

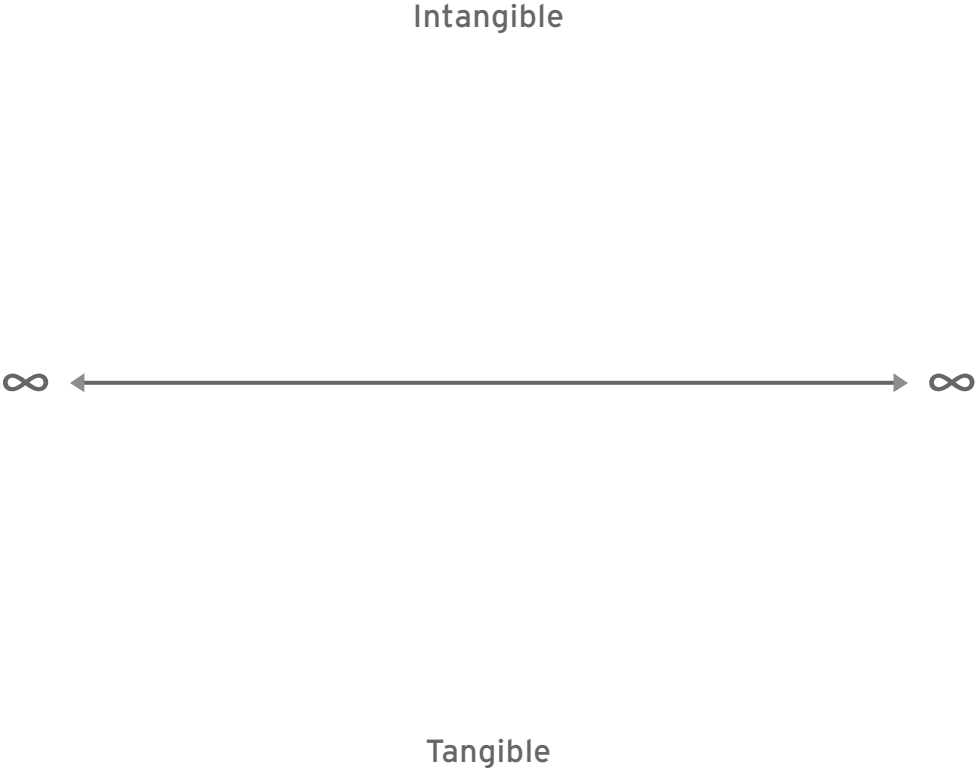
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The following theory is presented as a view of reality from an articulated, intellectual position. The term articulate, is used to mean that which can be transferred or communicated directly between two or more separate, remote entities. It is that which can be measured as communication with immediate value.

This theory operates on the premise that reality, in its entirety, is located within infinite space. Space as described by all events and processes possible.

In order to get a bearing within infinite space it is necessary to separate the tangible from the intangible.

This is done on the horizontal.



In order to find further reference in infinite space it is necessary to separate space that can be articulated from space that cannot be articulated.

This is done on the vertical.

Space that  
can be  
articulated

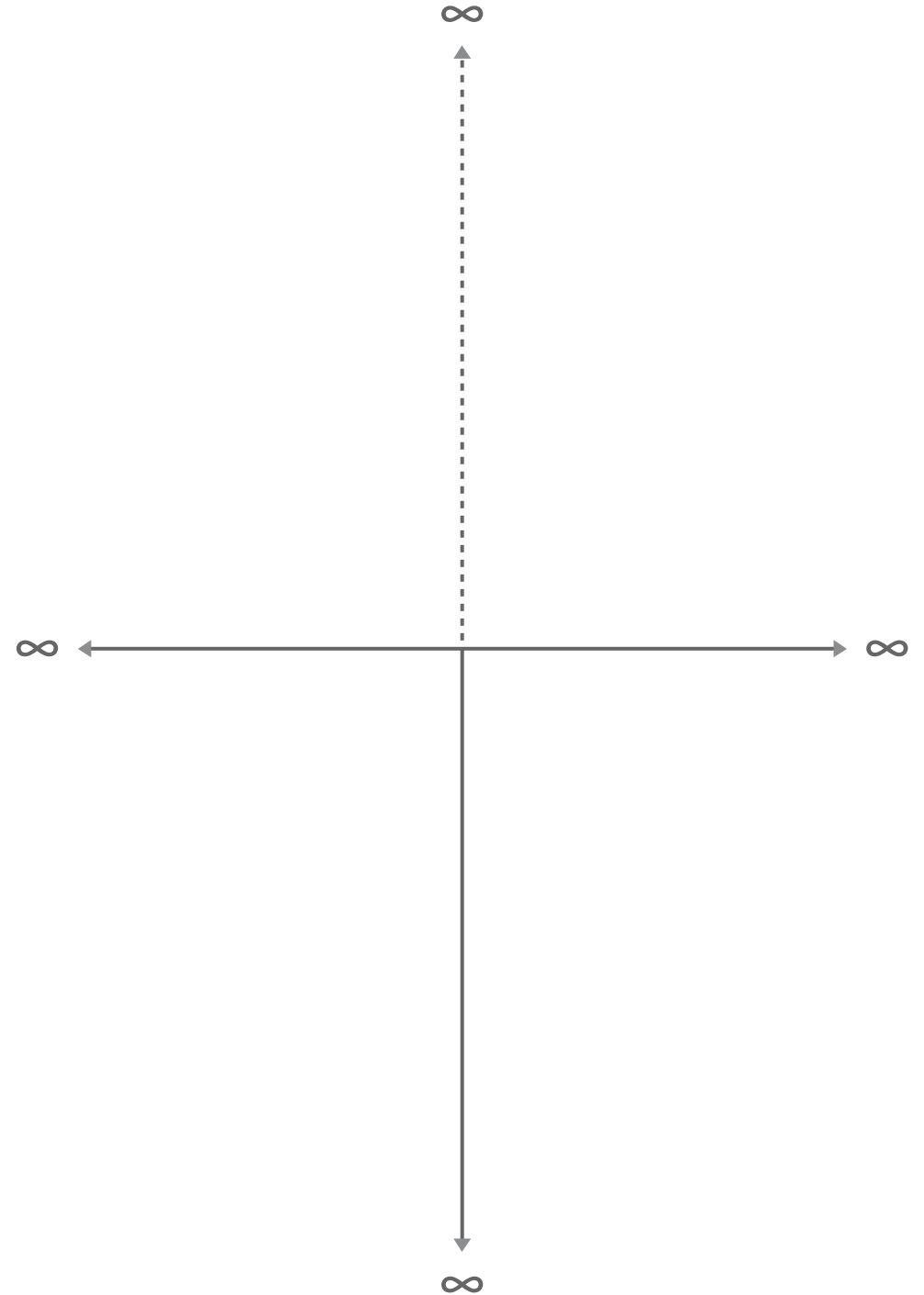
Space that  
cannot be  
articulated

$\infty$

$\infty$



This presents a basic framework on which to secure further reference points. As we begin to place ideas, concepts or notions within this framework, the framework becomes more local and accessible. As we start to indicate relative notions within the space it becomes less abstract. However, the levels of abstraction remain high.



