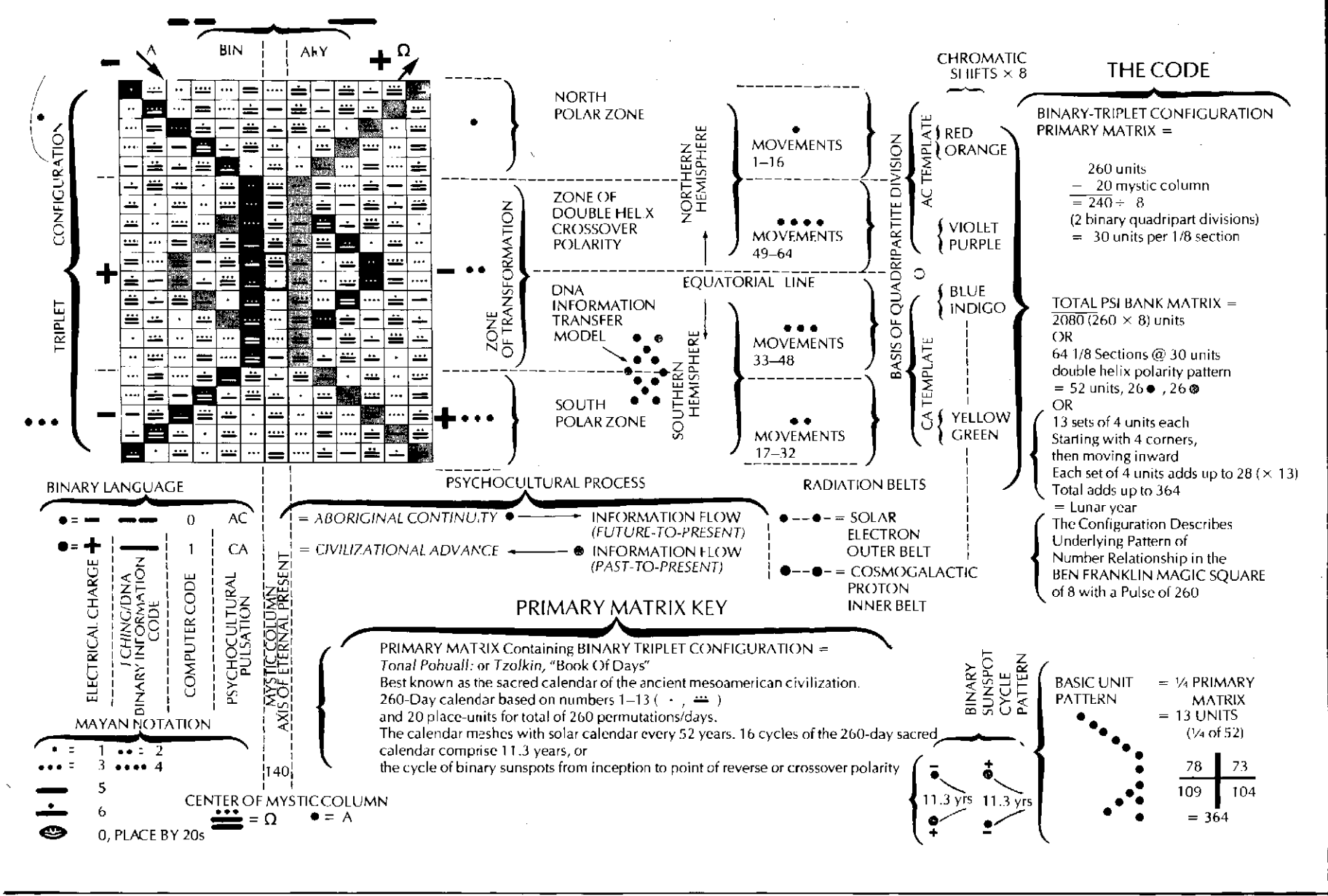
The Primary Matrix One-Eighth of Longitudinal Psi Bank Warp (Tzolkin).

The primary matrix containing and defined by the binary triplet configuration is a whole number model consisting of the numbers one through thirteen repeated on a lattice of twenty, for a total of $2^{(20)}$ permutations (13 x 20). Among the Maya and Nahua of ancient Mesoamerica, the twenty lattice rows were represented by twenty symbols suggestive of the most primary aspects of the life/death process (see Maps 9 and 30).

As already noted, the seventh or middle of the thirteen longitudinal columns represents the "mystic column" with the omega and alpha, numerals 13 and 1, joined at the very center of the entire Tzolkin. Among the Nahua and Maya, the 260-unit permutation device was translated into the so-called Sacred Calendar of 260 days, which coincided every 52 years with the solar calendar, and every 104 years with the solar and Venus calendars. Subtracting the number of units represented by the mystic column leaves 240 units, a figure divisible by 16, 12, and 8, the other key calendrical and geotransformative numbers.

Sixteen of the 260-day cycles add up to 11.3 solar years, the average time for a binary sun spot cycle to attain a crossover polarity. Since the primary matrix represents the one-eighth longitudinal warp or electromagnetic matrix of the psi bank, we may relate its derivation to the electromagnetic pulsations of the sun spots in their binary movements (see Maps 4, 10, 29, and 30).

While the numbers 1 through 13 have varying and multiple calendrical/cyclical associations, the number 20, inclusive of the numbers 1 through 20, can be genetically associated with the twenty amino acids constructed from the sixty-four DNA codons (see Maps 7 and 32).



Binary Triplet Configuration the Code and the Key

As noted, the fifty-two units comprising the binary triplet configuration may be reduced to thirteen sets of four units each, beginning with the four corner units and moving inward in a concentric manner. When this numerical movement is considered as a concentric resonance pattern, or waves of sound emanating from a central point (the omega/alpha juncture of the mystic column), they may take on a three-dimensional or spherical form.

Spherically generated, the binary triplet configuration becomes the primary resonant field model, the holonomic topocosm (*topo* meaning "place," *cosm* meaning "order," hence "place of order"), defined by Theodor Gaster as "the entire complex of any given locality conceived as a living organism." Whereas the binary triplet configuration is a primary information structure, the resonant field model or holonomic topocosm represents the primary space/time matrix of any whole structure. As such, it is the schematic model of the atom, of a living organism, of the planet, of the solar system, or of the universe itself.

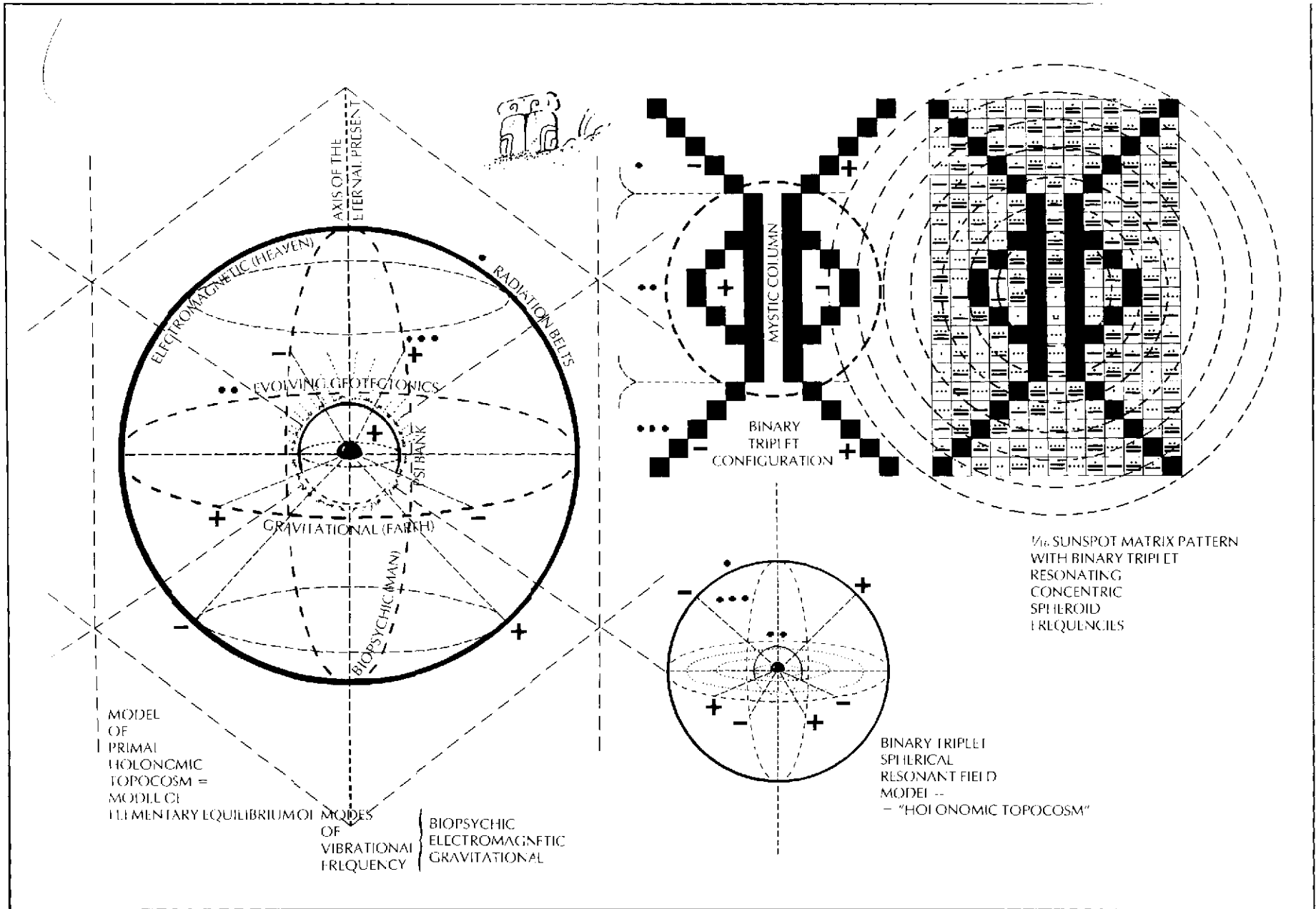
Consisting of three mutually intersecting fields of resonance, the electromagnetic, the gravitational, and the biopsychic, we may view this model most immediately as a primary image of planet earth as a total organism, or *holon*. At the same time, it is the model that defines our total experience as a self-reflective evolving organism upon host planet earth. Thus, the model is both the structure of nature and the model for knowing that structure.

As an image of the total organism planet earth, the electromagnetic field finds its actual correspondence in the Van Allen radiation belts. The gravitational field finds its physical playground in the geomagnetically evolving and shifting tectonic plates which compose the substructure of living earth. Finally to the biopsychic resonance field corresponds the psi bank, the earth's brain, the guidingfield controlling the conscious evolution of the planet's directing organism, humankind.

While the electromagnetic field corresponds to the upper part of the binary triplet structure, and the gravitational field to the symmetrically reflected lower part, the biopsychic field, represented by man, corresponds to the dynamic zone of transformation, pivot of the crossover polarity mechanism. The nucleus or core of the model represents the living evolving heart of any process brought about by the dynamic equilibrium of the three fields of resonance.

Each of the three fields has its own positive/negative polarity and charges, yielding a six-part division or structure. This may be related to the six-line structure of the binary order of the DNA codons and *kua* or hexagrams of / *Ching*. In terms of the traditional geomantic equation, the electromagnetic field corresponds to heaven, the biopsychic to man, and the gravitational to earth. In a psychological sense, the electromagnetic field corresponds to the sense fields, the gravitational field to the sense organs, and the biopsychic to the attendant internal states of Consciousness generated by the matching of sense field and sense organ.

In an informational or material sense, both the binary triplet configuration and the resonant field model may be understood as generating from beginningless space, and hence themselves being without any real beginning or end. From a psychological point of view, however, these models are self-existing manifestations of mind. Quite simply, all phenomena are dependent upon mind for meaning and mind, like space, is infinitely extensive and pervasive. From the perspective of holonomic logic, the structure of nature and the model of knowing are holonomically indistinguishable, and since knowing is a function of mind, all structures are mental in nature.



Resonant Field Model Derived from Binary Triplet Configuration

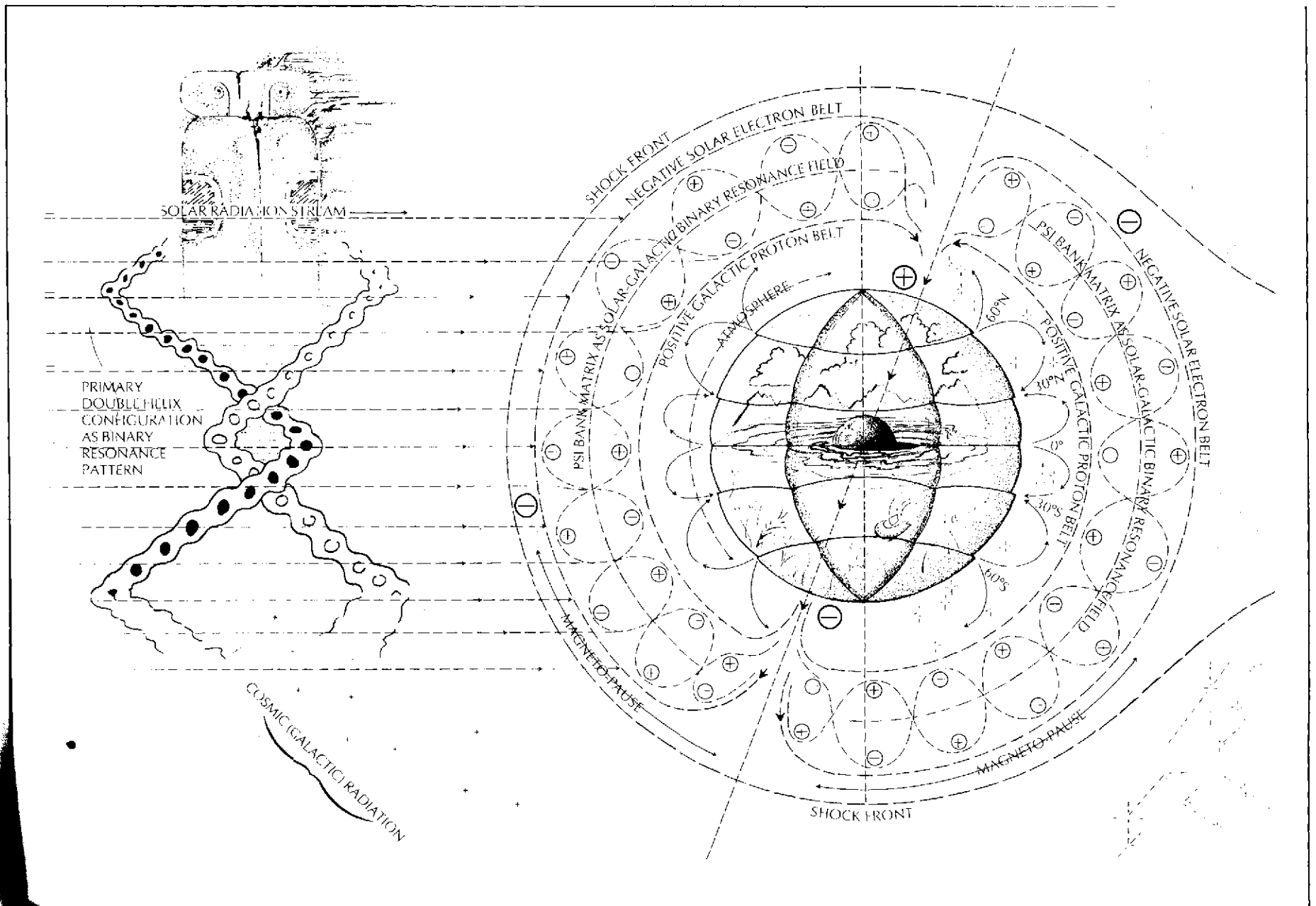
Here the psi bank, an evolving planetary structure dependent upon man's own conscious development as a total planetary organism, is shown in its most primary condition: a double helix binary matrix generated by the two radiation belts.

The inner belt, consisting of trapped positive cosmic radiation—protons—and the outer of trapped negative solar radiation—electrons—provides the binary field for the rudimentary psi bank matrix. The positive/negative polarities of both radiation and psi belts are sensitized to the north/south poles of the geomagnetic (gravitational) field. The simple helical structure of the psi bank matrix as the biopsychic resonance field of planet earth is obviously attuned to or resonant with the primary double helix configuration governing the operation of the genetic code. This is to be expected since the spectrum of the biopsychic resonance fields runs the gamut from the most simple cellular organism to the most refined levels of mental activity.

There is no life without purpose, no purpose without some kind of governing intelligence, no

intelligence without a field of consciousness. As organisms grow in neurophysiological complexity, so too the field of consciousness evolves, and with it the purposive intelligence of the organism, finding its culmination in man, in whom there occurs, finally, the possibility of self-reflective mind.

As it is evident that mind and consciousness are not the sole possession or invention of any single individual—though possessed by all—and since the human organism in its entirety is an evolutionary function of the earth, the mental configuration of this organism, possessing the qualities of purposive intelligence, may also be viewed as a property of the earth itself. Hence the psi bank: earth's brain or mental field in which resides the guiding autoregulative pattern of the inseparable, conscious evolution of man and planet.



Psi Bank Matrix Generated as Binary Resonance of Radiation Belts

The geomantic flowchart corresponds to the primary geomantic perception, heaven above, earth below, and man in between. As we have seen, these three designations correspond respectively to the electromagnetic, gravitational, and biopsychic fields of the primary resonant field model. The geomantic flowchart emphasizes this three-part relationship as an organismic cycle revolving about the central axis which divides the model into two halves: man and weather.

As the two volatile variables between heaven and earth, man and the weather comprise a unique binary relationship, the mutual interaction of which has long been a recognized foundation of all systems of geomancy. More generally, the weather or left-hand side of the geomantic flowchart represents the total spectrum of the phenomenal world known to man, the so-called objective world. The right-hand side, representing the biopsychic spectrum of internal and external sensations as well as all psychic impulses, corresponds to the so-called subjective world of mind. The totality of these two halves, with all of their mutual correspondences, comprises the binary structure of nature and the holonomic model of knowing.

The facing model of a holonomic topocosm with evolved psi bank rings depicts a consciously harmonized planetary field structure, the primal model of which is represented by the geomantic flowchart. The horizontal rings represent the motions of the planet in time—the gravitational field—while the vertical rings correspond to the cumulative articulations of the different psychocultural stages in the planet's evolution toward a consciously harmonized condition. The lotus, from which emerges this "planet with noosphere," to use de Chardin's phrase, is the age-old symbol of purity and awakened intelligence.

Just as the patterns of atmosphere and the weather are continuously recirculated between the surface of the earth and the radiation belts of the magnetic field in a series of increasingly rarefied levels, so psi information structures—*psions*—are continuously recirculated between the organism man and the psi bank or holonomic brain of planet earth.

This simple, straightforward operation of the primary resonant field model is the main factor in accounting for the diffusion and dissemination of archetypal images and processes among the scattered members of the human race, particularly during the course of the first three stages of psychocultural development—the *aboriginal*, the *hieratic* and the *medieval*. It is because of such recirculation that there could be not only diffusion of key information over vast geographical spreads, but over time as well.

This phenomenon is demonstrated in the illustration of psion transfer and transformation. In this example we are not dealing with a one-to-one correspondence of image or symbol, but a resonant equivalence of psychocultural intent as well as the means of expressing that psychocultural intention. The two terms of this particular resonant equivalence are early hieratic China 3700-3100 P.A.* and mid-hieratic Nigeria 1000-600 P.A. Both of these pristine hieratic centers specialized in the creation of ritual bronzes, to a degree unexcelled by any of the other five pristine civilizations. In both cases the ritual bronzes were manufactured in the context of a highly developed system of ancestor worship.

In China, the ritual bronze production was first fully realized under the aegis of the House of Shang, the first so-called historic dynasty of China. Among the Yoruba-Ife of Nigeria, the bronzes were wrought under the tutelage of the great ancestor king and sky god of thunder and lightning, Shango. The Chinese bronzes—created on the early end of the hieratic civilizational scale in China—are brilliantly abstract in a style that is late shamanistic animism. The Nigerian bronzes—created at the opposite end of the scale of hieratic emergence—are a summation of the purest idealistic naturalism, exemplified by late hieratic civilizational style.

The dynamic that connects the Chinese ritual bronze complex with that of the Nigerian almost four thousand years later resides in the common practice of ancestor worship. Through the transcendent catharsis that took place in the great Chinese rituals in which the bronzes were employed—rituals that invoked the energy and powers of the ancestor figures—a particular quality of psion unit was released, to be kept in storage in the psi bank. Some twenty-five hundred years later in Nigeria when bronze casting, already accorded great cosmomagical significance, was linked with ancestor and sky-god worship, particularly of the great kings of Ife, the quality of energy contained in the original Chinese psion was released or precipitated.

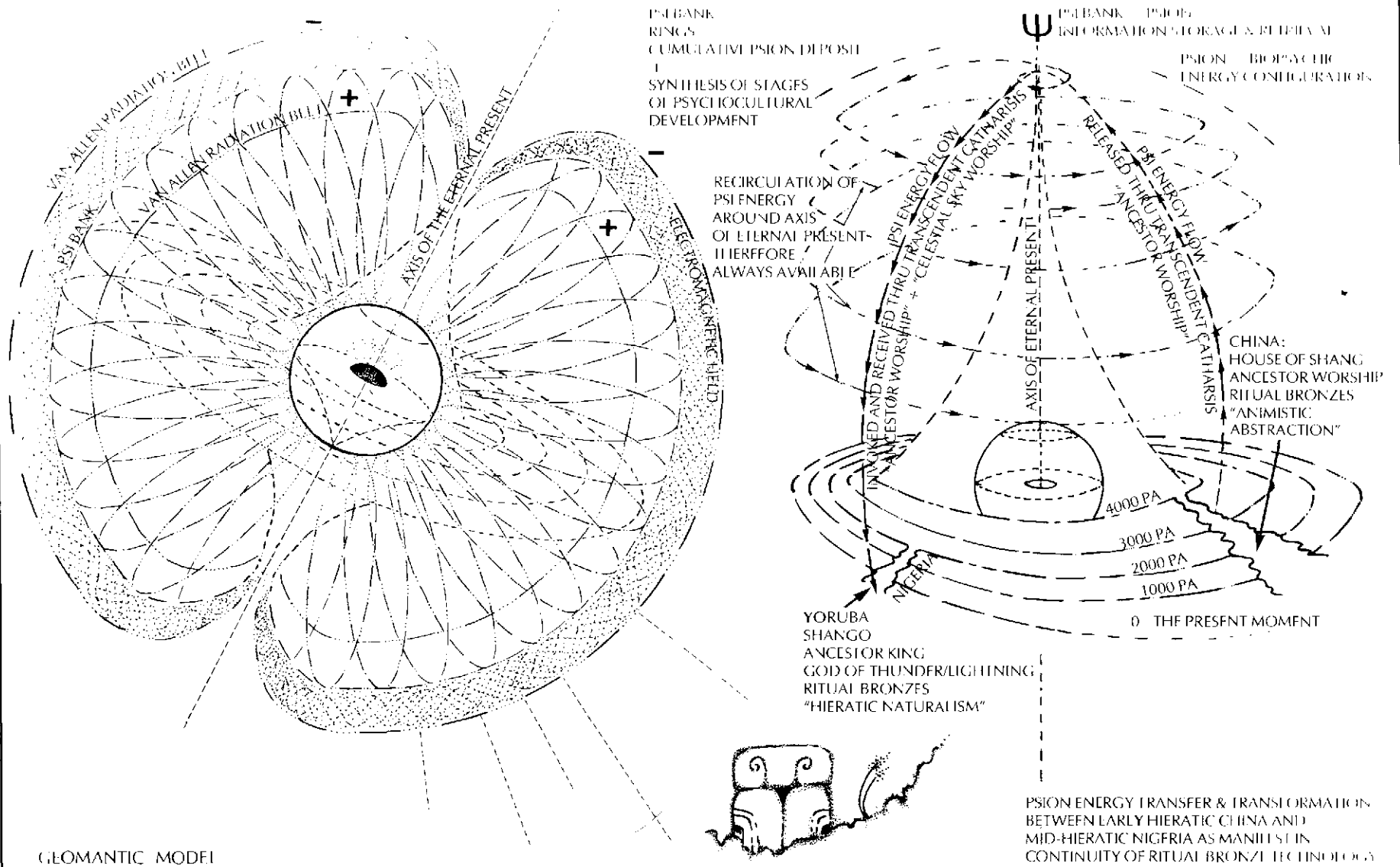
Of the great center of Shang it is written:

The Capital of Shang was a city of cosmic order,
The pivot of the four quarters. Glorious was its renown,
Purifying its divine powers manifested in longevity and tranquility,
And the protection of us who came after.

Of Ife, Nigeria, where the sixteen gods of geomancy descended, it is said that there the gods came down from heaven on an iron chain to create and populate the world.

*In the dating system of the Earth *Ascending*, the following designations are used:

P.A. = Pre-atomic, A.H. = After Hiroshima. August 6, 1945 therefore is the zero point in this chronological calculation. In the Chinese calendar this date marks the germinal point of autumn, midway between the summer solstice and autumn equinox. In the temporal version of the arrangement of the eight *kua* of *Ching* it corresponds to the K'un, the Receptive ☷. The date August 6 also signifies the beginning point of the present Mayan calendar cycle, August 6, 3114 B.C., or 13.0.0.0.0, Mayan, or 5059 P.A.



Holonomic Brain and Demonstration of Psi Circulation within Electromagnetic Field

While the example of Chinese and Nigerian ritual bronzes and ancestor worship is a demonstration of a mutual configuration resulting in a unique cultural resonance, the exact identity of the binary system of / *Ching* and the genetic code is not only an example of psi transfer but also a key to the entire biopsychic unfolding of the planet.

It was the first of the five "legendary" emperors of China, Fu Hi (or Fu Hsi), ca. 5000 P.A., who is credited with the discovery of the binary system of / *Ching*. Based on the primordial binary elements, *yin* and *yang*, dark and light, the individual lines of the eight *kua* or binary triplet figures are designated — and — or *yin* and *yang* respectively. These two lines are then arranged in three line structures read from the bottom up, for a total of eight *kua* or binary triplet structures. From these, Fu Hi constructed the *early heaven* arrangement of the eight *kua* by placing each of the binary triplet figures diametrically across from its polar opposite.

Toward 3000 P.A., some eighteen hundred years after Fu Hi and at the point between the decline of the House of Shang and the rise of the House of Zhou, King Wen, while imprisoned, came up with the second arrangement of the eight binary triplet figures, the so-called *later heaven* arrangement. King Wen's supplementary arrangement, reflecting the commencement of the historical process, allowed the *kua* to be read in a sequential or temporal fashion, as opposed to the purely cosmic arrangement of Fu Hi. Further, while Fu Hi's totally symmetrical arrangement corresponds to heaven or the electromagnetic field, King Wen's corresponds to the earth or the gravitational field rotating in time.

Most important, with two sets of the eight binary triplets now in place, King Wen was able

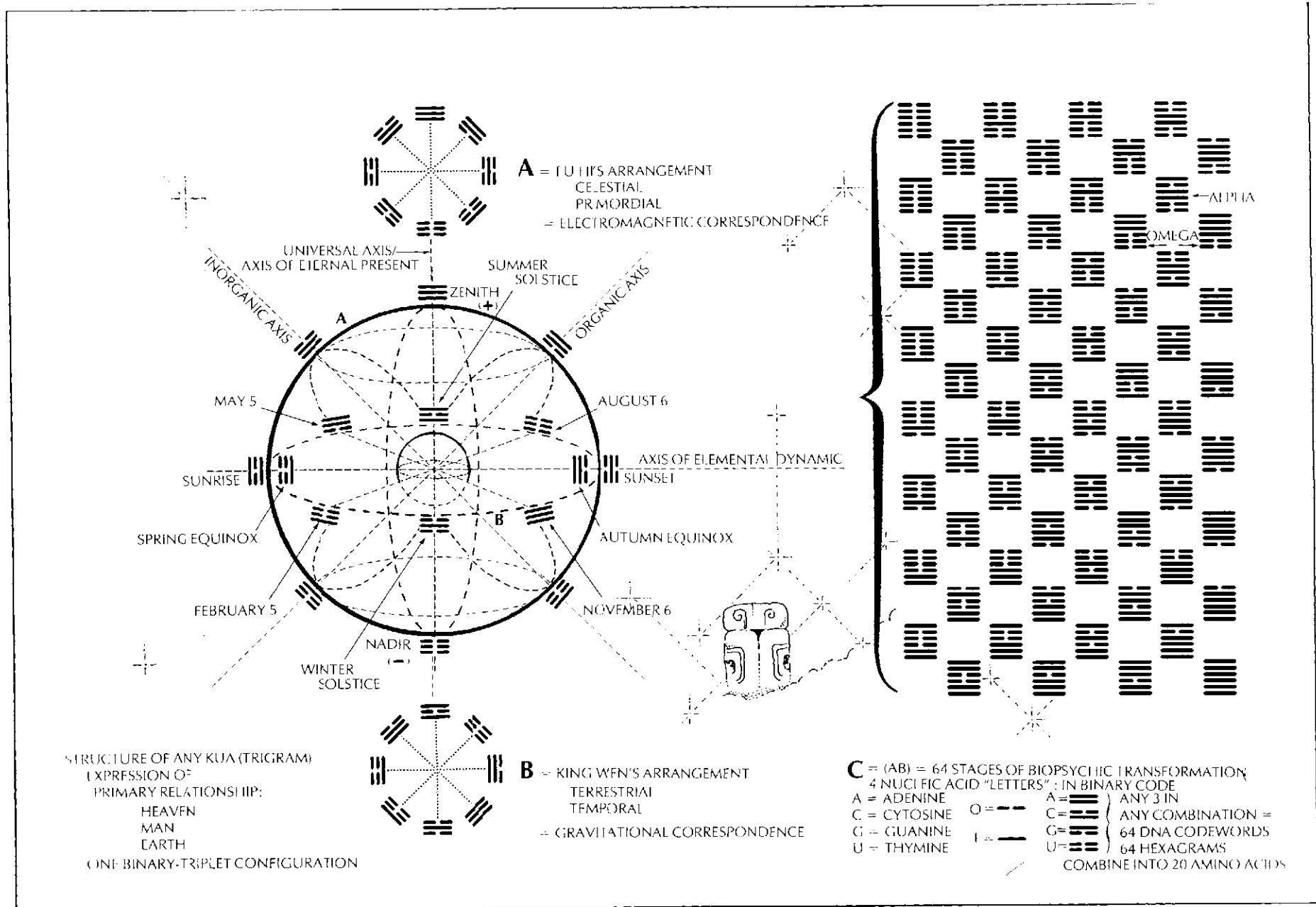
to combine them, thus producing the sixty-four six-line permutations known nowadays as hexagrams. These sixty-four six-line structures or *kua* comprise the *changes* and correspond to the biopsychic field, man. Through the work of Kung-fu-tze, Yang Shao, and many other scholar/scientist sages, / *Ching* became one of the classics and a bedrock of Chinese science and philosophy.

Through Jesuit priests in the seventeenth century who brought / *Ching* to his attention, the German Philosopher Leibnitz was able to confirm his system of binary mathematics, the basis of present-day computer science. Less than two hundred years ago, another German philosopher, G.F. Hegel, familiar with the binary system of Leibnitz, constructed the dialectical theory of history, a theory that had a great influence on the social philosopher and founder of communism, Karl Marx. In the present century, / *Ching* attracted the interest and attention of the psychologist Carl Jung, for whom it confirmed many suspicions concerning the "archetypes" of human consciousness as well as the notion of synchronicity, the idea that things or events gain significance from their happening at the same time. In 1949, Jung wrote his foreword to the most valuable of the present-day European versions of / *Ching*, the Wilhelm/Baynes edition. In 1950, this text, first translated into German in 1923, saw its English language publication. In 1953 two scientists, James Watson and Francis Crick, announced to the world their discovery of the genetic code, consisting of sixty-four binary triplet figures called DNA codons.

The genetic code is written with four nucleic acid letters, each one represented by the two basic linear units of binary language (— , — —), yielding a total of four two-line possibilities. Any three of these two line structures can combine to create a codon, represented as a six-line structure. Like the hexagrams of / *Ching*,

there are sixty-four codons, and only sixty-four such structures possible. From these codons, the twenty amino acids are derived.

The exact correspondence between the binary language of / *Ching* and the genetic code of life, first put together by Martin Schonberger in 1973, acquires an even more uncanny twist in consideration of the three "nonsense" codons. One of these begins every genetic "sentence"; - either one of the other two indicates a stop to any genetic sentence written in the nucleic chromosome of every cell of life. The / *Ching* hexagram corresponding to the *alpha* or start of every genetic sentence is 56, usually translated as *The Wanderer*, and depicts fire on top of the mountain. Like DNA traveling across the cosmos in microgenetic fragments, the idea implied by the image of fire on top of the mountain is that of life or vitality constantly moving from one place to another. The hexagrams corresponding to the stop codons are 12 and 33, *Standstill* and *Retreat*. Both of these describe situations in which there can be no further development, and hence there is a separation of the vital elements indicating death or a drastic disruption of the equilibrium of life.



I Ching as Description of Holonomic Space-Time Matrix and as Description of Genetic Code

The "coincidental" identity of the binary order of the sixty-four *kua* of / *Ching* and the sixty-four DNA codons is of such magnitude that the guiding mechanism of the psi bank becomes an intelligibly helpful force, even to those who had not previously considered it. But, as we have already indicated, it is not just coincidence that is at work here. With the DNA codons we are dealing biologically with the very code of life; with / *Ching*, we are, at the very least, confronted with an equivalent biopsychic code, a map of the development of intelligence itself. Thus, these are not just two casual systems that find in each other a complete identity of structure, but two codes that underlie, determine, and describe the complete development of life and intelligent purposive behavior upon this planet.

Given the enormity of what the two systems signify, it is not in the least an improbable conclusion to suggest that we are also dealing with a basic coding structure inherent in the psi bank as well. To verify this intuition, we may turn to another "random" psi manifestation: the Ben Franklin magic square of 8 with an array of 260, i.e., an 8 x 8 or 64-number set of permutations, every vertical and horizontal row of which adds up to 260. This particular magic square, like a number of others, came to Ben Franklin quite gratuitously towards 1750.

For Franklin, the manifestation of these squares in his conscious mind was a matter of a highly curious but ultimately innocuous pastime, which seems to have led nowhere beyond mathematical parlor games. On the other hand, Franklin was not aware of / *Ching*, nor did he know anything about DNA. The fact that the Tzolkin is a calendar count of 260 days was another fact of which Franklin was totally ignorant. Finally, Franklin had not the slightest inkling that the first magic square in history is attributed to none other than Fu Hi, the first emperor of China, the person who brought the binary system / *Ching* into the world.

What we have done with Franklin's magic square of 8 with an array of 260 is write in the sixty-four /kua/DNA codon figures that correspond to the numbers. The resulting pattern is nothing less than elegant. Throughout the whole square we are confronted with the primordial dynamic of the crossover polarity. In fact, the pattern underlying the square comes across as a highly intricate and integrated weaving, divided into two equal sections of four parts, each part containing eight squares arranged into two rows each. Each of the eight sections or plates exhibits the exact same symmetry pattern, consisting of a central section of four squares, the numbers of which all relate to each other in the perfect crossover polarity pattern, and two side sections of two numbers each, each opposite set of which also relates to each other in the same crossover pattern.

Reduced to its most basic essentials, the crossover polarity pattern of each plate, as well as of the overall pattern of the total sixty-four squares, results in a simple figure that is the most primary binary crossover pattern. That this is the same general pattern exhibited in the psi bank warp (Map 1), the binary triplet configuration, should not be too surprising, since the psi bank warp is based on the Tzolkin matrix of 260, the same number as the sum of each of the rows in the magic square of 8.

Finally, it should be noted that the primary binary crossover pattern, the double helix stitching motif, besides exhibiting a similarity to the *t'ai ch'i* symbol of yin and yang

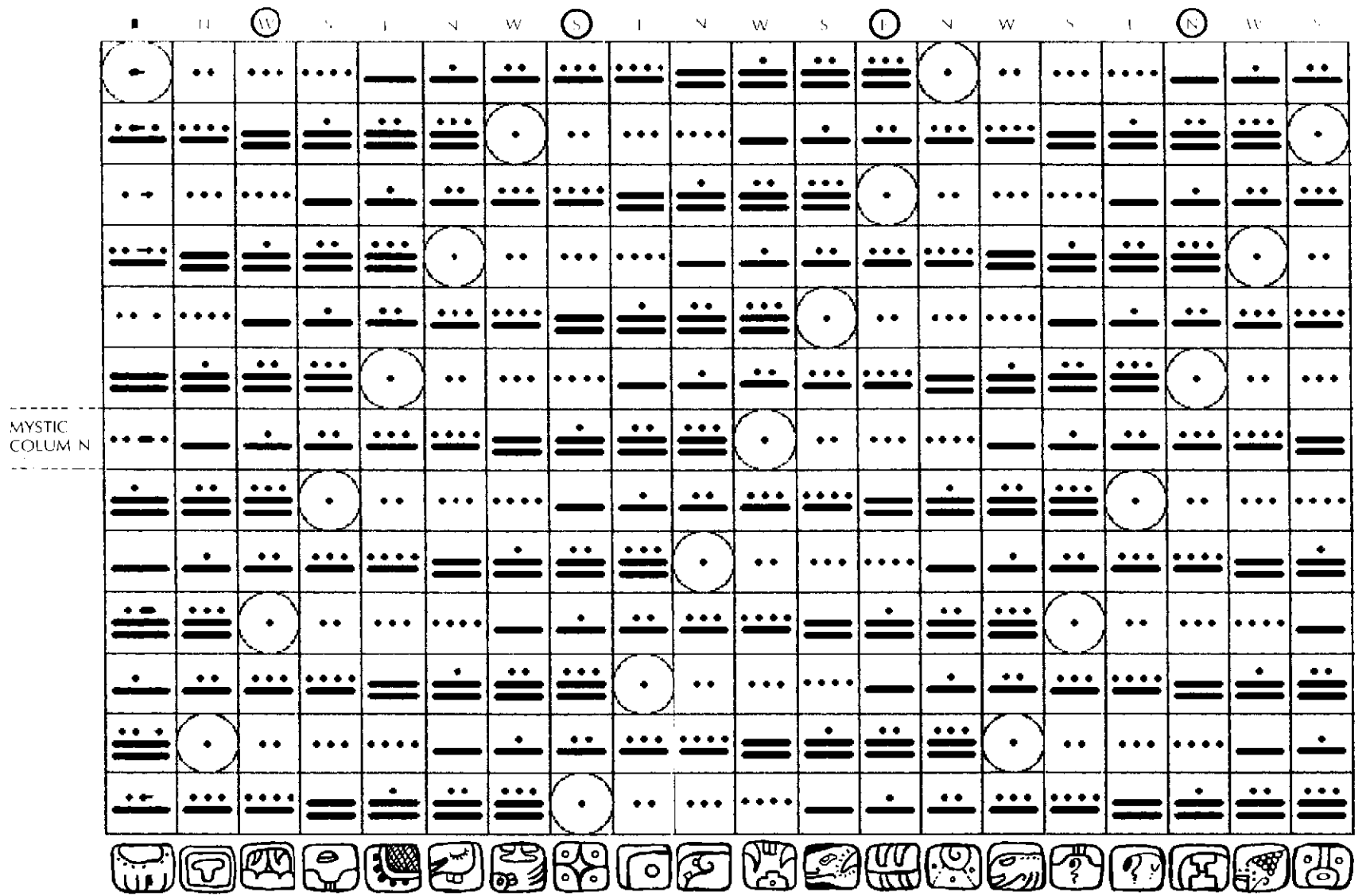
actually the same as the Nahuatl symbol for Ollin. This symbol, the seventeenth of the twenty sacred signs in the Tonalpohualli, the Nahua or Aztec variant of the Tzolkin, besides being the only really abstract symbol in the Nahua version of the Sacred Calendar, signifies change or movement. Ollin also is the symbol for the present age or *sun*, and figures as the central matrix figure on the famous and prophetic Aztec monument, the Sun or Calendar Stone.

To complete the first part of the holonomic equation—"Nature Presents Itself"—it seems totally appropriate that we return to the figure indicated by the Franklin square, the Tzolkin or 260-unit Sacred Calendar of ancient Mesoamerica. It is this very same calendar that provides one-eighth matrix of the psi bank warp with which we began this section. It should be recalled that this same calendar matrix also corresponds to one-sixteenth of the 11.3 year binary sunspot cycle.

Here we present it in horizontal arrangement with the twenty Mayan sacred daysigns or glyphs written across the bottom of each of the twenty vertical rows. At the top of these same twenty rows, we have indicated the movement of cardinal directions associated with each of the glyphs. In this way, we can see that although the calendar is presented as a grid, in actuality it also accounted for the rotation of time in relation to space. In this larger, basic version of the Tzolkin, we can observe the progression of the numbers one to thirteen in their continuous repetitions, with the purpose of indicating the basic staggered or step pattern that distinguishes the calendar grid.

It may be noted that the numbers of each of the twenty rows add up to 91, for a total of 1820, the same number that is derived by adding the sum of the numbers of each of the thirteen rows. The sum of the numbers of the mystic column, the seventh horizontal row in this arrangement, adds up to 140 (7 x 20), which, multiplied by 13, equals 1820. If 1820 is taken as a count of days, then it establishes a figure that is less than .03 percent short of a period of five years. This and many other provocative figures and ideas may be derived from a study of the Sacred Calendar.

The point, however, in presenting it here, is to demonstrate that like *I Ching* and DNA, the Tzolkin or Sacred Calendar is a representation of a fundamental pattern of nature and not a human invention or contrivance. Nature presents itself; man follows and learns.



//: Man Learns from Nature

Prelude: From Primary Attunement to Psychosensory Elaboration

The Sacred Calendar of ancient Mesoamerican civilization, like *I Ching* of ancient China, points to more-than-remarkable instances of systems too perfect or too ingenious to be merely the product of minds struggling to invent a conceptual structure that could represent or contain the order of nature. Instead, as indicated by the congruence of these systems in both the genetic code and the curious but highly integrative example of the Franklin square, these systems are not man-made at all. Rather, they are representations of the order of nature made manifest to the minds of men, often in a past so ancient or dim that at best, as in the case of *I Ching*, they can only be attributed to legendary figures like the first Emperor of China.