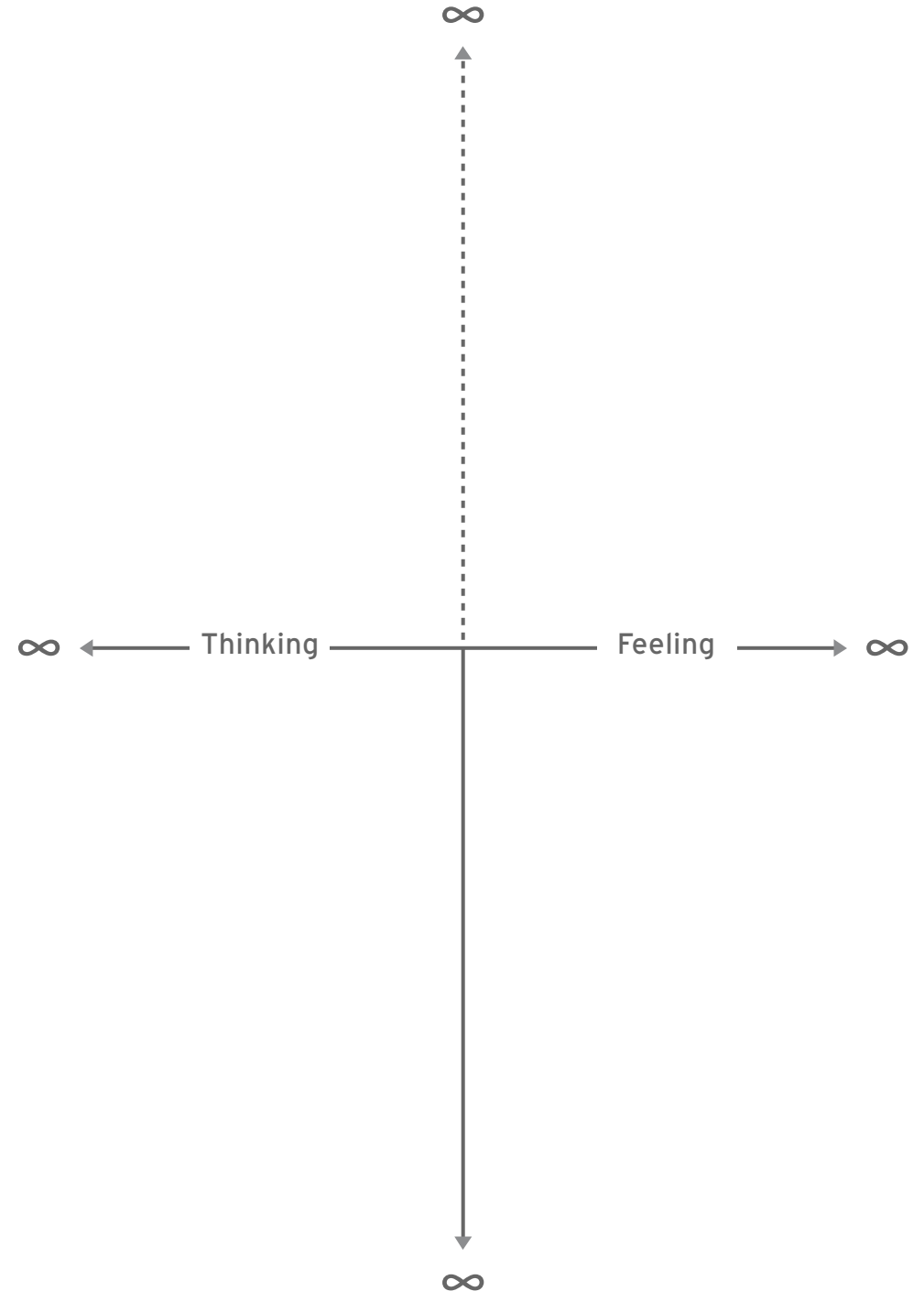
At this point the framework, which occupies all points in infinite space, is localised relative to single separate entities.

Thought is viewed and handled as an articulation within a body that can be externalised in the immediate experience of it. It can be transferred directly as data from one remote body to another.

Thought will be referred to as thinking - thinking is what makes articulation possible.

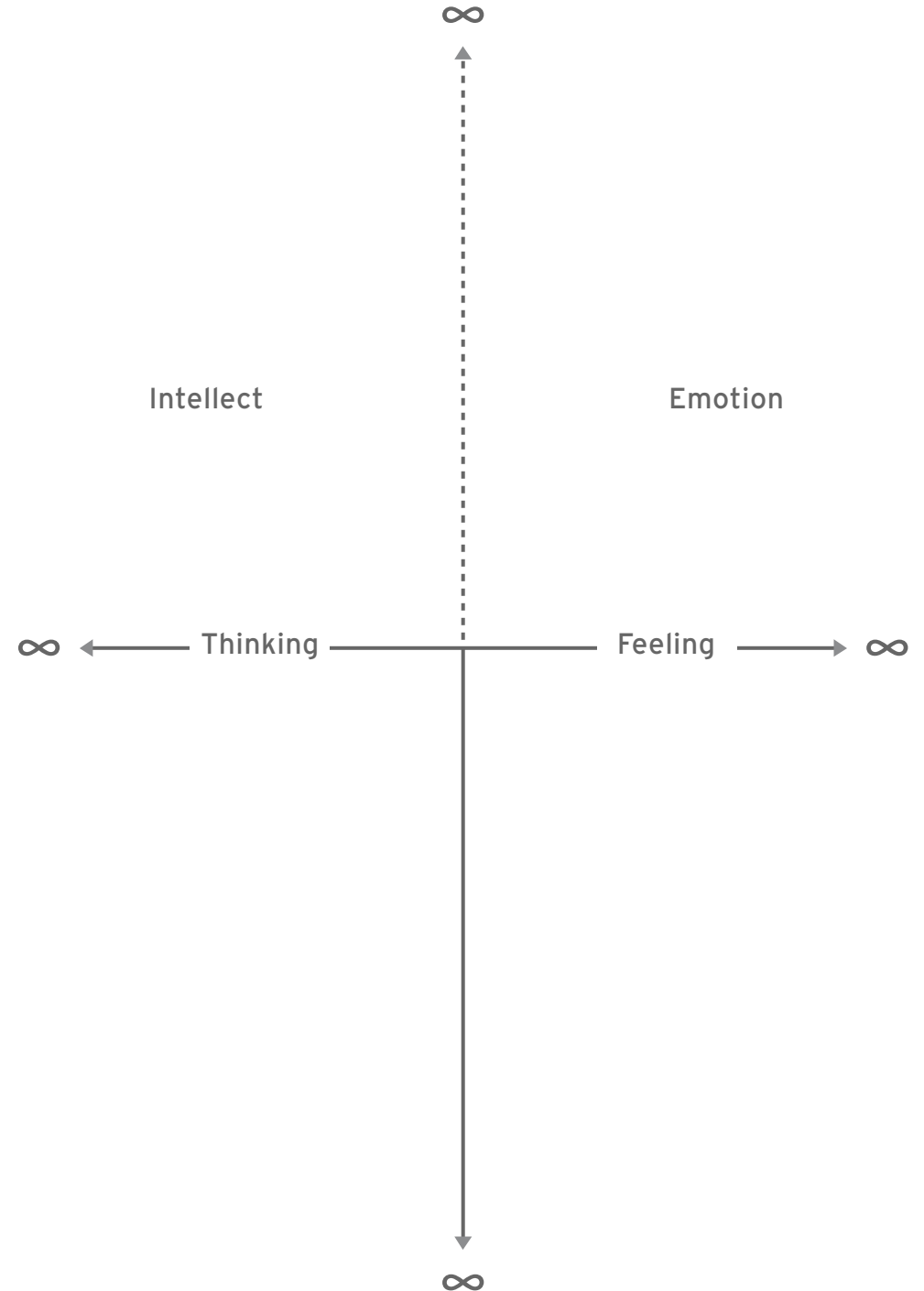
Sensation is viewed and handled as an articulation within a body that cannot be externalised in the immediate experience of it and so cannot be articulated. Sensation will be referred to as feeling.

Thinking and feeling as tangible occurrences within single separate bodies.



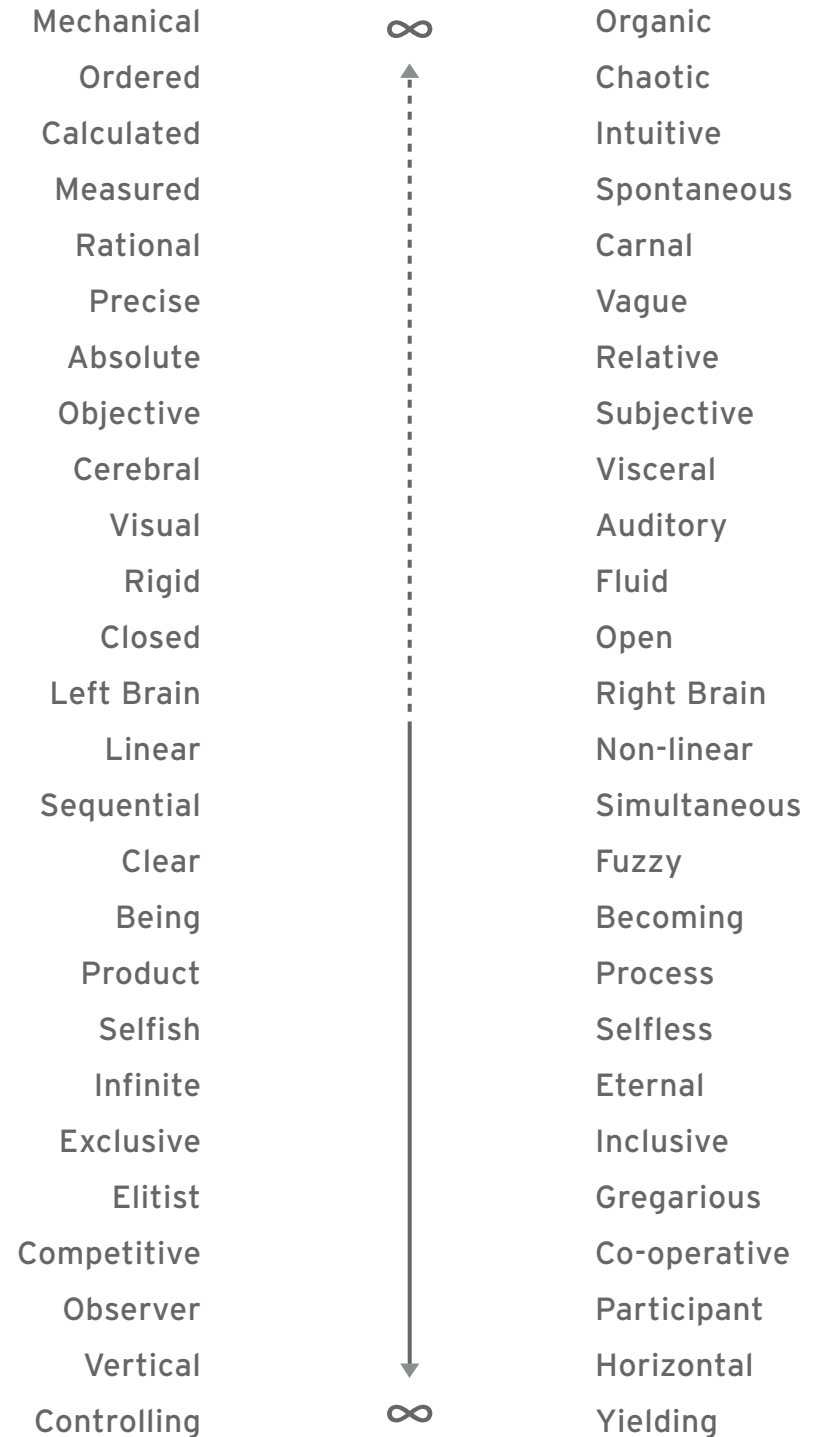
The intellect can be described as the intangible product of thought. Here is where we can begin to speak of mind and consciousness. Thinking is the tangible base of the intellect. The intellect is the means by which we are able to consider this theory.

Emotion can be described as the intangible product of feeling. Or as intellectualised feeling. Similarly, we can describe the intellect as emotionalised thinking.



Within intellectualised, articulate space we can stream related notions, ideas or concepts to indicate the analytical character of this space. By its nature it seeks to quantify and qualify the experience of reality.

Similarly; as we have taken an intellectual view of reality, we can stream related notions, ideas or concepts within space that cannot be articulated. These help to indicate what is meant by an emotionally orientated experience of reality. Its character can be described as mystical.



At this stage we can begin to point to the notion: spirit.

Within this framework we can begin to indicate the meaning of, and the need for the use of the term.

This theory becomes the code necessary to access the notion (spirit) without resorting to codes that are culturally specific, accordingly distorted, tied into specific identity and therefore subject to particular behavioural codes.

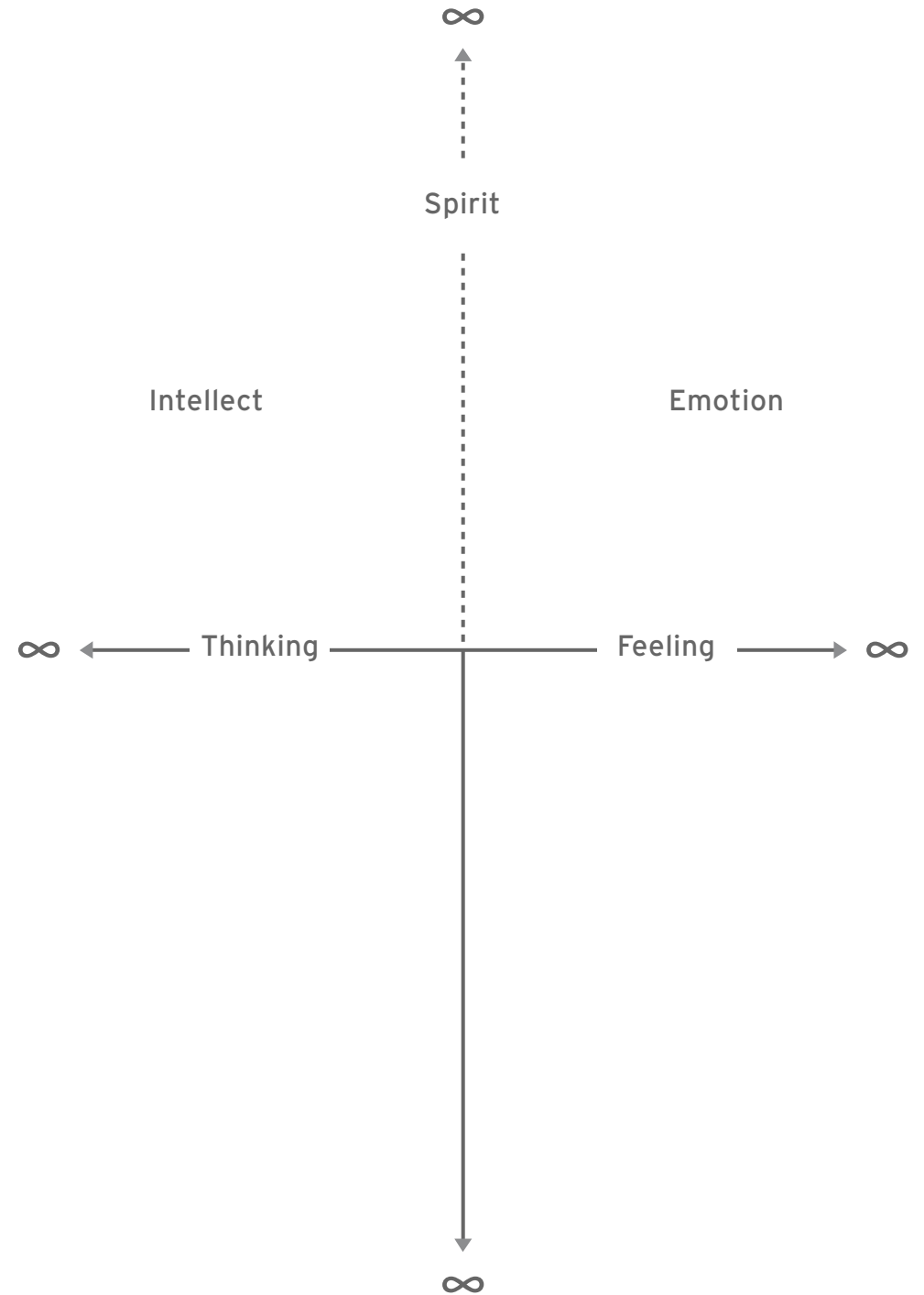
This code relies on an interdependent, self-correcting, self-organising, inter-relationship between each of the elements. To the point that to remove one is to remove an element intrinsic to and intimately linked to each of the other elements. They give each other their full intended meaning.