What the existence of *I Ching* and Tzolkin implies is the necessity of considering a basic way of knowing or learning about things: *knowledge through attunement*. This may also be described as learning through resonant receptivity, intuitive learning, or at its most exalted, learning by revelation. This mode of visionary learning, corresponding to the AC (aboriginal con-

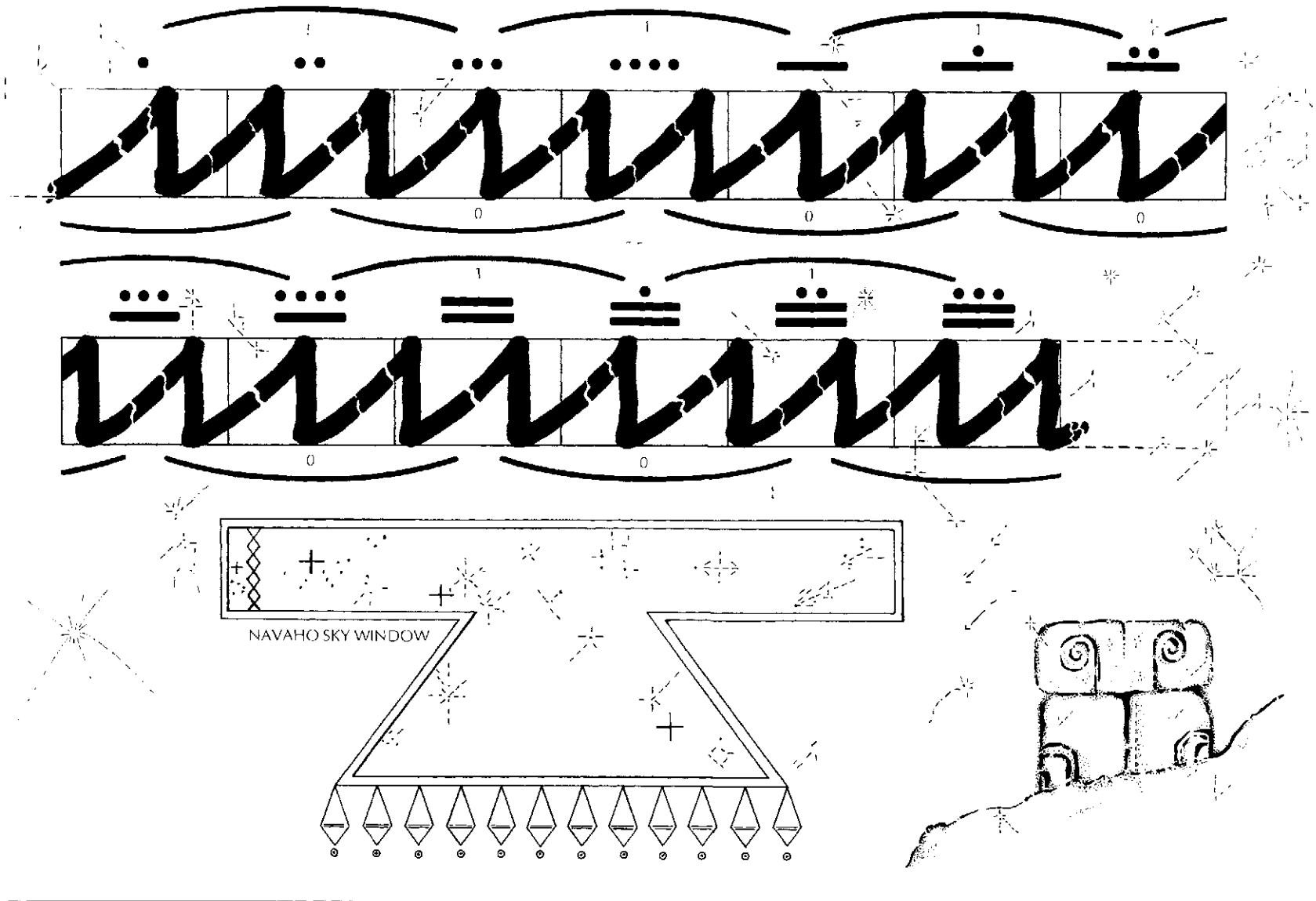
tinuity) current of the psychocultural dynamic, happens primarily both in a biological as well as an historical sense.

What makes knowledge through attunement most effectively possible is a direct, unfiltered index of communication between the sense organs and the environment. This points to the necessity of reflective silence, quiet, contemplation, and meditative states of mind and being. It is in this sense that knowledge through attunement is biologically primary or *ahistorical*. Knowledge through attunement is historically primary in that it precedes civilizational modes of learning (CA) such as written or mathematically encoded forms or patterns. Because of this it is most easily associated with the shamanistic, aboriginal psychocultural conditions. Because of its biological primacy, knowledge through attunement also points to the continuing necessity of the existence of aboriginal society and modes of knowing side-by-side with the growth of civilization proper.

As we have seen, the Tzolkin or Sacred Calendar is based on a set of thirteen numbers sequentially repeated twenty times for a total of 260 permutations. When we consider the Mayan notation system and the pattern created by the numbers 1-13 repeated sequentially in the Mayan notation system, a purely visual pattern is clearly evident. This visual pattern can be abstracted even further in the manner presented in this map.

What we see is a matrix of thirteen rectangles within which a heavy line rhythmically rises and falls repeatedly, twenty times. Above and below the row of rectangles curved lines relate the odd and even rectangles to create two further rhythmic patterns corresponding to the fact that when the numbers of the thirteen rows are added up, the sums of the even rows differ by seven, while the sum of the odd rows differs by six.

When we contemplate the Sacred Calendar in this purely visual manner, we can appreciate all the more that we are dealing with a pattern intrinsic to nature, and not a man-made invention. Knowledge of such patterns results from a combination of observation and total *body-receptivity*. Also, as indicated in considering the role of the 260-unit matrix in the psi bank weave, we realize that we are dealing with an intuitively perceived celestial pattern—in this case, one biopsychically associated with the rising and falling pattern of binary sunspot movements. Evocative of the celestial scanning of the intuitive eye of the primary process of knowledge through attunement is the Navaho sky-window diagram depicted beneath the rhythmic pattern of the Sacred Calendar. The shape of this pattern probably corresponds to that of an observatory window in one of the Anasazi (Colorado River region, North America) ceremonial centers, ca. 1000P.A.



Rhythmic Movement of the Sacred Calendar as Pattern of Primary Attachment

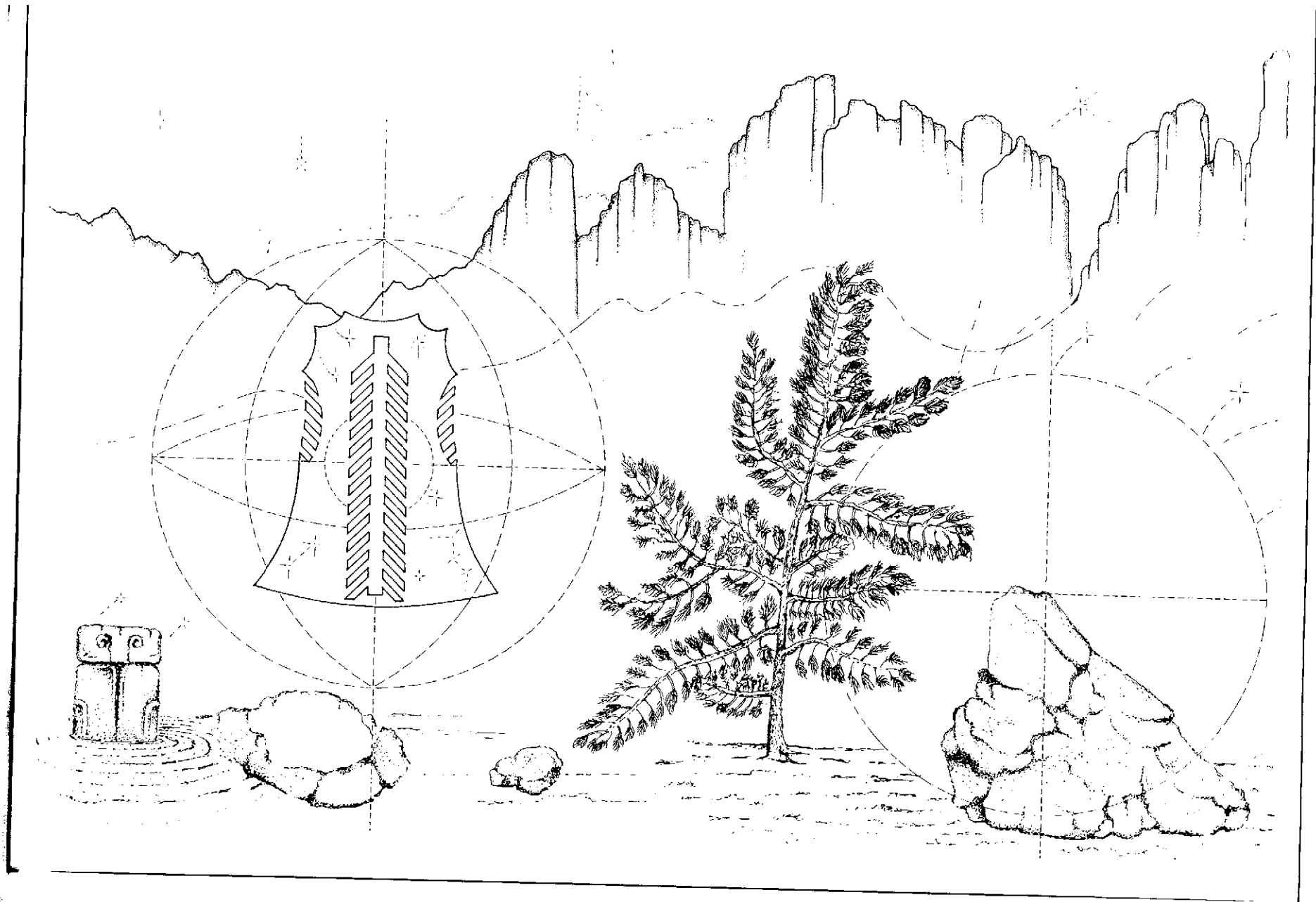
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The basis of knowledge through attunement is the ability to allow whatever factors or forces of the environment are present to penetrate and enter fully and completely the entire field of the senses. Not only are we biopsychically a manifestation of the complete order of nature, but through our ability to be completely open and receptive, the order may further imprint itself upon us so that what results is a self-reflective insight and understanding of the holonomic process. This is the foundation of knowledge, both biologically and historically.

The name given for the aboriginal—meaning innate, always beginning—capacity for the attainment of knowledge through attunement is *shamanism*. As a personality type, the *shaman* is the primary creative dynamic in the human realm. Again we speak of both a biological and historical primacy. As a creative dynamic the shaman's powers are fundamentally those of healing and making art. To make art one must know how nature works; the same is true of healing.

The shaman magic shirt within the holonomic model represents the capacity to die to oneself, i.e., to become selfless. This is represented by the schematic skeletal pattern, symbolizing both the vision of one's own death, and at the same time the attainment of transcen-

dent insight and power. Thus, through the transformative experience, the spinal column is understood to be the mystic column of the cosmic axis, and the skeletal interior made visible as a reflection of the tree of life. Growing from the darkness of the earth toward the heavens, the tree is earth's elemental ambassador to the celestial zones (psi bank) where the shaman must go to obtain vision. Returning to earth imbued with vision, the shaman possesses the power to heal and make art; with his powers of transcendent insight, he or she may also see and locate those sites and places, often designated by rocks, springs, or caves, where the power of heaven and earth are most auspiciously present, thereby capable of being joined. Everything is sacred, and the power of sacredness moves through everything, circulating truth through the least element of nature.



Shaman Shirt and Tree of Life: Interpenetration of Man and Nature

Here we present visual patterns, originally and traditionally drawn upon the earth with sand. The pattern on the left is from one of the most aboriginal of all traditions, the Australian. It represents "Carpet Snake Dreaming/' In the center is a "waterhole"; the circles at the sides are snakes turned into rocks. The overall effect is of an intensely vibratory, highly geometric pattern. The title of the painting indicates that the total image is a *psychic map*, which, through its primordial patterned abstraction, is capable of linking terrestrial, animistic, and mental events into one whole. Hence, the painting or iconic image may be referred to as an attunement template or memory plate, for its function is fulfilled when it recalls in the perceiver the total field of events, images, and allusions.

Depicted within the holonomic model, the Australian "memory plate" is shown to be a resonant pattern generated from the psi bank, earth's own memory field. One of the most distinctive features of the Australian Aboriginal culture is the role played by *Aljira* or *Aljeringa*, the *Dream-time*. This primordial zone, home of the ancestors, mythic and timeless, is also the goal or state of mind that a memory template such as the "Snake Carpet Dreaming" helps the viewer to regain. As a mythopoetic term for the psi bank, the dream-time exemplifies the preliterate regard with which this repository of biopsychic patterns was held.

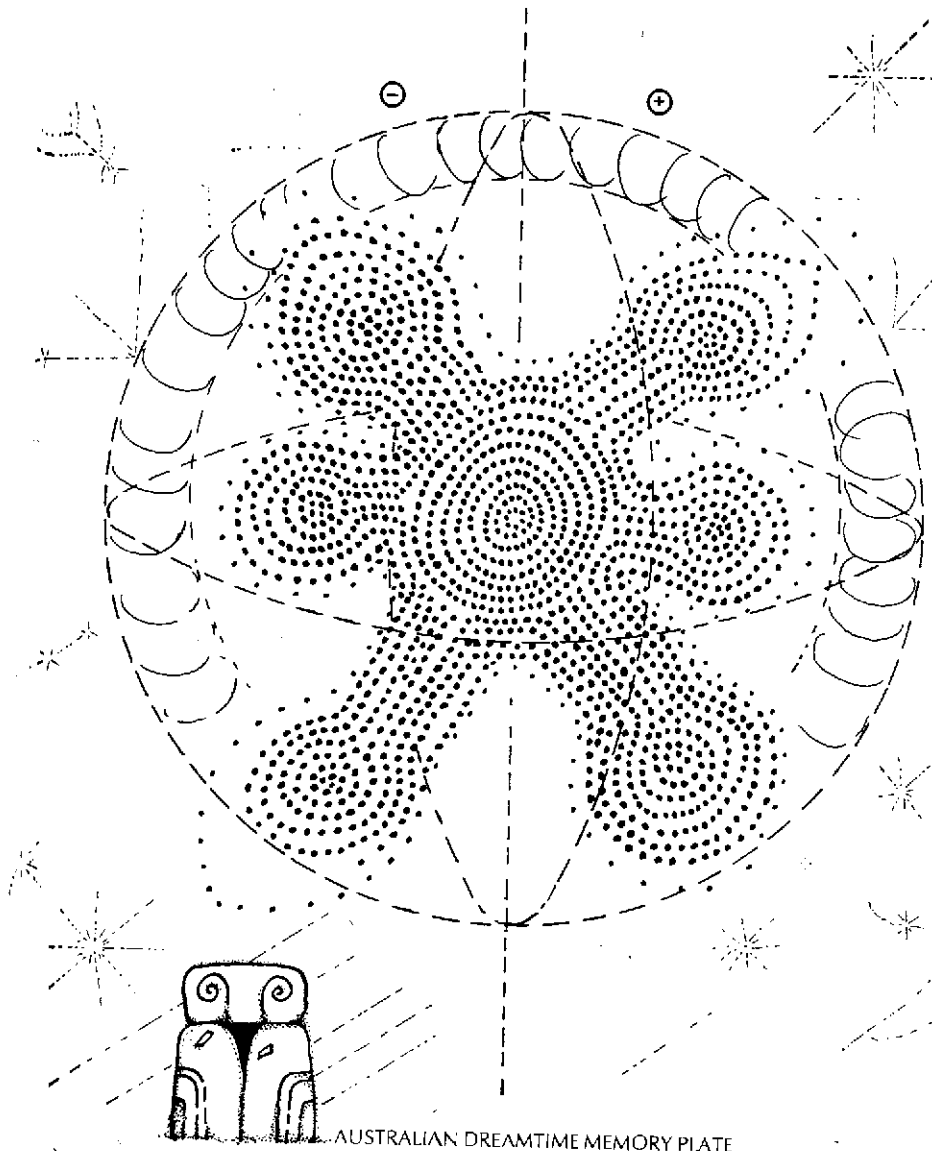
Placed alongside the Australian image is a Navaho sand painting, "The Sun's House." As with the Australian "template," the Navaho image represents a highly condensed store of information contained within a single integrative pattern. The four bands, beginning at the top, represent the four houses of the sun, and may be

linked to the fourfold binary triplet patterns of the psi bank weave. The top band represents dawn; the one below, night; the next, blue sky; and the bottom with the circles, representing the four cosmic winds, evening.

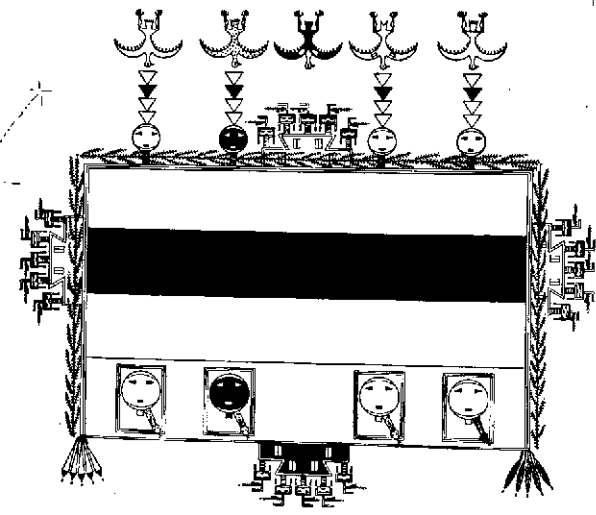
Each of the circular symbols of the cosmic winds is surrounded by a rectangular rainbow pattern and a snake guardian of contrasting color. Above the four houses of the sun are cloud symbols, and above those five celestial bird guardians. The painting, "The Sun's House," derives its significance from the fact that it was one of the first three paintings that the Sun Spirit instructed his earth children to paint. It is also notable that the Sun Spirit's first teachings to his earth children were in the arts of healing, of which the sand paintings were an integral part.

Beneath "The Sun's House" is another sky-window. This one shows the departure of Holy Man from his father's home. The feathered tail patterns at the bottom indicate the "flight of time," and the crossed pattern at the far left, the Milky Way. "The Sun's House" and the sky in general may again be taken as images of the psi bank, the repository of the patterns of learning, healing, art, and knowledge.

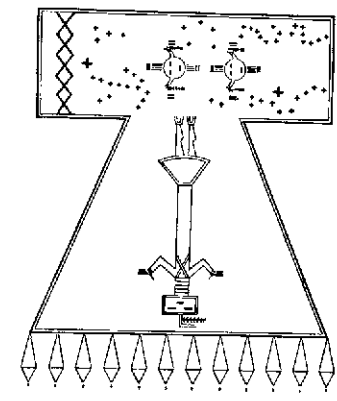
To the right is another Navaho sand painting, "Emergence of the Medicine People." While the previously depicted sand painting displayed the synthesis of the stages of the sun's relationship to the attainment of knowledge, this one is a graphic demonstration of the intuitive, preliterate perception of geomantic order.



AUSTRALIAN DREAMTIME MEMORY PLATE



HOUSE OF THE SUN



NAVAHO SKY WINDOW

Aboriginal Attunement Templates

The central square represents the darkness of the earth from which the four sacred medicine plants and the medicine people emerge. From each side of the square, the heads of twelve of these medicine people appear. Representing the four directions are the figures of Holy Man and Holy Boy, Holy Woman and Holy Girl, which, together with each of their twelve corresponding directional medicine people, comprise a total of fifty-two. From the corners of the earth square, four sacred medicine plants grow. Surrounding three sides (the eastern side is open) is a celestial serpentine rainbow guardian being. Protecting the eastern gate, open because it represents the place where the sun dawns, are two other guardian beings, the Sun's Tobacco Pouch, above, and the Big Fly, below. Above is another sky-window design.

To the left are two traditional Yoruba (Nigeria) geomantic divination boards. In its purest sense, divination is a means of direct knowing by which the diviner (*man*) resonates with a spontaneously generated pattern, in this case sixteen palm nuts (*earth*), which correspond to a particular binary psi bank pattern (*heaven*), the whole configuration of which resolves itself in the mind of the diviner in an answer to a question or inquiry previously formulated. Divination is intrinsically geomantic in that it is totally dependent upon the primary relationship consciously established between man, heaven, and earth. From this comes an even more primary definition: geomancy is the binary relation between mind and environment. As such it underlies and informs all patterns of knowing and working with the world.

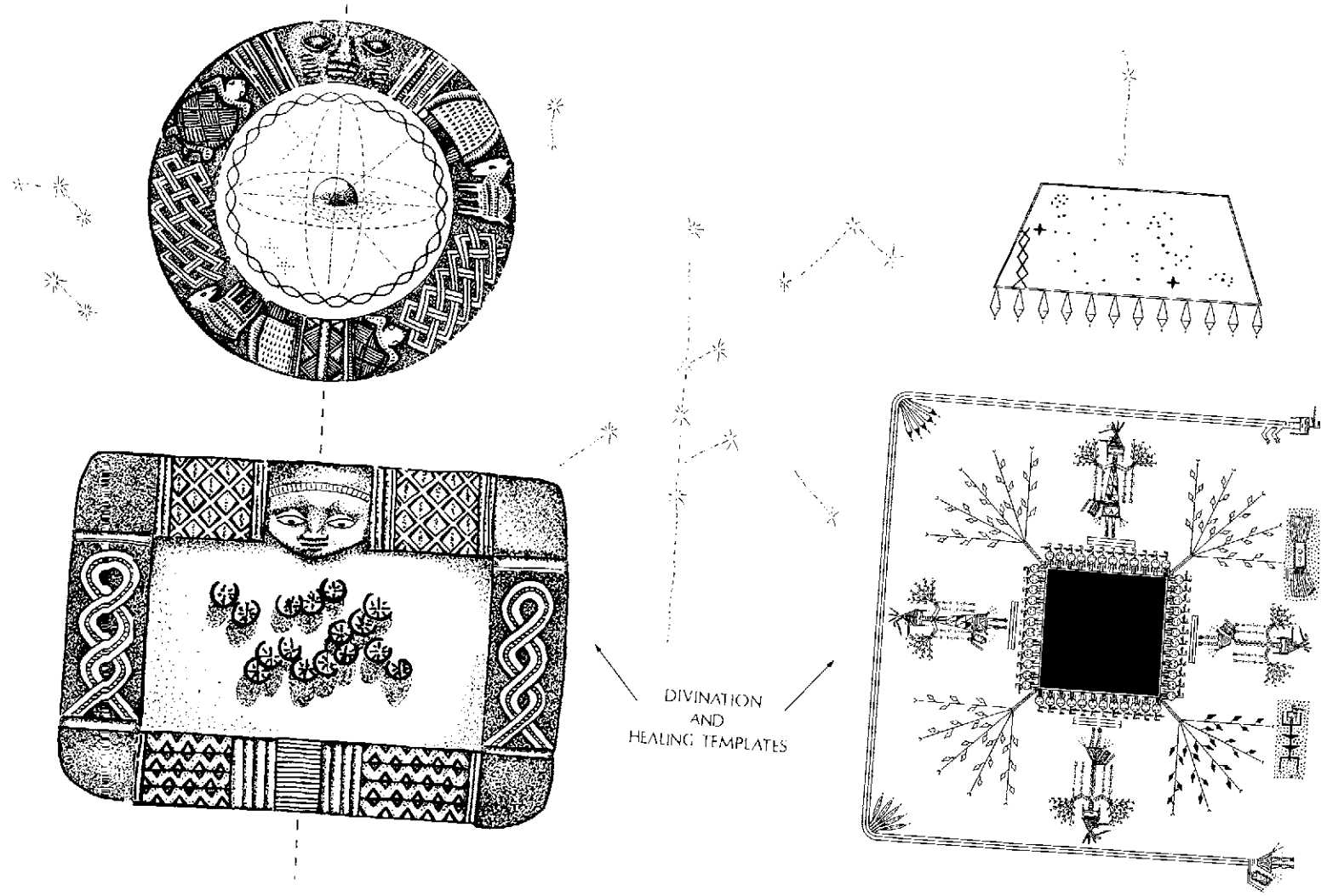
Among the Yoruba, geomantic divination is known as Ifa, because it originated in Ife, the place where the sixteen gods, symbolized by the sixteen palm nuts, descended to earth. The chief deity presiding over the divinatory arts is Eshu, whose visage we see in both of these divination boards. The primal double-helix pattern of the

lower board is richly improvised upon in the upper board, there representing a traditional weaving pattern. Also in the circular rim are depicted wild goats, porcupines, and tortoises, ambassadors of the animal world to the human psyche.

Within the circular board we have indicated the primal model of the holonomic topocosm, earth itself. The two straight lines going out from the earth to the psi bank, represented by the circular coil pattern, signify the divinatory process, connecting the diviner and the pattern of the palm nuts, shown in the lower board, with the archetypal binary configuration of the "heavens." The model of the geomantic divination process is primary, and should be kept in mind when considering the maps of Part V, "Man and Nature Synthesized."

In Plato's *Symposium*, Socrates asks the prophetess Diotima to speak on the nature of the daemonic or divinatory element, personified as love. She replies:

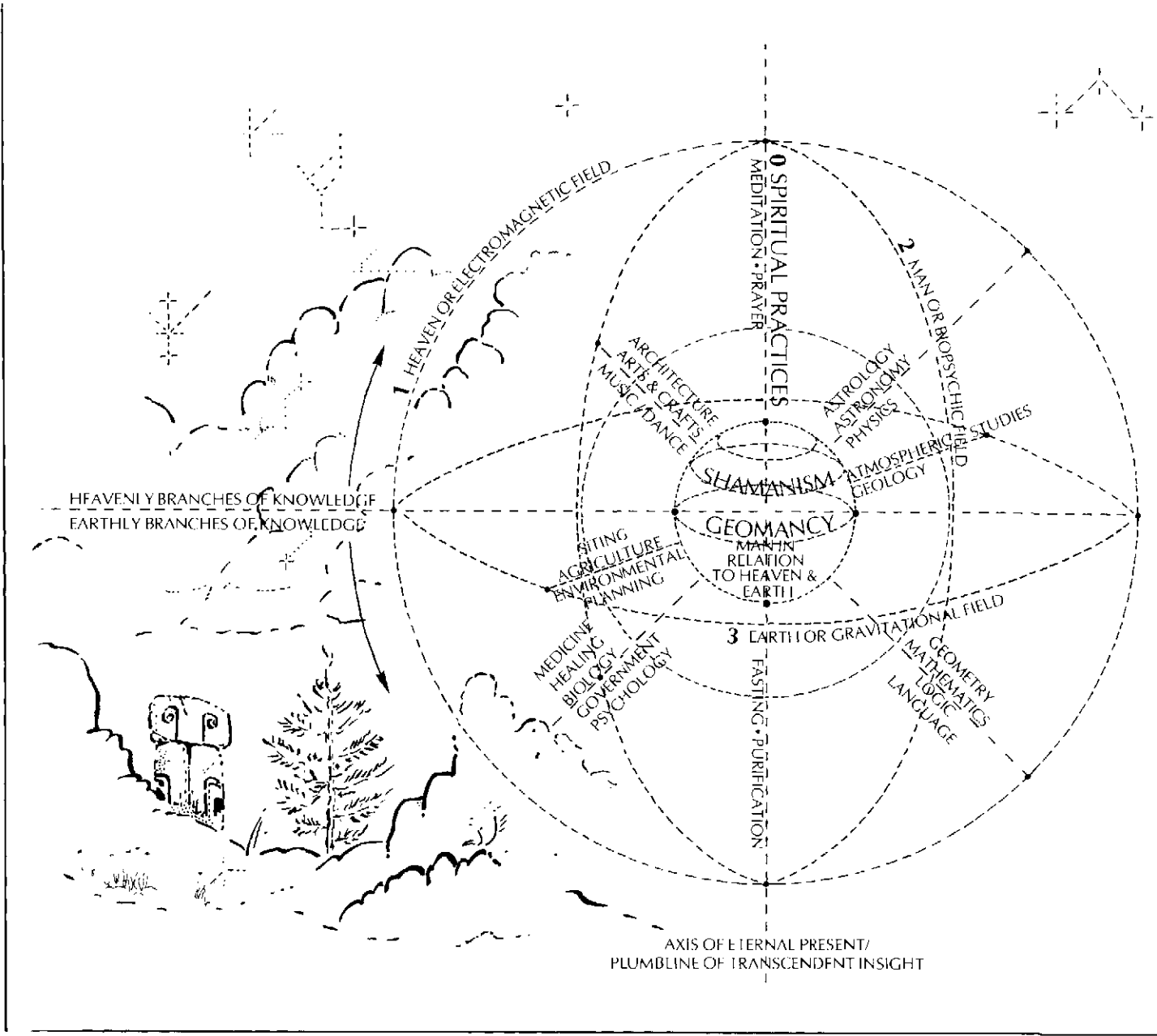
He interprets between gods and men, conveying and taking across to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods; he is the mediator who spans the chasm which divides them, therefore in him all is bound together, and through him the arts of the prophets and priests, their sacrifices and mysteries and charms and all prophecy and incantation find their way. For God mingles not with man, but through the daemonic element (or Love) all the intercourse and converse of God with man, whether awake or asleep, is carried on. The wisdom which understands this is spiritual.



While the biological primacy of shamanic vision and geomantic knowledge remains constant, thus accounting for the AC current and the ongoing capacity for renewed insight in human history, its *prehistorical* primacy gives birth to the process of history itself. In this sense history is understood as the diversification of knowledge. Yet diversification into different fields does not necessarily mean loss of unity. In fact, this is virtually impossible. A basic holonomic axiom states: "If it works, it is related to everything else that works." The notion that there are different fields of knowledge that are unrelated to each other is fundamentally the result of a loss of sacred view.

At the core of the holonomic model of knowledge is shamanism, representing the primordial undifferentiated synthesis of knowledge and experience. From shamanism arises the mother science as well as the mother of the sciences: geomancy, the science that investigates the relation between man, heaven above, and earth below. Given the three hieratic coordinates contained within this definition of geomancy, knowledge can be understood as three mutually evolving and intersecting fields: heavenly sciences, earthly sciences, and human or biopsychic sciences. Seen as a whole, the three fields of knowledge and their "celestial" and "terrestrial" subsets comprise the science of unity or holonomy itself.

All knowledge is strung along the thread or plumbline of transcendent insight, which corresponds to the mystic column or axis of the eternal present. This plumbline provides the ground for the development of contemplative spiritual practices: meditation, prayer, vision-seeking, fasting, and ritual exercises. When there is a community recognizing the necessity to continue to develop such practices, usually within the context of a religious or spiritual belief system, then the result is unity of vision. Knowledge in all its diversity is then viewed as so many facets of a single sacred prism. It is only when the plumbline of transcendent insight is "cut" that the center no longer holds, and knowledge is splintered into a Tower of Babel of specialized fields. This occurs when there is a loss of sacred view, as exemplified by the present stage of civilization.



MUTUALITY IN INTERSECTING /
INTERACTING FIELDS
OF KNOWLEDGE =

0 SPIRITUAL PRACTICES = UNIFYING THREAD

1 HEAVENLY SCIENCES

- ASTROLOGY
- ASTRONOMY
- PHYSICS ETC.
- GEOMETRY
- MATHEMATICS
- LOGIC
- LANGUAGES ETC.

2 HUMAN OR BIOPSYCHIC SCIENCES

- ARTS/CRAFTS/ARCHITECTURE
- MUSIC
- DANCE
- HEALING
- MEDICINE
- BIOLOGY
- GOVERNMENT

3 EARTHLY SCIENCES

- ATMOSPHERIC STUDIES
- GEOLOGY
- SITING
- AGRICULTURE
- ENVIRONMENTAL PLANNING

ALL EMANATING IN TIME
FROM GEOMANTIC CORE
= HOLONOMY OR
SCIENCE OF UNITY

The Holonomic Model of Knowledge

In speaking of knowledge and the learning process, we have mentioned two determining factors: the element of biological primacy, and that of history. Applied to the human organism, the biologically primary factor refers internally to the innate structures of the neurophysiological system, including psychic or mental factors, and externally to the sense organs and corresponding sense fields. History is derived from the feedback loop created by the simultaneous unfolding of the sense organs in response to the environment, as well as the folding back upon the senses of what has been expressed through them. The total internal/external factors comprising the biohistorical or psychocultural field may be called the system of psychosensory organization.

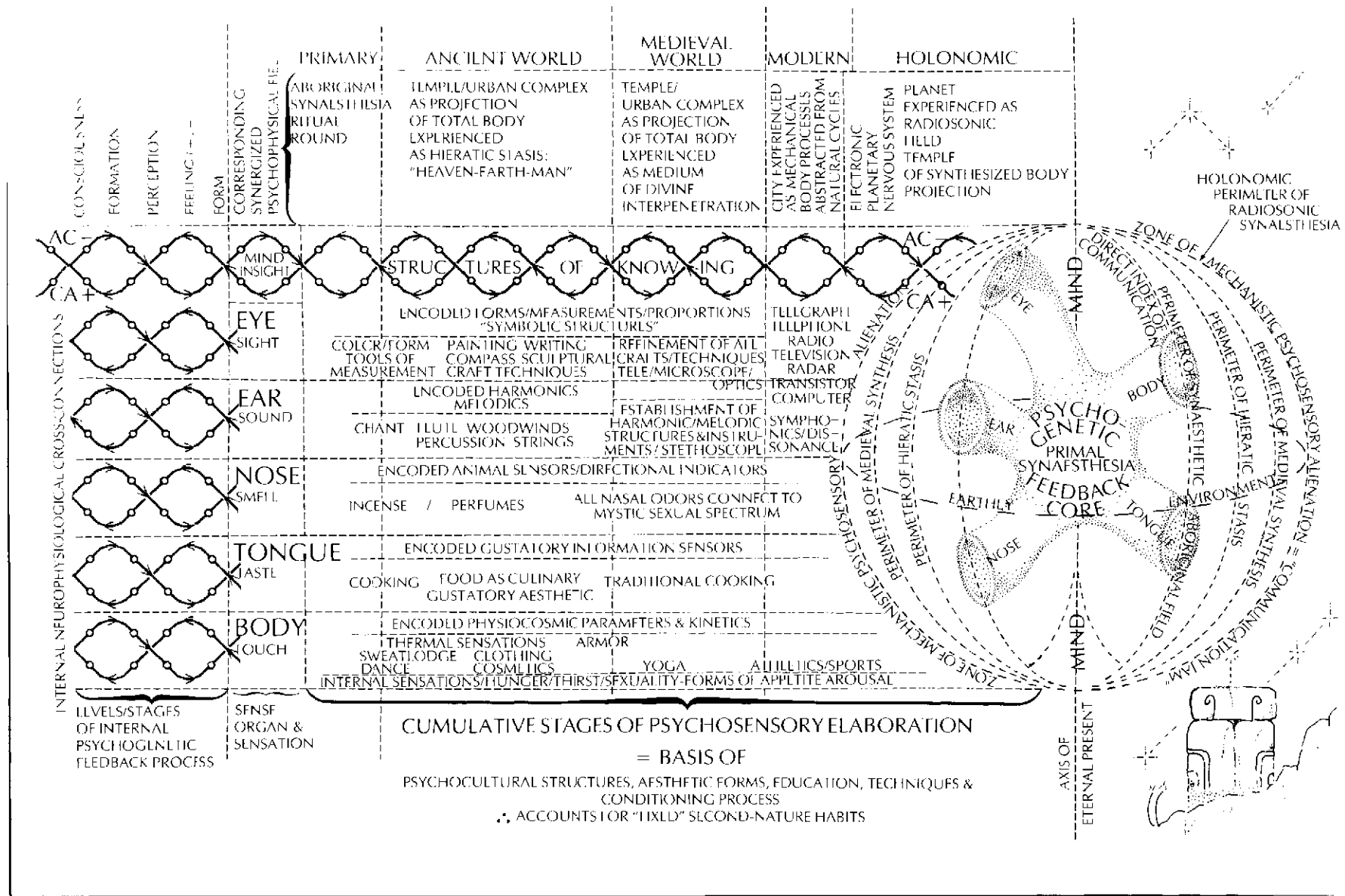
This organization is not a static condition. Impressions and information from the environment, both natural and artificial, are continuously streaming into the organism through the sense fields. Mind and the neurophysiological system continuously process this information and put it back out into the environment in the form of activity and transformative modes of behavior. What is put out, literally expressed, is called culture, which, as it accumulates, becomes an increasingly significant artificial environment factor in the total psychosensory process.

Turning to the synaesthetic field map, we see that to the far left are indicated interdependent and cumulatively progressive stages of the *internal* psychosensory process. The internal stages of sensory information processing for each sense organ may be divided into five stages: 1) *form*, referring to initial sensory contact; 2) *feeling*, which relates to attraction or repulsion; 3) *perception*, referring to qualitative and quantitative discrimination; 4) *formation*, which indicates complex thought/emotional reactions, including previously conditioned responses; and finally 5) *consciousness*, the degree, quality and kind of awareness sustained during a given experience.

Expanding out from the internal psychosensory process, the synaesthetic field map describes the cumulative development of psychosensory elaboration in terms of the unfolding of the sense organs, key psychocultural sensory determinants, and the overall drift away from the primary condition of *aboriginal synaesthesia*. In this context, synaesthesia may be defined as the sense fields mutually interpenetrating and acting in harmony with each other. This is the aboriginal psychosensory condition—literally prehistoric and biologically unramified. This condition defines the initial stage of psychocultural development dominated by a "ritual round" of multisensory activities intended to *conserve* the primal vision.

The subsequent stages, *ancient world*, *medieval world*, and *modern*, all describe the increasing psychosensory elaboration that marks history as a play of forces and ideas ever-more divorced from the original harmony with the environment. As a result, the sum total of educational techniques, aesthetic forms, and general conditioning processes become increasingly encoded in forms that must be learned regardless of the primary biological tendencies. This entire process accounts for history as "fixed" second-nature habitual tendencies.

This process reaches its culmination in the present or modern era, in which psychosensory elaboration has become so intense that a condition totally opposite of the aboriginal synaesthetic condition has been reached: *mechanistic psychosensory alienation*. This corresponds to the breaking apart of the holonomic model of knowledge, the loss of sacred view, the splintering of knowledge, the divorce of art and science, and the general collective confusion caused by the current explosion of information without a coherent knowledge structure to contain it. As indicated by the spherical model at the right, there is a next stage, the holonomic, which synthesizes the previous stages of psychosensory development into a heightened, posthistoric synaesthesia. To understand, much less to reach, this stage requires further learning, especially with regard to the psychogenetic nature of history itself.



Synaesthetic Field Map or a History of the Senses



In discussing and contemplating the synaesthetic field map or history of the senses, we can begin to appreciate the psychological complexities involved in the bewildering process known as human history. Yet, we are not separate from nature. The intricate structures and processes of our neurophysiological system and the environment it creates may be understood holonomically as yet another expression of the most primary dynamic, the crossover polarity.

Genetically, this polarity manifests in the double helix. Historically, the crossover polarity may be referred to as the "psychogenetic feedback loop." Just as the maker of history, man, is a biopsychic organism, so the psychogenetic feedback loop has its root in the DNA double helix pattern itself. The two strands forming the double helix are information processors. The one is referred to as the AC—aboriginal continuity current—the other, the CA—civilizational advance current. To the AC current correspond innate psychomental forms, internal sensations, and the sense organs themselves. To the CA current belong the cumulative cultural forms and eventually, the civilizational sense fields inclusive of the planetary environment. Psychogenetic feedback refers to the continuous interchange between the biologically innate and the increasingly elaborated psychocultural factors.

In the total psychogenetic feedback loop, there are three factors: 1) the innate psychosensory system itself; 2) the creation of culture or the psychocultural environment as the expression of the different sense organs; and 3) the continuous impacting of the artificial psychocultural environment upon the psychosensory system.

The totality of this process/situation is what is usually called "history." From the psychosensory perspective, history is also a threefold process. First of all there is the stage of biopsychic emergence, characterized by the aboriginal synaesthesia of prehistory. The second stage, history proper, characterized by psychosensory elaboration, is also the stage of the

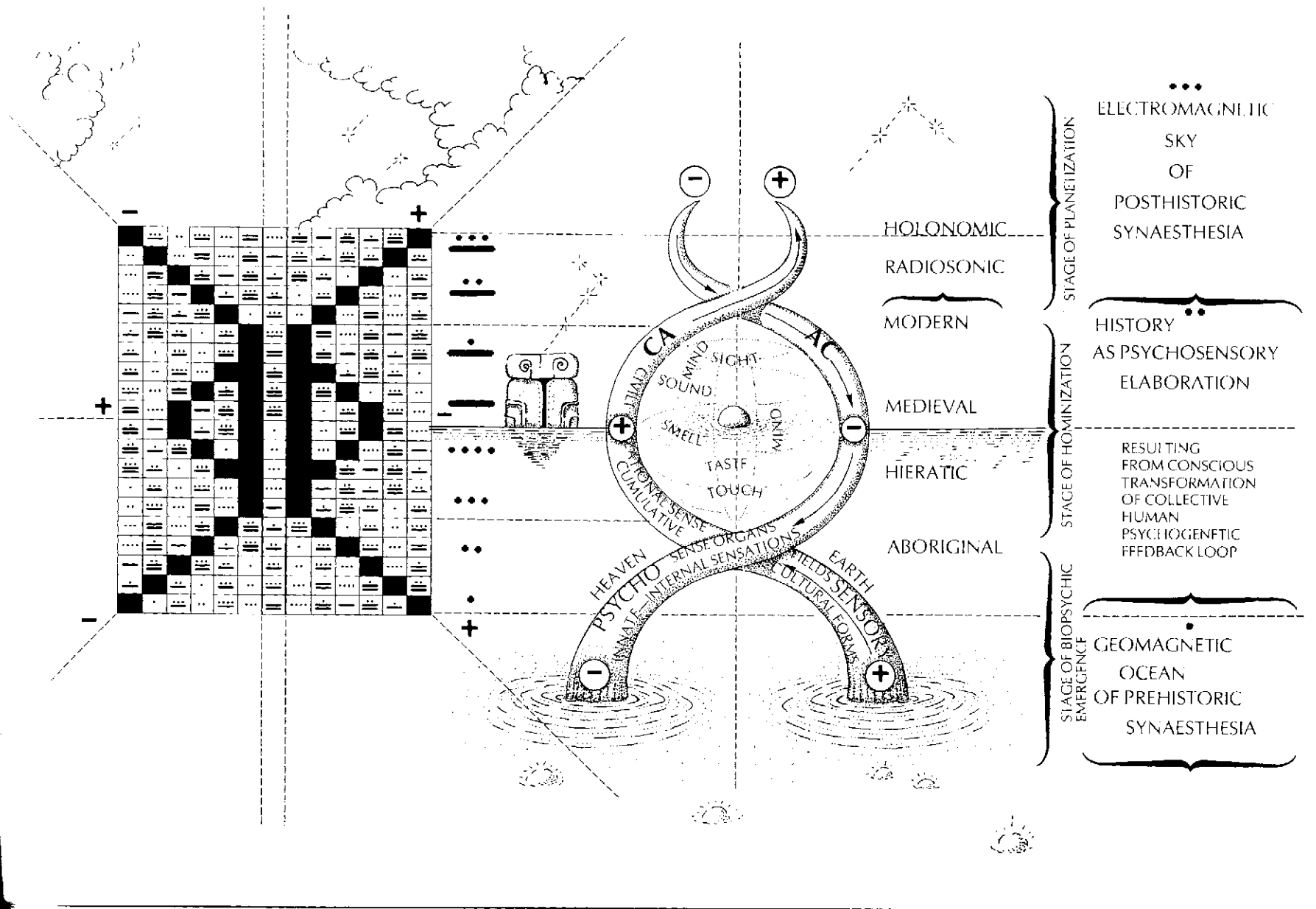
hominization of the planet, i.e. the radiation of man across the planet. The third stage, that of the *planetization* of human consciousness, "returns" to a posthistoric synaesthesia.

Graphically, history is the loop between the two stages of synaesthetic unity. What is true at the historic level, i.e. at the level of the collective transformation of the total organism man, is also true at the individual level. That is, through the process of growth each of us emerges from a condition of synaesthetic unity—the womb and early childhood—into a stage of expansion, growth, and experimentation, in which we are tested and formed only to return at last to a more highly synthesized condition of fulfillment and realization. At least, this is the model presented to us by our innate holonomic patterning.

As shall become more evident, the "problem" of history is that the total psychogenetic feedback process tends increasingly to prevent or short-circuit the individual, and hence the collective organism itself, from attaining that full level of realization. Belief systems become hardened into ideologies that are attempts at standardizing the psychosensory reactions through controlled psychogenetic feedback.

Once the overall process of history has been engendered through full activation of the CA current, the phenomenon of psychosensory elaboration is set in motion, a process that cannot be fully comprehended and transformed until complete hominization has occurred. Thus history becomes the record of the human organism's increasing reliance on artificial cultural conditioning independent of innate and natural environmental factors.

So we see that what began as a process of knowledge through attunement becomes, through the relentless transformation of the psychogenetic feedback loop, a dense *atmosphere* of psychosensory elaboration. Yet, as with art and healing, knowing how something has been done, it can be undone, and all elements be fashioned anew into a creation of radiance and beauty.



Psychogenetic Feedback Loop

///: Man Transforms Nature

Prelude: Of History, Harmonics, and Holonomic Recollection

In the second stage of the holonomic equation we saw that the basis of man's learning from nature is dependent upon the interaction of the sense fields with the environment. From this perspective, history appears to be a process that moves from a condition of aboriginal synaesthesia to an ever more complex situation characterized by increasing stages of psychosensory elaboration.

This is a brief summation of history from the purely psychosensory perspective of the most intricately evolved life-form on the planet, the life-form that has taken charge of reshaping the terrestrial environment. Yet this complex transformative life-form, uniquely endowed with self-reflective consciousness, is ultimately a purposive development and conscious growth established in the simple but infinitely capable crossover dynamic of DNA. Because of this underlying fact, we can begin to unravel the fabric of history in an orderly manner and show it to be, in all actuality, an organic function of the total planetary holonomic recollection process.

By this statement we mean that the story of the emergence of man—the bio-

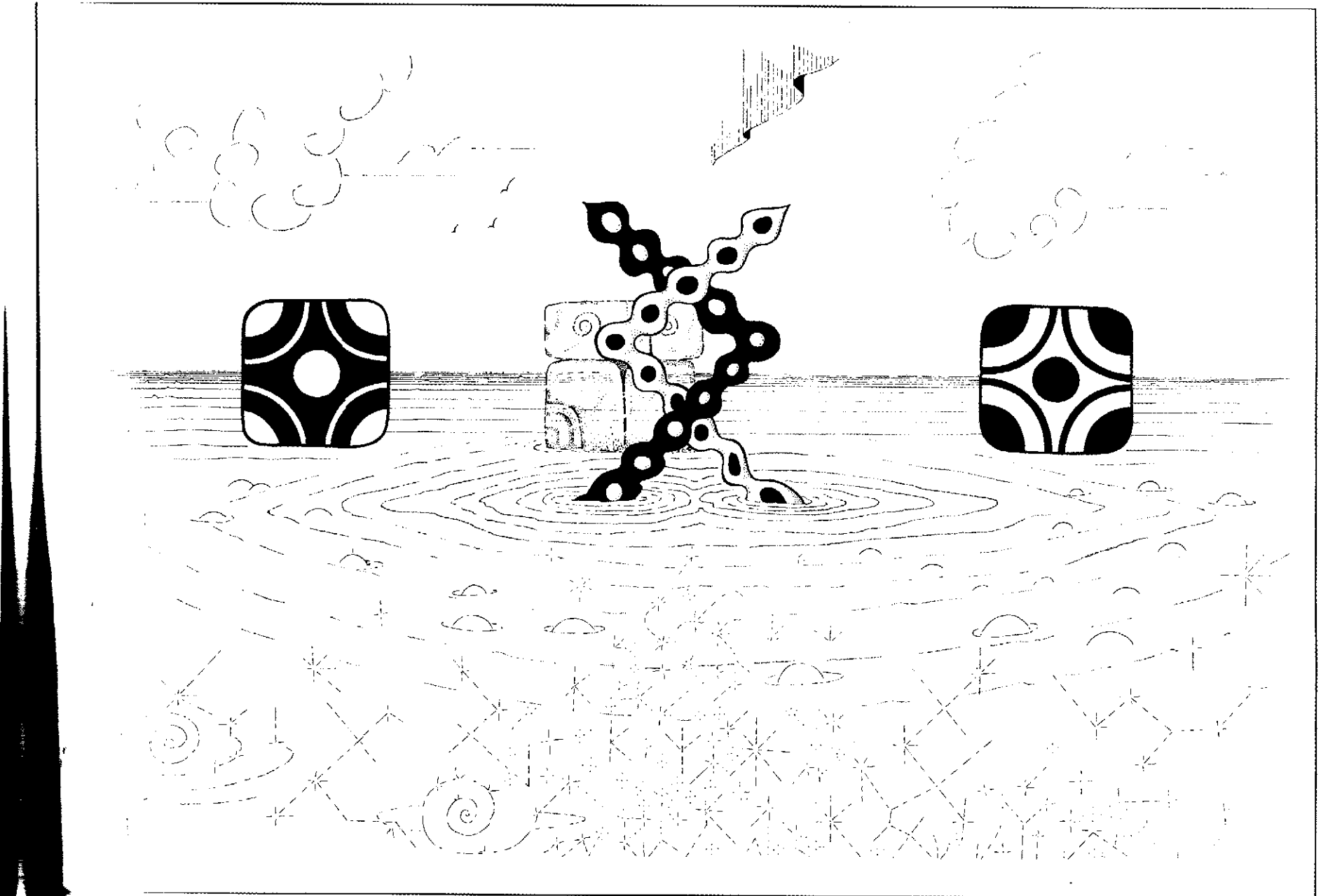
psychic factor—on this planet must be seen in the totality of the fields in which it occurs: the terrestrial/geomagnetic/gravitational and the celestial/electromagnetic. Until these factors are taken into account, no recount of history will be just or creatively productive, much less complete. In the context of the resonant field model, history is the process by which man transforms nature. This process begins with the emergence of man—*homo sapiens*—in small, often highly isolated cultural enclaves—to the final hominization of the planet, i.e. the complete spread of man and civilization over the entire face of the earth. This is the situation at which we have arrived today.

However, while we can say that the hominization of the planet has been completed, we must also now begin to speak of the planetization of human consciousness. This stage takes us beyond history, at least insofar as history is now defined. For if we do not go beyond history, there will be no future of which to speak.

From an ocean, itself evolved from the stars, the crossover polarity dynamic of the double helix emerges: two currents of energy simultaneously processing information in opposite directions; two strands of information, the one containing the template of the other, a mere microscopic fragment—yet encompassing the pattern of the whole process of growth, evolution and universal order itself. Alive, therefore pulsing; a rhythmic counterpoint of negative/positive—positive/negative pulsations. Everything pulsing. Sexual, dynamic, throbbing, full.

And history, so completely a manifestation of this primal processes no different: a binary pulse, a back-and-forth sweep of vision, transformation, and synthesis, the interweaving of aboriginal continuity and civilizational advance.

As a magnification of the binary triplet configuration exemplified in the primal pattern of DNA, history—the process of planetary hominization—remains obedient to the fundamental principle of crossover polarity. With this simple image in mind, we may begin to probe beneath the conditioned words, the slogans, the competing ideologies, to the actualities of the holonomic process of planet earth. In so doing, we may discover that what we call history has been only a dramatic instance of transformation, resulting from a moment of utter uniqueness in which man, in crossing heaven and earth in himself, jump-started the consciousness of the planet.

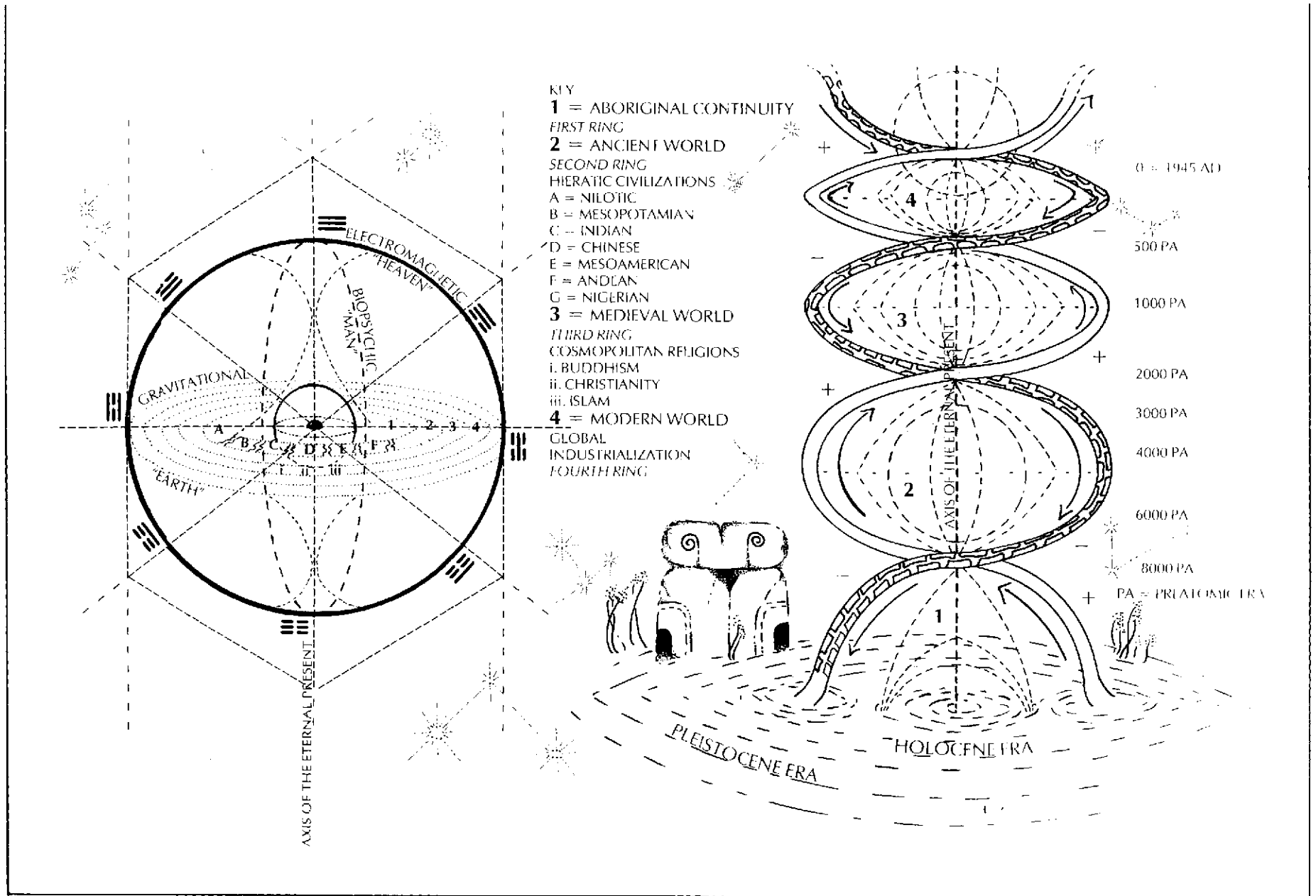


The Binary Pulse of History

In viewing the earth as a space/time matrix, the first thing we must grasp is the inherent unity of earth, space, and time. Within this unity, the emergence of man is also a unity. Just as the element fire is the same all over, though kindled by different means, so human culture is one. And as the wave of hominization gathers its strength and rolls from the late Pleistocene into the Holocene or present era, so the advent and emergence of civilization is equally a unified global phenomenon.

As the rings of a tree tell us its age, so may we view the different stages of human psychocultural development as successions of rings emanated by a planetary core. To date these rings are four in number: 1) the ring of the aboriginal emergence; 2) the ring of the ancient world, with its seven streams of civilization: the Nilotic, the Mesopotamian, the Indian, the Chinese, the Mesoamerican, the Andean, and the Nigerian; 3) the Ring of the medieval world, with its three cosmopolitan religions: Buddhism, Christianity, and Islam; and finally 4) the ring of the modern global-industrial world.

These four rings, or stages, of history may yield further insight when seen as the double helix weaving of the AC and CA currents comprising the binary pulse of psychocultural development. In this image the psychocultural process is depicted as an interchange of AC/CA dominance. Since the AC begins and ends at top and bottom left, the stages in which it dominates are the first and the third, the aboriginal and the medieval. Stages of CA dominance are the ancient (hieratic) and modern, the second and fourth respectively. Running along the right-hand side is a relative time-scale giving dates in the P.A. code.



Holonomic Space-Time Matrix of Global History and Binary Pulse of Psychocultural Development

Continuing to employ the double-helix model of the binary pulse of psychocultural development, this map demonstrates more completely the nature of history as the process of psychosensory elaboration. Of special significance in this map is the graphic display, through the horizontal lines within each of the four stages, of the cumulatively steady increase in *psychoatmospheric density* (PAD). A direct function of psychosensory elaboration, psychoatmospheric density refers to the increasing incidence of artificial conditioning factors in the planetary environment. Thus from bottom to top there is an increasing darkening of the historic field. The first stage, corresponding to the mythic Golden Age, is the clearest, most open, and psychically receptive field. The present stage is the darkest. While the darkness of the fourth stage could refer to the physiochemical pollutants of the industrialization of the planet, it may also be seen as a *psychoatmospheric air-inversion*—an overdensification of conditioned information that obscures the possibility of clear vision. Finally, it may also refer to the darkness that precedes the dawn.

Psychosensory elaboration may be abbreviated as PSE. As such, it is the opposite of ESP. While ESP as the incidence of psi phenomena is most common or prevalent in the first stage, its opposite—PSE—dominates the fourth stage. This factor accounts for the almost complete denial of the validity of the AC current in the end phase of the fourth stage of the binary pulse of psychocultural development.

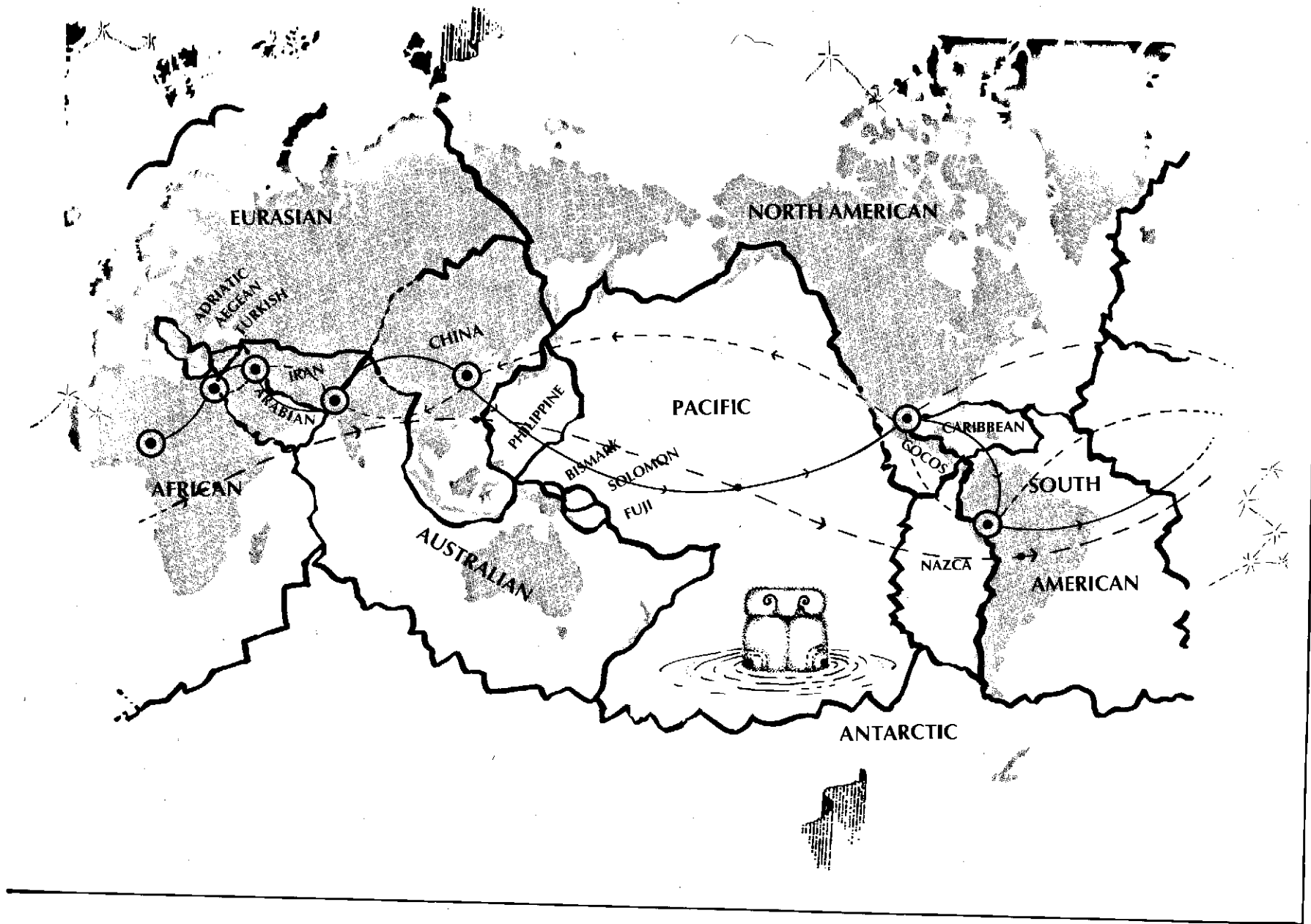
Though the *biopsychic* factor of civilization and history is defined by the psychogenetic feedback loop and the process of cumulative psychosensory elaboration, the emergence of the human organism and, indeed, the ability of DNA to flourish on this planet, must take into account the evolving gravitational and magnetic fields of the earth itself.

The gravitational factors of the earth most affecting the emergence of civilization and the radiation of man are the forces of geomagnetism and the vital tectonic plates underlying the ocean and land masses. Geomagnetism and the tectonic plates are to the visible terrestrial geography what the primordial, aboriginal forces of consciousness are to the superficial manifestations of culture and civilization. While geomagnetism refers to the vital inner energies of the earth, the terrestrial *ch'i* of Chinese geomancy, the tectonic plates provide both the buffer and means of ventilation between the biospheric supporting surface of the earth, and the uninhabitable interior.

There are seven major tectonic plates and thirteen minor ones, including the Chinese, sometimes considered a portion of the Eurasian.

The major plates are: the Eurasian, North American, South American, African, Antarctic, Pacific, and Australian. The minor plates include the Adriatic, Aegean, Turkish, Arabian, and Iranian as buffers between the Eurasian and African; the Chinese, Philippine, Bismarck, Solomon and Fiji as buffers between the Australian, Pacific, and Eurasian; and the Cocos, Nazca, and Caribbean as buffers between the North American, South American, and the Pacific plates.

In contemplating the emergent *pulse* points of civilization in relation to the tectonic plates, consideration should be given to the proximity of these pulses to plate boundaries. Only the Chinese and the Nigerian pulses appear to be significantly distant from a plate boundary.



Tectonic Plates Showing Emergence Points/Pulses of Global Civilization

Just as there is a unitary atmospheric system, so there is a unitary civilizational phenomenon. Though the emergence of global civilization occurs at seven points, it is no less a unitary function of the overall holonomic evolution of the planet. In fact, we may actually see a purposive pattern to the seven pristine centers in relation to each other and as they comprise a whole process.

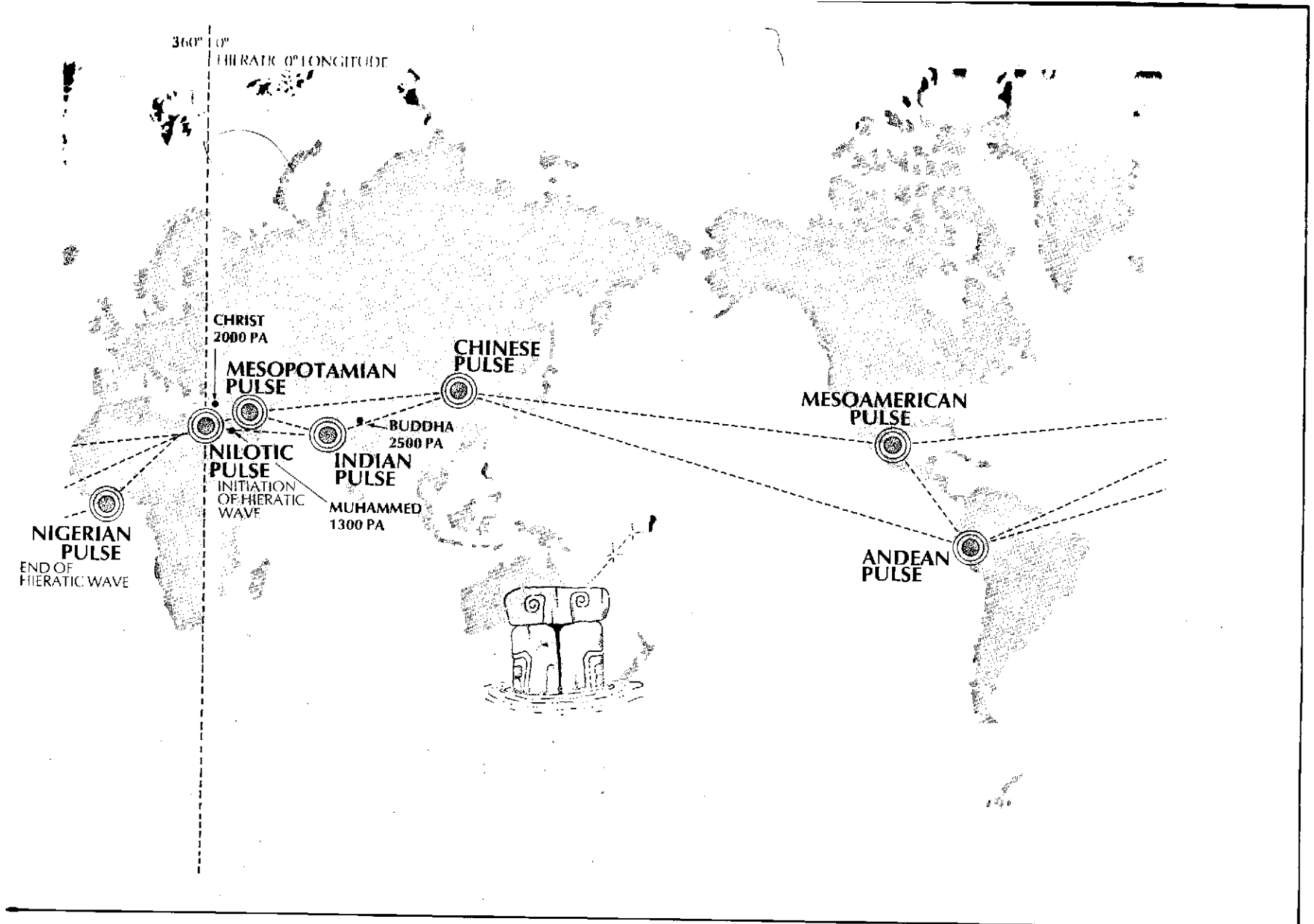
The term "pristine" is used to describe these seven centers indicating that, by-and-large, they represent "independent" developments. That is, although the seven centers possess many common traits, these were developed without significant influence from any of the other centers. The civilizational centers are referred to as *pulses*, with specific geographic place names to indicate the dynamic shift toward the dominance of the CA current in confluence with geomagnetic forces which made possible the emergence of hieratic civilization.

Hieratic formally refers to an aesthetic distinguished by a pronounced bilateral symmetry, hence balanced order. The deeper root meaning of hieratic however, *sacredness*, or sacred quality, is also intended, for hieratic civilization is simply that conscious ordering of

experience everywhere imbued with sacred meaning. It is notable that there is a hieratic zero-degree longitude that runs through the center of the Nilotic pulse. This hieratic zero longitude is occasioned by the site of the Great Pyramid at Giza, the earliest and perhaps the greatest geomantic monument of the entire ancient/hieratic world.

Owing to the singular presence of the Great Pyramid, the Nilotic pulse signifies the beginning or initiation of the hieratic or first wave of civilization, this despite the fact that to many archeologists, history begins at Sumer, the next pulse East of the Nilotic. The culmination of the hieratic wave occurs in the Nigerian pulse, immediately to the west and south of the Nilotic.

The seven centers of civilization beginning with the Nilotic and proceeding eastward around the globe through the Nigerian omega, to return again to the alpha point—and a new octave—in the Nilotic pulse, may be compared to the notes of the musical scale. Hence we may also speak of the *octave of hieratic civilization*.



The Seven Pristine Pulses of Civilization

The image of the octave of civilization acquires further meaning or substance in the geochronological flow map of global civilization. Here we see the seven streams of civilization flowing upward from the pristine geomagnetic pulses in a scale that shows the actual chronological relation of each of the streams to each other. The musical analogy of the seven streams representing the seven successive notes in the scale corresponds to the gradually later emergence of the seven civilizations beginning with the Nilotic and ending with the Yoruba/Nigerian. Thus the alpha and the omega of the circuit or scale of hieratic civilization are conjoined just as "ti" precedes "do" in the musical scale. In this case, the return to "do" represents the commencement of the medieval phase of civilization.

These observations aside, the elements of the map are self-evident. The time scale in P.A. dates is to the left. The bottom of the map represents the prehistoric aboriginal zone preceding the emergence of urban agricultural hieratic civilization. The spirals indicate the geomagnetic pulse-points of the seven pristine centers.

Names of major dynasties, cultural phases, invasions, and imperial intrusions are clearly indicated to show the relative relation of the most significant of the civilizational transitions and transformations in time.

It will further be noted that whereas the seven streams each begin in relative isolation, by 2000 P.A., the conclusion of the hieratic octave, the Nilotic, Mesopotamian, Indian, and Chinese streams are virtually confluent, thus setting the stage for the rise of the cosmopolitan medieval world. By 0 (1945 A.D., Hiroshima) there is a complete confluence, if not chaotic intermingling, of all of the seven streams. This represents the condition of global industrialization and represents the culminating point of the process of planetary hominization—the climax of history. Beyond this line, in the not-too-distant future, the posthistoric stage begins.

In order to further facilitate contemplation of the geochronological flow of civilization, the same map is provided with a color coding that corresponds to the chromatic scale as read from bottom to top. The chromatic hues correspond to the psychocultural vibrational tones of each of the phases of the historical process. This gives us the following key:

Aboriginal Phase: Red, orange.

Red signifies the most primary life-urge, body-warmth, and fire, the aboriginal basis of all human culture. Red is blood, the emergence of culture, and life energy. It is completely aboriginal, passionate, nomadic.

Orange represents the stabilization of aboriginal lifestyle, the tempering of fire. Though it still signifies warmth, it is less passionate and more conservative than red. As the sedentary aboriginal phase, orange is generative, and represents stable prototypical culture from which civilization proper could spring. It is also historically concurrent, running alongside civilizational growth.

Hieratic Phase: Yellow, green.

Yellow represents the brilliant, luminous, solar-oriented, harmonious initial phase of pristine hieratic civilization. It is the triumph of light, the bursting forth of number, measure, agricultural stability, divine balance, astronomy and geomantic prescience, artistic regularity, and scientific order.

Green signifies the ripe, fecund, expansive phase of later or imperial hieratic civilization. While it represents a deepening and mature phase of the hieratic, there is also to it a certain recklessness, speed, and overconfidence.

Medieval Phase: Blue.

This is true blue, the color of the pure cloudless sky on an October day. It is celestial, spiritually ripened, insightful, mystical, synthesizing. It perfectly symbolizes the renewed and reinvigorated spiritual idealism of the Medieval era.

Modern: Indigo.

This highly refined vibration is deeply intellectual, powerfully vast in scope. Yet it is the least luminous, and darkest of all the colors. It represents the pure intellectuality of materialist science and the industrial age. As the first genuinely global phase of civilization, it also symbolizes the fulfillment of the process of planetary hominization.

Posthistoric Phase: Violet, purple.

Violet is even more refined than indigo, and while the latter is intellectual, violet represents a more intensely psychic and spiritual vibration. Its luminosity is a necessary antidote to the dark depths of indigo. Containing an element of red in it as well, violet points to a phase of reintegration and synthesis, hence it denotes the advent of *radiosonic* synthesis.

Purple, containing more-or-less equal mixtures of primal red and intellectual blue, represents the phase of genuine planetization of consciousness, a quality of heightened intuitive perception and insight into the laws of nature and the place of the planet in the galactic community—truly holonomic.

Beyond the purple sky of the holonomic posthistoric future stretches the planetary rainbow, a celestial guardian being. While representing the cave and sacred-site-guarding rainbow serpents and dragons of aboriginal and early hieratic civilization, the rainbow guardian has always been with us. Like the psi bank that it symbolizes, its chromatic pattern has always beckoned us to fulfill our potential. As the symbol of realization, bliss, and completion, it represents the "end-condition" of humanity totally attuned to and operative with the spectrum of environmental energies. Such an expression suggests a complete synaesthesia, a condition of complete planetary synthesis almost unthinkable today. Yet it is a condition to which the logic of the holonomic equation inescapably points.

The structurally inherent musical and chromatic octaves not only enrich our perspective on the geomantic/biopsychic pulsation of civilization, but, through their intrinsically harmonic nature, help us begin to understand the emergence of civilization and the radiation of man as aspects of a larger global harmonic—the holonomic equation itself.

With these considerations we may turn again to the relation between the geomagnetic structure of the earth—plate tectonics—and the *current of civilization*, the natural flow that connects the different pulses in their geochronological order. We see that civilization itself, the matrix of history, is a harmonic development resonant with the field of the tectonic plates. Recalling that we are dealing with the elaborations of a resonant field model, we may also conclude that the pattern of history and the current of civilization are also resonant with the electromagnetic field, the heaven element of the holonomic equation.

In fact, the civilizational factor in resonance with the geomagnetic and electromagnetic fields is nothing less than the biopsychic dynamic that springs into being the psi bank, the third term in the global unfolding of the holonomic equation. As we begin to follow the flow of history as a function of resonant magnetic harmonics, we may then begin to construct a map of the psi bank as the mechanism guiding the psychocultural evolution of man.

The beginning point of the construction of the confluent history/psi bank map is hieratic zero longitude. From this line the globe is naturally divided into ninety-degree sections, or four longitudinal divisions that run from pole to pole. However, since the magnetic flow is reversed at the poles, the equatorial midpoint provides the major latitudinal division. As we know, north and south of the equatorial line the seasons are reversed. Combined with the ninety-degree longitudinal division, we now have an eight-part division of the globe into seasonal psi bank memory plates. They are referred to as *memory*

plates in deference to the psi bank's function as a *guiding mechanism*. Just as the seasons follow in a natural pattern, according to the holonomic relation of earth and sun, so too do the seasons of history unfold according to an underlying holonomic pattern. And just as the seasons exhibit irregularities due to shifting weather patterns, so too does history.

Thus, in renewed geomantic fashion, we may now identify the confluent psi bank/civilizational flow divisions of the globe. Beginning with hieratic zero in the northern hemisphere, we move from spring across the Eurasian plate, through summer in the Pacific, autumn in the North American plate, and finally through winter in the Atlantic plate, returning again to zero hieratic longitude. The pattern south of the equator is literally reversed, again exhibiting an example of the cosmic dynamic, the crossover polarity.

At the arctic zone of the northern hemisphere are indicated the *kua* of / *Ching* in the Fu Hi or celestial, early heaven arrangement, each forty-five degrees apart. Thus absolute yang is associated with the summer solstice, absolute yin with the winter, *Li* or fire with the spring equinox, and *K'an*, or water, the autumn.

Corresponding to the celestial arrangement in the Northern hemisphere we have indicated the earthly or temporal sequential arrangement in the Southern hemisphere. The dates accorded the *kua*, however, are those pertaining to the solar pattern in the Northern hemisphere. As is indicated by these dates, the year is divided into eight parts, the median points between solstices and equinoxes, signifying the germinal beginning points of the seasons. Thus we see that the current of civilization—the flow of history—is chromatically, resonantly, and seasonally articulated.

The basic pattern of the current of civilization and the psi bank plates was established with the emergence and flourishing of hieratic civilization from its seven geomagnetic pulse points. Reaching its peak at the completion of the hieratic octave, somewhere around 2000 P.A., the imperial world of the late hieratic phase began to give way to the emergence of a new psychocultural phase, the *cosmopolitan medieval*.

The posthieratic phase characterized by the merging of civilizational streams in the AfroEurasian landmass is most distinctively characterized by the unprecedented rise of three spiritually reinvigorating forces: Buddhism, Christianity, and Islam.

Given the civilizationally transformative powers of these three forces, the founders of these religions must be ranked among the most inspirational and influential figures in human history. The three figures of course are: Lord Gautama Buddha or Sakyamuni Buddha, 2500 P.A., Jesus the Christ, 2000 P.A., and Mohammed the Prophet, 1400 P.A. These three religions are called cosmopolitan because they were not based in tribal or geocultural customs or ways, but appealed to the individual regardless of culture or race. Hence their spread and function as a cosmopolitanizing medium for bringing together peoples and forces previously separated by geographical isolation and cultural ideology or chauvinism.

Graphic indications of the growth and spread of the three cosmopolitan religions is set within the context of the psi bank plates and eight seasonal divisions. Here the four longitudinal plates are accorded geographical names: AfroEurasian plate, 0-90 degrees; Pacific plate, 90-180 degrees; American plate, 180-270 degrees, and Atlantic plate, 270-360 degrees. Within these, then, are the flow of the seasonal divisions in their northern and southern polarity pattern.

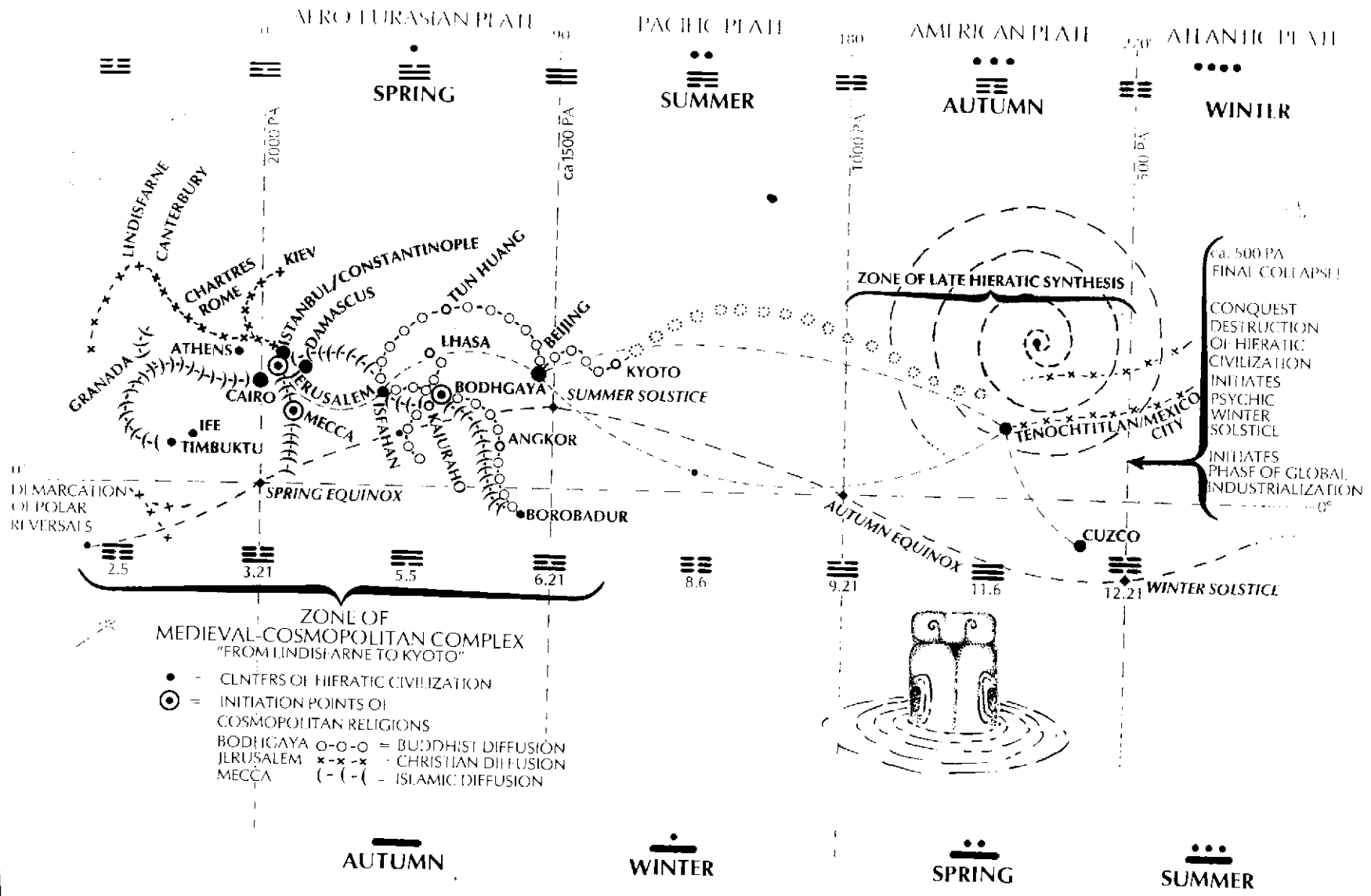
What is of significance in contemplating this particular map is the observation that, for all intents and purposes, the medieval psychocultural phase was basically a function or activity of the northern spring division of the AfroEurasian plate, hence the designation, "Medieval Cosmopolitan Complex, from Lindisfarne to Kyoto/

While the civilizational pulses of the AfroEurasian plate had engendered the cosmopolitan force of the medieval world, with Buddhism spreading into the Pacific plate and Christianity and Islam into the Atlantic plate, the civilizations of the American plate were experiencing their period of late hieratic synthesis and imperialism.

By 450 P.A., when the Europeans reached the late hieratic Mesoamerican and Andean zones, medieval Christian civilization had already begun its rapid transformation into the modern global-industrial phase. In fact, the swift conquest of the Mesoamerican and Andean civilizations were taken as proof of the power and superiority of the new emerging world-view. As a result, the American civilizations went from a late hieratic to a twilight zone, neither medieval nor modern, known as colonialism.

Similarly, in Africa, the youngest and last of the hieratic pulsations, the Nigerian, had scarcely attained its pristine golden age when the self-transformative forces of the late medieval and early modern accelerated the psychocultural process. The period dominated by the Benin in West Africa, 450-150 P.A., corresponding to the Aztec and Inca in Mesoamerica and the Andes, was the very last of the late second-stage hieratic flowerings. When Benin was brought down, Africa, like Central and South America, entered the twilight zone of colonialism.

While the medieval phase has passed, the forces engendering that phase have not. Thus, Christianity has enjoyed a late planetary expansion brought on by the rise of global-industrial European imperialism. Buddhism, following the cathartic Hiroshima-point, has begun to spread for the first time since its high medieval consolidation in Tibet ca. 700 P.A. The fact that this high medieval Tibetan stronghold finally collapsed in the decade following Hiroshima, along with Japanese technological expansionism, has been a major factor in the Pan-Pacific spread of Buddhism to North America, as well as to Europe. Finally, in reaction to the enforced colonialist policies of Europe, Islam has been spreading anew, especially in Africa.



A Map of the Posthieratic World Showing the Four Psi Bank Plates and Eight Seasonal Divisions

Having established a mutually resonant field between the current of civilization, the magnetic fields, and the psi bank, we may now see more clearly the psi-bank structure in relation to the pattern of history. In this map, the psi/civilizational flow elements are reduced to their most essential factors as they manifest in the emergence of the hieratic pulses. Thus, what we see is a grand and simple design, in which we may first distinguish an alternation of *full* and *empty* psi bank quadrants.

Thus, the AfroEurasian plate, containing four of the seven civilizational pulses, is a *full*. The Pacific plate, void of any hieratic pulses, is *empty*. The American plate, containing two pulses, is *full*. Furthermore, this plate contains the sole pulse south of the equator, the Andean, which actually occurs in the southern *spring* seasonal plate. The vertical binary pulsation of the two American civilizations may be contrasted to the horizontal movement of the four AfroEurasian pulsations. The Atlantic plate, finally, is relatively empty, save for the late winter emergence of the Nigerian pulse.

Also indicated in this civilizational flow key map are the "reverse flows" running counter to the geochronological movement of civilization. These "reverse flows" may be linked to the operations of the AC current, whereas the actual civilizational flow, following the earth's rotation, is connected with the CA current. The reverse AC flows, related as they are to the sun's apparent movement and the current of prophecy and vision, hence from future to present, may be understood as the process by which psi or psion information units (archetypes) move around the world, seeding themselves at different geomagnetic pulsation points.

Dealing as we are with an evolving movement in time, we may note certain correspondences between the two full plates, the AfroEurasian and the American. As we have seen, the entire hieratic wave is initiated by the Great Pyramid in Egypt. In relation to Egypt, the Mesoamerican is the earlier or closer of the two American pulses.

The Hieratic Psi Bank Map is also a temporal flow-chart divided into thousand-year seasons per every ninety degrees, beginning with hieratic zero. The result is a "hieratic year," commencing at ca. 6000 P.A. and ending where it began, ca. 2000 P.A.

The spring zone, 6000 to 5000 P.A., marks the bursting forth of two of the four of the hieratic pulses of the AfroEurasian plate, the Nilotic and the Mesopotamian, which by the end of this season are in full dynastic swing. Hieratic summer, 5000 to 4000 P.A., witnessed the brilliant apogee of the Egyptian pyramid, accompanied by an unprecedented aesthetic urban flowering. In Mesopotamia, major dynastic shifts had already established Akkad rulership over the earlier Sumerian, while the counterpart of the Egyptian pyramid, the Ziggurat, was in its classic stage. Further to the east, along the banks of the Indus, major urban mercantile and ceremonial centers were beginning to flourish, and in China, the five legendary emperors prepared the ground for a full-blown emergence of civilization along the Huang-Ho and Yang-tze rivers.

The autumn season of the hieratic year, 4000 to 3000 P.A., saw the passing of the golden age in Egypt, and the actual mingling of Nilotic and Mesopotamian civilizational pulses through the rise of Phoenician, Hebrew, and Minoan cultures, thus initiating the long and restless struggle for supremacy in the Middle East. Along with the entry of barbaric invaders like the Hittites and the Greeks, this period harbors the ascendancy of Babylonian power, inaugurating the imperial stage of hieratic civilization.