Spirit

Spirit exists solely in intangible space. Spirit is intangible by definition. It is linked to the tangible in its expression. There cannot be spiritual expression without physical expression and vice versa. Although indicated separately in this system and as with all the elements there is no actual separation.

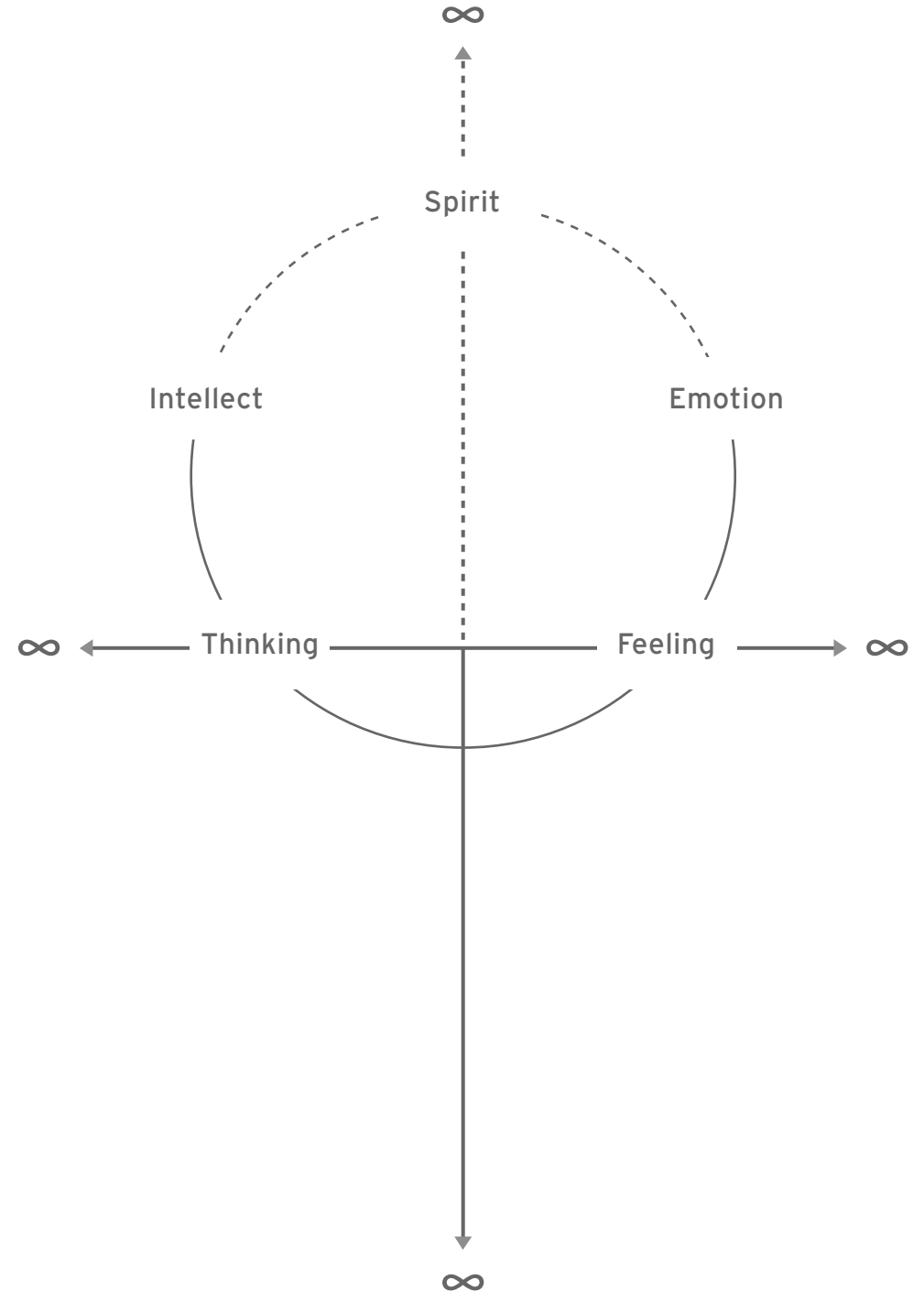
Thinking about spirit indicates the tangibility of its expression ie. thought is physical.

Spirit helps to define further what is meant by intellect and emotion. Intellect can be described as spiritualised thinking and emotion can be described as spiritualised feeling.



Spirit as essential representative of the intangible, indicates that, in this dynamic, as common to both, it is not possible to be intellectual without being emotional. And, it is not possible to be emotional without being intellectual. They share intangible space and are therefore tied into each other. Spirit is their common denominator.