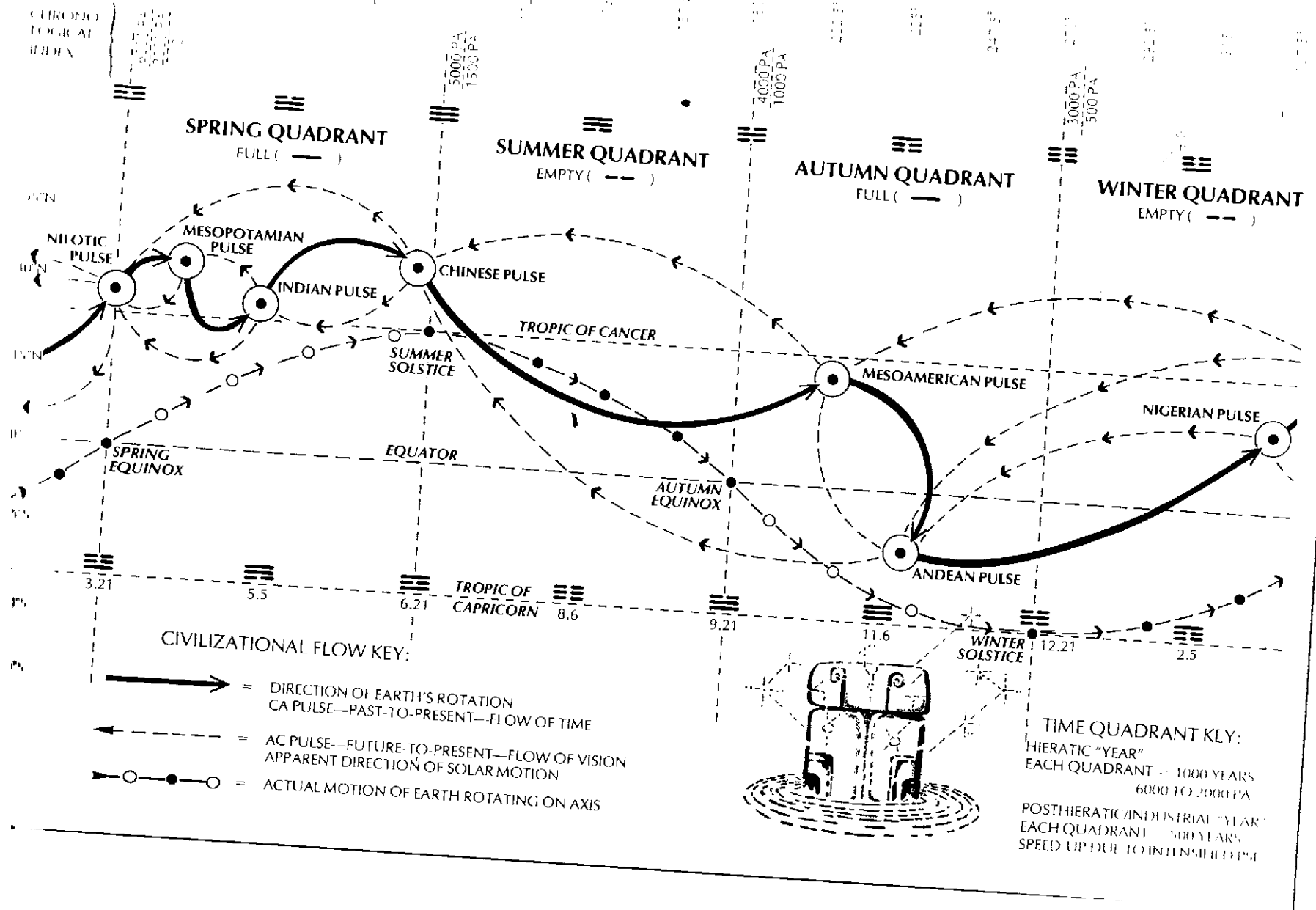
In Europe, enigmatic, geomantically designed monuments like Stonehenge awaited the arrival of invaders like the Celts. To the east, Aryan invaders truncated the civilizational process in India before it had reached a golden age, thus establishing the intermediate Vedic civilization. In China, however, hieratic autumn marked the emergence of the House of Shang and the beginnings of a brilliant civilization. The course whose integrity was not to be impaired until the dawning of the global-industrial phase,

Across the Pacific in the Americas, the autumn season witnessed the preliminary emergence of the hieratic pulses of Mesoamerican and Andean civilizations.

During the winter of the hieratic year, 3000 to 2000 P.A., the Egyptian world lost its vigor and was replaced by waves of curious Greek, then Roman, artists, philosophers, soldiers, and emperors. The imperial phase of the Mesopotamian saw the triumph of the Persian dynasties; and on the whole, the world from the Atlantic to the Persian Gulf became a swarm, with cults pushed this way and that by fantastic tides of imperial ambition.

Vedic India, already spiritually reinvigorated by the teachings of Lord Buddha and unified by the Emperor Ashoka, had become the major seed-ground of medieval forms and thought, while China was herself transited through the rise of philosophers and imperial powerbrokers, from the pristine to the imperial stages of hieratic civilization, all summarized by the construction of the monumental symbol of imperial pride and ambition, the Great Wall (2200 P.A.).

Though winter marks the final stages of the hieratic pulses in the AfroEurasian plate, in the American plate it was the period of vigorous growth and emergence, while in Nigeria it saw the emergence of the earliest cultural style, the Nok. In the Andes, the Chavin cultural phase gave way to the Nazca and Paracas, and ultimately to the mysterious builders of Tiahuanaco. In Mesoamerica, the Olmec paved the way for the most brilliant of American cultural stages, the Mayan and the Teotihuacan. While the Mayans excelled in mathematics and astronomy, it was the Teotihuacans who justly put an end to the hieratic year with the construction of the Pyramid of the Sun. If the hieratic wave and "annual" cycle marked its initiation with the Great Pyramid at Giza in Egypt, its concluding counterpart, equally charged with cosmic calendrical significance, is the Pyramid of the Teotihuacan, "place where the gods touch the earth."



Hieratic Psi Bank Civilizational Flow Key

Here, as with the preceding map, the flow of civilization has been reduced to its essential movements within the simple skeletal structure of the eight (4 x 2) seasonal psi bank plates. Whereas the previous map outlined the hieratic year with its principle CA and subdominant AC flows between 6000 and 2000 P.A., this map describes the posthieratic world. Included are the principle movements of the three cosmopolitan religions, indications of the late hieratic flowerings in Mesoamerican, Andean, and Nigerian pulses, and the spread of European global-industrial imperialism.

While the hieratic year could be divided into four one-thousand-year seasons, the posthieratic year may be divided into four five-hundred-year seasons. The reason for the shorter seasons of the posthieratic year is to be found in the acceleration of the information-communication process, which is a direct function of the accelerating psychosensory elaboration that characterizes the medieval and modern phases of the historical process. The result is a psychic, if not a real compression of time.

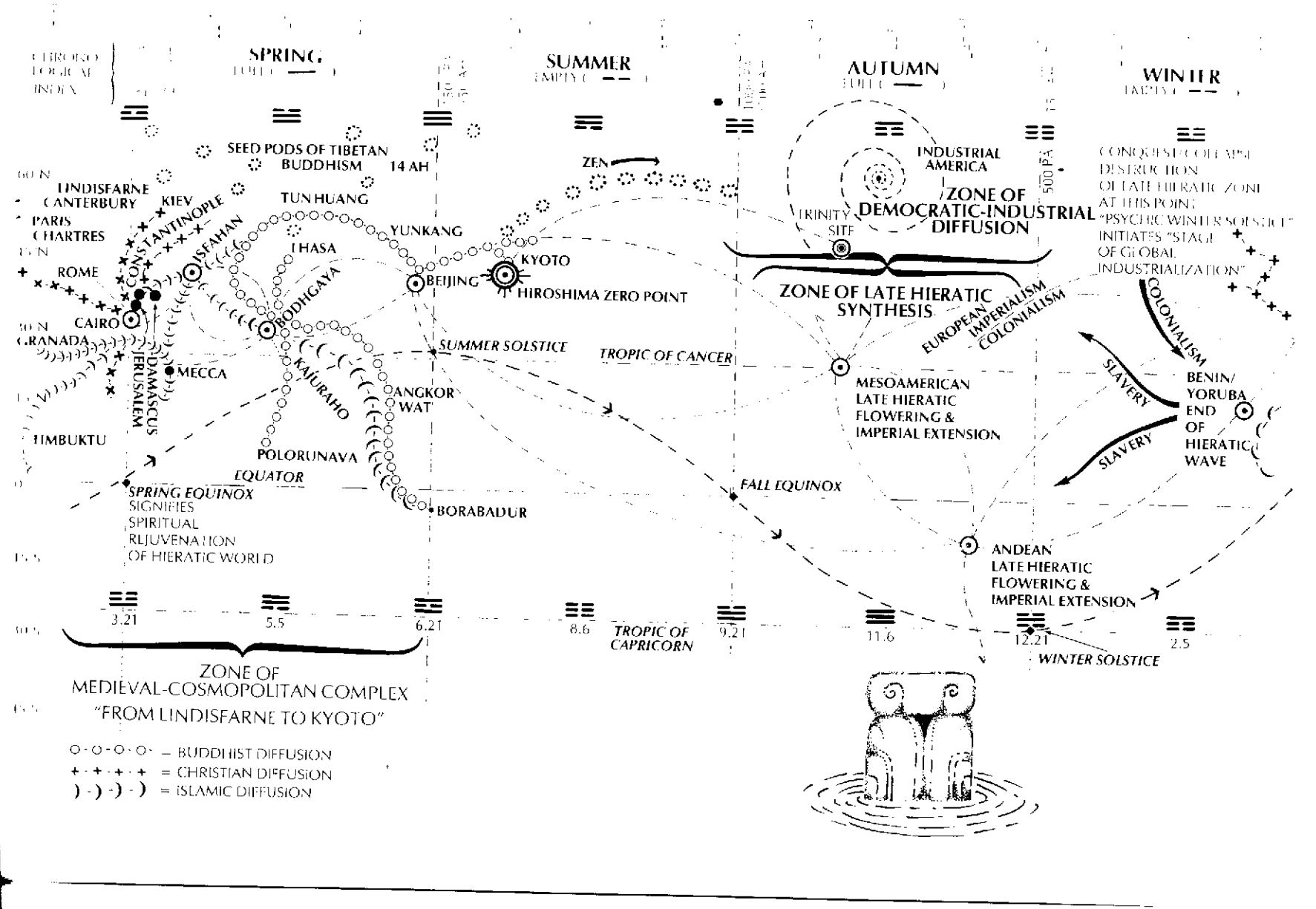
The posthieratic year begins one octave up from the hieratic year at longitude zero. This marks the commencement of the medieval spring period, running from 2000 P.A. to 1500 P.A. While the birth, life, and teachings of Lord Buddha, the first cosmopolitan figure, occurred

some five hundred years earlier, such an event could appear to be an anomaly were it not for the appearance of a second such figure, the Christ. Thus it is that posthieratic spring emerges exactly one octave up from where the hieratic year began. By the end of this period, ca. 1500 P.A., Buddhism had spread throughout India, central, and Southeast Asia, thoroughly penetrating late hieratic China as well. Christianity in the meantime had begun to consolidate itself in the old Nilotic/Roman Mediterranean, an eastern arm established in Greece, a western arm looking toward the barbarically plundered heartland of Western Europe. ^

During the posthieratic summer, governed by the Pacific plate between 1500 and 1000 P.A., Buddhism had reached into Japan, and was beginning its medieval consolidation in Tibet. The last of the three major figures, Mohammed the Prophet, had given his word, and by the end of this period a new synthesizing civilization, Islam, had brilliantly transformed the ancient heartlands of the Mesopotamian and Nilotic civilizations. In the Americas, this period marked the end of the golden age of hieratic civilization, though in Nigeria it saw the emergence of the late winter flower of the Ife/Yoruba.

The posthieratic autumn, 1000 to 500 P.A., saw the glorious climax of the medieval civilization in China, Tibet, Japan, the Islamic Middle East, and Gothic Europe. In the Americas at the same time there was a last brilliant burst of late hieratic imperial splendor in the rise of the synthesizing Aztec and Inca empires, while in Nigeria, the wondrous blossom of the Yoruba expressed the summation of hieratic idealism in the bronze foundries of Ife and Benin.

The posthieratic winter solstice 500 P.A. signals the dramatic transformation of the medieval psychocultural pulse into the modern/global-industrial pulsation. Within three hundred years, to ca. 200-150 P.A., European colonies for the acquisition of raw material goods had all but put an end to the late medieval or hieratic traditions around the world. During this time the most significant of these colonies, the North American, broke away from the old European order and established the first industrial democracy. This event engendered the pattern of revolution, colonial wars for independence, and the communist and socialist counter-revolution and guerilla warfare that have sun-dered the world order ever since. The culminating point of the fiery process of global industrialization and the consequent hominization of the planet occurred at Hiroshima when the very matter of matter had been penetrated, releasing the awesome luminous vision of the alpha and the omega of all things. It is in the ashes of Hiroshima that we may begin to find the seeds of posthistoric vision.



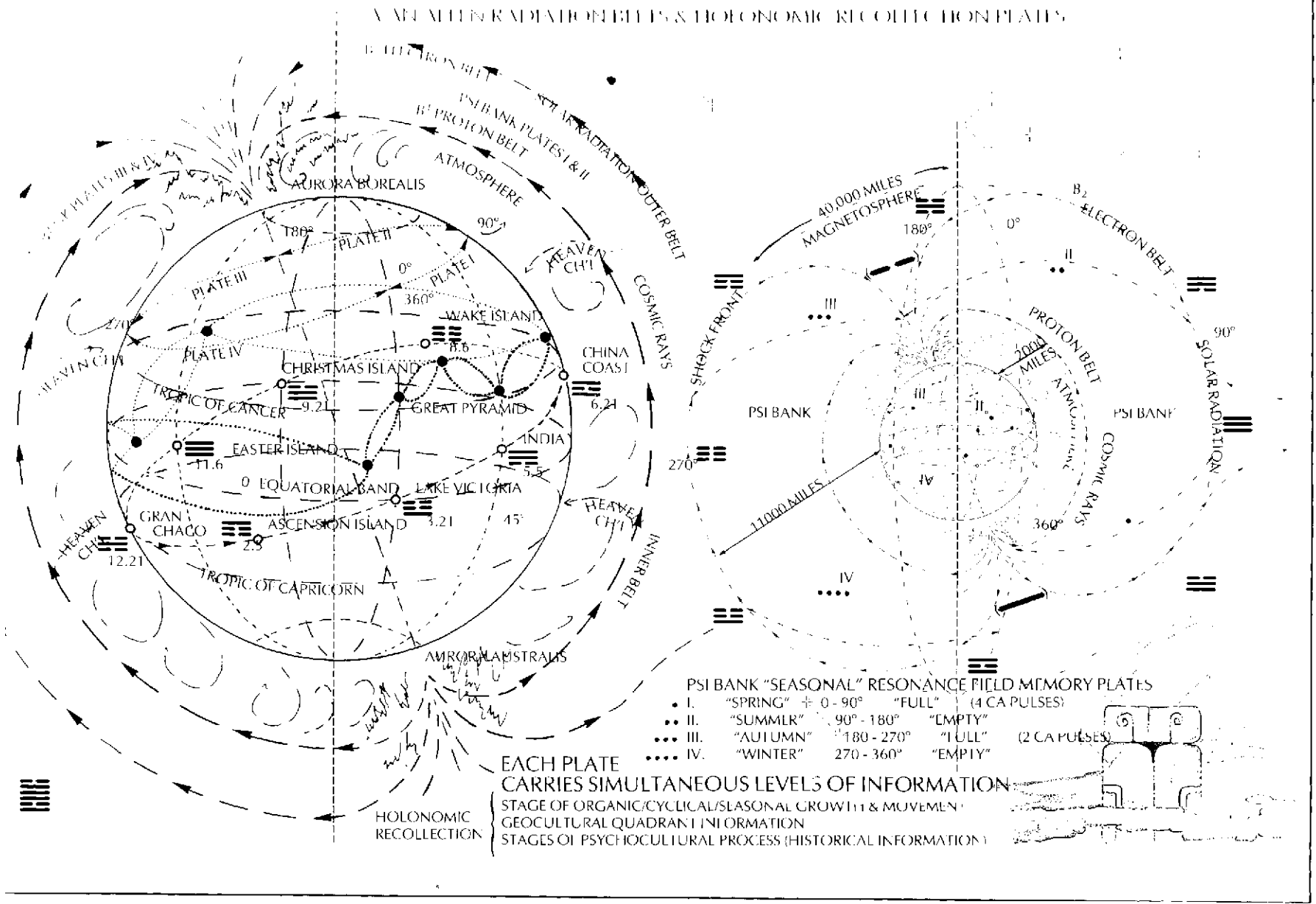
Posthieratic Psi Bank Geochronological Flow Chart

In this concluding map of Part III of the holonomic equation—"Man Transforms Nature," we return to the holonomic model of the earth and its electromagnetic field. Here the four plates and their division into eight seasonal parts are depicted in their actual resonant spherical relation to the earth and its magnetic field.

The more detailed map on the left depicts the flow of civilization within the context of the major longitudinal divisions, the AfroEurasian, Pacific, American, and Atlantic plates, and their corresponding fourfold division in the psi bank, located within the radiation belts. The actual psi bank plates are referred to as holonomic recollection plates, while their corresponding geographical equivalents are referred to as psi seasonal resonance field memory plates. Also indicated in the left-hand map are the geographical sites corresponding to the temporal or sequential arrangement of the *kua* of / *Ching*, starting with the spring equinox, northern hemisphere, along hieratic longitude zero. In the diagram to the right, which shows more fully and simply the relation of earth to the electromagnetic fields and psi bank, the *kua* are arranged in their earlier or celestial/electromagnetic relation to each other.

As we have seen, what we refer to as history is actually a function of a much larger, integrative global harmonics. The guiding factor of this historic harmonic is the psi bank with its holonomic recollection plates. Each of these plates may be envisioned as carrying and/or simultaneously containing levels of information that connect stages of organic/cyclical seasonal growth; geocultural information—psions—as well as information concerning successive and cumulative stages of the psychocultural process—history itself.

What this points to is the study of history as a geological subfield in an overall study of psychoatmospheric harmonics as monitored by the guiding factor, the psi bank. Thus, in order to better understand and evaluate "what happened in history," it is best first to understand the guiding function, structure, and nature of the psi bank itself.



Earth's Magnetic Field



*IV: Nature Evaluates Man's
Transformation*

Prelude: The Psi Bank and the Code of History

Having seen that man's transformation of nature is nothing less than the process of civilizational advance, history, we reach that moment—some four decades after the commencement of the atomic age—when we may declare that the purpose of history has been fulfilled: the radiation of man, the hominization of the planet, the establishment of an actual global electroneurotic system—and the means for total destruction—all have been achieved. We must then ask: What next? Where do we go from here?

Before we attempt an answer, we should consider the following: civilization was no calculated plan; history was never a strategy. Yet there is purpose in all that has occurred; in everything accomplished there has been a sense of some kind of order, of a direction to which it has all pointed. But the purpose, the order, was always much larger, much greater than any single human or even group of humans could envision. The same holds true for the present moment, the end of history.

If we say it is beyond any single or group will to determine "where we go from here/" that is not to say that there is no direction or purpose. In the logic of holonomy the purpose is already provided in the natural—the sacred—order of things. Civilization as a global phenomenon was engendered by the natural conditions of the planet as an already unified but evolving field. History has been but the middle term of an equation needing a fully conscious biopsychic organism—man—to fulfill the once-unconscious imperative of planetary destiny.

We have thus reached the end point of history, and nature provides the evaluation. This evaluation is the conscious articulation of the psi bank. Learning once again from what is presented, we advance to the post-historic condition, the synthesizing of human culture and natural order, the plan- etization of consciousness.

Thus far we have seen how the natural flow of the seasons, in conjunction with the geomagnetic structure of the earth and the electromagnetic fields of the heavens, describes both the psychocultural field of civilization and the basic structure of the psi bank. We have also seen how the progression of civilization (history) through the hieratic and posthieratic stages is an organic co-creation of the basic matrix pattern of the psi bank.

In its essentials, the psi bank consists of four longitudinal holonomic memory plates, equatorially divided into eight seasonal memory plates. This gives us the basic overall design. It should be recalled that the psi bank warp (Map 1) consists of a fourfold longitudinal pattern as well, corresponding to the pattern/image at which we have now arrived through following the course of history. We then see that the geochronological flow of civilization, running laterally as it does, provides the basic woof thread to the psi bank.

Further articulation is provided to the psi bank when we divide each of the eight seasonal memory plates into three parts each, for a total of twenty-four sections of *psionic nimboid membranes*. Nimboid refers to precipitation-bearing phenomena, like clouds. The nimboid membrane divisions, occurring at the thirty- and sixty-degree latitudes north and south, correspond in atmospheric studies to the *tropopauses*.

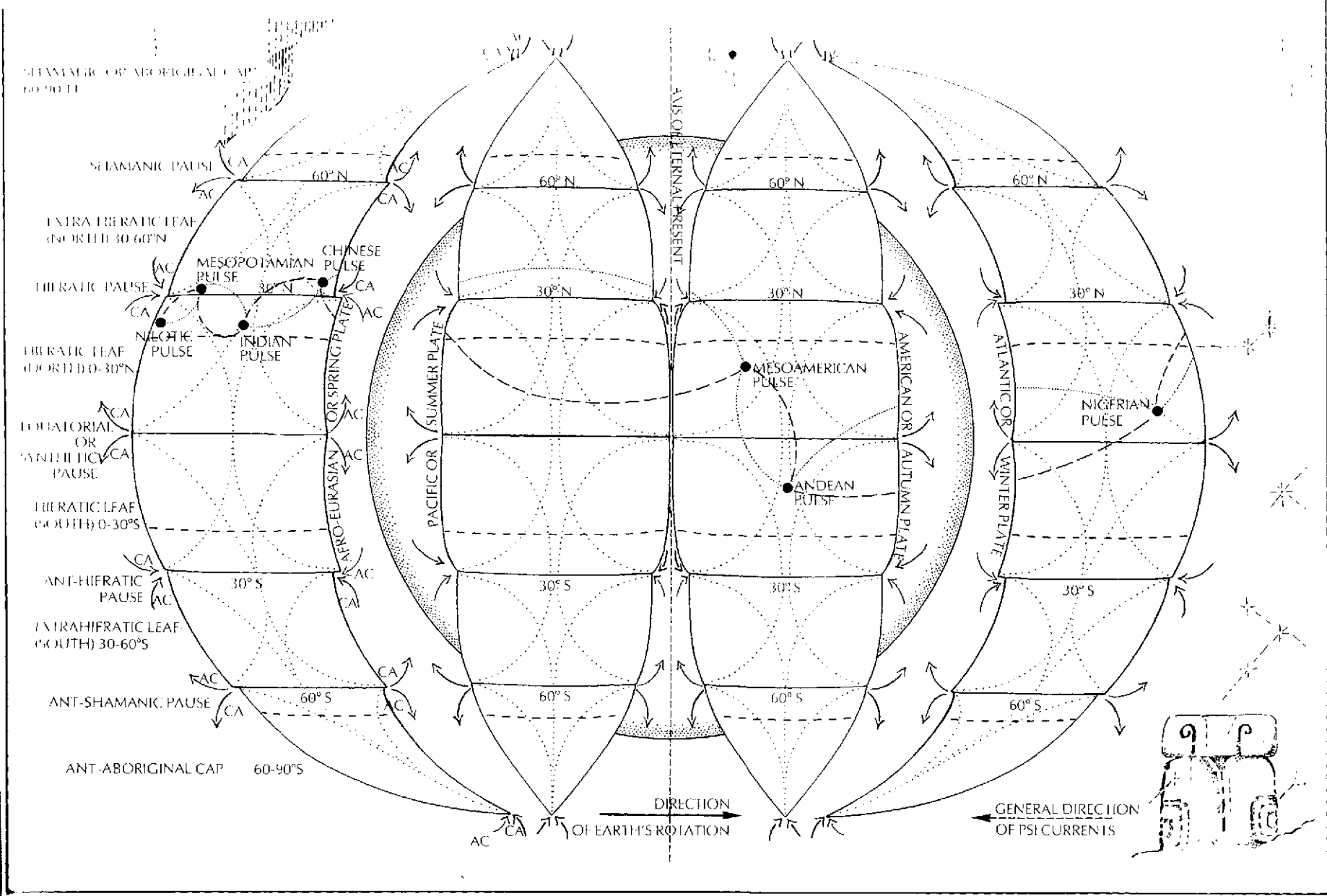
The function of the tropopause is the generation of jet streams responsible for dramatic alterations in weather patterns. North and south of the sixty-degree latitudes lie the arctic and antarctic zones, just as the areas between the thirty-degree latitudes are the generally tropical zones. Between the tropopauses lie the temperate zones. In atmospheric studies these zones acquire the term "leaves."

The term "psionic nimboid membrane" has the following meaning: high saturation, psi information-bearing, biopsychic "weather"

patterns. Encoded in these membranes are the fundamental genetic memory patterns of the total holonomic recollection process—those patterns responsible, for instance, for the identical coding of / *Ching* and DNA.

In our discussion of the atmospheric correspondence, we may speak of *psychopauses*, and of hieratic and shamanic/aboriginal leaves. Just as the jet streams cause dramatic shifts in the weather pattern of the lower atmosphere, so the *psychopauses* may be viewed as the zones where major psychoatmospheric weather fronts are generated. These are of two kinds: the shamanic or aboriginal, and the hieratic, i.e. either of the AC (shamanic) or CA (hieratic) currents. The leaves or *psionic membranes*, in addition to possessing information storage which can be biopsychically precipitated (hence the term "nimboid") represent general characteristics that moderate and control psychocultural conditions.

There is not necessarily a one-to-one correspondence between psionic membrane and geography. Rather, we can speak of directions or tendencies of AC and CA currents. The AC tendency is to flow from the direction of the magnetic pole toward the equator; the CA tendency is to flow the opposite way. Thus it can be seen that in the twenty-four-part structure of the psionic membranes, eight of the leaves are polar or aboriginal/shamanic, eight are purely hieratic or equatorial. The remaining eight, the extrahieratic leaves, signify the temperate zones of psychocultural development, i.e. zones where the essential crossover polarity of AC/CA currents operates.



The Psi Bank Showing the Four Quadrants, Eight Seasonal Memory Plates, and Twenty-four Psionic Nimboïd Membranes

As an expression of resonance with the more rarefied factors of the terrestrial atmosphere, the twenty-four-part psionic membrane structure of the psi bank reflects the coding pattern of earth, the gravitational field of the holonomic model. Functioning within the two radiation belts of the electromagnetic field, the psi bank is also resonantly determined by extraterrestrial factors, most important, the sun.

As the source and sustainer of life, the sun is so obviously fundamental to our existence that its actual influence is easily overlooked, especially as the process of psychosensory elaboration becomes the major conditioning factor in our experience. Sun worship, which so universally characterized the pristine hieratic stage of civilization, was not a fearful, superstitious act, but one grounded in a meaningful perception and experience of the role the sun plays in relation to the earth.

As we now know, the sun is also a star, a massive furnace of energy with its own intrinsic internal organic cycles. The most significant of these cycles, the patterns of which have an actual, visible effect upon us, are the so-called sunspot cycles. The movement of these magnetic spots, which continues unceasingly, produces cumulative electromagnetic effects upon the radiation belt expressed periodically in the upper atmosphere as aurorae, and in the lower atmosphere as disruptions of radio waves.

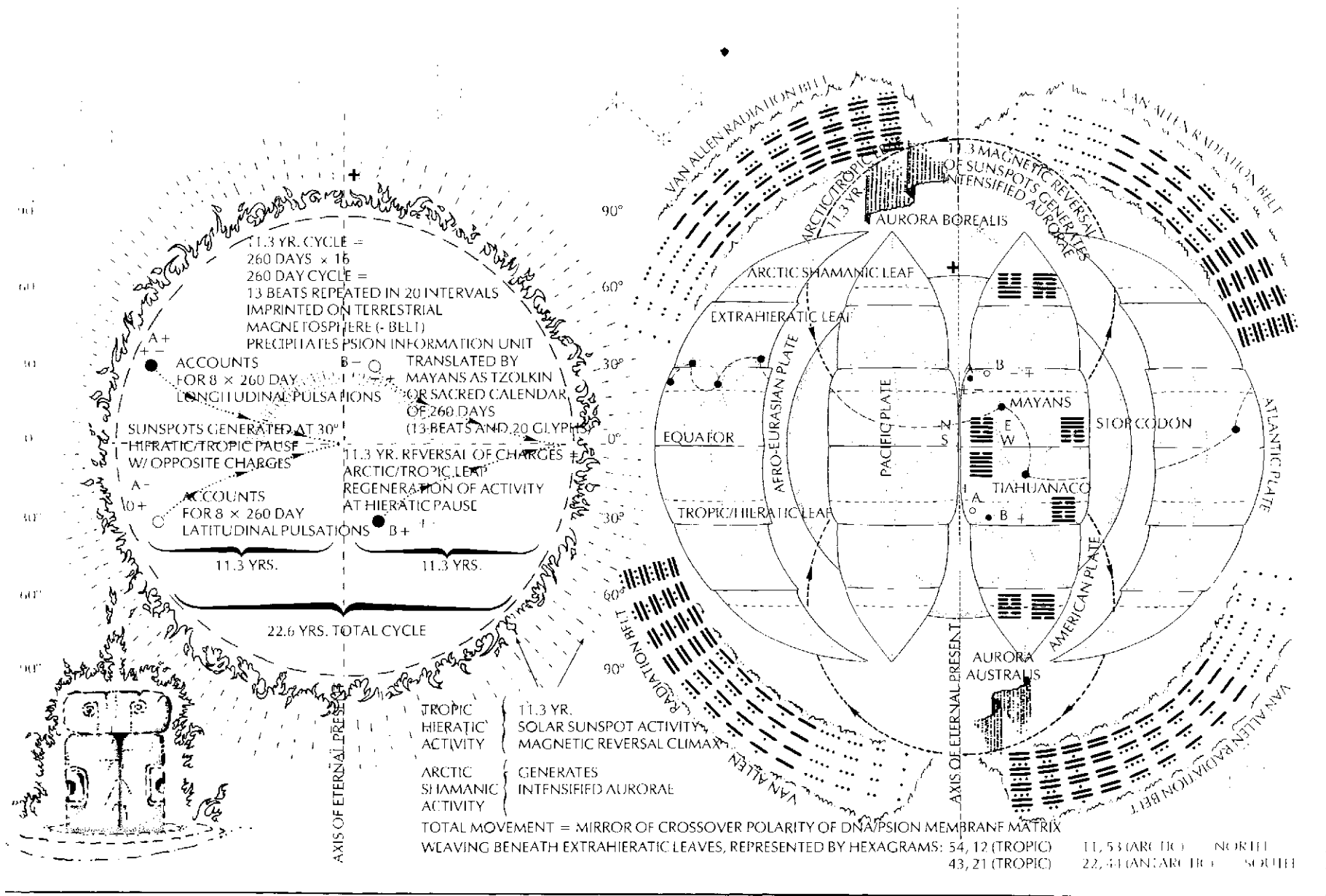
Given the holonomic principle of mutual resonance, we may be certain that there are connections between the magnetic fluctuations of the sun, the radiation belts and atmosphere, and the psi bank. The image on the left-hand side depicts the solar orb divided like the psi bank into thirty-degree latitudes. Within this orb is a graphic description of the movement of the sunspots in their cyclical periodicity. What is immediately striking is that the total movement of the sunspots is a perfect mirror of the cosmic dynamic, the binary crossover polarity pattern.

Moving in binary pairs, beginning at the thirty-degree latitudes north and south of the solar equator, one spot is positively charged, the other negatively. Over a period that averages 11.3 years, these two binary spots slowly pulse inward until they meet at the solar equator. When this occurs there is a jump, the polarity is switched, and the spots—now in opposite places—begin their movement at thirty degrees north and south through another approximately 11.3-year cycle.

Though the complete cycle is about 22.6 years, it is at the 11.3-year crossover polarity points that the effects of the sunspots attain maximum effect in the earth's magnetic field and upper atmosphere. As the cycle runs its course, the outer radiation belt becomes saturated with negative solar electrons. Corresponding to the moment of crossover polarity, the oversaturated outer belt rains solar radiation down upon the earth. The most visible effect of this unique solar-terrestrial synchronization is the manifestation of the aurora borealis and the aurora australis in the vicinity of the north and south magnetic poles respectively.

The right-hand diagram shows the psi bank superimposed upon the earth, with the notations of the Mayan calendar in the magnetic field. Translated into terrestrial terms, the 11.3-year sunspot cycle reversal represents a leap from the tropic/hieratic leaf to the arctic/shamanic zone. Psychoculturally this event corresponds to an infusion of shamanic AC currents into the temperate zones in exchange for a rush of hieratic CA currents. Though such an exchange, amounting to a biopsychic aurora, may go undetected, we do have resonant clues for where such occurrences might have been monitored and regulated in the earlier stage of history when knowledge through attunement was still a dominant mode. A civilizational pulse operating in the tropic/hieratic leaf, i.e. within thirty degrees of the equator, could track the resonant binary pulsations and be the direct recipient of the corresponding psi precipitations and periodic biopsychic auroral jump-starts.

This points directly to the binary hieratic twins, the Mesoamerican and Andean civilizational pulses. Among the Maya north of the equator the tool developed for recording the binary pulsation of the sunspots was the sacred calendar, with its cycle of thirteen units repeated twenty times for a total of 260 days. Sixteen of these Tzolkin cycles comprise an 11.3-year period, the time for one major binary sunspot cycle to complete itself. The pulsations of each of the binary spots would account for eight Tzolkin apiece, the same number of Tzolkin that comprise the psi bank warp (Map 1). From this information it is possible to conclude that the Mayans, expert calendar makers, sun worshippers par excellence, in devising the sacred calendar for whatever purposes, were actually recording in binary code form both the pulsation of sunspot cycle activity and the warp texture of the psi bank.



Sunspot Cycle Generating Aurorae and Psi Bank Activity as Sacred Calendar Code

The Mayans and their Mesoamerican kin, through precise attunement and devotion to the sun and related celestial cycles, represent the terrestrial correspondence to but a single sunspot movement, the north equatorial one. As the sunspots are binary, operating within thirty-degree latitudes north and south of the equator, so we should anticipate a complementary bipolar solar calendar south of the terrestrial equator corresponding to the southern sunspot movement.

This south equatorial solar calendar is to be found on the Gate of the Sun, the chief feature of the site now known as Tihuanaco, the mysterious high region of the Andes. Like the 260-day calendar of the Mesoamerican civilizational pulse, the monumental stone-hewn site of Tihuanaco has long baffled and mystified archaeologists, giving rise to numerous fantastic theories. The principal reason for the mystery is the altitude of this site. At 12,596 feet above sea level, Tihuanaco is unique among man's architectural efforts. Little grows at this altitude, so the idea that Tihuanaco was an urban center in the usual sense of the word presents problems.

However, if we consider Tihuanaco as a hieratic solar research center, then its altitude makes more sense. The altitude, for an era predating satellites and rocket ships, is perfect for solar investigation, particularly if the chief tool of study is the finely tuned human organism. The results of the high-altitude solar investiga-

tions are carved into the monolithic Gate of the Sun, the single most outstanding artistic/scientific monument of Andean civilization.

The information presented on the Gate of the Sun is intensely synthesized and simply, undeviatingly symmetrical. By common acknowledgement, the carvings represent a calendar. As we see on this map, there is a monumental central figure, often identified with the solar-creator-deity culture hero, *Kon Tiki Viracocha*, holding two serpent-condor scepters. He stands on a bilateral condor/puma/serpent pedestal that surmounts a horizontal meander band whose folds enclose eleven heads, quite similar to the head of the chief figure. The serpentine meander form is a variant of the celestial feathered serpent, with double condor heads at either end. The two trumpet-blowing figures enclosed at either end are often interpreted as representations of the solstices, announcing the sun's turning points. The eleven smaller figures along with the twelfth larger one are usually interpreted as signifying the twelve solar months. Whatever the particulars of interpretation, the calendar of the Gate of the Sun at Tihuanaco is singular, if only for the fact that it is the most remarkable monument of the Andean civilization, the only hieratic pulse south of the equator.

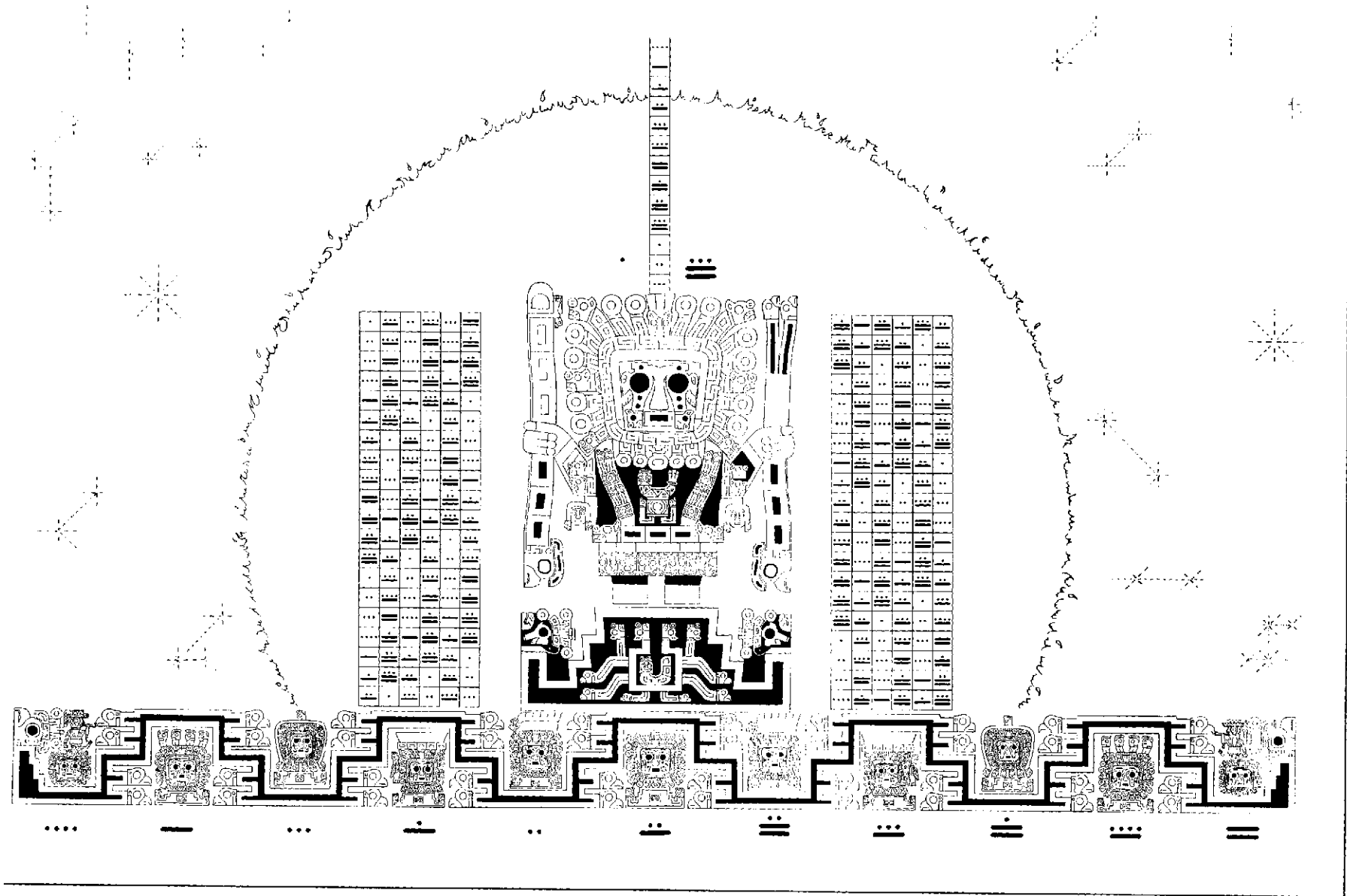
It is precisely this south polar aspect that is of importance for this map. Integrated with the Mayan Tzolkin, six columns each of which are on either side of the central Tihuanaco figure, the two calendars may be understood as a single bipolar calendar matrix reflecting the cyclical pulsations of the sun and its binary sunspot movements.

While the Mayan calendar presents the simple repetitions of thirteen units in cycles of

twenty, the Tihuanaco calendar emphasizes the larger rhythmic pattern of thirteen. Though comprised of twelve main units, the central figure counts for both one and thirteen, alpha and omega. Reading below this main figure to the left, we have, in alternating units figures two, three and four, the solstice. Returning in alternating manner are the figures five through nine, arriving at the next solstice figure, ten. A final return with figures eleven and twelve brings us again to the large Viracocha figure, thirteen.

It is to be noted that the seventh figure is directly beneath the central alpha and omega figure, signifying numbers 1 and 13. The central axis thus corresponds to the mystic column, the seventh of the thirteen columns in the Mayan calendar, which we see slipping down behind the head of the central Tihuanaco figure. Like the central solar figure representing 1 and 13, these two numbers are at the very center of the mystic column. In the bipolar calendar matrix only thirteen units of the mystic column are visible, the other seven being within the central solar figure.

Finally, since it contains the matrix from which the binary triplet and the crossover polarity are derived, the bipolar calendar serves as an integral description of the holonomic code of time. What it also demonstrates in comprehensive manner is the way in which the key primary numbers seven and thirteen "fit" with binary progression figures and their multiples, including two, four, eight, twelve, and sixteen.



Binary Sunspot Cycle Manifest as Bipolar Psi Bank Calendar Matrix



The bipolar psi bank calendar matrix describes the code regulating the equatorial binary sunspot crossover and the consequent polar activity manifest as the aurorae, considered as a single unified phenomenon. The result is the holonomic code of time, an effect that could not be predicted nor predicated by either the Mayans or the Tihuanacos alone. This is not to say, however, that their work did not occur in biopsychic conjunction, since the building of Tiahuanaco and the golden age of Mayan mathematics and astronomy were coincidental—2000 to 1200P.A.

That the Mayans and the Tihuanacos were psychomathematically monitoring the relations between solar activity and the equatorial/polar relation that underlies the structure of both the electromagnetic field (radiation belts) and the psi bank is a vital factor in considering the structure of the psi bank.

Historically, the next link comes through Benjamin Franklin and the magic square of 8. When we consider Franklin's pivotal role in establishing the industrial democracy of America—Francis Bacon's "New Atlantis"—and that Franklin was the first Grand Master of the first order of the mystical Free Masons established in North America, not to mention his interest in electricity and electromagnetism, it is not so surprising that the magic square of 8 with pulse of 260 should have come through him.

Given the nature of the bipolar calendar matrix and its key to the number 260, it is also important to note that Franklin himself conjectured that the aurora borealis was the result of electrified tropic air carried to the north pole, becoming visible as light in the vacuum above the pole.