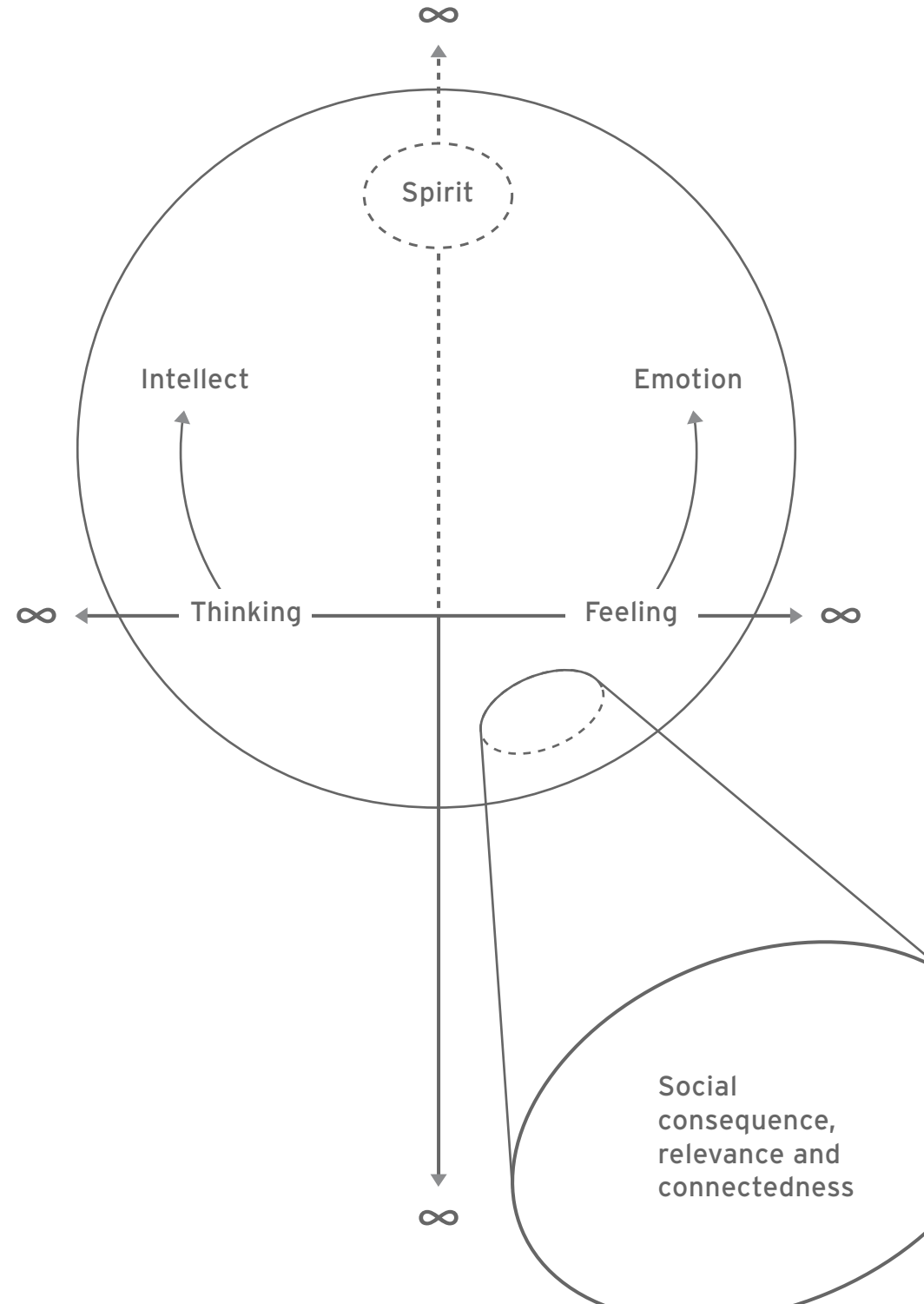
The same is true of thinking and feeling. As long as the individual is physically operational the one cannot occur without the other. The difference is that there is a stronger and more sensitive relationship between intellect and emotion. For example, it is possible to have conflicting thoughts and feelings. With intellect and emotion this is not possible. This attribute further defines what is meant by intellectual activity and emotional experience.



This theory, as described so far and in its entirety, has no relevance unless it has communication value. This implies a social context by the definition of articulation as described at the outset. Each of the elements are further defined by the articulation - social context.

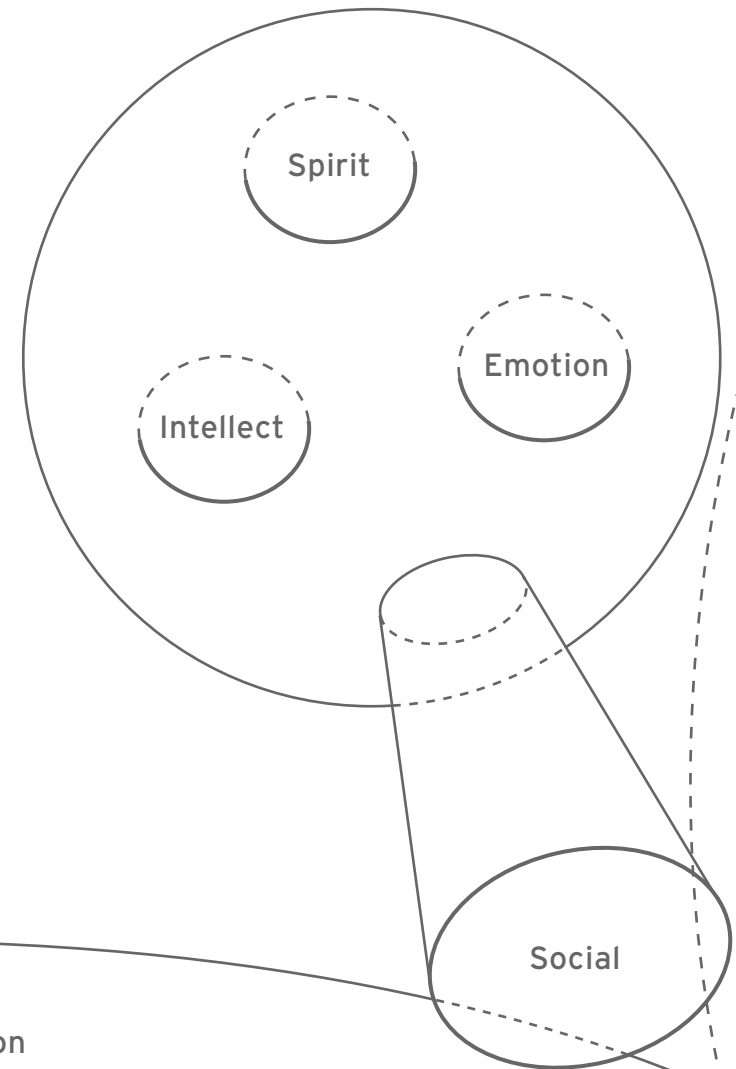
Towards the full intended meaning of the terms it is not possible to be, intellectual without being social, spiritual without being social, emotional without being social and physical without being social. Even if there is no proximity between separate bodies (ie. they are remote) the fact that they occupy tangible space implies a social space.

So social relevancy, connectedness and consequence can be quantified and qualified as a definite entity within this interwoven dynamic.

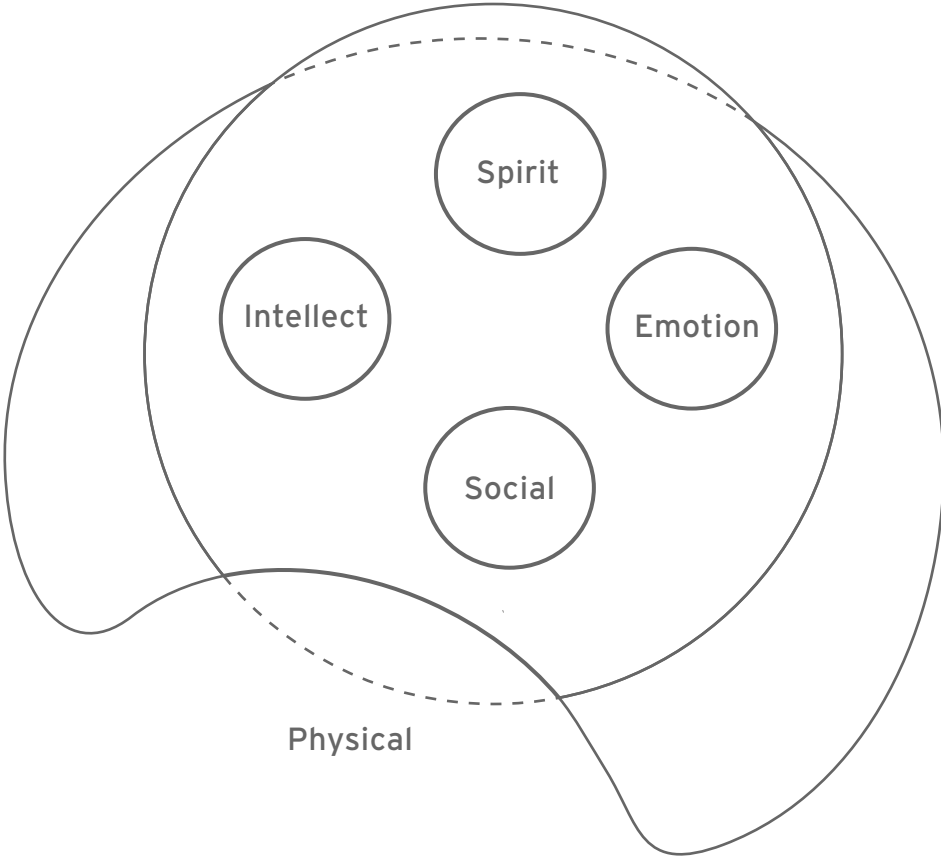


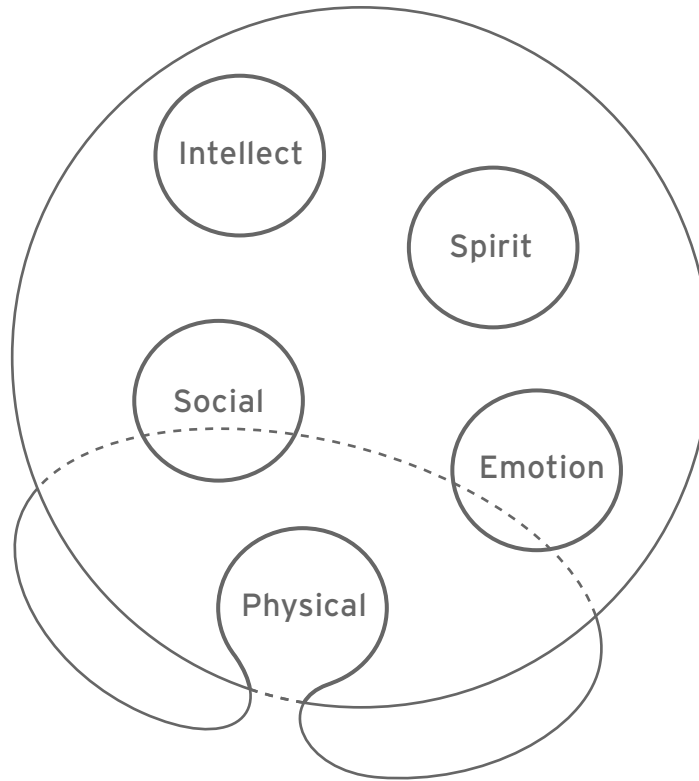
As each of the elements have been thought and therefore correspondingly felt (or sensationalised) they are tangibly manifest. Thoughts and feelings as physical events.

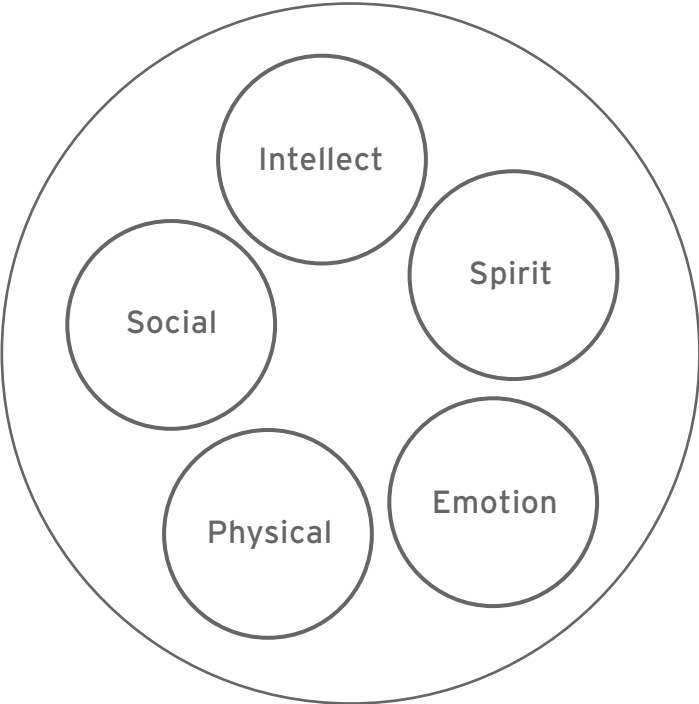
Further, they are articulated physically as text and used here symbolically to signify their intended meanings. So, carrying the same weight of importance as each of the other elements, physical manifestation is defined as an element. It has the same type of relationship as the other elements have to each other. So following, it is not possible to be intellectual, emotional, spiritual or social without being physical.