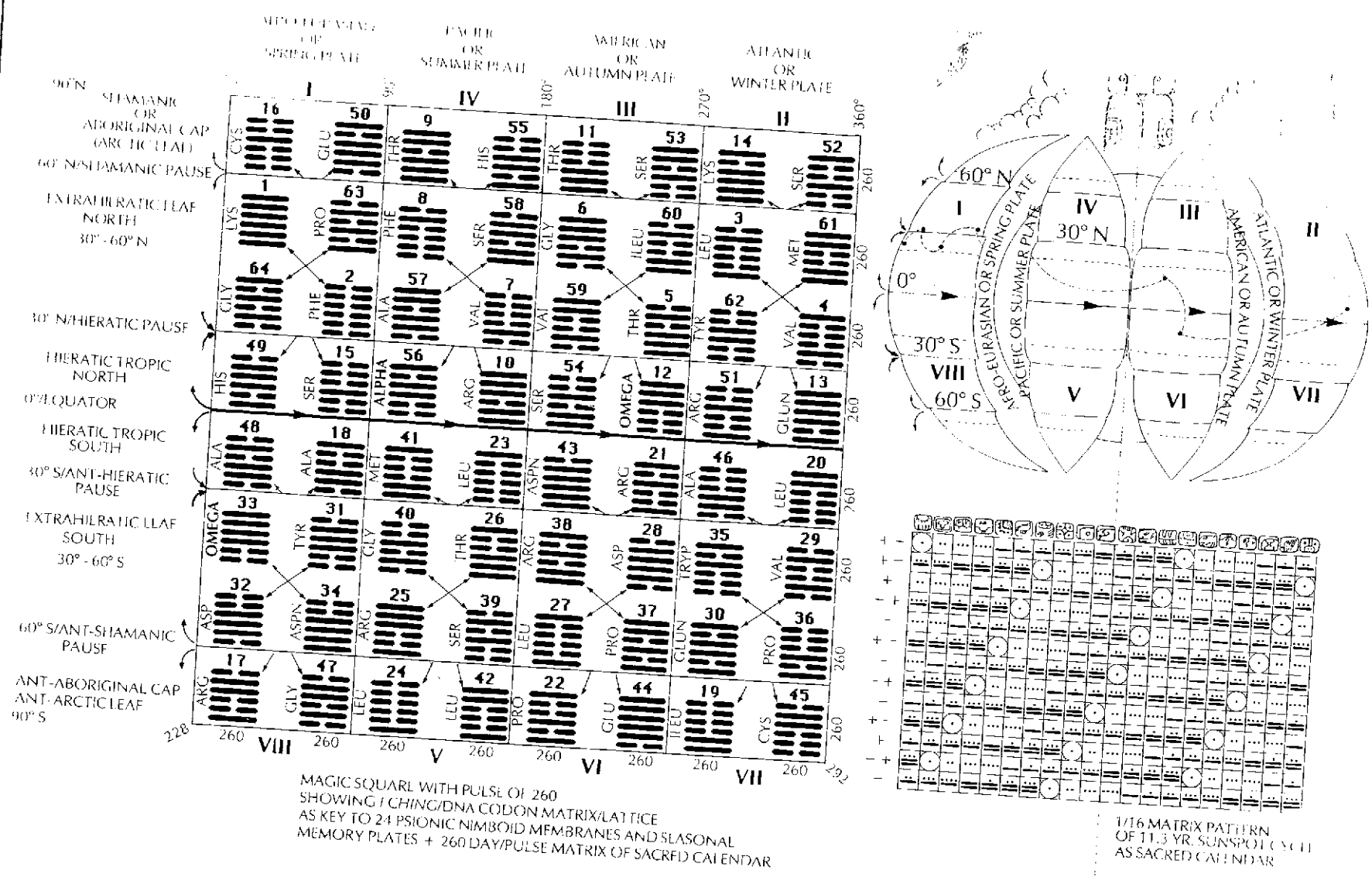
Here we present again Franklin's magic square of 8 with the corresponding / *Ching/DNA* codon designations accounting for the twenty amino acids. Possessing a pulse of 260 (20 x 13), the key number of the Tzolkin, the magic square provides a link between the two key whole numbers, 8 and 13, the number of the octave, 8, and the number of the chromatic scale, 13, contained within the octave. As we have also seen (jMap 8) the magic square of 8 also possesses throughout its structure the dynamic of the binary crossover polarity. Finally, consisting of eight leaves or templates of three parts each, we note that the magic square possesses the exact same structure as that of the psi bank with its leaves and bipolar division by thirty-degree latitudes.

Thus we find the magic square, besides providing the code number structure for / *Ching/DNA*, also conforms to the global structure of the psi bank with its four longitudinal plates, eight seasonal leaves and twenty-four psionic nimboid membranes. That the magic square of 8 also contains the pulse number 260, with its base of 13, further connects it with the bipolar psi bank calendar matrix, the holonomic code of time.

If the 260-unit Tzolkin or Sacred Calendar is the key matrix to the warp of the psi bank, then the 64-unit matrix of the magic square is a clue to the nature of the psi bank woof. Reduced to essentials, the number 13 is the key to the vertical, or longitudinal psi bank code, and 8 the key to the horizontal or latitudinal code.

While 13 is an irreducible prime number, 8 is derived from 2 and 4, and so therefore provides great flexibility in being connected to all multiples of 2 and 4. These include numbers 12, 16, 24, 32, 36, 48, 64, etc. Thus we see that the integrative quality of the bipolar calendar matrix is derived from the combination of the base-13 Mayan, and the base-12 (8 + 4, 3 x 4), Tihuanaco calendars.

Finally, in consideration of Franklin's inestimable historical position as a psi bank lightning rod, we should mention the Masonically inspired Great Seal of the United States, in whose design Franklin had some role. In the depiction of both the great pyramid and the eagle, the number 52 (13 x 4) comprises the underlying structure and symbolism. That the mystical 13 appears so prominently in the official seal of the bastion of industrial materialism is a matter that can only provoke further reflection on the nature of history and inquiry into the psi bank itself.



Psi Bank Decode: Ben Franklin's Magic Square of 8 with Pulse of 260 and Mayan Sacred Calendar

Evidence of the latitudinal or horizontal function of the pattern of eight—the magic square of eight as the psi bank matrix—becomes totally manifest when we demonstrate the underlying relationship of the numbers in sequential relationship. What appears is a pattern of perfect symmetry in every respect, the template of psychocultural transformation, the holonomic recollection circuit itself.

The bilateral division into northern and southern hemispheres is accomplished in the following manner: the numbers 1 through 8 and the numbers 9 through 16 clearly form two distinct weaves in the northern hemisphere of the total circuit. A major crossover occurs to the southern hemisphere, consisting of four distinct pattern-weaves: seventeen through twenty-four, twenty-five through thirty-two, thirty-three through forty, and forty-one through forty-eight. The crossover from forty-eight to forty-nine complements and reverses the flow that occurs between sixteen and seventeen. Also, by the time the pattern reaches forty-eight, the entire weave of the southern hemisphere has been completed. What follows then are the two penultimate and final stages, pattern forty-nine to fifty-six, and the final fifty-seven to sixty-four.

What is clearly manifest is that the total structure of sixty-four units of the psi matrix divide perfectly into eight distinct subweaves. The second feature is the overall process: the first two stages are completed in the upper hemisphere, then the next four comprise the southern hemisphere, followed by a return to the upper hemisphere, where the last two weaves are finally finished. In other words, we have a three-stage process completed within two symmetrical mirror-reflected patterns—the binary triplet pattern once again.

Keeping in mind that the pattern provided by the numbers is the matrix of the genetic code and / *Ching*, as well as that of a psi bank/electromagnetic global field, all cued and integrated through a primary binary triplet configuration with its dynamic—the crossover polarity—we

may develop a more comprehensive description of this pattern as the template of psychocultural transformation.

To begin with, there is the DNA double helix analogy. Like DNA, this template consists of two strands, one of them possessing the information pattern of both strands. This corresponds to the upper template, which contains both the beginning and the end—1 and 64—the alpha and the omega of the process. It is also notable that the alpha and the omega, beginning and end, conjoined, are right next to each other. Given the dynamic of the binary pulse of history, comprised of the interaction of two information-processing currents, the AC (visionary corresponding to the primary DNA strand) and the CA (derivative/cumulative) we may define the upper or northern hemisphere as the AC

Prehistoric

1-8 *Aboriginal emergent*: the deep past.

9-16 *Aboriginal generative*: the near past and historically concurrent "aborigines," i.e. Australians, Eskimos, etc.

Historic

17-24 *Hieratic pristine*: the seven pristine civilizations in their pure emergent development.

25-32 *Hieratic imperial*: the expansive later stage of the ancient world.

33-40 *Medieval Cosmopolitan*. \

41-48 *Global-industrial*: the modern world.

Posthistoric

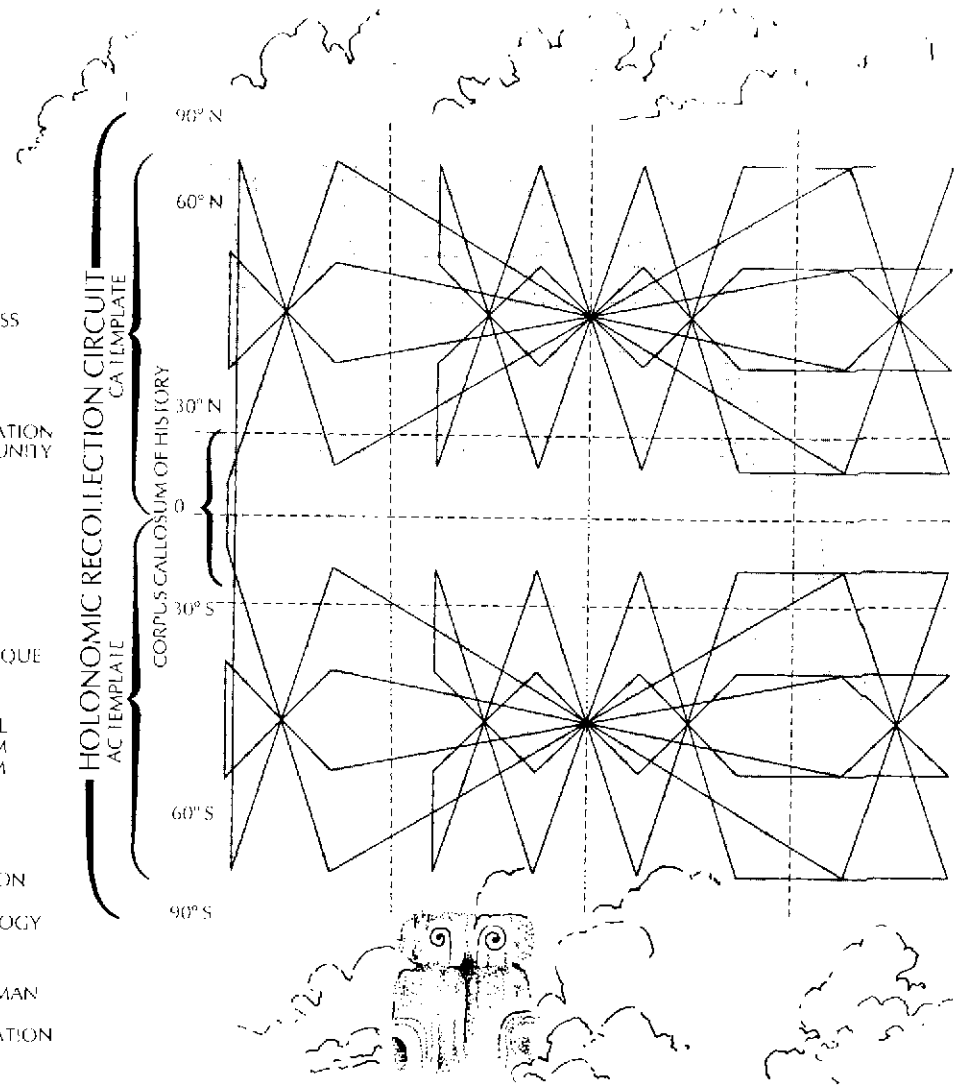
49-56 *Radiosonic*: sensory fusion technology—the near future.

57-64 *Holonomic*: protogalactic community, the distant future.

template and the southern as the CA template. Given that the CA current is responsible for the phenomenon known as civilization and the process of history itself, we may conclude that stages one through sixteen (AC) correspond to the prehistoric stage, seventeen through forty-eight (CA), the stage of history, and forty-nine through sixty-four (AC), posthistory.

Like the tri-part *kua* of / *Ching*, this three-part division of history unfolds as eight distinct weaves, the eight stages of holonomic recollection, consisting of sixty-four *kua*, in eight consecutive series of eight *kua* each. From this we see that the upper template, the AC, is the template of pre- and posthistory, and the lower, that of history itself. The eight stages of holonomic recollection break down into the following arrangement:

I DEEP PAST AC	STAGE I • HEXAGRAM/CODONS 1 - 8								ABORIGINAL EMERGENT PRIMAL ORIGINATION OF CULTURE
	1	2	3	4	5	6	7	8	
II CONCURRENT ABORIGINAL PREHISTORY AC	STAGE II • HEXAGRAM/CODONS 9 - 16								ABORIGINAL GENERATIVE BIOSPHERIC ROOTEDNESS PROTOHIERATIC RITUAL ORDER
	9	10	11	12	13	14	15	16	
III WORLD CA	STAGE III • HEXAGRAM/CODONS 17 - 24								HIERATIC PRISTINE AGRICULTURAL CIVILIZATION AESTHETIC/ECONOMIC UNITY
	17	18	19	20	21	22	23	24	
IV ANCIENT CA	STAGE IV • HEXAGRAM/CODONS 25 - 32								HIERATIC IMPERIAL COMPLEXIFICATION PHILOSOPHY MILITARY EXPANSION
	25	26	27	28	29	30	31	32	
V MIDIEVAL WORLD HISTORY AC	STAGE V • HEXAGRAM/CODONS 33 - 40								COSMOPOLITAN MIDIEVAL REFINEMENT OF TECHNIQUE MYSTIC SYNTHESIS WARRIORSHIP & WAR
	33	34	35	36	37	38	39	40	
VI MODERN WORLD AC	STAGE VI • HEXAGRAM/CODONS 41 - 48								GLOBAL INDUSTRIAL SCIENTIFIC MATERIALISM GLOBAL INDUSTRIALISM SPIRITUAL EXHAUSTION POLLUTION
	41	42	43	44	45	46	47	48	
VII NEAR FUTURE AC	STAGE VII • HEXAGRAM/CODONS 49 - 56								RADIOSONIC SYNTHESIS GENUINE GLOBALIZATION SPIRITUAL RENEWAL RADIOSONIC TECHNOLOGY
	49	50	51	52	53	54	55	56	
VIII DEEP FUTURE POSTHISTORY AC	STAGE VIII • HEXAGRAM/CODONS 57 - 64								HOLONOMIC FIELD HEAVEN-EARTH-MAN ATTAINED • TEMPLE OF MAN PREPARED FOR ENTRY INTO GALACTIC CIVILIZATION
	57	58	59	60	61	62	63	64	



NUMBERS CORRESPOND TO MAGIC SQUARE OF 8 ARRANGEMENT

Psi Matrix Flow-Pattern as Template of Psychocultural Transformation Showing the Eight Stages of Holonomic Recollection

In our brief consideration of the template of psychocultural transformation, we see that "history" represents break away from the primal pattern, completing in the southern or lower template what was only suggested in the upper template. Remembering that the spread of civilization and the process of history are actually descriptive of the radiation of man/hominization of the planet, we see that the return to the primary template—posthistory—is the inevitable evolutionary stage that occurs once hominization is complete.

Since the two templates bear a generic, if not a holonomically genetic, similarity to the two halves of the brain—the two cerebral hemispheres joined by but a slight strip of connective muscular tissue, the corpus callosum—it seems appropriate to refer to the two crossover points of the psychocultural transformation template by a similar name: the corpus callosum of history.

Corresponding to hieratic zero longitude, the corpus callosum of history represents the two critical crossover points in the hominization of the planet—the radiation of man: the passage to history, *initiatio*, and the passage from history, *return*. It is notable that the *alpha* and *omega* points are also on the same longitude as the corpus callosum of history, the hieratic longitude signified by the Great Pyramid of Egypt.

The corpus callosum *initiatio* represents the actual jump-start of the CA current, civilizational advance, and refers to the means by which the hominization of the planet was to be physically accomplished. This is not to downplay the spiritual elements ripened and refined during the process of hominization/history, but merely to point to the fact that the radiation of man had first to become, through material diffusion of civilization, a physical reality.

Once the process of hominization has been completed, the CA template woven altogether, the "end" of history is reached. This is the meaning of the twentieth century. With the crossing of the corpus callosum, *return*, the true radiation of man can begin. This is the meaning of the return to the AC template, which is about to commence.

Having accomplished a physical transformation of the planet through the culminating material intensity of industrialization, the cost has been high: holonomic amnesia, loss of the inherent sense of unity, forgetfulness if not ignorance of the fact that, although the CA has been completed, the AC is still to be finished. Because of this loss, the imminent process of biopsychic radiation begins with an imperative restorative healing process—hence, holonomic recollection: the recovery of the sense of unity and wholeness—sacred order—from which we actually never departed.

The fulfillment of the whole process is^v described by the right-hand image, the radiosonic template, the whole pattern complete. We may get a more precise understanding of the corpus callosum *initiatio* and *return* from a brief reading of the *kua* or hexagrams corresponding to the numbers 16 and 17, *initiatio*, and 47 through 50, *return*.

Hexagram 16:

Enthusiasm shows thunder rising out of the earth, and represents music, order, mass movement to accomplish great ends in a highly organized manner—as befits the commencement of the actual civilizing process.

Hexagram 17:

Following shows thunder beneath the sign for a body of water, joy, and metal; indicates that the activating power is now within, the tools and attitude for accomplishing the process are on the outside and ready; thunder as sunrise (east) and metal as sunset (west) also indicate vision of beginning and end.

While the jump from prehistory to history is accomplished in two movements going from pole to pole, the return requires four movements to transit from CA south to AC north pole.

Hexagram 47:

Exhaustion shows water draining out from a lake, the sapping away of vital energy. Thus, it describes spiritual exhaustion, holonomic amnesia. Since the upper image also signifies metal or weapons, and the lower, danger, the *kua* points to a warlike situation.

Hexagram 48:

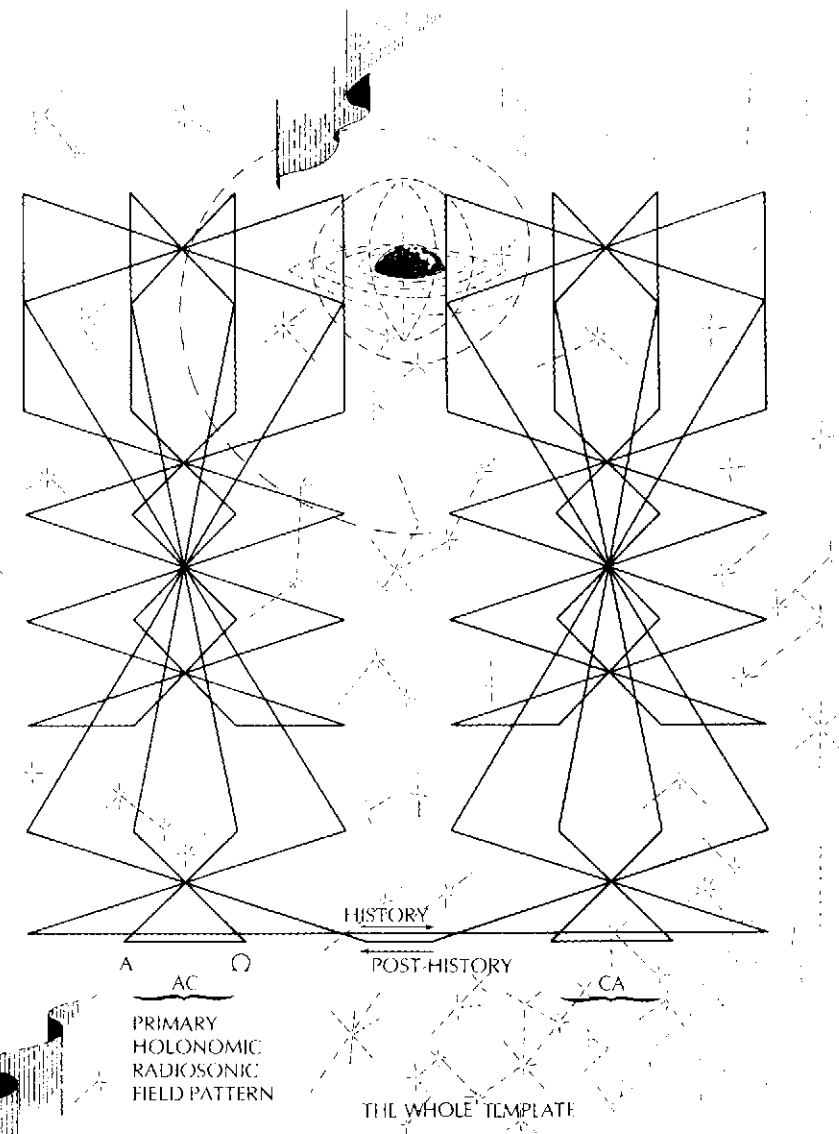
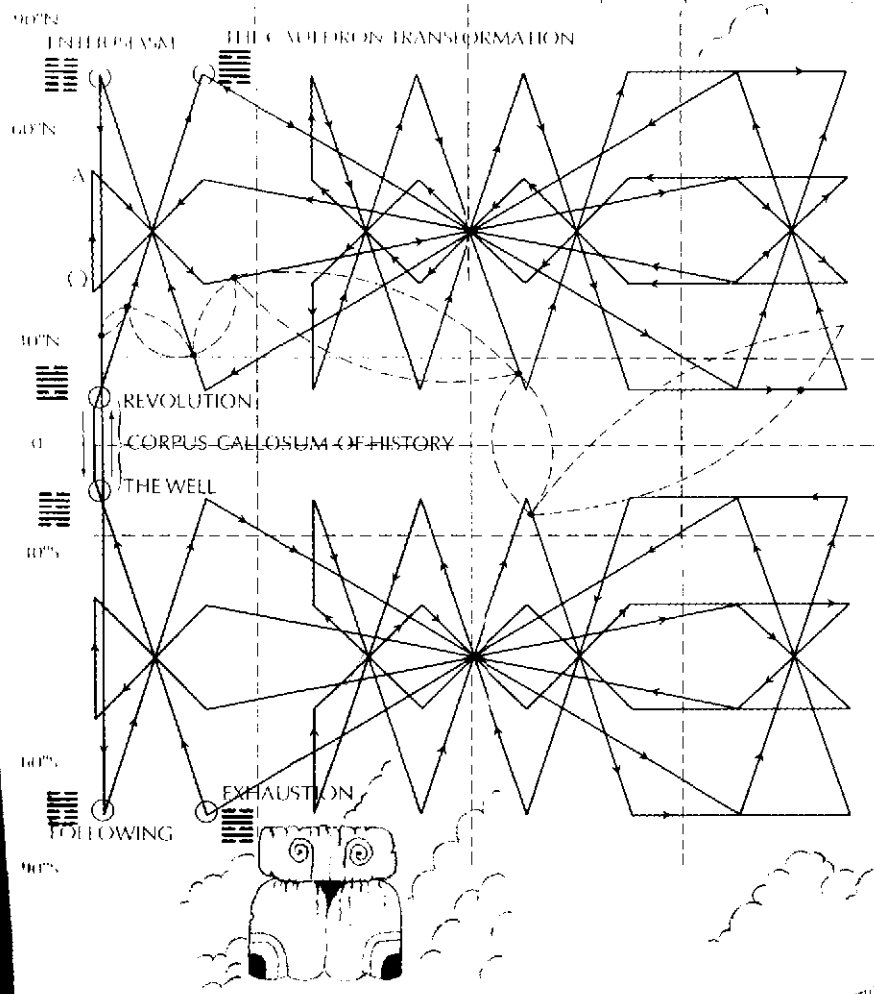
The Well. At the beginning of the return, the last image of the CA template describes the necessity for providing spiritual nourishment, which is always present. It also points to the fact that you cannot go halfway.

Hexagram 49:

Revolution (Molting). The first image the other side of the crossing to the AC template describes complete revolution, setting the calendar in order and making the seasons clear. This is revolution that functions as the purifying, cleansing, restorative aspect of holonomic recollection.

Hexagram 50:

Transformation (The Cauldron). The return to the AC template accomplished, the image of wood giving off fire signifies the transition to more purely psychic and spiritual forces as the governing factors in the radiation of man, the cosmic consecration without which the process of hominization would have been a meaningless exercise. This also signifies the stage at which the radiosonic template can be implemented as the basis of a new technology.



The Corpus Callosum of History and the Primary Radiosonic Template

We are now ready to present the code of history as an orderly sequence of biopsychic transformation. Each of the horizontal rows represents from top to bottom one of the eight stages of holonomic recollection, indicated along the right-hand side. On the left-hand side are indicated the three general stages marked by the movements from AC to CA and then back to the AC template. Thus the first two rows represent the prehistoric stage; the next four rows the actual stage of history, and the final two rows the stage of posthistory.

The entire code is vertically defined by four progressive stages: 1) genetic presentation, 2) learning pattern, 3) application/transformation, and 4) evaluation synthesis. Thus, though each of the eight stages represents a unique set of circumstances cumulatively built up from the preceding stage, each stage may also be analyzed in terms of the common four-part process. It will be noted that the stages of vertical analysis proceed through movements of binary pairs, which also provides the basis of definition into a four-part progressive process.

To aid in contemplation and study of the code of history, we give here a brief definition of the four vertical stages of analysis. Derived from

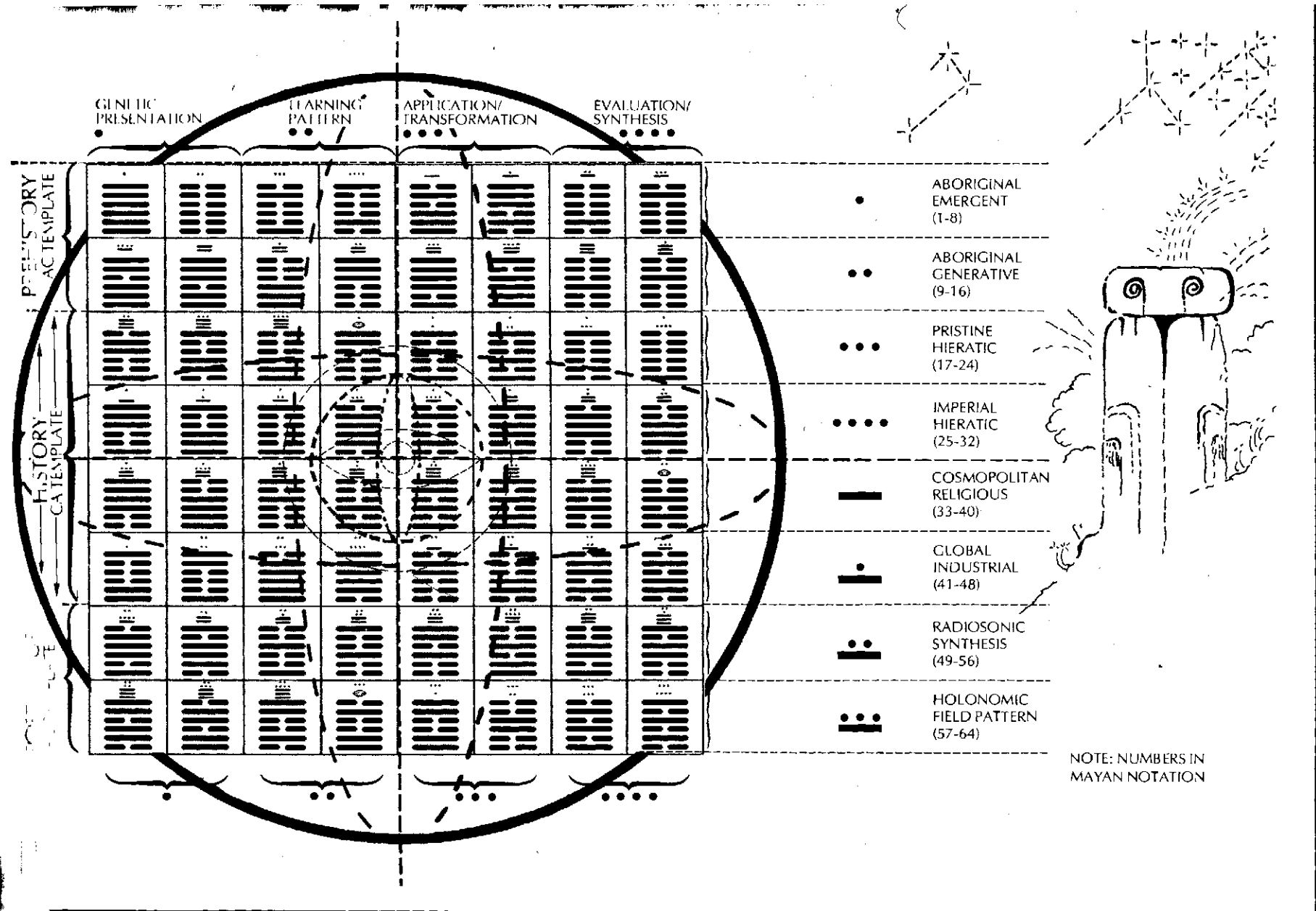
the geomantic description of the process of "nature-evolving—man-transforming-into-higher-nature/" this four-part formula proceeds as follows:

1. *Genetic presentation.* The first binary pair of any stage represents the basic material and information configuration that must be developed. This binary pair defines and limits the particular historic stage, yet carries within it the potential of the total process.

2. *Learning pattern.* Indicates what to learn from, how to learn, and what to expect.

3. *Application/transformation.* Indicates the nature of what actually occurs through applying what has been learned.

4. *Evaluation synthesis.* Indicates the results of the transformation as well as the seeds preparatory to the next stage of transformation.

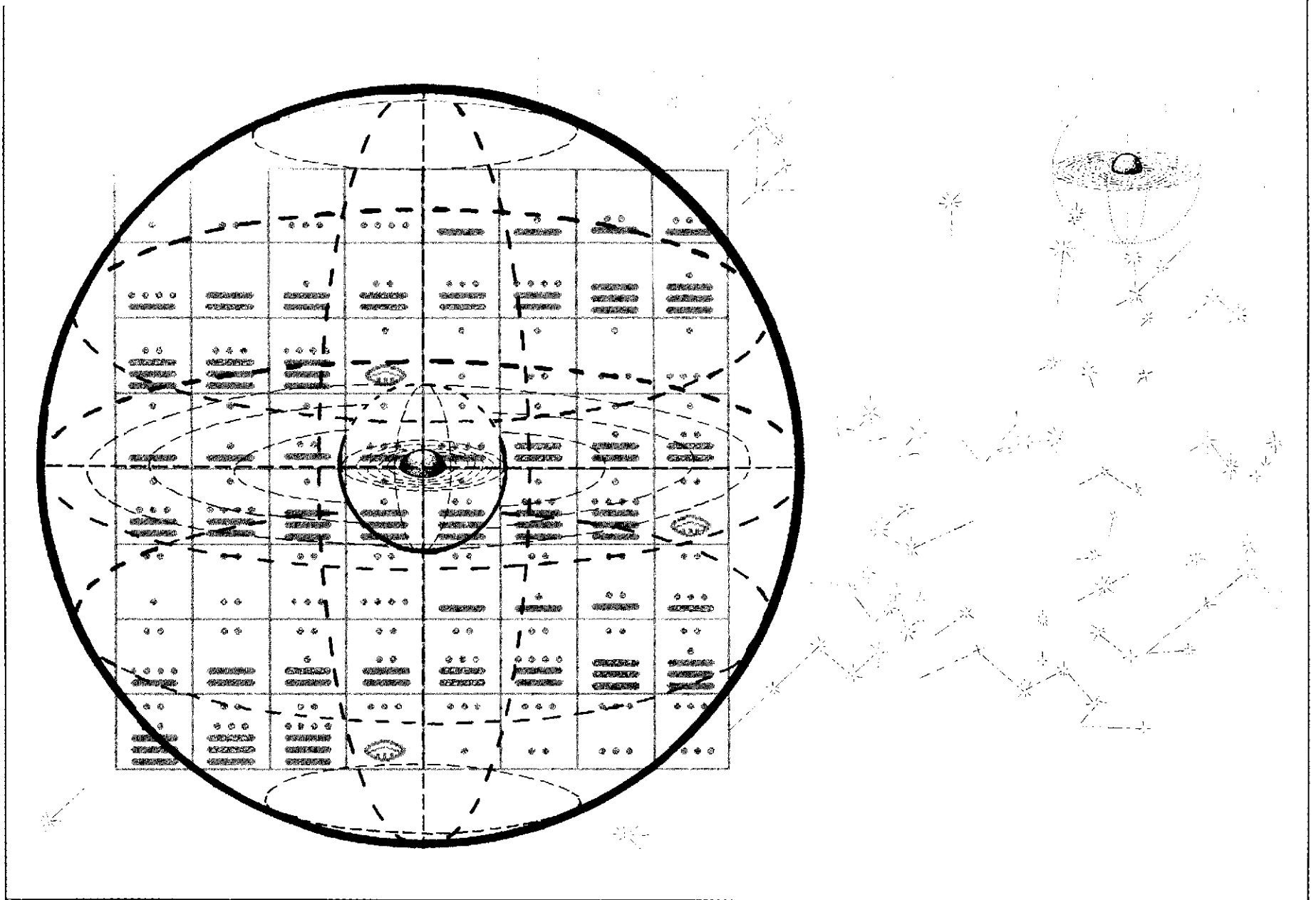


The Code of History as the Sequence of Biopsychic Transformation (Sixty-four Stages) through the Eight Stages of Holonomic Recollection

While the preceding map gives a very precise description for the code of history through the sixty-four stages of binary language of biopsychic transformation and is intended as a guide for study and contemplation, this map presents the sequence in the more simple and synthesized code of Mayan notation.

It is described as a holonomic field pattern because the sequence of the notation subsumes the biopsychic, genetic/historic patterns. As a holonomic field pattern, it is the code and image of an all-encompassing matrix. What seems real and important to us in the present moment, is, finally, the scintillating blip of a pattern that is at once enormous and beyond any scale that mind could grasp, and yet fantastically, humiliatingly simple. Omnipresent, transparent, showing in and through everything, the holonomic field pattern requires but one condition for its comprehension: an awareness stripped of any preconceptions, a mind that is totally void of ego or selfishness.

At the edge of time
rain comes, clouds hover
 then dissipate—
above the mountains, stars
beyond the stars
 ten thousand thousand dreams
 burst through a crystalline net
 too wide to measure—



Holonomic Field Pattern: Sixty-four in Numerical Sequence, Mayan Notation

36



Presented here is the complete psi bank woof, the lateral pattern of base 8 running perpendicular to the warp of base 13. While the four longitudinal patterns of the warp are resonant with the binary solar magnetic pulsation, hence its matrix base as the Tzolkin—Mayan calendar—the woof is resonant with the binary DNA/psychic pulsation, hence its matrix base manifest as / *Ching*.

In this map, the sequence of sixty-four *kua* occurs in blocks of eight, corresponding to the eight stages of holonomic recollection or code of history. The two lateral divisions with four blocks each correspond to the AC upper, and the CA lower, templates. The first stage, aboriginal emergent, is top-left of center, and the last stage, holonomic, is adjacent to it, top-right of center. Thus the movement begins with A (alpha) top of center and proceeds counter-clockwise in circuit fashion to omega, just above the center of the entire woof matrix. At the far left equator is the corpus callosum initiatio, far right, corpus callosum return.

Each block of eight is divided into four binary stages corresponding to the four geomantic stages of progression. The *t'ai ch'i* or yin/yang symbol is derived in a fashion that runs polar to the total order of movement; that is, while the general movement of this arrangement is counter-clockwise, the *t'ai ch'i* runs clockwise. The yin, or AC, half circles down on the right side, its "eye" consisting of a CA pulsation. The yang, or CA, circles up on the left-hand side, its "eye" an AC pulsation.

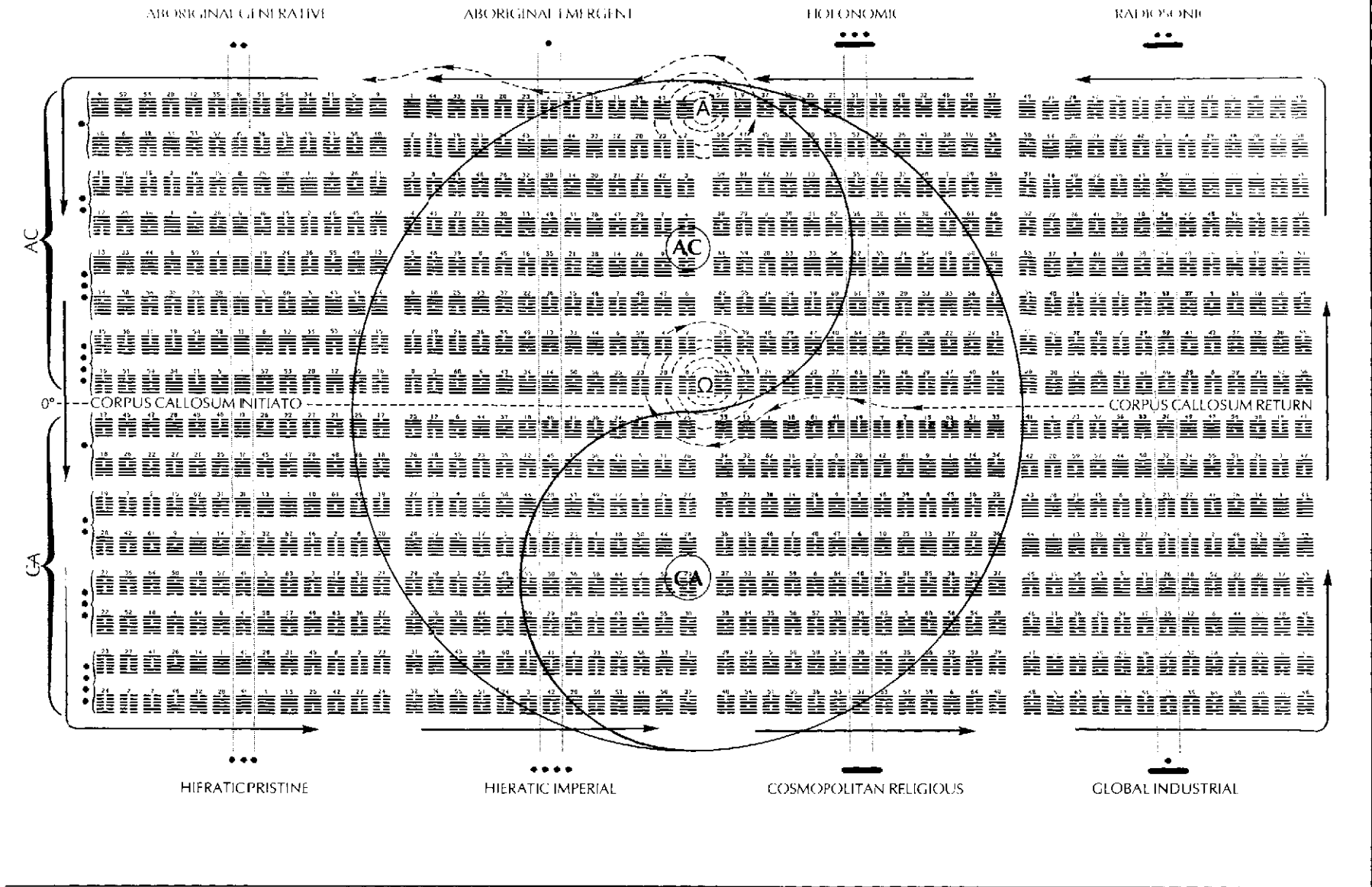
The unique aspect of the psi bank woof is undoubtedly the manner in which each of the sixty-four *kua* comprising the code of history runs through thirteen permutations. As can be seen, the same *kua* stands at the beginning and end of each row. The manner of transformation is simple: beginning with the left-hand side, each line is transformed into its binary opposite, moving up one line each per vertical column. Thus, the *kua* within the seventh vertical column is always the exact binary opposite of its original form. The process of changing one line per column continues until the original *kua* is achieved once again in the thirteenth column. The seventh column in this arrangement, as with the Tzolkin, is thus the mystic column that provides the line-up key for weaving the warp and the woof.

The *kua* in the mystic column of each of the eight blocks or stages of holonomic recollection provide further critical information regarding the inner nature of each of the eight stages of history. Thus, for each of the four binary sets of eight *kua* in the mystic column of [^]adrofthe eight stages of history, is written in Mayan notation the stage to which that binary pair is native. Furthermore, the four derived numbers each correspond to the four stages of geomantic progression. This gives us an inner reading of the particular historic stage. From this inner reading we determine whether that stage was conservative, progressive, or retrogressive.

What follows is a read-out of corresponding historic stages of the inner column of each of the eight stages, as well as a qualitative evaluation.

7. Aboriginal emergent	1,7,5,2	Progressive
2. Aboriginal generative	2,2,1,2	Conservative
3. Hieratic pristine	3,5,6,6	Progressive
4. Hieratic Impgrial	6,4,4,6	Progressive
5. Cosmopolitan religious	3,1,5,5	Conservative
6. Global industrial	4,3,4,3	Retrogressive
7. Radiosonic	1,8,7,8	Progressive
8. Holonomic	7,7,8,8	Conservative

A study of the pattern presented here is productive of numerous insights regarding the underlying nature of the historic hominization process. The first stage, aboriginal emergent, for instance, is quite visionary, with its second binary set, 49/50, corresponding to the learning stage, leaping ahead to the seventh or posthistoric radiosonic stage. Also of significance is the fact that the global-industrial stage alone is both retrogressive in its inner core, and without a binary set based in its own stage. All the other stages have at least one binary set representing that very stage. This accounts for the totally dissynchronous nature of the present or culminating stage of the historical process, which, as we have observed, represents both holonomic amnesia and a loss of sacred view.



Psi Bank Woof as Code of History in Mystic Column Sequence



Of all of the mythic patterns generated during the emergent hieratic phase of global civilization, none so clearly typifies the pre-vision of the total process of "civilization/hominization/return" than that of the feathered serpent, Quetzalcoatl/Kukulcan, of ancient Mesoamerica.

From earliest times the serpent (representing primary genetic emergence, power, and knowledge) has gripped the human imagination in a most powerful manner. Combined in some fashion with feathers or celestial attributes, the terrestrial reptilian beast is transformed into a dragon, symbolizing thunder, electrical energy, the power of change, and transformation itself. Finally, the rainbow, equally universal, has forever inspired the mind with premonitions of synthesis and a blissfully dematerialized, luminously complete condition of being. Manifesting as the rainbow feathered serpent, these elemental images in combination comprise a complete psychogenetic pattern/symbol of the process of history and evolution.

This particular pattern, its color-coding chromatically keyed to the geochronological flow (Map 23), is derived from the ancient site of Xochicalco (ca. 1000 P.A.), where it adorned the side of a pyramidal temple structure. The mythic pattern of Quetzalcoatl, whom this image-pattern commemorates, is essentially as follows: Quetzalcoatl, the plumed serpent, is both a celestial pattern of totality and a temporal, historic hero-quest. As celestial pattern, the cosmic Quetzalcoatl may be equated with the totality of the primal psychogenetic loop formed by the double helix, the crossover polarity dynamic, or the symmetry pattern of the Early Heaven arrangement of / *Ching*. As temporal hierarchic hero-quest, Quetzalcoatl represents the organic pattern of DNA in its evolutionary process, or the Later Heaven arrangement of the *kua*. The purpose of the historic hierarchic hero is to become one with the cosmic template. In the effort to become at one with the cosmic pattern lies the heroic unfolding of history. Let us recapitulate here the mythic stages of the hierarchic hero, Quetzalcoatl.

1. Primal knowledge bearer, culture hero, practitioner of the arts and sciences, healer, prophet, spiritual sage. In this preliminary stage, Quetzalcoatl corresponds to the prehistoric aboriginal shamanic figure as an embodiment of wisdom.

2. Quetzalcoatl, founder of the primal hierarchic urban center, Tollan. Here Quetzalcoatl is the hieratic civilizer, the high priest; his city is based on the pattern of heaven, the cosmos—it is fourfold, with fourfold palaces. This represents the golden age of hieratic pristine civilization.

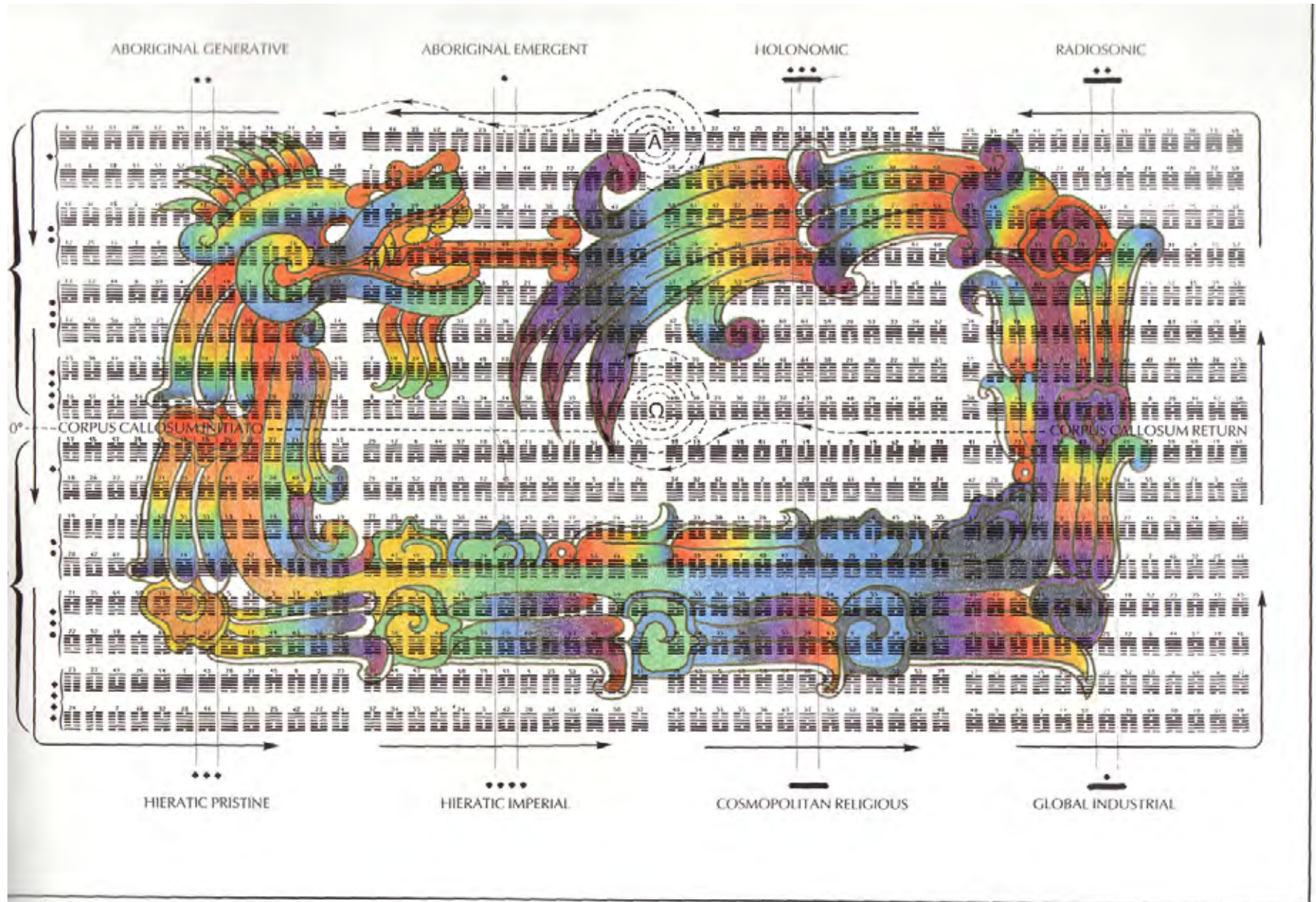
3. The temptation and fall of Quetzalcoatl. Quetzalcoatl is overcome by dark magicians, priests of time, who trick and deceive him, representing the decadence of the hieratic imperial stage.

4. The awakening and departure of Quetzalcoatl. Waking up from what has befallen him, Quetzalcoatl purifies himself, issues a call to his people, leaves Tollan, spreads his message wherever he goes, arrives at the place of dawn (wisdom) and departs. This represents the medieval/cosmopolitan stage.

5. Prophecy of return. Before departing, Quetzalcoatl prophesies that he shall return, that on the day sacred to him Tollan shall be redeemed. Then he departs on a raft of serpents sailing east toward the sun. This represents the global-industrial stage, which is without the actual presence of Quetzalcoatl, i.e. without sacred view, in a condition of holonomic amnesia.

6. The return. Signifies the process of holonomic recollection engendered at the critical point in the imminent future when the return of Quetzalcoatl manifests as the reawakening of sacred view and the reestablishment of sacred order. This corresponds to the movement from *kua 48 to kua 49* and *50* in the return across the corpus callosum of history to the AC template.

In the presentation here against the psi bank wof we see the rainbow feathered serpent, his head and tongue in the prehistoric aboriginal phase, his body proper extending across the CA template of history, his tail curving back around the AC template, feathers touching his bifurcated, tongue completing the circuit of holonomic recollection. Like the Ouroboros, the serpent that bites its own tail of the Pythagorean tradition, the rainbow feathered serpent is self-healed.



Psi Bank Woof as Matrix Pattern for Archetype of History as Myth:
The Feathered Rainbow Serpent (Quetzalcoatl/Kukulkan)

V: Man and Nature Synthesize

Ancient Science, Future Magic

"Nature Evaluates Man's Transformation" is traditionally the last stage of the geomantic description. However, in view of the fact that nature is ongoing, and that what has thus far presented itself as history has in actuality been the hominization of the planet, we still have a final term to deal with the future, posthistory.

Essentially the future lies in the *radiation of man*. This refers first of all to the process by which each individual assumed responsibility for all of his or her actions, and with a heightened awareness participates in increasingly integrated group efforts to establish a consciously-oriented relationship between biopsychic energy factors and those of the environment. In the most general way this describes the new symbiotic technology, radiosonics, the basis of post-historic synaesthesia.

While such ideas may seem to lie far in the future, the present process of actual evaluation having hardly begun, it is nevertheless important to lay out the guidelines at this very moment. Anything that has ever been achieved has begun with a thought, an idea, a purposive impulse. But

even before there could be an idea pointing out a new direction for man, there had to be a receptivity, and an attunement in the direction the idea has pointed. Only in this way, with the proper attitude established, could the right resonant factors be in place to precipitate both the new idea as well as the willingness to go along and work with the new idea, making it an actual reality.

Consider electricity. Through the manifestation of lightning, awareness of electrical energy had been present since the dawn of culture. However, electricity became channeled only after the efforts of men like Ben Franklin opened the way to the possibility that it could be of everyday use. The same is true with radiosonics. Psi factors—coincidences and synchronicities—have always been present. But to channel the information pattern underlying these psi factors for everyday use has rarely been considered. It is in the interest of helping foster the mental receptivity to consider the possibility of radiosonics—the synthesis of man and nature—that the concluding maps of the holonomic equation are presented.

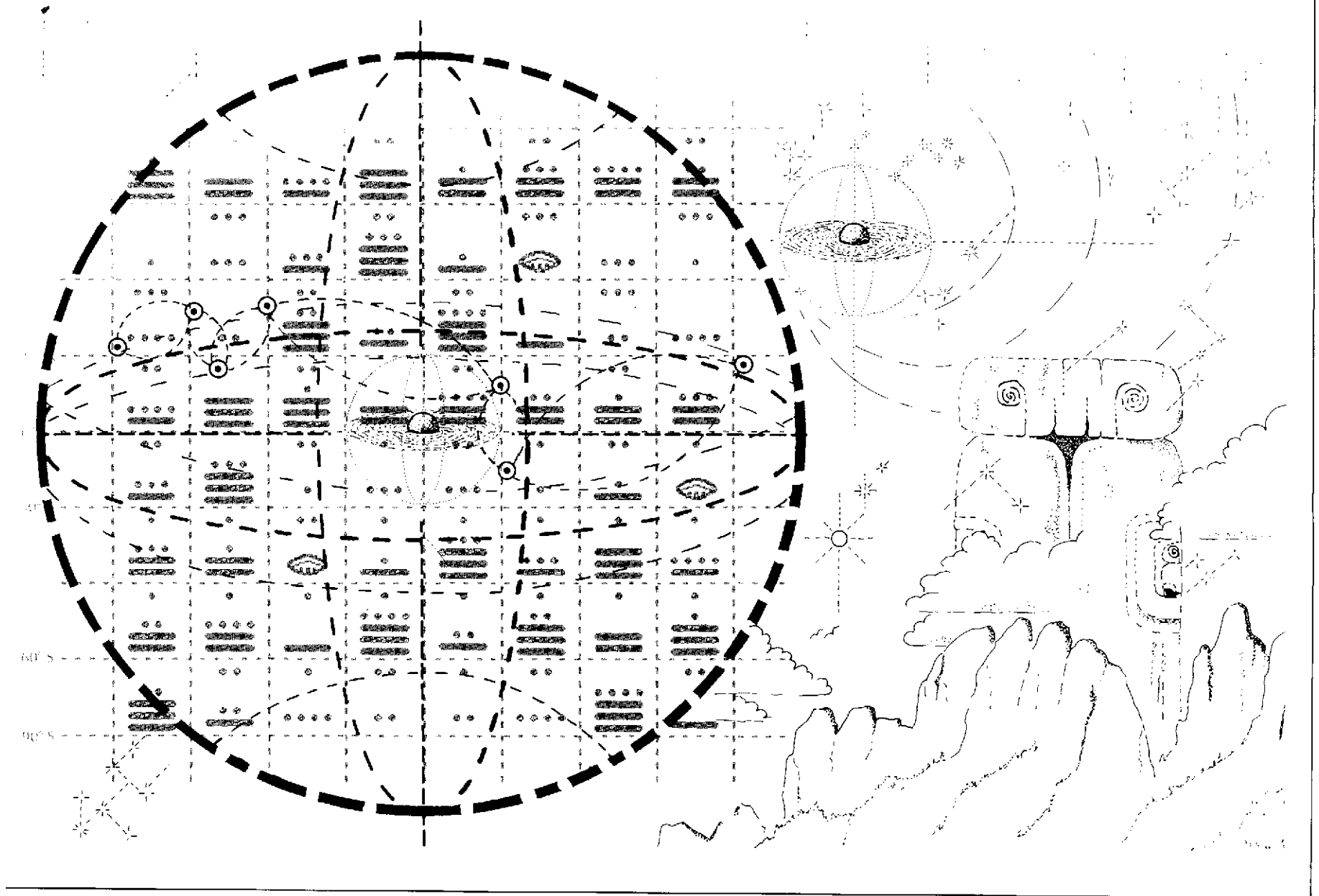
Over a mountain landscape, beneath the starry field of endless sky, rises the spirit figure of binary unity present upon so many of these pages, a playful form—haunting, mocking, timeless. To the left of him a floating grid intersects a circle, transparent, abstract, yet immediate. The grid contains—in Mayan notation—the psi bank matrix arrangement of the code of biopsychic transformation. The circle, an echo of a smaller galactic pattern to the right of it, is the resonant field model. Moving laterally across the grid and resonant field model is the looping, loping pattern of the civilizational flow process of a single planet of an otherwise ordinary star-system in a far-flung arm of a typical spiral galaxy, in an intermediate zone of a universe, simultaneously expanding and feeding back upon itself.

As we have already suggested, the holonomic recollection process is without author. All that appears is self-existing; all that happens is self-appearing. At the point in history in which we find ourselves, we are driven by leaders who have little inkling that what appears so solid and worth fighting and even destroying the world for is but the terminal residue of a

single stage in an evolutionary process that is far from complete.

To see things whole, to participate in the self-healing of the planet polluted by the often mad and ruthless hominization process, requires a deliberate act of selflessness. In the space of selflessness, the space of the mystic column, which like the ancient *tao* allows both the light and the dark to interact, we may glimpse the holonomic field pattern, infinitely greater than ourselves, yet indistinguishable from the least subatomic particle, a pattern that is order and organism, future and past all at once, yet slow, steady, measured—as slow as the rocks of the most ancient mountains.

Giving ourselves up to the reality of this pattern as it unfolds within and without in the dynamic of all life and energy, we may open to the possibility of our own radiation, not figuratively, but actually. And in the seamless interaction of ourselves and our environment we may fathom the basis for radiosonic synaesthesia.



Holonomic Field Pattern: Array of Eight, Pulse of 260

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At the heart of the holonomic equation is the principle of universal binary resonance. From a very simple, practical point of view, this is how things work—from the double helix of DNA and the positive/negative attraction/repulsion of electrical force, to the mutually interactive field of man/mind and nature (heaven/earth). Knowing itself is written into the primary process of universal binary resonance.

For this reason, man has always *known*; he has known that life is fundamentally good, that the universe, the stars in the sky, the animals, plants, minerals, and elements of earth are not malevolent, but cosmically saturated with the purpose that gives order. This purpose is the inherent sacredness, the order of the universe itself. As long as man has kept this sacredness before him, indeed, as long as he has woven it into the pattern of his heart through humility and spiritual attunement, the pattern of human society has also reflected the sacredness and order with which all things are endowed.

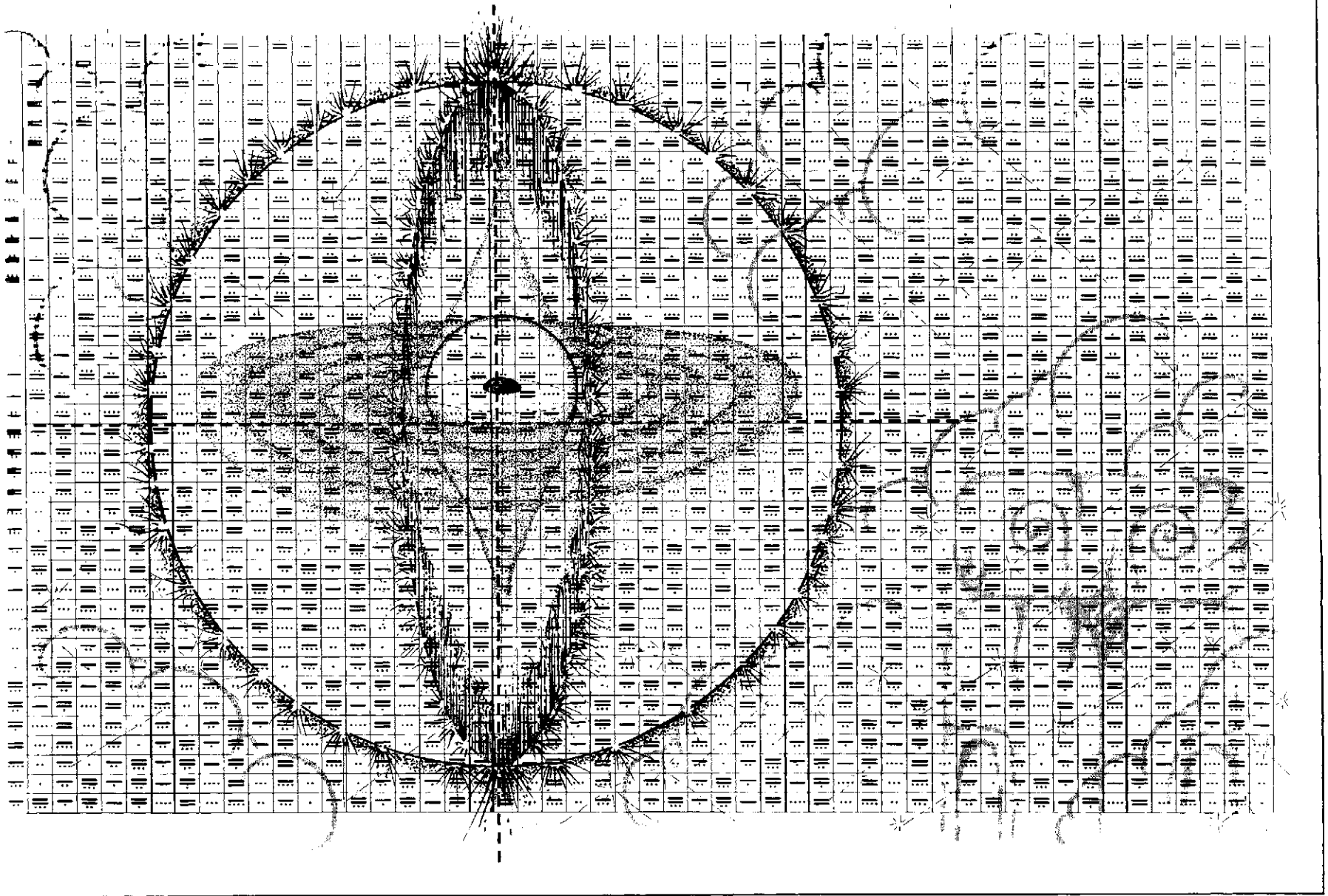
Despite the youthful folly of the mad rush to claim the planet as the domain of man's ignorantly playful intellect, the universe, the stars, the elements of the earth, and man himself are no less sacred than they were when the process of hominization began. Though we feverishly gather more facts and information, genuine satisfaction escapes us. With our sophisticated tools, radio telescopes, and electron microscopes, all that we are able to produce are further rationally taunting enigmas and paradoxes: quarks, quasars, black holes, and gluons, to name but few.

Numbered among the new discoveries of the past few years are the dozen or so "gyroscopic galaxies/" discovered via radiotelescope at the "edges of the universe/" From the traditional scientific point of view, these galaxies are novel in that they possess vertical rings as well as the horizontal spiral arm/rings of more orthodox spiral galactic formations. From the holonomic perspective, however, these gyroscopic galaxies, perhaps examples of highly evolved mutually coordinating star-systems, are on a massive scale only simple manifestations of the primal resonant field model of the holonomic topocosm.

Distinct from the gravitationally magnetized horizontal rings that manifest even at the planetary level, as in our neighbor Saturn, the visible manifestation of vertical rings corresponds to the full activation of the biopsychic field, in binary resonance with the electromagnetic field. In holonomics, by virtue of the principle of universal binary resonance, what is true of one system is true for all.

Because our minds perceive only that to which they are attuned or ready to perceive, the "discovery" of the gyroscopic galaxies provides a clue to the radiosonic unfolding of the next stage of planetary development. At the very least this next stage, the posthistoric, is dependent not upon further material exploitation, but upon proper activation of the planet's biopsychic field of resonance.

Stars		Open
endless		vibrant
without origin		resonant
	infinite	returning
		mind
	returning	infinite
	resonant	without origin
vibrant		endless
open		stars



Holonomic Field Pattern: Primal Resonant Field Model as Gyroscopic Galaxy



When we speak of the activation of the planetary biopsychic field of resonance, we refer directly to the psi bank. Though the psi bank might have been at best but a fragmentarily glimpsed phenomenon during the headlong race toward complete planetary hominization, the next stage of development, the radiosonic, would be impossible without the full conscious activation of the psi bank. This is what underlies the phrase, the planetization of consciousness, i.e. making conscious what had once been unconscious.

Though the majority of the human race might have been unconscious or unaware of the total field phenomenon of the psi bank, this does not mean that the psi bank had not been fully operative. It had. Whether as the Dream-Time, the Houses of the Sun, the White Isles of the Blessed, the Elysian Fields, Valhalla, *Tir-na-nog*, and all manner of heavens, paradises and hells, or even as the collective unconscious, the psi bank has been ever-functioning.

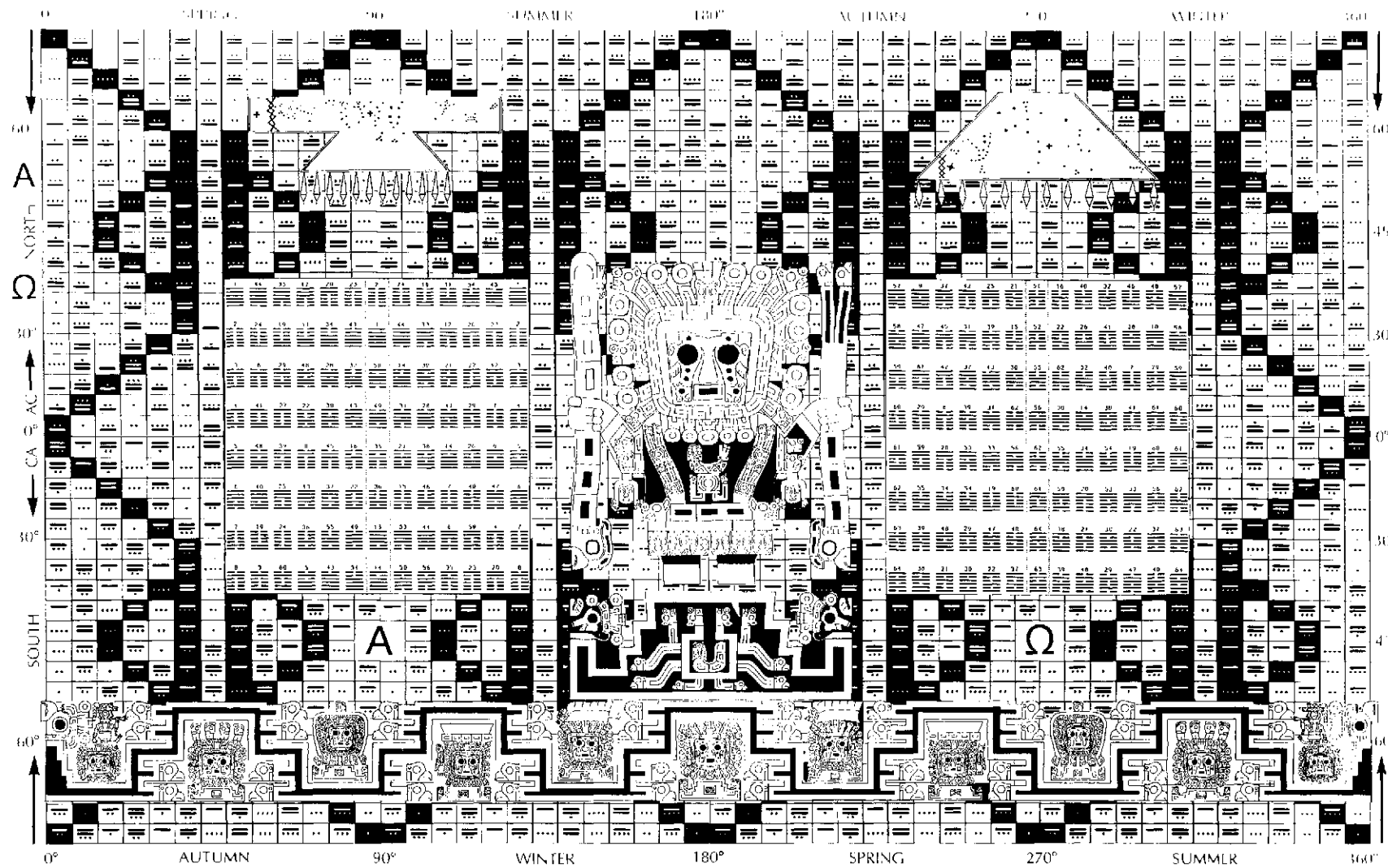
As the network repository of cumulative human thought, and as the guiding psychic field—the holonomic recollection circuit—of planetary hominization, the psi bank has always provided the matrix of vision inseparable from the primordial wisdom and goodness manifest in all human beings. Since its operating mechanism is located in resonance with the radiation belts of the electromagnetic field, the psi bank is thus globally accessible. Because humans possess the qualities of self-reflection, the conscious manifestation of mind, and because mind is without measure—limitless and infinite—all humans are capable of tuning into the globally present psi bank. Indeed, and in truth, the psi bank is the planetary mind, and humanity but the single multimembered body of that mind.

The visions, the chromatic patterns, the weavings, the bipolar calendars, the temple structures, the pyramids, the myths and legends

of heros and heroines, the ascents to the rainbow domains, the successions of oracle/healer/seers the geometries, number formations, musical architectures—all are engendered from the matrix of vision through the primary principle of universal binary resonance. This matrix of visions is the psi bank itself, both spontaneously produced by and coproductive of the binary resonant field, man and nature. There is no longer any reason to be surprised by our capacity to know, nor by the coincidence that the ways in which we know follow the same patterns of binary progressions.

The scientific mind has sought to perpetuate the myth of the mystery of things in order to give itself authority and power to continue to expend time and energy in pursuit of the unattainable. We need no longer succumb to the fatal attraction of this myth. In the activation of the psi bank, the planetary biopsychic field, we shall see and understand the connectedness of things, most important, of ourselves as a unitary organism. Yet, in the synergistic workings of the resonant field model, it is only by coming to know who we really are that the psi bank can be fully activated.

Nevertheless, though the imperative remains with us to radically alter the direction of present-day civilization—to call an end to history, no less—we may also give our attention to the mechanics of the psi bank and apprise ourselves further of how we may accomplish the double-end—individual realization and collective harmonization—by completing the historic process and initiating the posthistoric.



Psi Bank as Matrix of Vision

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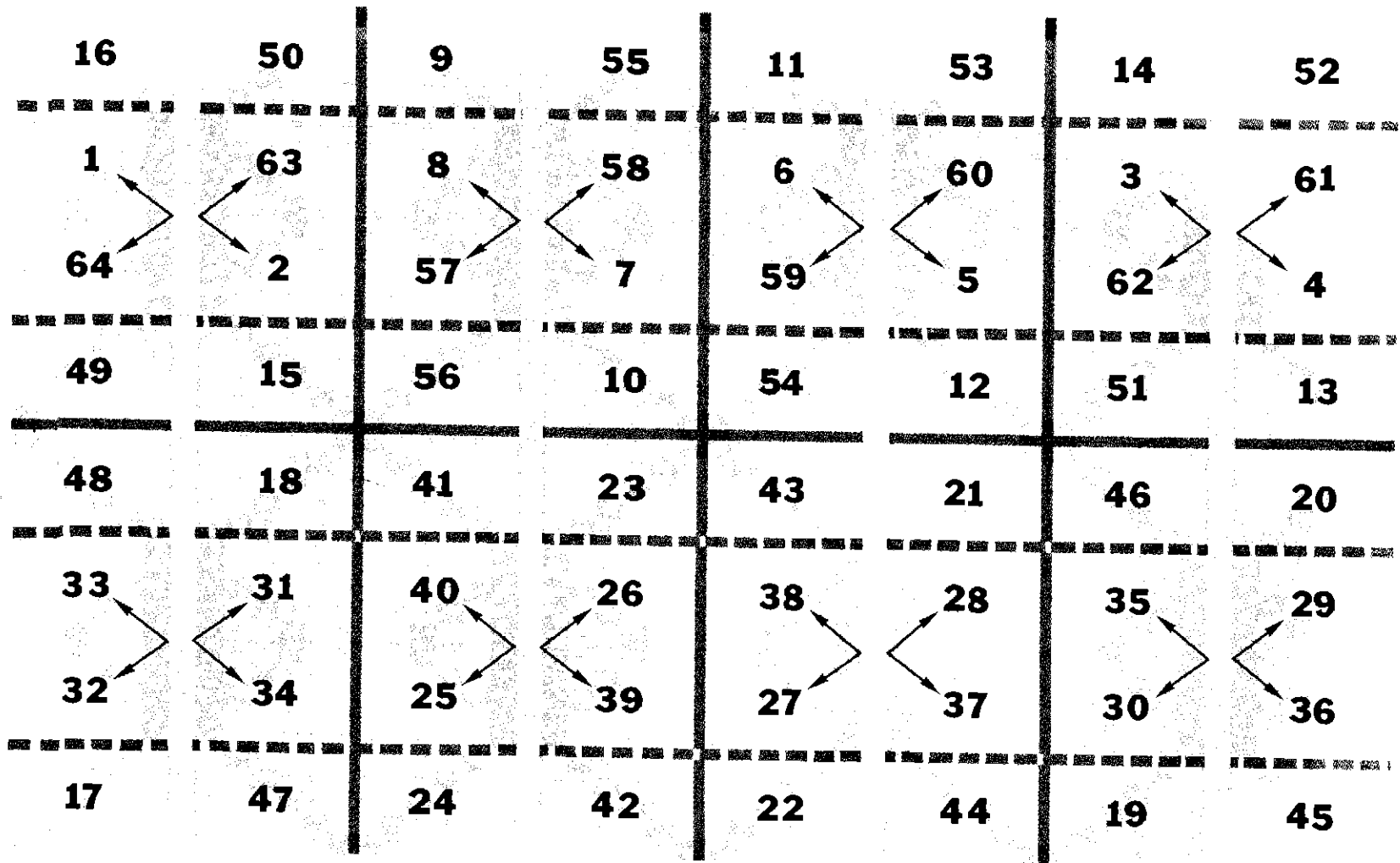
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This map shows the complete interface between the psi bank warp, the longitudinal matrix pattern provided by the arrangement of the eight Tzolkin, emphasizing the mystic columns, and the Franklin square/holonomic recollection circuit, which provides the key to the biopsychic historical woof or lateral pattern of the psi bank.

Were it not for the mystic column, it would be difficult to accommodate the square of 8. But as we have seen, just as the octave (8) contains the chromatic scale (13) so obviously must the Tzolkin, base 13, contain the / *Ching*, base 8. The mystic column allows 20 units to be subtracted from the total of 260 units of a given Tzolkin segment, leaving a total of 240 units. While 260 is not divisible by 8 without a remainder, 240 is. Thus each of the 64 units of the Franklin/holonomic square is allotted 30 Tzolkin units. Brief observation shows that each of the eight plates comprising the Franklin square/holonomic recollection circuit coincides completely with one of each of the eight Tzolkin. Furthermore, it should be noted that the crossover polarity segment of the central section of each of the binary triplets in each of the eight Tzolkins corresponds completely to the four-part central crossover polarity section of each of the holonomic plates.

For example, in the northern spring plate, the central square overlaying the crossover polarity of the binary triplet is comprised of numbers 1 and 2, 63 and 64, related to each other in the manner of crossover polarity. The same pattern of relationship holds true for all of the leaves. Thus the principle of crossover polarity is consistently matched in both the Franklin square/holonomic circuit pattern and in the psi bank warp, Tzolkin/solar pulsation leaves.

Such an exact correspondence and matching of the / *Ching* system of 64 and the Sacred Calendar of 260, like the matching of DNA codons and / *Ching kua*, are beyond human calculation. To discover and appreciate the flawless congruity of these fundamental patterns, however, like all laws and principles of nature, is not beyond the grasp of the receptively attuned human imagination. Having been glimpsed, grasped, and graphed, such patterns may then be comprehended. Once comprehended, they may be applied. The application of the pattern/principle of the psi bank, containing as it does the code key to all living processes, electromagnetism, and the psychocultural evolution of the human race, can be of enormous consequence for the planet of which the psi bank is the governing consciousness.



Psi Bank Warp and Holonomic Woof

42
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Here in schematic fashion is a total read-out of the psi bank components, a map of the psychoatmospheric matrix of planet earth. To begin with we should note that the numbers of each of the eight seasonal plates comprising the 64-unit holonomic recollection circuit add up to 260, the number of units in the underlying Tzolkin/solar-pulsation plate. The mystic columns of the Tzolkin plates are indicated, the four such columns providing the center of the four psi-tectonic plates: AfroEurasian, Pacific, American, and Atlantic.

The equator provides the primary bipolar division into northern and southern AC and CA templates, as well as the division of the longitudinal plates into the eight seasonal plates. Each of these eight plates is then divided into three psi-nimboid membrane leaves, and eight psi matrix units. Corresponding psychoatmospheric divisions are indicated along the right-hand side of the main matrix.

The diamond formation patterns enclosing each of the mystic columns suggest the Tzolkin/solar-pulsation matrix that underlies this pattern. These refer to the primary structure of the binary triplet configuration. The looping pattern of the civilizational flow is also evident in this matrix. Keeping in mind that each of the eight seasonal plates is superimposed upon a 260-unit Tzolkin/solar-pulsation matrix, the total underlying matrix contains 2080 such units. Since the 260 units refer to units of time, the designation "psi-chrono" has been applied to the individual units of the total eight Tzolkin psi bank matrix.

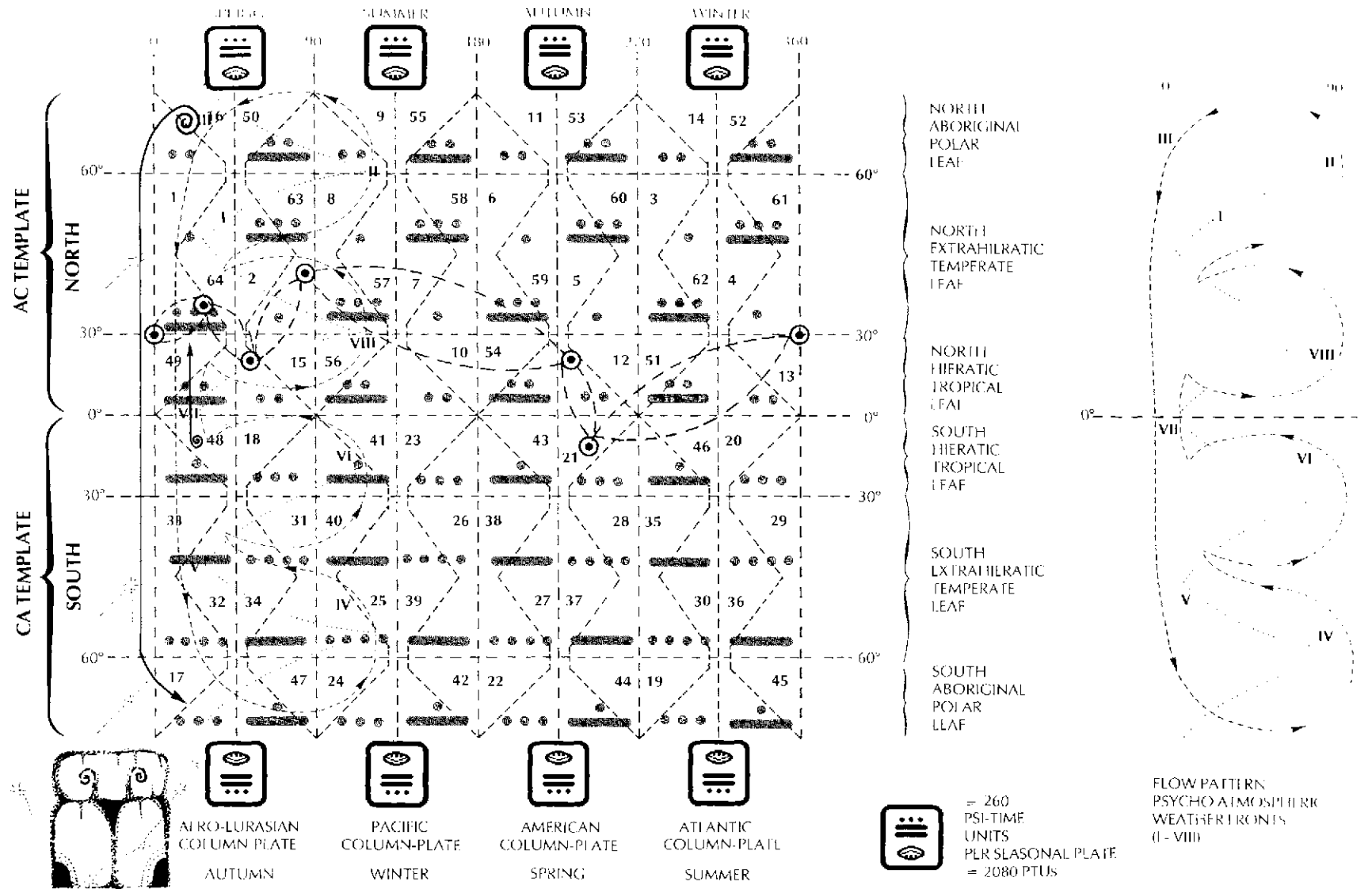
We may regard a psi-chrono or psi-time unit in the following manner: just as there are four seasons per year, each with its unique quality following upon another, so there is a cycle of 260 days, each of which contains its particular quality, which, synchronized with the flow-pattern of days in their seasonal succession, accounts for the richly diverse, seemingly unpredictable changes that accompany each day, both atmospherically and psychically.

It is in such manner that we arrive at the threshold of psychoatmospheric studies. In terms of the holonomic equation, psychoatmospheric studies are to the binary resonant unfolding of man in relation to the environment what physics is to the study of the laws of the phenomenal world. In this regard we may also speak of psychoatmospheric weather fronts. The pattern of major fronts is to the far right of this map. Corresponding to the major transitions of psychocultural development, the psychoatmospheric weather fronts can thus be plotted on the psi bank flow key.

The first major front moving from square 64 to square 1 corresponds to the emergence of man as a psychocultural organism, possessor of the knowledge of fire. The second, from square 8 to 9, corresponds to the stabilization of aboriginal society in social units devoted to the protection and maintenance of a particular geographical site. The third major psychoatmospheric weather front, from 16 to 17, corresponds to the

corpus callosum of history, *initiatio*, the passage from the AC template to the CA that inaugurates the civilizing hominization of the planet. The fourth, from 24 to 25, and the fifth, from 32 to 33, pertain to the shift to imperialist expansion of the ancient world and the spiritual renewal of the medieval world respectively. The sixth psychoatmospheric front, from 40 to 41, marked the rapid passage from the medieval world to the global-industrial world.

As we have already indicated, we are now experiencing the onset of the seventh psychoatmospheric weather front, the return-crossing from the CA back to the AC template, that which transits from 48 to 49. This will prove to be the stormiest front of all, as it means for those now in power and hooked into the outmoded materialist belief-system virtually the end of everything. The nuclear impasse of the present time is the most obvious sign of the perilousness of the present weather front. As with all weather fronts it is important to know the nature of the pattern, and the kind of meteorological conditions that will follow. The eighth front, from 56 to 57, will mark the achievement of a major stabilization of planetary conditions, the planetization of consciousness; the conclusion of that phase will be the actual manifestation of the biopsychic force field.



Psi Bank Flow Key:

2 Templates, 4 Column Plates, 8 Seasonal Plates, 24 Nimboid Membranes, 64 Psi Matrix Units, 260 Psi-Chrono Units per Seasonal Plate, 2080 Psi Warp Matrix Units Total

On the left-hand side we see the pattern of the holonomic recollection circuit, the AC and CA templates derived from the sequence of the Franklin square, as well as the vertical/longitudinal mystic-column patterns with their enclosing binary triplet configuration forms. What results is the complete pattern of the psi matrix, the radiosonic template itself.

In the preceding section, we spoke of the necessity of knowing the nature of the current psychoatmospheric weather front as well as the kind of meteorological conditions that will follow it. The radiosonic template is a clue to both. In being complete as well as making itself completely known, the pattern suggests wholeness and healing. Such is the vision necessary for the return crossing of the corpus callosum of history. As a complete circuit, the template is a harbinger of psychocultural stage seven, posthistory. Horizontally and vertically connected, the radiosonic template is an actual description of the planetary points linking flows of geomagnetic, electromagnetic, and biopsychic energy. It is both a model of the whole system as well as a template for smaller localized radiosonic systems.

A localized radiosonic system, like the macroplanetary one, involves the linkage of geomagnetic, electromagnetic, and biopsychic energy flows. This is the primary or *horizontal* level of synthesis presupposed by radiosonic technology, a presupposition made comprehensible and realizable by the synchronous meshing of these fields of resonance in the resonant field model and in the binary triplet code of the psi bank itself.

The *vertical* level of synthesis is provided by man, the attunement rod of the biopsychic field. This level of synthesis is attained through an actual deployment of synaesthesia, a congruence and matching of the sense-fields. The primitive technology pointing to the radiosonic synesthesia is to be found in present-day television or video. By affecting at least two senses at once— the visual and auditory—pre-

sent-day video satisfies the minimum requirement of radiosonic technology. Unfortunately the maximum dynamic effects of this sensory matching are short-circuited by the devastatingly barbaric programming of contemporary video.

For that reason it is necessary to contemplate the second diagram of this map, "The Radiosonic Template as the Temple of Man." By virtue of holonomic consistency, the universal principles of binary resonance and crossover polarity link the individual human organism to the same pattern governing the total planetary flow of energy, the holonomic recollection circuit. Thus, when we place this circuit on its end, the corpus callosum of history at the bottom, what appears is the radiosonic template of the temple of man. The foundation of the temple of man is the body of the individual human organism, one and the same for every human being. In the radiosonic template, the human form is binary or doubled, indicating that in actuality there is no such thing as human existence without relationship.

In reality, the radiosonic template describes the energy body of the human organism. This body may be envisioned as a psychomagnetic circuit resonantly connected with the nervous and glandular system, and the vital organs.

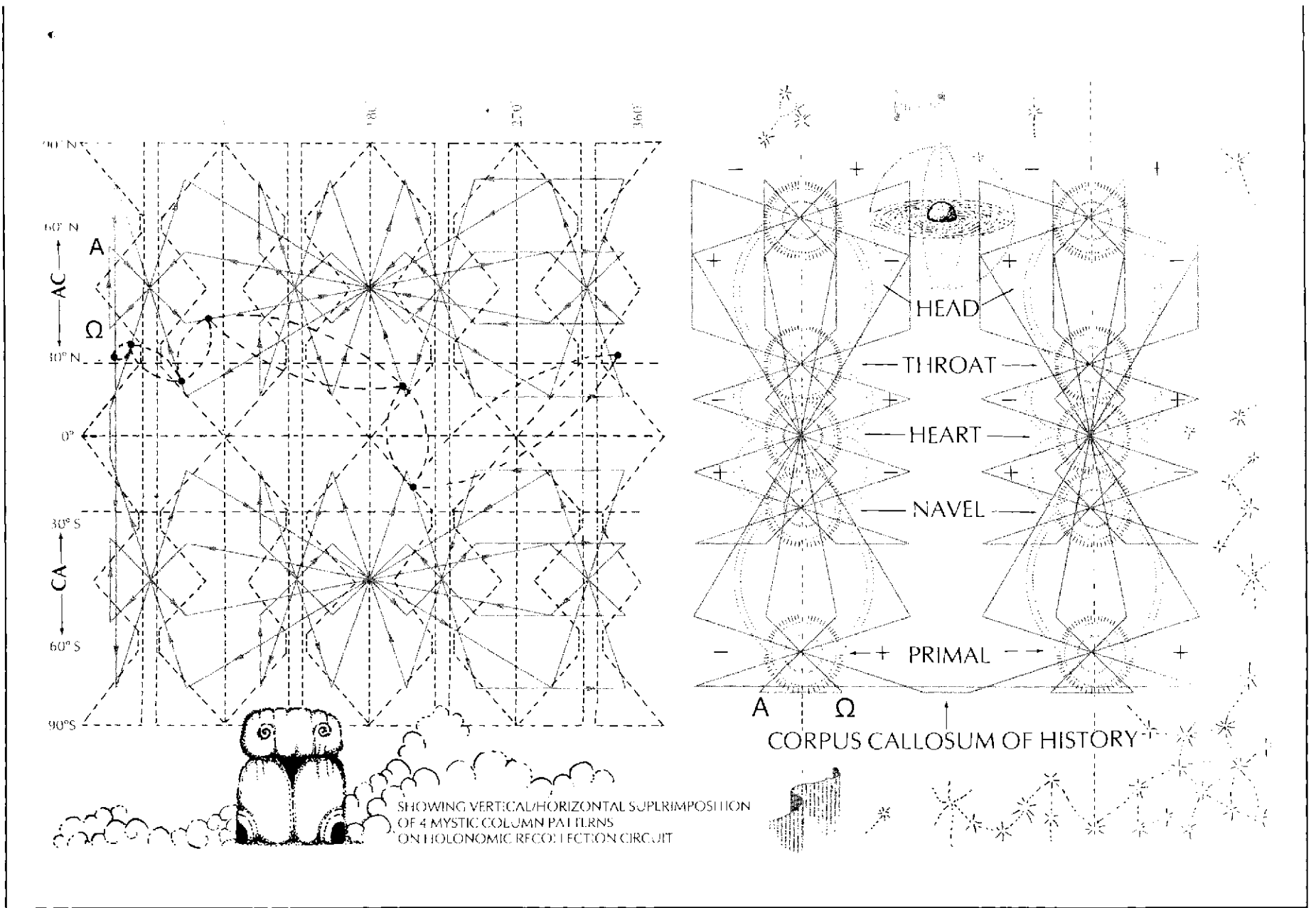
The key features of the energy body are defined by the five centers of biopsychic activation, located in the head, throat, heart, navel, and a primal center midway between the navel and the genitals. In the construction of the radiosonic temple of man, it is the energy body that is the vital system or circuit connecting the electromagnetic and geomagnetic forces in the manner of a conduit or transformer.