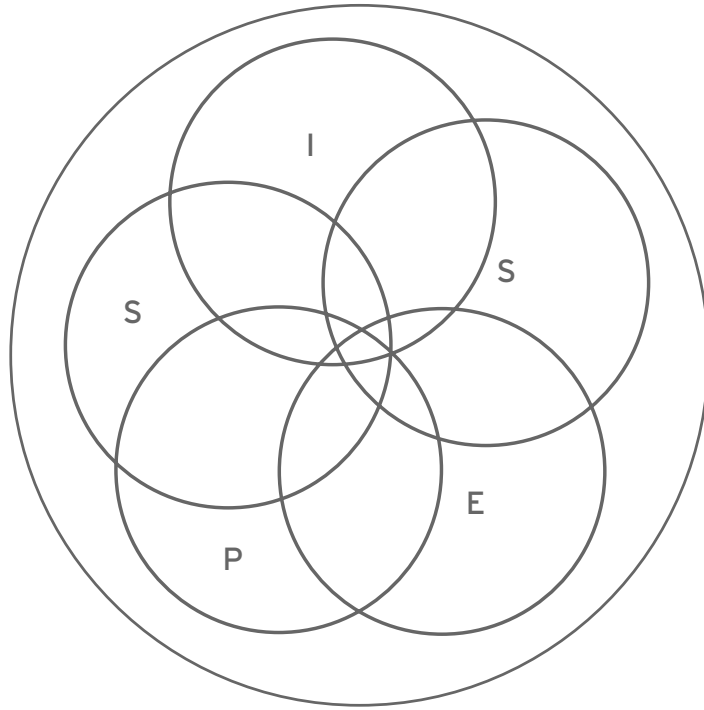


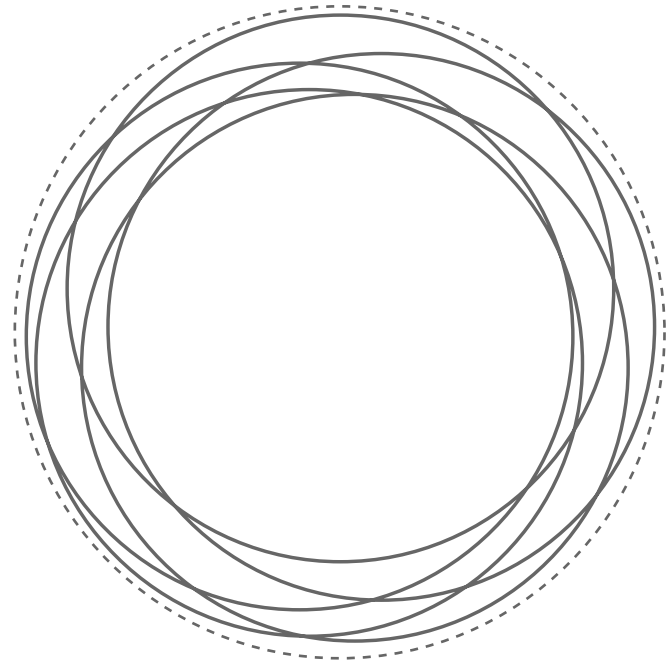
Physical Manifestation

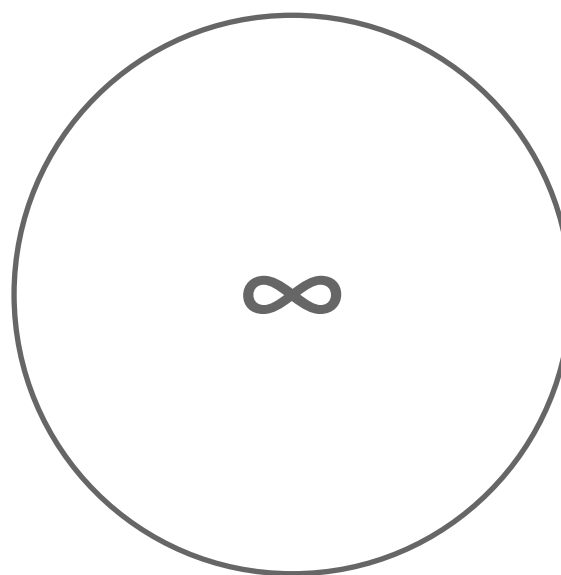






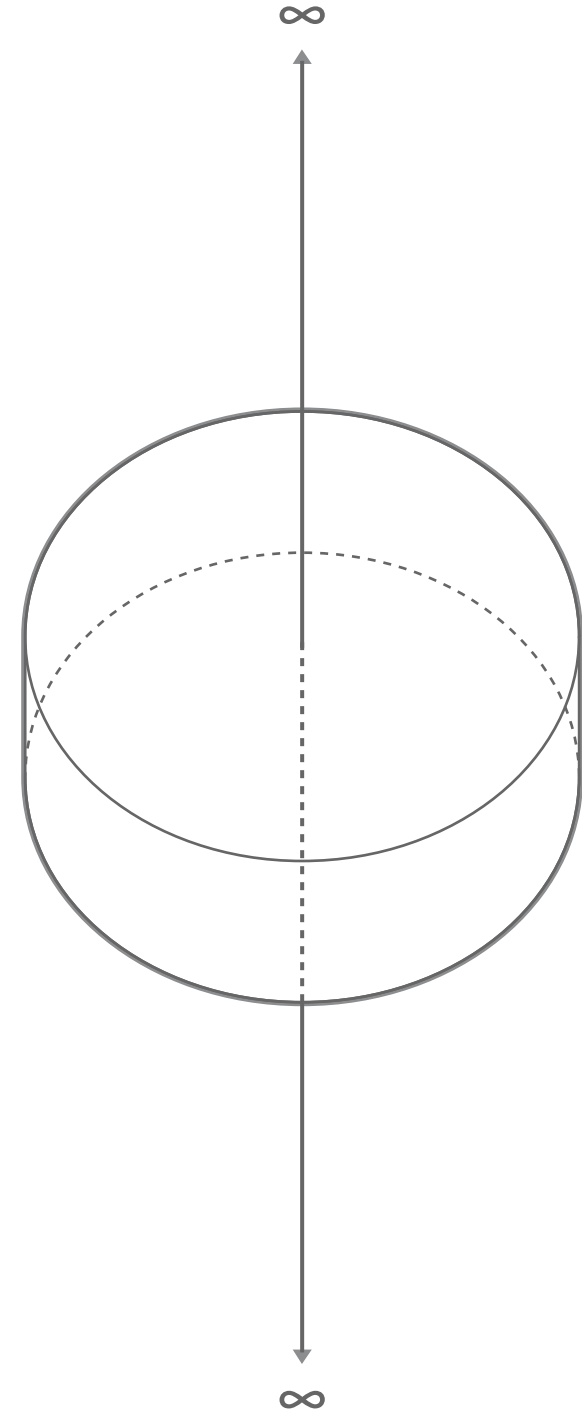




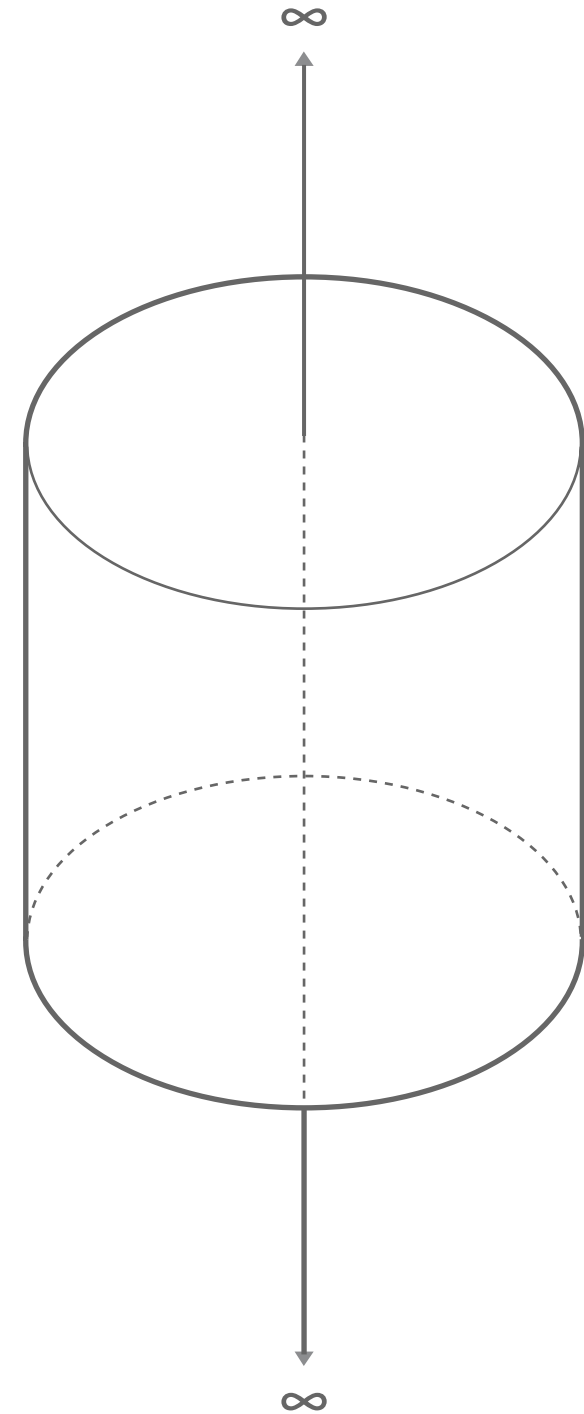


As mentioned, none of these five elements are actually separate from each other. They are separated in order to better understand how they work as a unit.

At this point the model is localised further. The abstraction is further relativised - taking on individual attributes.