Located along the axis of the body's own mystic column, the five centers of biopsychic activation are nothing new. It will be noted that the body's mystic column corresponds to a line drawn through the center of the four central crossover transformation templates of either one of the two templates comprising the psi matrix. Likewise in the energy body these centers mark

the points of crossover polarity that allow for a free flow of magnetic energy—the basis of vitalization—through the body, and that also allow each center to express its particular level or kind of energy in specific fashion.

A consideration of the relationship of biopsychic centers to each other and the stages of psychocultural development is useful in indicating the nature of the functions of each of the centers, as well as their cumulative effect upon each other. To the primal center corresponds the prehistoric or aboriginal phase of development, the aboriginally biological foundation of all attunement, the site of the dynamic vital urge that pervades all of life. The next three centers—navel, heart, and throat—correspond to the stage of history. The navel as the body's center of gravity, as well as the *omphalos*, that point from which the cord of life originally extended, corresponds to the hieratic civilizational stage, the foundation of all actual civilization. The heart center corresponds to the spiritually vitalizing forces that became paramount in the medieval phase; and the throat to the modern global-industrial, which provided the communication network globally linking the entire planet.

The head center, at the top of the skull, corresponds to the posthistoric phase. From it the lines of energy lead out to the psi bank, the sixth center, which cannot be fully activated without proper synergistic activation of the five energy body centers. Linked intimately to the nervous system and hence to the psychosensory system, the centers in relation to the senses comprise the total psychogenetic feedback loop. It is because the centers are neurally connected with sense-fields that there could be biopsychic activation in relation to the geo- and electromagnetic fields. The chief clue to the activation process lies in the study of chromatics.



Psi Matrix as Radiosonic Template and Radiosonic Template as Temple of Man, Showing Five Centers of Biopsychic Activation

In considering the nature and function of the radiosonic template as the temple of man, we see that the energy body corresponds to the form of the psi matrix considered as the planetary nervous system. Likewise, the five centers of biopsychic activation within the individual energy body contain a corresponding recapitulation of the stages of psychocultural development. Finally, the biopsychic centers and the sense-fields as a total system comprise a psychogenetic feedback loop. In terms of the holonomic equation, the individual psychogenetic feedback loop is based on the same pattern as the psychocultural or historic feedback loop, itself based on an even more encompassing universal model.

As we have seen, the stages of historic or psychocultural development defined by the eight stages of holonomic recollection and the sixty-four stages of biopsychic transformation correspond to both / *Ching* and DNA codons, hence the qualifying phrase psychogenetic/c feedback loop.

The process of history, the radiation of man, is itself based upon and/or is a function of both octave and chromatic formulations (see Maps 23 and 38). It is for this reason that the study of chromatics is the key to biopsychic activation. Chromatics, or *biopsychic chromatics*, must here be taken to mean the investigation of the interrelation between the various spectral scales or units of information to which each of the senses is responsive. To the ear, this spectral scale is known as the octave; to the eye, the chromatic spectrum; to the nose, the olfactory scale, and soon. Because the visible spectrum is easy to reproduce in terms of color, it provides, in this instance, the base analogy for a preliminary consideration of the total field of biopsychic chromatics. In the "Psychogenetic Chromocellular Activation Chart," the historic psychogenetic feedback loop in all of its permutations as the psi bank woof provides the matrix for the pattern of

chromocellular activation, the total interwoven spectrum of the color scale. The lead color of each of the eight stages is keyed in at the upper left-hand corner of each of the psychogenetic cell-blocks. Thus we have the chromatic pattern already established:

Red and orange: AC template, aboriginal emergent and aboriginal generative, blocks one and two respectively, corresponding to primal center of the energy body.

Yellow and green: CA template, hieratic pristine and hieratic imperial, blocks three and four respectively, corresponding to the navel center of the energy body.

Blue: Medieval cosmopolitan, block five, CA template, heart center of the energy body.

Indigo: Global-industrial, block six, CA template, throat center of the energy body.

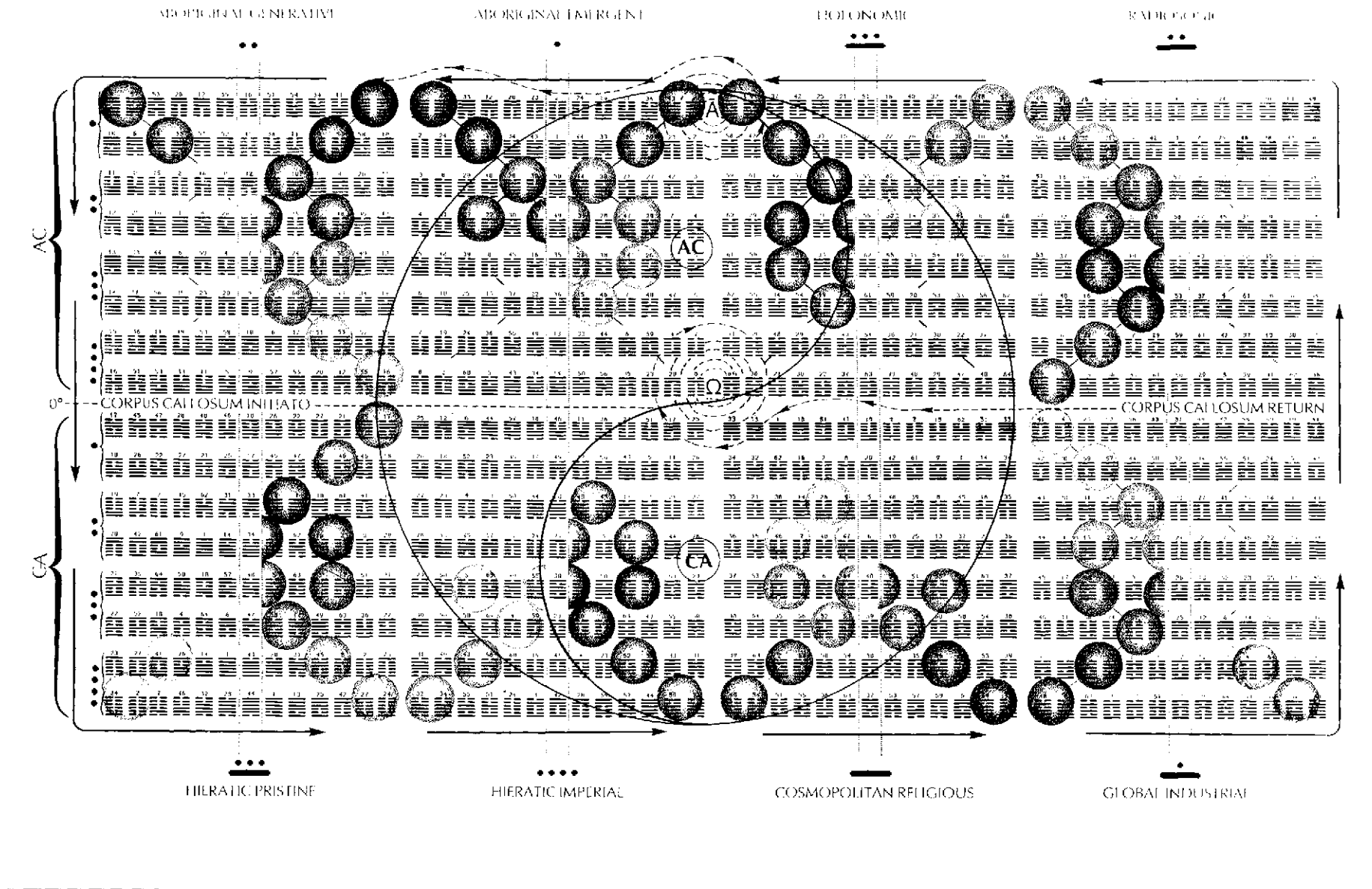
Violet and purple: Radiosonic and holonomic, blocks seven and eight, AC template, corresponding to the head center of the energy body.

Since each of the-chromatic cell-blocks (it is important to remember that these code figures also correspond to the flow of DNA codons) is divided from top to bottom into four binary parts, to each of these sections corresponds a single color. Also, since each of the chromatic cell-blocks is divided into two by the mystic seventh column, there are a total of eight two-line parts of six kua each for each chromatic cell-block. As a result, each cell block can

accommodate all eight colors of the spectrum, but in a different pattern of arrangement, depending upon which color is keyed into the "start sentence" in the upper left. Finally, the color itself moves spectrally by binary pairs downward in the manner of the crossover polarity pattern exhibited in the psi bank warp. In this way we may account for the particular pattern evident in the "Psychogenetic Chromocellular Activation Chart."

It should be noted that the overall pattern of color relationships to each other corresponds exactly to the crossover polarity dynamic exhibited in a single seasonal plate of the psi matrix flow chart. Thus, the central block of four is designated by a crossover between blocks one and five, four and eight. This central crossover is complemented by the complete crossover pattern by which blocks two and six, three and seven are related by the same process of inverse Symmetry.

Viewing this map as a psychogenetic keyboard, literally as the chromatic spectrum of our chromosomes, the carriers of DNA coding, we may begin to sense how profoundly the inherent harmony of things is inscribed in us. We may also begin to contemplate the possibilities of translating this inherent harmony outward through our senses transforming our sense-fields—the planetary environment itself—into a true synthesis of man and nature.



Psychogenetic Chromocellular Activation Chart

In the preceding map we considered the fundamentals of biopsychic chromatics as a chromocellular activity, an inherently genetic as well as psychocultural function. Here we consider the chromatic code in its electromagnetic/celestial presentation. The pattern of the colors in the chromatic code is derived from/corresponds to the matching of the psi bank matrix of sixty-four with the psi bank warp (Map 42).

The colors themselves are coded to the four sets of polar binary triplet configurations that are the key matrix pattern, the psi bank warp (Map 1). Thus, the color formulations and corresponding psi bank matrix numbers are as follows:

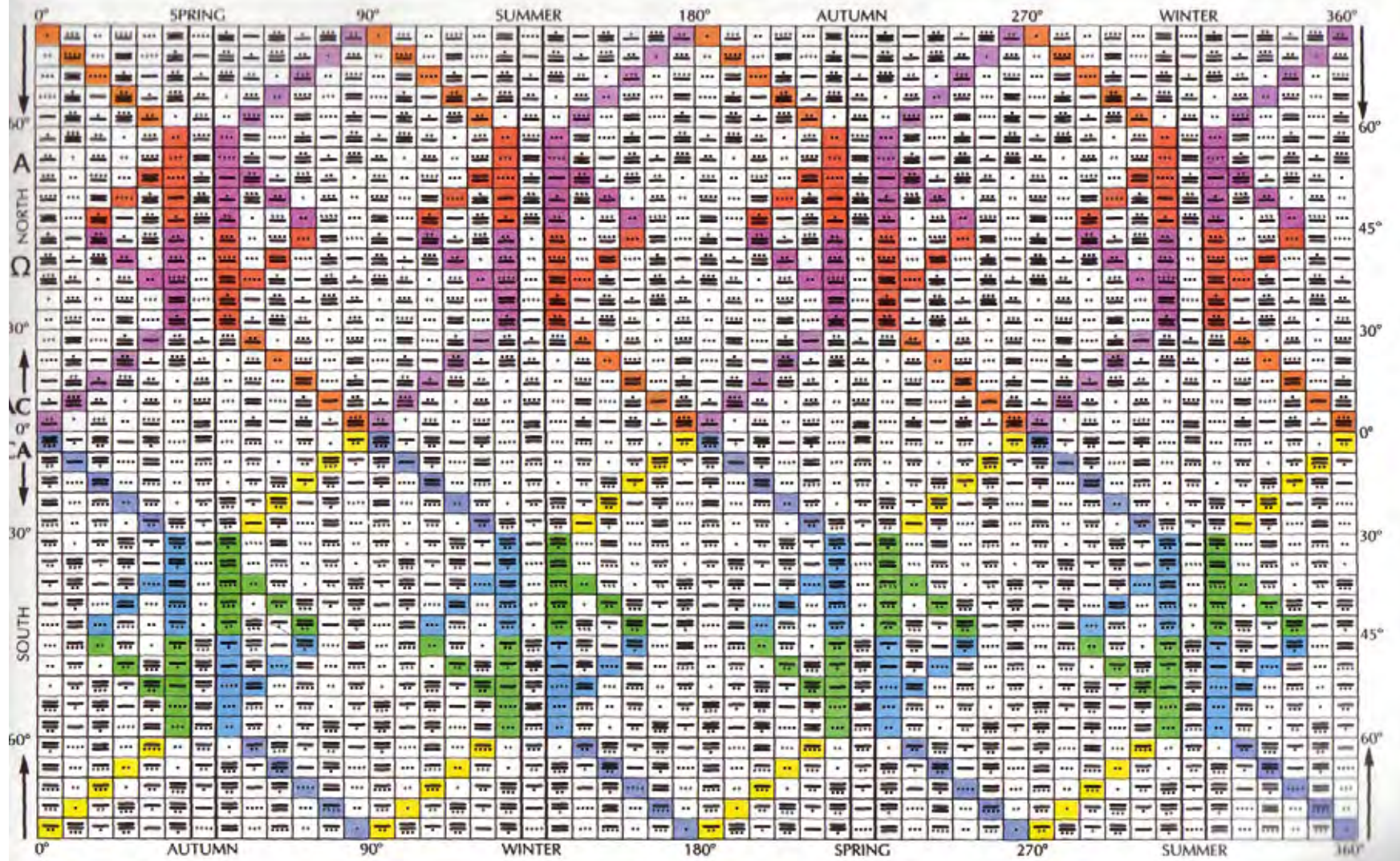
Color	Binary Code	Psychocultural Stage
red	numbers 1 to 8	aboriginal emergent
orange	numbers 9 to 16	aboriginal generative
yellow	numbers 17 to 24	hieratic pristine
green	numbers 25 to 32	hieratic imperial
blue	numbers 33 to 40	medieval cosmopolitan
indigo	numbers 41 to 48	global-industrial
violet	numbers 49 to 56	radiosonic
purple	numbers 57 to 64	holonomic

Remembering that the sequential pattern of these numbers in this arrangement gives us the holonomic recollection circuit as well as the radiosonic template, the chromatic code could not be more harmonious. While the total chromatic spectrum is manifest in each vertical arrangement, the horizontal arrangements moving in eight sets of binary color pairs correspond to the woof of history.

In the information processing of the genetic code, the pattern also holds true: one strand of two holds the template of the other and the entire pattern of both. This is demonstrated by the far left chromatic strand's correspondence to the movement of color to the *left* of the mystic column dividing the spring (north) and autumn (south). As one can see, this strand is not only the pattern of its counterpart strand on the other side of the mystic column, but as a single strand it contains information of the entire chromatic spectrum as well.

Thus, not only is there a complete equivalence between chromocellular and psi bank chromatics, but the chromatic code is written into the most primary structures of life and energy. The purpose of radiosonics is to release the radiant chromatic structures contained within the dynamics of life and electromagnetism through biopsychic activation. This is a task comparable to, though infinitely more beneficial than, the release of energy through splitting the atom. This and other maps presented here are keys to the attainment of that end. However, that end will not be attained at all until there is a complete reorientation—one is tempted to say complete repolarization—of the direction in which man thinks he is going.

This reorientation is not simply a matter of thinking that there are alternative routes by which energy may be released for the purpose of maintaining a presumed mastery over nature. What is actually required is a kind of revulsion in the deepest levels of one's nature, a turning in the deepest seat of consciousness. Such revulsion, a turning away from base egotistical and aggressive drives, must be followed up and supplemented by spiritual attunement practices that continue to foster a realization of the ultimately selfless nature of oneself and all beings. Such selfless realization is the breeding ground of selfless behavior, that behavior alone that can properly activate the biopsychic centers and, linked with the template of electro- and geomagnetic flows, release the temple of man, the planet-mind made not only conscious, but functional and visible as well.



Psi Bank Warp: The Chromatic Code

46

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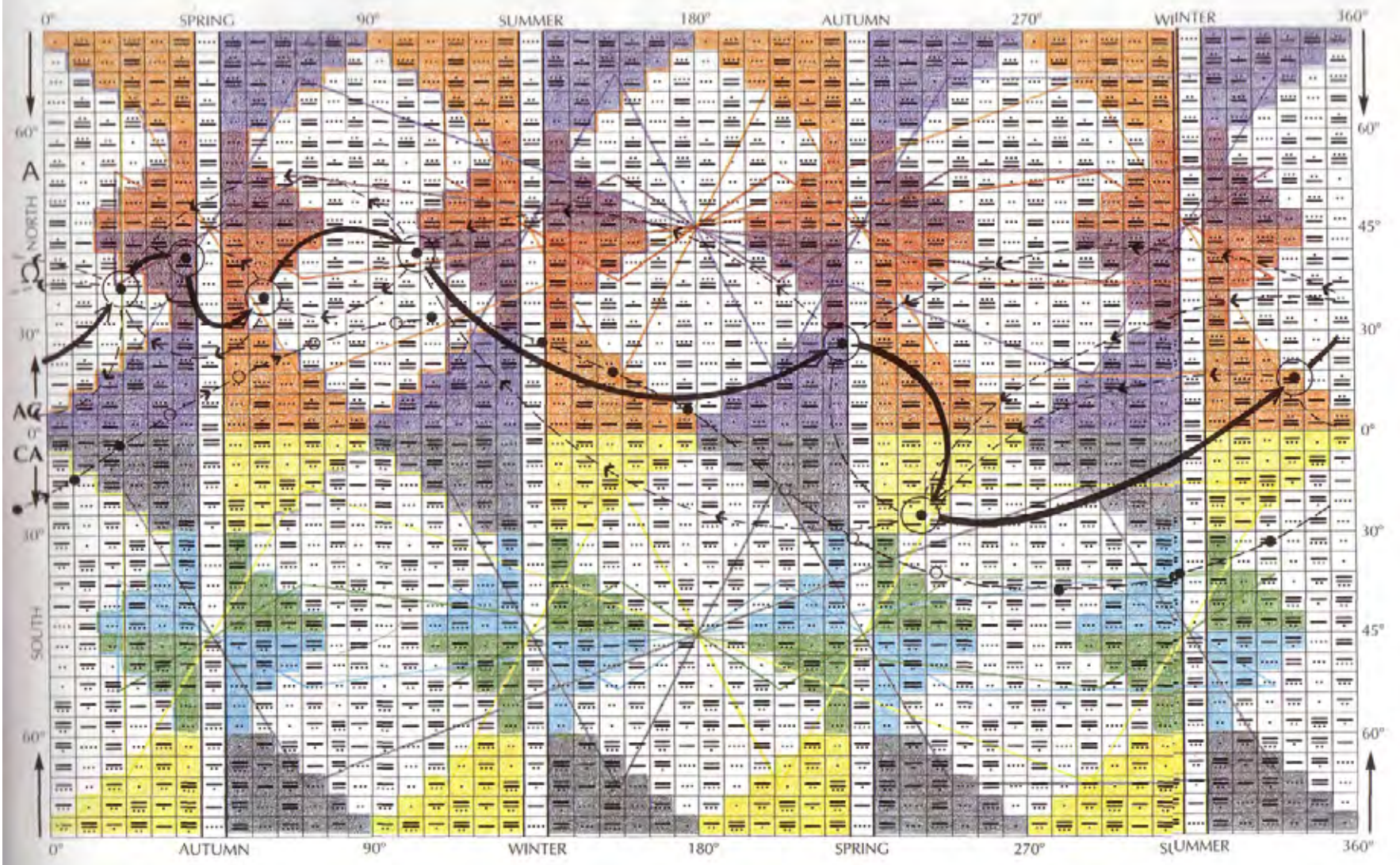


By its nature, synthesis implies a joining of beginning and end, a harmonizing of what was active at the commencement of things with what was only potential. This is what is described by the holonomic recollection circuit: a movement that originates in the AC template, crosses over to its polar opposite, the CA template, and completely fulfills the pattern there. Once fulfilled, the movement of thought-energy and consciousness must return to the template of origin, the AC, and complete the synthesis, bringing together what has been aboriginally present with what has skillfully developed through the civilizing hominization of the planet. In this process, history is but the middle term of an equation that is as mythic as it is psychogenetic in its dimensions.

Myth differs from what we know as science in that it is based in a synaesthetic mode of knowing and being. Thus, in passing back to the AC template, we leave science and pass again to mythic consciousness, but a mythic consciousness empowered and enlightened by our perilous crossing through history. The new and

synaesthetic mythic consciousness is activated by the recognition of and attunement to the guiding global reality of the psi bank, the visionary matrix common to man, the mental envelope of planet earth.

In this map we see the psi bank matrix activated according to the chromatic code. What appears is a resplendent set of four feathered rainbow columns, the four rainbow houses of the sun. The mystic columns running down the center of the four rainbow houses of the sun are nothing less than the four rivers of life, burning with the purity of emptiness, for emptiness alone makes possible the primal binary alternation providing the heartbeat of the principle of universal resonant polarity. These are the houses of vision. These are the rivers of paradise. These are the palaces of wisdom. These are signposts of our collective destiny.



The Four Rainbow Houses of the Sun, The Four Rivers of Life

In the holonomic field pattern, art, science, and sacred order are unified into a single image, a primary configuration that nonetheless contains the whole story.

Accommodated by the psi bank matrix is a single binary-triplet configuration. Chromatically keyed to the colors of the alpha and the omega, red and purple respectively, the central portion of the binary-triplet configuration opens out on either side of the mystic column into two symmetrically inverse chromatic polarity circuits. The result is a complete binary configuration of sixteen parts.

The total sixteen-part binary figure cannot, however, be understood as an independent entity, for brief examination shows that the side portions corresponding to the colors blue, green, yellow, and indigo are actually right and left halves of two other binary-triplet configurations. Thus, our own psi bank matrix is interdependent with and a function of a much larger matrix pattern, that of the solar system, and the solar system itself is but a single matrix in an immense galactic field.

It is also notable that the sixteen-part configuration floats over a field that consists of a micro- and a macroconfiguration of the primary resonant field model. The microconfiguration comprises the core of the macroconfiguration, which resonates outward in concentric waves, reaching its climax in an intense ring of radiation that unites the alpha and omega ends of the spectrum. The center of the microcore corresponds to the center of the greater mystic column, comprised of the numbers 13 and 7 repeated. The sum total of these numbers, forty, corresponds to one-half the total number of units comprising this greater mystic column.

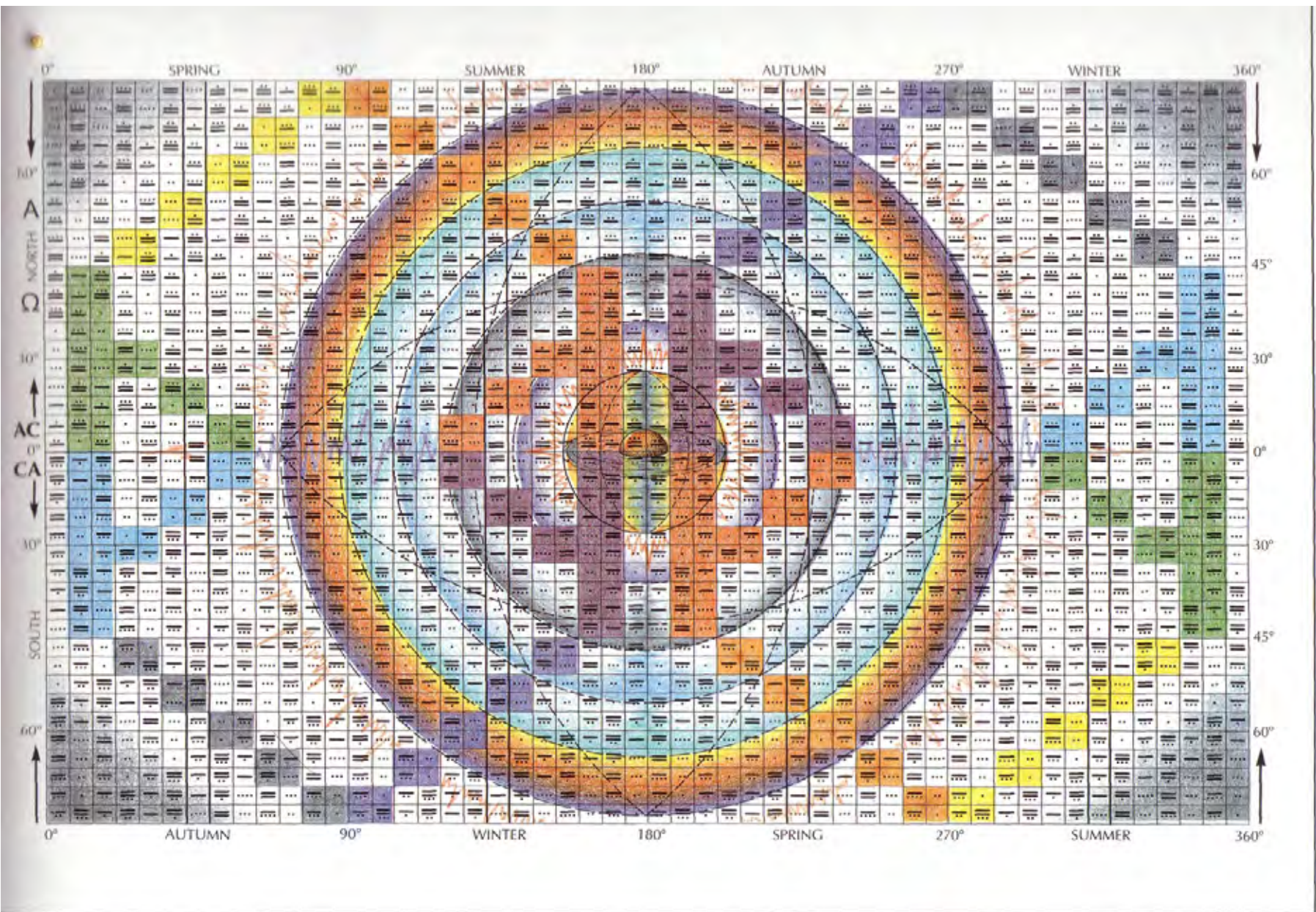
We may ask: Where do we go from here? Once we have comprehended and mastered the two-template, eight-plate operations of our own psi bank, obviously leading to the code of 16 (8×2), what next? Once again the genial Ben Franklin has provided the clue. No sooner had he completed the square of 8, than Franklin.

triumphantly brought forth the square of 16, providing the numerical clue to the deciphering of the sixteen-part solar/galactic microchip of our collective planetary destiny.

The pulse of the magic square of 16 is 2056, a figure that is the multiple of 257 and 8. As an irreducible prime number, 257 is nevertheless intimately connected to the sets of binary progressions, as it may also be written: $(16^2 + 1)$. Yet, in relation to the code of 8 and 13 with which we have been dealing, with their multiples of 64 (8^2) and 260 (13×20), 2056 as $(16^2 + 1 \times 8)$, represents a major leap in the quality of our knowing and being.

By analogy, we may view the difference between where we are now, and where we must be in order to become properly galactic, as the difference between 13, the prime number base of the magic square of 8, and 257, the prime number base of the magic square of 16. The interval between 13 and 257 represents nothing less than the interval between the fragmented, incoherent, individual, and sociopolitical consciousness of the present day, and the completely unified field consciousness of humankind functioning as a single planetary organism in conjunction with a totally visible and operable psi bank.

At this point we need say no more. There is much to be done. Let this pattern, the sixteen-part polar binary circuit configuration, the holonomic field pattern, suffice as an inspirational guiding image of wholeness, a resonant field vision, a radiosonic glimpse of our potential, a radiant call to realize our nature fully through realizing the nature of all that is around us.



The Holonomic Field Pattern: Sixteen-Part Polar Binary Circuit Configuration

48

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Afterword

To Cross the Great Water of History

A Prelude to Map 49

The number of maps comprising this rendition of the *Earth Ascending* is forty-eight. That is the number signifying the conclusion of the completion of the CA template, the hominization of this planet. It also corresponds to *kua* 48 in / *Ching, Ching, The Well*, the *kua* that provides the key for moving across the corpus callosum of history, return.

The *kua*, the other side of the return passage of the corpus callosum, number 49, corresponds to *Revolution (Molting)*. In a sense we have provided all the maps needed for the moment, and so each reader may construct Map 49 from what has been presented, according to where he or she may find themselves. In fact, the entire set of maps and text comprising *Earth Ascending* may be taken as an incentive to "cross the great water," and in so doing instigate the global revolution necessary to place us once again on a firm footing with the evolutionary process.

In order to better prepare for this momentous crossing and the revolution that it entails, we should consider more fully the Commentaries to this critical *kua*, number **'49**.

'The Sequence: the setup of a well must necessarily be revolutionized in the course of time. Hence there follows the *kua, Revolution*.' This traditional comment placing *kua* 49 in relation to its predecessor, number 48, is instructive, as is the miscellaneous note appended to that comment: "*Revolution* means removal of that which is antiquated." *Revolution, 49*, stands between the only two *kua* presenting man-made objects in / *Ching, The Well*, 48, and

The *Cauldron*, 50. Thus, revolution is a transformative bridge.

The *Well* represents the necessary, but at the same time artificial, structure of civilization; The *Cauldron*, the means for ultimate transformation. What is antiquated, requiring removal, are not physical or material encumbrances, but attitudes that are no longer attuned to the actual situation of the time. That the attitudes blocking proper use of the well are entrenched in the material trappings of power and convention is precisely the reason why revolution is called for. A consideration of the enormity of the task, passing back from the CA to the AC templates, from history to posthistory, indicates that we cannot be dealing with a situation in which one set of power-holders is toppled to be replaced by another. Rather, we are dealing with total *holonomic* revolution, revolution by attunement.

A commentary on the Judgement of the *kua* provides further insight into the carrying out of this kind of revolution, revolution by attunement:

"Heaven and earth bring about revolution, and the four seasons complete themselves thereby.

'Tang and Wu brought about political revolution because they were submissive toward heaven and in accord with men.'

"The time of *Revolution* is truly great."

Like the natural process by which the seasons complete themselves, revolution by attunement is carried out first of all through being submissive to heaven—to the sacred order of things—and thereby placing oneself in accord with men. The true needs of humanity with which one must align oneself are not furthered by ideology or war, ambition for power, or senseless material glut and exploitation. The true needs of humanity are furthered through compassionate consideration of the profoundly selfless and spiritual nature that binds us not only to each other, but to all that is.

The comprehensiveness of genuine revolution, carried out by men and women in accord with mankind and submissive to heaven, is made clear in the Image of *Revolution* itself:

THE IMAGE

Fire in the Lake: the image of *Revolution*
Thus the superior man
Sets the calendar in order
And makes the seasons clear.

Through the presentation of the holonomic equation and particularly the holonomic recollection circuit we have the means and the pattern for setting the calendar in order. In the psi matrix underlying the holonomic recollection circuit, we have the key to making the seasons clear. Here we refer to the seasons of psychocultural development. We are now in a position to pass from an autumn/winter of history, to the spring of posthistory.

In making this call for total holonomic revolution, revolution by attunement, we can

not deceive ourselves. The well of civilization as it is today is rife with antiquated material. The removal of that material is no easy process. The greatest thing going for us, however, is the purposive force of evolution and the basic goodness and intelligence repositied in the human race.

Nonetheless, to face things squarely, what holonomic revolution implies is nothing less than the total transformation of the existing order: socially, politically, culturally, and educationally. Even if this crossing is accomplished in the next generation, the process of cleaning up backwaters, and even more/the process of education and construction of the foundations of the new, will be at least several more generations in the making.

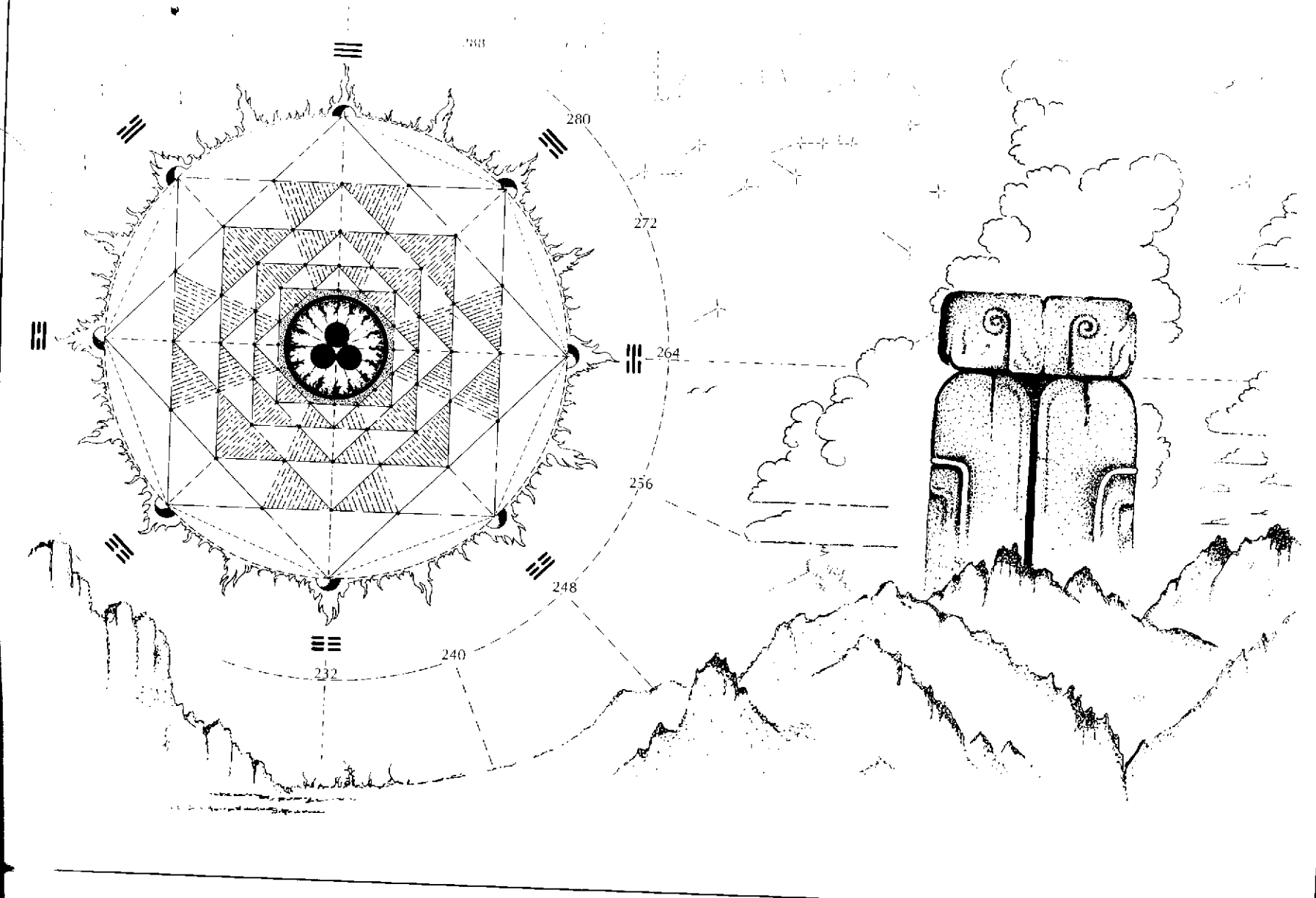
For this reason, it is imperative that the matrix-or seed-template of the future order come into being at the present time. Based on the premises of the holonomic equation, such a seed-template would be the most important force in the incipient global revolution, a revolution brought about by intelligent attunement to natural (holonomic) factors rather than by the willful intent of a few clandestine groups to topple the powers that now hold sway over the world.

Organized into a network, the seed-templates of the radiosonic future, besides possessing common spiritual respect, must be based on nonaggressive means, or else default to the underlying egotism of the present order. Since traditionally the practice of art has been the most effective means for the nonaggressive transformation of energy, both external and internal, art must play a key and major role in the present global revolution. But here art must be understood in its aboriginal sense of healing, purifying, unifying, and bringing people together

into coherent purposive groups. It is in this regard that a call is issued for the formation of the "Planet Art Network" as the means of implementing revolution by attunement.

Grounded in the principle of holonomics, spiritually attuned, nonaggressively oriented, artistically skilled, capable of utilizing the vast panoply of tools made available through the process of civilization, the Planet Art Network as a cohesive matrix of geomantically sited groups could provide the global seed-template necessary for crossing the corpus callosum that returns us from the troubled dream of history to a future that is properly ours.

In the meantime, let the reader ponder the maps and follow for him- or herself, according to his or her own skills and knowledge, the logic of the holonomic equation, logic beyond human whim. Having done so, then consider what choices there are to be made. If *Earth Ascending* is to be of any use at all, it will show itself as a guidebook to the dawning age. May those who have followed to this point find in themselves a seed, and make of themselves a path releasing the light, so that others may know.



Postlude: Synergy and Holonomics

On July 1, 1983, two days after I had completed the manuscript of *Earth Ascending*, R. Buckminster Fuller died, less than two weeks before his eighty-eighth birthday. It was through correspondence I had with Mr. Fuller in 1969 that some such notion as the psi bank was first confirmed for me. Our correspondence, subsequently published in *Maincurrents in Modern Thought*, dealt with the postmortem transmission of the concept of synergy from Charles Henry, who died November 3, 1926, to Mr. Fuller, who received great inspiration in 1927 following the birth of his daughter, Allegra.

A chance meeting with Mr. Fuller in 1980, following a synchronistic sequence of dreams and other life coincidences, even more profoundly established for me the reality of a vast psychic network against which our individual egos struggle in vain. It was shortly after this chance encounter that I most earnestly began to explore and articulate the reality of a "planet art network/" as the historic/tangible manifestation of the global psi bank.

With all due respect to Mr. Fuller and his tireless zeal to imbue the consciousness of humanity with a dynamic, optimistic view of the integrity of the planet, ourselves, and the universe entire as whole, knowable system, it seems proper to include as a Postlude a holonomic map illustrating the

intimate relationship between synergy and holonomics.

The key units in this relationship include the binary triplet configuration, the tetrahedron—the staple of synergetics—and the resonant field model, an image originally derived from the fertile mind of Charles Henry.

In all three images, the key is the whole number three: the threefold dynamic of the binary triplet, whose middle unit can be symmetrically divided so that the synergistic axiom $1 + 1 + 1 = 4$ applies; the tetrahedron, whose base form is a triangle, three of which joined together produce an "invisible" fourth; and the resonant holonomic field model, consisting of a radiant electromagnetic field, a concentric gravitational field, and a synthesizing biopsychic field, the mutually resonant interaction of which create a fourth, the total field-sphere of ongoing consciousness, which is all-inclusive and accounts for sense of time and duration.

The Postlude map also demonstrates the correspondence between the octahedron and the eightfold division of the binary triplet into four positive and four negative faces, as well as the correspondence between the six-vector tetrahedron and the six-part binary triplet configuration. The six-vector tetrahedron is comprised of two triangles, each of which equals one-half unit of quantum. The whole six-vector tetrahedron is therefore the equivalent of one unit of quantum. Since there is an exact correspondence between the six-part binary triplet, with its positive and negative sides, to the six-vector tetrahedron, the binary

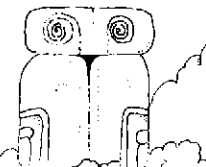
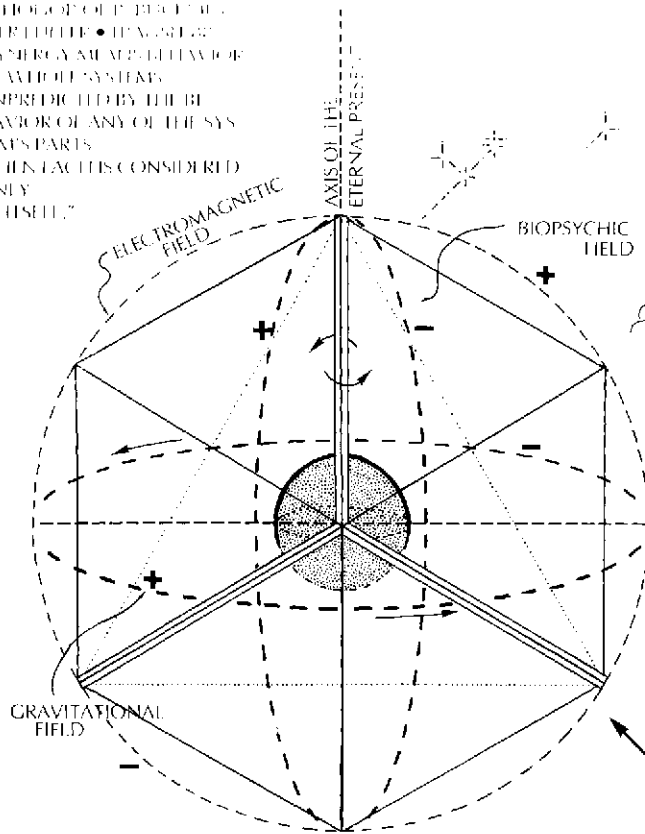
triplet configuration becomes another way of representing one unit of quantum.

As can be seen, each side of the binary triplet configuration also contains three triangles each, the number needed to create one tetrahedron. Since one tetrahedron consists of thirty-two inventory items—angles, faces, vertices, etc.—and since there are two tetrahedra contained in a binary triplet configuration, there are then a total of sixty-four inventory items contained within one binary triplet configuration. The relation of the number sixty-four to the genetic code and / *Ching* should be obvious.

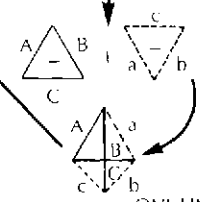
Finally, as the base structure of the cube, the tetrahedron, like the cube, is shown circumscribed by the sphere comprising the resonant holonomic field model. The sphere may be considered the perfect, featureless geometric form from which all other forms are gyroscopically derived.

By showing the mutual in-folding of the tetrahedron, the binary triplet, and spherical field models of holonomics, one may further appreciate the intuitive magnanimity of the pioneering genius of synergetics, R. Buckminster Fuller.

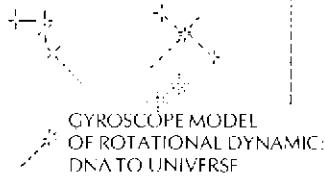
BEHAVIOR OF OUR PHYSICAL UNIVERSE • IT'S AN ORDERED SYNERGICALLY INTERRELATED OF ALL OF OUR SYSTEMS UNPREDICTED BY THE BEHAVIOR OF ANY OF THE SYSTEMS PARTS WHEN EACH IS CONSIDERED ONLY BY ITSELF.



6-PART BINARY TRIPLT CONFIGURATION CORRESPONDS TO 6 VECTOR TETRAHEDRON IN WHICH 2 VECTOR TRIANGLES COMBINE TO MAKE THE 4 TRIANGLES OF THE TETRAHEDRON



TETRAHEDRON AS BASE STRUCTURE OF CUBE CONTAINED WITHIN PRIMARY SPHERE COMPRISING THREFFOLD HOLOGNOMIC RESONANT FILL MODEL

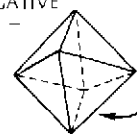


NOTE: TETRAHEDRON CONSISTS OF 32 INVENTORY ITEMS BINARY TRIPLT COMPRSES $2 \times 32 = 64$ INVENTORY ITEMS

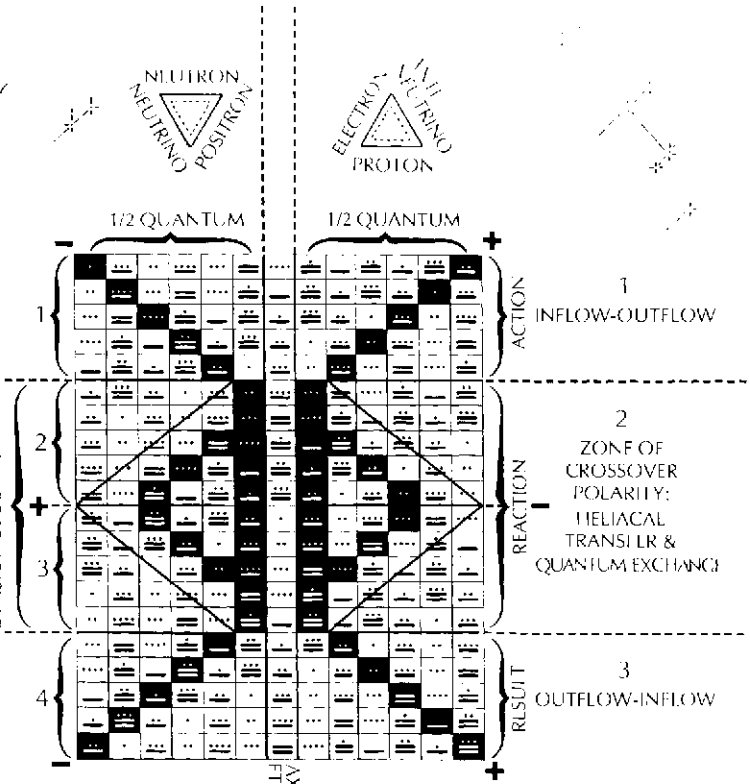
8-PART BINARY-TRIPLT CONFIGURATION
 $8 - 2 \times 2 \times 2$ BINARY TRIPLT

- = ONE UNIT OF QUANTUM
- = ONE TETRAHEDRON
- = ONE BINARY-TRIPLT CONFIGURATION

4 POSITIVE -
4 NEGATIVE SIDES -



BIFOLD SYMMETRY OF CROSSOVER POLARITY ZONE PRODUCTS 2 EQUAL PARTS HENCE THREFFOLD DIVISION BECOMES 4



JUST AS TOTAL BINARY TRIPLT CONFIGURATION COMPRISES 8 $(3-1) - (3-1)$ PARTS SO 4 Δ 'S OF TETRAHEDRON JOINED AT VERTICES PRODUCE OCTAHEDRON

EACH SIDE CONTAINS 3 COMPLETE Δ 'S HENCE ENFOLDED INTO EACH SIDE OF BINARY TRIPLT CONFIGURATION IS MOST PRIMARY POLYHEDRON:

BINARY TRIPLT'S THREFFOLD DYNAMIC TRANSLATES GEOMETRICALLY TO A 3-DIMENSIONAL FORM Δ TETRAHEDRON

Δ = 4(3 POSITIVE SIDES & 3 NEGATIVE) TETRAHEDRON

Appendices

Appendix I.

Magic Squares of Eight and Sixteen, Benjamin Franklin's Contribution

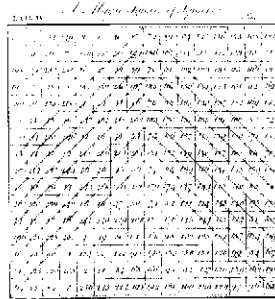
These images are self-explanatory. However it should be noted that the other example of a magic square of 8 also has a pulse of 260. There is a simple explanation for this. If you add the numbers 1 to 64 in a sequential manner, i.e. $1 + 2 + 3 + \dots + 63 + 64$, the sum total is 2080, the number of units in the psi bank matrix, which divided by 8 yields 260.

260	260	260	260	260	260	260	260
52	51	4	17	30	39	36	45
11	9	52	51	46	35	20	19
54	60	5	12	21	28	37	44
11	6	39	54	49	38	27	29
53	58	7	10	23	26	33	42
5	8	37	36	41	40	32	24
50	67	2	15	24	31	34	47
16	1	64	49	48	53	32	17

ORIGINAL FRANKLIN SQUARE,
ARRAY OF 8
PULSE 260

260	260	260	260	260	260	260	260
64	2	3	61	60	6	7	57
9	55	54	12	13	51	50	16
17	47	46	20	21	43	42	24
40	26	27	37	36	30	31	33
32	34	35	29	28	38	39	25
41	23	22	44	45	19	18	48
49	15	14	52	53	11	10	56
8	58	59	5	4	52	63	1

SECONDARY SQUARE,
ARRAY OF 8
ALSO PULSE 260



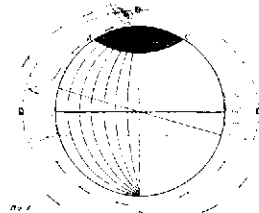
FRANKLIN SQUARE
ARRAY OF 16
PULSE, $2.056 (16^2 - 1) \times 8$

SQUARE OF 16
EXHIBITS
EXACT SAME DESIGN
AND CROSSOVER
POLARITY PATTERN
AS ORIGINAL
SQUARE OF 8
& PSI BANK MATRIX

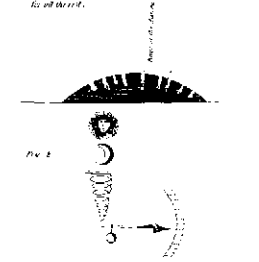
2056	2056	2056	2056	2056	2056	2056	2056								
200	217	238	249	8	25	40	57	72	89	104	121	126	152	169	181
28	39	29	7	250	231	218	199	180	167	154	142	122	100	90	71
198	219	230	251	6	27	38	59	70	91	102	123	138	155	166	187
80	37	26	3	232	220	200	197	188	163	150	134	124	101	94	69
201	216	233	248	9	24	41	26	73	88	105	120	137	153	168	184
55	42	23	10	247	234	215	202	183	170	151	139	119	106	87	74
203	214	235	246	11	22	43	54	75	90	107	118	135	150	171	182
53	44	21	12	245	230	213	204	181	172	149	140	117	108	85	76
205	212	237	244	13	20	45	32	77	84	103	116	141	148	173	180
41	46	19	14	243	238	241	206	179	174	147	142	115	110	83	78
207	210	239	242	15	18	47	50	79	82	111	114	143	146	175	178
49	48	17	16	241	240	209	208	177	176	145	144	113	112	81	80
196	221	236	243	4	29	36	61	64	93	100	125	132	157	164	189
63	35	20	3	253	227	222	191	190	163	158	131	120	99	84	67
194	223	235	245	2	31	34	63	66	95	98	127	130	159	162	191
64	33	22	1	256	224	224	193	192	161	160	129	128	97	96	65

200	217	238	249	8	25	40	57	72	89	104	121	126	152	169	181
28	39	29	7	250	231	218	199	180	167	154	142	122	100	90	71
198	219	230	251	6	27	38	59	70	91	102	123	138	155	166	187
80	37	26	3	232	220	200	197	188	163	150	134	124	101	94	69
201	216	233	248	9	24	41	26	73	88	105	120	137	153	168	184
55	42	23	10	247	234	215	202	183	170	151	139	119	106	87	74
203	214	235	246	11	22	43	54	75	90	107	118	135	150	171	182
53	44	21	12	245	230	213	204	181	172	149	140	117	108	85	76
205	212	237	244	13	20	45	32	77	84	103	116	141	148	173	180
41	46	19	14	243	238	241	206	179	174	147	142	115	110	83	78
207	210	239	242	15	18	47	50	79	82	111	114	143	146	175	178
49	48	17	16	241	240	209	208	177	176	145	144	113	112	81	80
196	221	236	243	4	29	36	61	64	93	100	125	132	157	164	189
63	35	20	3	253	227	222	191	190	163	158	131	120	99	84	67
194	223	235	245	2	31	34	63	66	95	98	127	130	159	162	191
64	33	22	1	256	224	224	193	192	161	160	129	128	97	96	65

A Ω



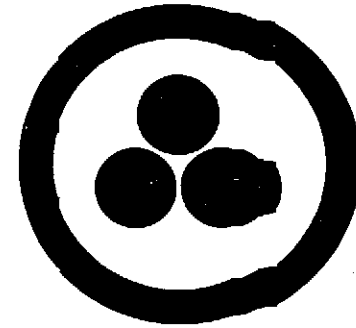
The Arcs represent the general currents of the air
AB is the great circle of the Earth
CD is the Magnetic Meridian of the Earth
The figure shows the aurora borealis and the
Magnetic Meridian of the Earth and the
direction of the wind.



FRANKLIN'S
DESCRIPTIVE DRAWINGS
SHOWING AURORA BOREALIS
TO BE EFFECT OF
CROSSOVER POLARITY
OF TROPIC ARCTIC
ELECTRIFIED AIR CURRENTS

Appendix II. The Planet Art Report for Desperate Earthlings of the Past

This document first served as the second half of an essay, "Planet Art and Paradigm Shift," published in October, 1980. It was first published in this broadside form in the summer of 1980, and has since been re-printed twice. Included as an appendix here, it outlines basic principles underlying the establishment of the Planet Art Network, suggested in the Afterword. The Planet Art Report was presented as a document at the First Planetary Congress, Toronto, June, 1983, and, along with the program presented by the Center for Peace through Culture, provided the basis for the actual establishment of the Planet Art Network. Dedicated to the promotion of the principles of Peace through Culture as initially articulated by Nicholas K. Roerich (1874-1947), the Center for Peace through Culture and the Planet Art Network have as a primary mission education about and dissemination of the Banner of Peace as a single powerful means for unifying artists on a planetary scale.



The Banner of Peace

*Signifying culture as the unity of art, science,
and religion*

PLANET ART REPORT

For Desperate Earthlings of the Past

Although its behavior may seem random or even perverse much of the time, the art of our planet is a fluid system, subject to natural laws governing the behavior of all matter and energy. Aided by tools such as computers, radar, and satellites, we have extended our ability to express art and have come to understand that its behavior involves myriad interactions from the microscopic to the global, extending to the sun and interplanetary space.

Planet art first emerged during the last Ice Age. With the onset of the holocene era over 12,000 years ago it became an integral feature of human culture. First through ritual, then through monumental temple building and the related crafts, planet art began to articulate the connective flow of culture at certain key points on the planet: Egypt, Mesopotamia, India, Greece, China, Mexico and Peru. This flow spread, creating cultural interactions of varying sorts, and finally expanded to cover the globe through an electrical network of increasing subtlety and sophistication.

It was during the period of global industrialization (1800-2000 AD) that Planet art underwent its greatest transformation. Despite some valid experimentation, in general all local systems were disrupted by the intrusion of machine industry and electronic media. In nations of the capitalist economic persuasion art was translated into commercial enterprise, artists were encouraged to compete rather than to associate collectively. In nations where a communist economy prevailed, art became the tool of state propaganda and was expressed through outmoded bourgeois forms.

By 1987 a major crisis erupted. In the capitalist centers art reached a condition of Maximum Commercial Entropy. In the communist centers a massive artists' strike brought about a condition of Total Aesthetic Stalemate. These phenomena were symptomatic of the larger situation, the Great Global Crisis of the last two decades of the 20th century, during which the collapse of most social systems, aggravated by increasing warfare and by economic breakdown, all but put an end to Global Industrial Civilization.

It was at this time that a genuinely planetary art came into existence. It all began in the fateful year, 1987. Significantly enough, the initial activity occurred in conjunction with the National Center for Atmospheric Research (NCAR) facility in the foothills of the Rocky Mountains in the heart of the North American Continent. As the nerve center of one of the most sophisticated planetary scientific networks, charged with monitoring global and extra-terrestrial climatic changes, the NCAR facility had become increasingly vital after the intensifying volcanic and seismic activity that resulted in the monumental Pacific Tectonic Plate Shift of 1986.

Two pioneer groups operating in the NCAR area met during the first new moon of February 1987: Explorers of the Richness of the Phenomenal World (ERPW) and the World Union of the Guardians of Aesthetic Evolution (WUGAE). Through a contract with NCAR, the two groups were able to use the vast communication system to begin uniting artists in other major planetary centers, thus instituting the Global Arts Monitoring Mission Act (GAMMA). Through this Act, the ERPW and the WUGAE successfully put together and communicated the famous Planetary Art and Energy Bulletin of 1987. As the foundation of all succeeding artistic activity, the basic points of that Bulletin are worth repeating here:

1. Art is a function of energy. Given the unity of humankind as a single planetary organism, art is the expressive connective tissue binding together the individual organisms through energy transformations focussed in the emotional centers of those organisms. Emotional energy is the expressive or outward moving manifestation of vital or biopsychic energy. Properly catalyzed through form, rhythm, color, light, sound, and movement, emotional energy is directly related to the establishment of a dynamic equilibrium with the other forces of the phenomenal world, from the microscopic to the galactic levels. In other words, there can be no proper management of energy at whatever level and for whatever use without bringing into proper deployment the energy system of art. When art disfunctions all systems ultimately disfunction. According to William Blake, 'Art degraded, Imagination denied, War governs the Nations.'

2. No genuine art without transformation of self. Given the nature of art as a function of energy, we find that art, energy and health are integrally related. If the maker of art is not convinced of his or her own sanity and basic goodness and is not working on ways to bring his or her total being into line with the universal energy spectrum, then the resultant art effect (artifact) will be incomplete and quite possibly destructive of health. Transformation of self is alignment of personal organismic energy with the total energy spectrum, coupled with the acquisition of whatever skills are necessary to communicate quality and depth of feeling and insight through whatever means.

3. Openness of individual breeds collective aesthetic association. The individual creating art not to satisfy personal ambition but to serenely and openly express the universe as he or she experiences it inevitably develops an inclusive attitude i.e. that art should communicate with and include as wide a range of audience members as possible. Universal feeling being inclusive rather than exclusive, the artist also seeks out the possibility of aesthetic enhancement through collective association with other like-minded individuals. This sets the basis for cooperative artistic efforts.

4. Universality of planet art includes past and future in present moment. Art being the expression of energy, the

great monuments of past art are actually present moments in the expressive connective tissue of planet art. The pyramid structures of Giza, Teotihuacan, Borobudur; the Ajanta Caves; the Acropolis; Chartres Cathedral; Chinese landscape painting; the Mosques of Isfahan all comprise a network of points of aesthetic transmission.

The energy of which they are a repository continues to broadcast. Their transmissions are nutrients adding to the health of the organism. Their form and structure provide keys to the development of the post-industrial planet art system. New forms such as radiosonic architecture (combining visual light structure and sound) integrate past energy and future vision. Future vision is simply that which is born out of a concern for what will benefit the greatest number of people for as many generations to come as is conceivable.

5. The recognition of art as a planetary network vital to the functioning of the human organism considered as an interrelated whole, is a factor in establishing the basis for a new planetary social order. The planetary organism has been mutating beyond its present anarchic, pre-holistic limitations and planet art is actually a tool facilitating the present transformation. The primacy of art will be established and new, more healthy and beneficial modes of living will replace the sterile assembly line activities of the Industrial Transition. Making full use of the education and leisure activities made possible by computer technology, planet art provides non-threatening forms of contemplation and action. Drawing on lessons learned from the excesses of ancient monarchy and industrial democracy, planet art can present aesthetic forms rooted in organic hierarchical patterns of nature. Utilizing electronic communications it can monitor these visions on a global scale. Thus, while we have entered a prolonged stage of political anarchy and barbarism, planet art can present a unified vision. This will be of immense help in the long period of reconstruction that lies ahead.

6. Those forming into Planet Art Associations must do so through a common regard for the deeply spiritual nature of humankind. Without this faith in humanity's basic goodness and capacity for transformation, planet art will falter on the shoals of war and the selfish crimes of the past.

These are the main points of the Planet Art Bulletin of 1987. Cautiously transmitted through a loosely connected consortium of Planet Art Associations, these measures provided a large degree of positive vision and spiritual delight through the Seven Dark Centuries which preceded the formation of the Planetary Assembly of Earth Guard-

ians, when a total flowering of planet art finally took place. Until reconciled with the Global Council on Energy Transformation, the Planet Art Association may now safely declare that Planet Art will be realized as a work of art.

PALEO-CENTRAL COUNCIL OF
Summer Solstice 1987
PALEO-CENTRAL COUNCIL OF

Appendix III. The Holonomic Recipe Book: Void Psi Matrix

Here is the 2080-unit psi matrix based on the eight Tzolkin grid. Readers of *Earth Ascending* are encouraged to study this void version of the matrix and make it their own by discovering and coloring in the psi warp pattern for themselves. Doing so would be the first step in creating a holonomic coloring book. With a set of colored pencils, anyone can do it!

The beauty of the psi bank and the various patterns and binary permutations derived from it is that it belongs to no one. As the radiant archetype of archetypes, its psychic structure permeates all that lives and every dynamism that we may come to know. Its accessibility only increases through opening oneself up and attuning oneself to its inherent, radiant order. The patterns and the visions contained in this text are testimonies to this process. They are gifts to all humanity. And as gifts, they are keys and tools. Not only is there a holonomic coloring book to be discovered among these pages, but, depending upon one's individual talents and skills, there is virtually an inexhaustible fountain of possibilities in the application of many of the maps comprising *Earth Ascending*.

Thus, in addition to the coloring book, other *recipes* include: new systems of musical notation, new interpretive studies and

architectural forms based on / *Ching*, extended investigations of the genetic code, and any variety of explorations based on the rhythms of binary permutations. More than anything else, however, the holonomic recipes contained herein should lead to new synthesizing and synaesthetic forms of knowing and expression. Beginning with computer graphics, the art of binary permutations can lead to hitherto undeveloped forms of synthesizing light and sound structures. Calling for the coordination of different skills, these new forms inevitably lead to corresponding social development of new artistic cooperatives, *art spores*, in which the talents of artists and technicians are combined with those of scientists and philosophical thinkers of all kinds to create those environmental situations that conduce to new levels of public inspiration and upliftment.

Central to the new holonomic art spore organizational structures is the therapeutic healing and purifying component. Masses of humanity now deadened to the living vitality of the natural world may be harmonized and resensitized through synaesthetic experiences that are as profoundly therapeutic as they are uplifting and ennobling. Such synaesthetic baths would not be merely passive experiences, but would contain the evolutionary imperative that unlocks the highest purposive instincts so that, through synergistic unfolding, further cooperative ventures would naturally present themselves: eco(logy) squads purifying and studying the natural harmonies of the

terrestrial environment, psychoatmospheric investigation groups, geoeconomic resource arbiters, therapy theater units, and so forth.

Thus, the void psi matrix is but a minute invitation for each person to explore for him or herself the vast possibilities inherent in *Earth Ascending*. Compassionate cooperation and skillful play are but some of the qualities that may inevitably be developed as a result of forging new recipes from the infinite relational structures contained in the vast and harmonious reaches of this book. Let us go forth. Beginning with oneself, extend to another, and then through two become four . . . ever more inclusive. Do not cease until the world and oneself are no different.

To study the way

is to study the self;

To study the self

is to forget the self;

To forget the self

is to be enlightened by all things;

To be enlightened by all things

is to remove the barrier between self and other.

Dogen, 700 RA.

ACKNOWLEDGEMENTS

A hook such as this is a bursting forth, an ordered density harbored within the pain, struggle, and chaos of everyday life. Squeezed out from, hammered and refined in the laboratory of my own life experiences, this book nevertheless owes its existence to many others who loved, cared for, and supported me during the period of time in which this particular volume was in its gestation, as well as during its actual formation. Foremost of these is my wife, Lloydine Burris, whose unerring insight, intelligence, and tremendous encouragement were sometimes all it seemed that I had. Mention should also be made of the children in my life, whose cajoling and ready curiosity were always an inspiration: Josh, Heidi, Paul, and Tara.

Any book or work of art is a calling forth, an evocation. In this case, those doing the evoking and providing the audience and stimulus for many of the ideas and images contained in these pages were my many students at both the University of Colorado, Denver, and at the Naropa Institute, Boulder, to whom I express my deepest appreciation.

Beneath the surface of words and

A book is not just an idra, but an actuality. That *Earth Ascending* has a worldly form is due to my old friend and publisher, Sam Bercholz, a man of vision and inspiration who unhesitatingly told me to go for it!

There were special people at Shambhala Publications who deserve praise and thanks for their care and concern in the production of this book, most notably my editor, Emily Hilburn, and the production and design manager, Eje Wray. Also assisting in the design process were Gail Renlund and that cheerful genius of synchronicity, Howard Wapner.

Finally, I must express gratitude to the many people not only in North America but around the world, who, when I was in difficulty, gave me the encouragement and inspiration to pursue my dream. Among these especially, I would like to mention: Dane Rudhyar and Leyla Rael, Jack Burnham, Francis V. O'Connor, Charles and Judy Tart, my brother, Ivan, and of course, my mother and father.

All that is left to add to these is the vast web of the living and the dead, of the near and the far, of all those who have touched my life and made more luminous and clear the vision that heals. Thank you all.

Jose A. Arguelles
Boulder, Colorado
June 29, 1983

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UPDATE1996

UPDATE 1996:

TIME AND THE BIOSPHERE, THE FOUR YEARS OF THE FIRST WORLD PEACE

Earth Ascending was first published in 1984. Four years later, in 1988, came the second edition. Both editions went out of print. But the vision and truth contained in this unique book have persisted. Now, in a binary doubling, eight years after the second edition comes the third. Its visionary, scientific timelessness is now more applicable than ever before.

The first edition of *Earth Ascending* was written without benefit of exposure to the thought of Vladimir I. Vernadsky (1863-1945), pioneer Russian scientist whose elaborate investigations in the realm of geochemistry resulted in his pioneering work, *The Biosphere* (1926). As proof of the existence of a synchronizing mechanism, Vernadsky and I had both arrived at the same conclusion: in light of the transformation of nature wrought by human effort, it is necessary to view humanity as an entity of geological significance. In contrast to Vernadsky, I had arrived at this viewpoint from integrative studies in art history, comparative symbolism, the I Ching, and, of course, the Tzolkin, the keystone of the Maya calendar code.

Earth Ascending provided the reason for this common conclusion,

coming from two distinct avenues of investigation in two separate places at two different times: the discovery and existence of the psi bank, the guiding auto-regulatory mechanism of the evolution of intelligence on planet Earth. According to *Earth Ascending*, the psi bank remains an unconscious phenomenon guiding the development of humanity until a point in the imminent future when the historical process is complete and humanity becomes genuinely planetized. This moment is described as the advent of the noosphere and is signaled by the conscious manifestation of the psi bank.

The fact that Vernadsky had also elaborated on the nature and advent of the noosphere was accounted for in the Preface to the second edition of *Earth Ascending*. At that point in time, my own investigations in the Maya time-science had advanced significantly so that the Tzolkin code underlying the psi bank was further demonstrated to be the same as the thirteen baktuns-260 katuns of the Long Count. The thirteen baktuns provide a precise measure of the cycle of human transformation, the third and most critical term in the five-part holonomic equation. However, in

1988, my exposure to Vernadsky was still second-hand, coming through I. Laptev's *Planet of Reason*; also, my own investigations into the Maya time-science themselves had not yet come to a definitive conclusion.

In December 1989, while devoting myself completely to the final stages of research into the mathematical system underlying the Tzolkin, I was in the Museum of Time in Geneva, Switzerland, with my wife, Lloydine, and we discovered the law and principles of the timing frequencies. This discovery was by far the most important point in all of my years of research. In essence, this discovery demonstrates that humanity has developed and produced a geologically impactful transformation of nature by following and adopting itself to an artificial timing frequency. As a consequence of the unconscious acceptance of, and adoption to, this timing frequency—an error in time—humanity has accelerated itself within the natural fabric of the biosphere, multiplying, propagating, and escalating the velocity and volume of its mechanistic civilization to the apocalyptic point at which it now finds itself.

According to this discovery, the

artificial timing frequency is referred to as the 12:60: twelve-month calendar, 60-minute hour. This timing frequency is artificial because the twelve-month calendar is an irregular adoption of the twelve-part measurement of a circle in space, whose 30-degree arcs conform to no natural cycle; and it is mechanistic because its source, the circle in space, also provides the basis for the mechanical clock, whose division into seconds, minutes and hours, also conforms to no natural cycles. Because time is a biological phenomenon, experienced subjectively by the mind, the consequence of following—and allowing to become as second nature—an artificial, irregular, and mechanistic timing frequency could only result in the transformation of civilization into the phenomenon that it is today: a suicidal nightmare, whose one-sided administration according to monetary values alone plunges it headlong into biospheric catastrophe.

The discovery of the artificial timing frequency which sets humanity apart from nature while driving it far from its original course could only have been made because of my own experiment in living the Maya cycles of time. My wife and I both embarked upon this experiment in order to arrive at both a phenomenological and objective understanding of the mathematics underlying the Tzolkin or Mayan Calendar code.

The astonishing result was the discovery not only of the 12:60 timing frequency, but also of the natural timing frequency, 13:20. Astonishing because even more profound than I had even originally hypothesized in *The Mayan Factor* (1987), the underlying mathematics of the Mayan calendar was indeed the mathematics of the fourth dimension. Programmed as the Tzolkin matrix (13 x 20 = 260), 13:20 refers most generically to thirteen moons, the 28-day moon cycle of woman as the measure of Earth's annual orbit, and 20 solar frequencies, biologically encoded as our 20 fingers and toes. (See Map 2.) Hence, the natural timing frequency is one totally encoded into our own biology. Time is biology, not mechanization.

From this discovery came three consequences:

- the need to replace the irregular twelve-month Gregorian calendar with the biologically accurate thirteen-moon calendar (1990), and the creation of the Thirteen Moon Calendar, 1992, inclusive of the revelation of the thirteen-moon calendar prophecy, *Telektonon* (1993-95), all giving rise to the World Thirteen Moon Calendar Change Peace Movement, 1994;
- the actual demonstration of the fourth-dimensional mathematical codes of time in the form of the

Dreamspell, The Journey of Time-ship Earth 2013 (1991, in English; 1992, in Spanish; 1994, in Japanese and German; 1996, in Portuguese); and

- the full scientific exposition and articulation of the 12:60-13:20 timing frequencies and the laws and mathematical principles of fourth-dimensional time in "A Treatise on Time Viewed from its Own Dimension/" first written in late 1992, published in a Spanish edition, *Un Tratado Del Tiempo* (Medellin, Colombia, 1995), and in English as *The Call of Pacal Votan: Time is the Fourth Dimension*, (Altea Publishing, Scotland, 1996).

It was only after completing the Dreamspell codes in 1992 that I was finally exposed to the primary works of Vladimir I. Vernadsky. These included his pioneer work, *Biosphere* (1926), and his final summary work, *Problems in Biogeochemistry II* (1944). Astonishingly enough, Vernadsky's investigation into the distinction between organic, bio-inert, and inorganic bodies within the biosphere ends with one unresolved issue: the lack of proper understanding of the nature of time and its function in the biosphere. Vernadsky was virtually the sole major modern scientist to recognize that time is not a function of metric geometry and that the fourth dimension

is not just a minor adjunct to the other three dimensions of space. At the time of his death, 1945,, Vernadsky left open the vital need to consider the question of time fresh and apart from the considerations of the physical sciences and their accompanying mathematics, right down through the theory of relativity and the rise of quantum mechanics.

The Call of Pacal Votan (A Treatise on Time) supplies the theoretical and mathematical answer to the problem of time and the biosphere left unresolved by Vernadsky. Now the proper fourth-dimensional mathematical analysis could be applied to the problem of human civilization within the biosphere. For it was not just the issue of time that Vernadsky left open, but also that of which he described as the biosphere-noosphere transition.

In the holononic equation of *Earth Ascending*, the geologically impactful issue of civilization—the human transformation of nature—is followed by the fourth term of the equation: nature evaluates the human transformation. In Vernadsky's analysis of the biosphere, this fourth term is the advent of the biosphere-noosphere transition, which, according to the Maya time-science analysis, began in 1987 and follows a number of distinct and exponentially implosive stages.

First of all, what is the biosphere-

noosphere transition?

The biosphere-noosphere transition is that moment when the cumulative impact of human thought and its projected mental form of industrialized machinery, the intermediate technosphere, reaches a point of maximum exponential entropy, known as biogeochemical combustion. This biogeochemical combustion—the living transformation of matter and consequent uncontrolled liberation of free energy paced by the machine-induced population explosion—triggers the evaluation of nature. According to the Maya time-science, this evaluation manifests itself in two forms: the ultimate insanity of the human species trapped within its artificial 12:60 time bubble and incapable of responding to, much less recognizing and owning, the biospheric crisis which it alone has created; and the revelation of the laws of time, conscious acceptance of which alone can trigger the advent of the noosphere and the manifestation of the psi bank.

The key point concerning the advent of the noosphere is that, being the planetary mental envelope and the telepathic web of unified consciousness, it could only come about through a conscious act collectively undertaken by a determined mass of humans. If the problem of human thought and machinery in the biosphere is due to an error in time,

then its solution can only come about through correcting that error in time. The Babylonian-generated, mechanical, artificial error in time clearly placed the human corpus within the biosphere apart from all other species, to the detriment of the existence of many other species, including itself. The responsibility of the rupture of the biosphere is with humanity alone. The only species literally out of step with the natural timing frequency of the biosphere is the human species. The analysis is very simple and unquestionably obvious and true: no dolphin is wearing a wristwatch speeding to work in a carbon-monoxide-producing machine.

The conscious choice of correcting and returning to actual biological time is represented within the biosphere by the rise of the World Thirteen Moon Calendar Change Peace Movement. This movement has a two-fold nature. On the one hand, it augurs the conscious commencement of the biosphere-noosphere transition. On the other hand, based as it is in the mathematically accurate timing cycles originally registered within the Tzolkin and known as the Mayan calendar, this movement, which is now dispersed and spreading throughout the planet, demonstrates the beginning of what is prophetically referred to as the Mayan return.

Sparked nine years ago during

the Harmonic Convergence and first pre-
saged in *The Mayan Factor*(1987), the
Mayan return and conscious entry into
the biosphere-noosphere transition was
formalized as the The First Planetary
Congress of Biospheric Rights, Brazilia,
Brazil, Solar Moon 11-15, White Electric
Wizard Year (Gregorian: March 17-21,
AD 1996). Timed exactly 26 years to the
dates of the First Whole Earth Festival,
1970, and coordinated with the Second
Annual Worldwide Mayan Solar Cere-
monies for Planetary Awakening, Solar
Moon 15 (March 21), this planetary
gathering was an event of unprece-
dented historical significance: the
choice of a critical mass of humanity to
adopt a new calendar and thereby enter
into a new human covenant with the
consequent establishment of a new
human community, the rainbow nation
beyond boundaries, money, and tech-
nology.

The formalized existence of this
critical mass has also prepared a new
level of intelligence to understand and
apply the holonomic principles of *Earth
Ascending* through a scientific experi-
ment called world peace. The Biospheric
Congress has proclaimed the four years
of the First World Peace—Blue Self-Exist-
ing Storm-White Resonant Wizard years
(July 26, 1996-July 25, 2000)—as the
time to consciously bring about the bio-
sphere-noosphere transition, and thereby
complete the fourth stage of the holo-

monic equation: nature evaluates the
human transformation.

The first two years of the First
World Peace are for social-biospheric
conversion according to the laws of
time. The second two years are for the
biogeomagnetic realignment of the
human species within the biosphere and
for the consequent stabilization of
Earth's electromagnetic and geomagnetic
fields.

Also referred to as the magnetic
re-education of humanity, the First
World Peace at its core is a scientific
experiment resulting in the telepathic
creation of a rainbow bridge connecting
the north and south magnetic poles of
planet Earth. This event, to occur on the
date White Resonant Mirror, July 25,
2000 (conclusion of the White Resonant
Wizard year), is the positive counterpart
to the creation of the atomic bomb,
White Galactic Wizard, July 16, 1945.
This experiment involves a precisely cal-
ibrated program utilizing the instruments
of the new time, *Dreamspell* and *Telek-
tonon*, over a four-year activation cycle.
Earth Ascending provides the blueprints
for this four-year, polar-magnetic,
biotelepathic activation cycle. This is the
true purpose for the publication of the
third edition of this book.

The telepathic experiment—
demonstrating the thirteen-moon, 28-
day circuit to be the means for returning
the species to universal telepathy—is

keyed to the simultaneous activation of
the four quadrants, or seasonally coded
plates of the psi bank, provided in *Earth
Ascending* maps 1, 29-30, 32-35, 37-39,
and 42-48.

Timing is everything. Map 49,
Revolution, which also corresponds to
the first stage return beyond the corpjs
callosum of history to post-history,
quotes the I *Ching*, Hexagram 49:

The IMAGE

Fire in the Lake:

the image of *Revolution*

Thus the superior person

Sets the calendar in order

And makes the seasons clear.

The "calendar set in order" is the
replacement of the Gregorian by the
Thirteen Moon Calendar. The "seasons
made clear" is the biosphere-noosphere
transition, which, according to Vernad-
sky, will lead to a new earthly season or
geological epoch, the Psychozoic era.
This era—the advent of a humanity as
psychically impactful within the bios-
phere and on the planet as it has been
technologically impactful—corresponds
to the telepathically activated radiosonic
synthesis which brings on the holonomic
field of galactic culture. The "calendar
set in order" also refers to the establish-
ment of the 13:20 timing frequency as a
conscious act of collective intelligence
among the human species. Only in this
way can the biosphere-noosphere transi-
tion be activated. Why and how?

The four quadrants of the psi bank, the noospheric regulator, are governed by two sets each of polar-aligned Tzolkin grids, eight Tzolkin grids in all. These Tzolkin grids maintain the biopsychic (DNA) field of resonance in harmony with the electromagnetic field which, in turn, is in mutual resonance with the gravitational or geomagnetic field. The geomagnetic field, charged by the giant octahedral iron crystal at Earth's core resonates at a frequency of 7.8 Hz. The Tzolkin grids govern the biopsychic field according to the natural timing frequency of 13:20. The 7.8 Hz is also a fractal function of 13: $7.8 = 78 = (13 \times 6)$. Precisely because the Tzolkin grids function at 13:20 timing frequency, they can only be consciously activated by a collective mental field operating at a 13:20 timing frequency. This timing frequency is supplied by the critical mass attuned to, and following, the Thirteen Moon Calendar.

In the telepathic experiment of the four years of the First World Peace, one each of the four years corresponds to one each of the four psi quadrants. Each of these plates or quadrants is divided into a northern hemisphere Tzolkin grid and a southern hemisphere Tzolkin grid. These two grids yield 520 psi chrono units, or 260 (x 2) per plate per year, 2080 psi chrono units in all. (See Map 43.) Each perfect thirteen-month year is divided into 26 weeks or

182 days each; each half-year corresponds to one each of the Tzolkin grids per psi plate.

The telepathic experiment called "Turning the Magnet of Be-Ness," calls for two sets of teams, one set in the northern hemisphere, another set in the southern hemisphere. Each year, each set of teams switches its polarity at the precise midpoint of the year, so that each half of a psi quadrant also switches from being either a transmitting field or a receptor field. Both sets of telepathic teams model a code of instructions that follows the *Telektonon* calendar playing board in such a way that over the regular cycle of the thirteen-moon year, the 260 (x 2) psi chrono units are telepathically activated. Both sets of teams also follow instructions for aligning the human with the planet holon by activating the 73 annual overtone chromatics that maintain the biomass constant—the value by which life in the biosphere retains its stability of quantity and biodiversity.

The crux and essence of this experiment is this: through centuries and even millennia of 12:60 maladaptation, humanity has become magnetically destabilized; it has ruptured its magnetic resonance, the principle by which an organism maintains its bond with its medium, the biosphere. While the birds, whales, and ants, for example, all maintain their biogeomagnetic resonance, and hence remain stable in their com-

munities and navigate the Earth instinctually, the humans have replaced this natural resonance with technological electromagnetic contrivances of all kinds. The sum effect is a disastrous magnetic destabilization. Airwaves are inundated with staggering amounts of random and incomprehensible information bits; HAARP and GPS satellite systems interfere with the electromagnetic radiation belts and ionosphere; and everywhere, urban humanity expands in number, becoming more lost in the mad rush of cities whose lifestyles resemble more and more the sciencefiction landscapes of movies like *Blade Runner* and *Clockwork Orange*.

The collective experiment in time, the Four Years of the First World Peace, is meant to correct this situation as soon as possible to forestall even worse disasters by calling an end to civilization as it is now constituted. In a word, humanity has exceeded the biospheric norm, broken the biomass constant, and now needs to restabilize itself. All of this, too, is a function of the biosphere-noosphere transition, the advent of the psi bank: nature evaluates the human transformation.

Indispensable to this experiment is an understanding of the nature and function of the four double-hemispheric psi plates described in complete detail in the maps of *Earth Ascending*, noted above. In re-establishing human telepa-

thy, the psi bank will progress through four stages to its point of ultimate climax and manifestation: the telepathically activated rainbow bridge which utilizes, extends, and connects the aurora borealis of the north pole with the aurora australis of the south pole. Following this experiment rigorously over four years, humanity will witness each year its consciousness altering, its telepathy increasing, its capacity for self-healing returning, its simplicity of being and natural order occurring evermore spontaneously, and its sense of harmony and instinctual artistic behavior becoming the norm. This, in essence, is the nature of the experiment to actively trigger the manifestation of the psi bank. To undertake this experiment is an heroic act of courage. Yet it is the only option for survival. By not taking this opportunity, humanity seals its own doom.

It is for this reason that the third edition of *Earth Ascending* is the indispensable textbook of the invisible college administering the Earth-ethical curriculum of the biosphere-noosphere transition. May this also be the last and most definitive edition. Beyond the millennial flash point of the manifestation of the psi bank, the galactic future will be reinscribed within our very cells. Telepathy will provide the knowledge we now lack. Spiritually one, we shall turn as one into another vast cycle of evolving intelligence, *Earth Ascending*.

He directs the affairs
From the heavens
To the Earth, then
It Ascends unto Him, on a Day
The measure of which is
A thousand years
Of your reckoning.

Holy Qur'an,

Sura 32:5

Jose Arguelles, Ph.D.
Brazilia, Brazil, South America
South Atlantic Summer Plate

Kin 78, White Cosmic Mirror
Solar Moon 21, 4 Mac
White Electric Wizard Year
"Pacal Votan Closes the Cycle"

About the Author

Jose Arguelles, messenger of the new time, born in 1939, received his Ph.D. in Art History and Aesthetics from the University of Chicago in 1969. His distinguished career as an educator began at Princeton University in 1966, and continued for the next 23 years at the University of California, Davis, The Evergreen State College, The Naropa Institute, San Francisco State University, San Francisco Institute of Art, University of Colorado, Denver, and the Union Graduate School.

His pioneering books, translated into many languages, are the result of his own artistic activity and scientific investigations into whole systems: *Mandate* (co-author, 1972), *Charles Henry and the Formation of a Psychophysical Aesthetic* (1972), *The Transformative Vision* (1975, 1992), *The Feminine Spacious as the Sky* (co-author, 1977), *Earth Ascending* (1984, 1988, 1996), *The Mayan Factor* (1987), *Surfers of the Zuvuya* (1988), *The Call of Pacal Votan, Time is the Fourth Dimension* (1996), *The Arcturus Probe, Tales and Reports of an Ongoing Investigation* (1996).

As one of the original founders of Earth Day (First Whole Earth Festival, Davis, California, 1970), Arguelles is a lifelong activist for peace and the plane-

tary transformation of consciousness. With his wife and partner, Lloydine, he founded the Planet Art Network (1983), promoting the revival of the Nicholas Roerich Peace Pact and Banner of Peace (1935). Working with prophetic information received from Tony Shearer in 1970, Arguelles distilled his lifelong study of the mathematics and prophecies of the Mayan Calendar into the Harmonic Convergence, August 16-17, 1987, the infamous global meditation and planetary peace event.

Following his unraveling of the Mayan calendar code in his international bestseller *The Mayan Factor* (1987), Arguelles, with Lloydine continued his scientific and mathematic investigations of the codes of time underlying the Mayan Calendar system of ancient Central America. The result of their joint research was the discovery of the 12:60 and 13:20 timing frequencies and the breakthrough set of tools and proofs of the mathematics of fourth-dimensional time, *Dreamspell, The Journey of Time-ship Earth 2013* (1991).

In 1993, 40 years after he had his first knowledge of the mathematics of the Mayan Calendar, Arguelles began decoding the final prophecy cycle of Palenque, the "Telektonon of Pacal Votan/" This prophecy gave birth to the

World Thirteen Moon Calendar Change Peace Movement (1993) to whose cause the Arguelles' both devoted their lives. As planetary peace pilgrims their message has taken them around the planet. In 1996, they convened the first Planetary Congress of Biospheric Rights (Brazilia), and conducted the Four Corners Boundary Dissolving Ceremony. *Telektonon, The Game of Prophecy* was produced in 1996. Arguelles is presently coordinating the Invisible College of the First World Peace, 1996-2000.



Earth Ascending is a workbook for human and planetary survival. This collection of fifty holonomic maps and comprehensive text is based on a resonant field paradigm which transcends the Newtonian materialistic model. Each individual map is a work of art unto itself, encapsulating a world of insight arid consciousness, and bridging the gap to an integrated, galactic worldview.

In 1978, Buckminster Fuller said that it would be curtains for humanity if a design revolution were not completed within ten years. It is now ten years later, and as a convincing response to this challenge, *Earth Ascending* postulates a planetary design which envisions the evolving field of Earth in relation to the galactic whole.

Earth Ascending demands a stretch of consciousness. Our fall from spiritual realization and our degradation of the environment are the result of a blind acceptance of one-dimensionality, and a paralyzed, complacent acceptance of impending doom. Only a rebirth into the numinous world of multidimensional interface will give us the vision to create a new future. *Earth Ascending* offers this vision.

This extraordinary text brilliantly integrates art, science, and religion in achieving a mind-expanding overview of human cultural development

This is a unique work, possibly a forerunner of a science of the future, integrating empirical knowledge with subjective reality

—Sasha Ivanovich,
*The Australian Journal of
Transpersonal Psychology*

Earth Ascending.. .is a complex and exceedingly ambitious work, with exciting cross-cultural implications. .. .It may prove to be a foundation stone for the new science of the next century.

—Nexus

This outrageous book, inspired by the law of levity, offers us the overstandings of a remarkable mind.

—Marilyn Ferguson,
Brain/Mind Bulletin