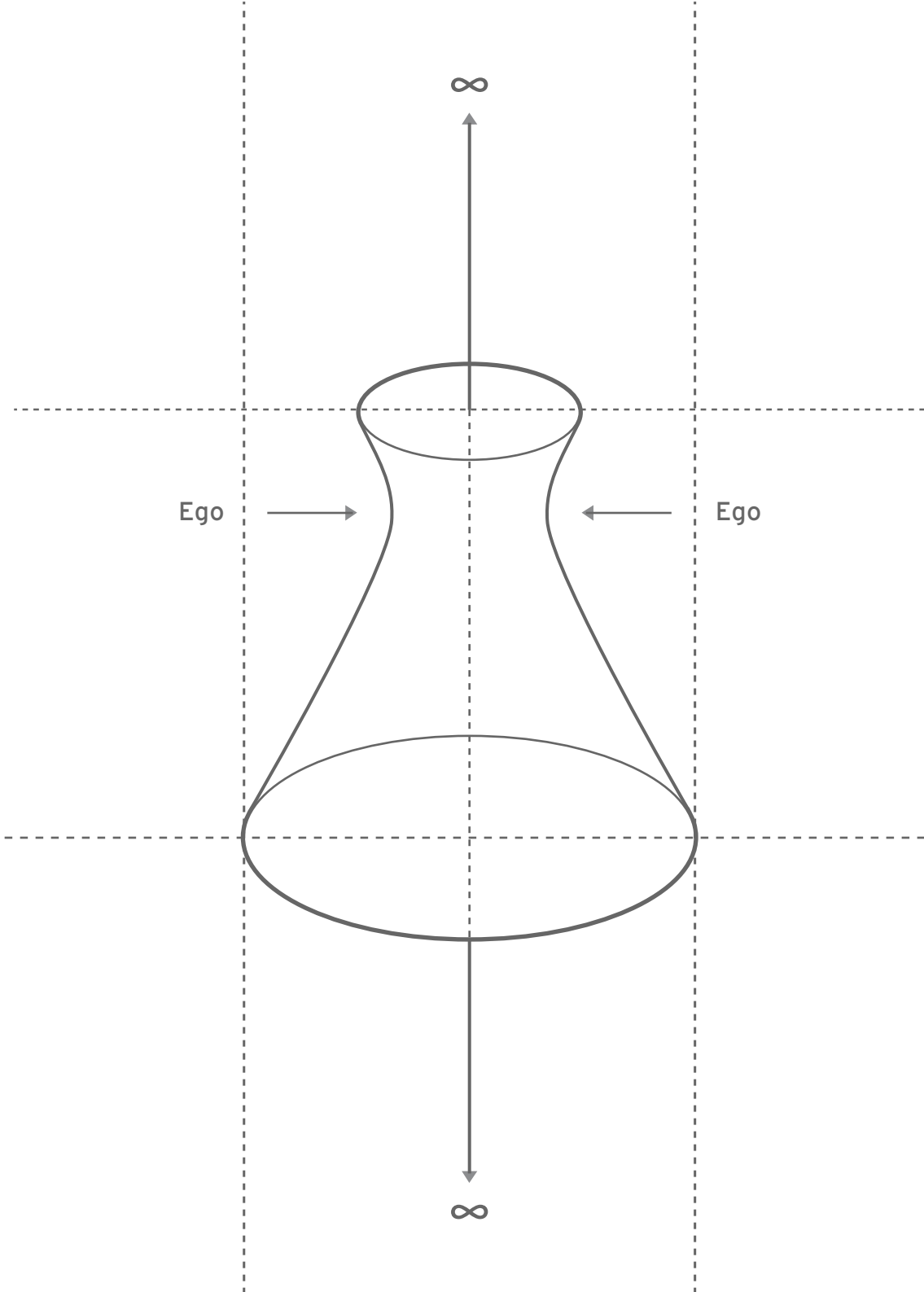
Although still highly idealised the proportions of the volume imply a variable measure for diameter and length. This indicates individual states ie. each individual/ body will have its own specific diameter and length and therefore its own specific volume (or capacity).



At this stage in the description of the model another event is introduced: the action of the ego. This action on the entity restricts a hypothetical flow through it. It is useful to think of the entity or body as a vessel. Also useful although not critical to the theory, to imagine an AC/DC type movement through the vessel. This serves to symbolise the process of life or of living or of the capacity for engaging or processing reality.

It stands to reason that the increased action of the ego will reduce this capacity (as illustrated).

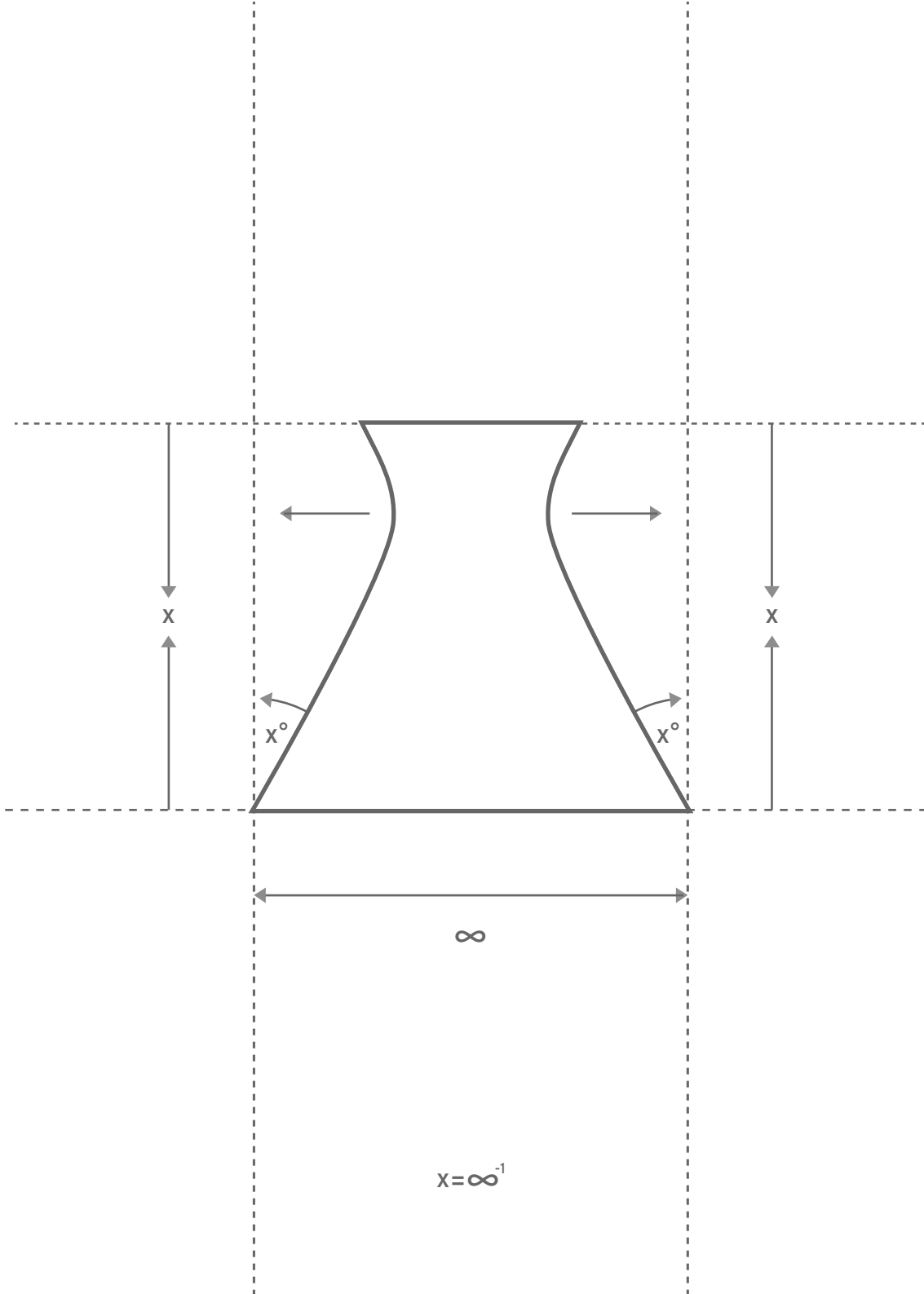
Ego is so defined.

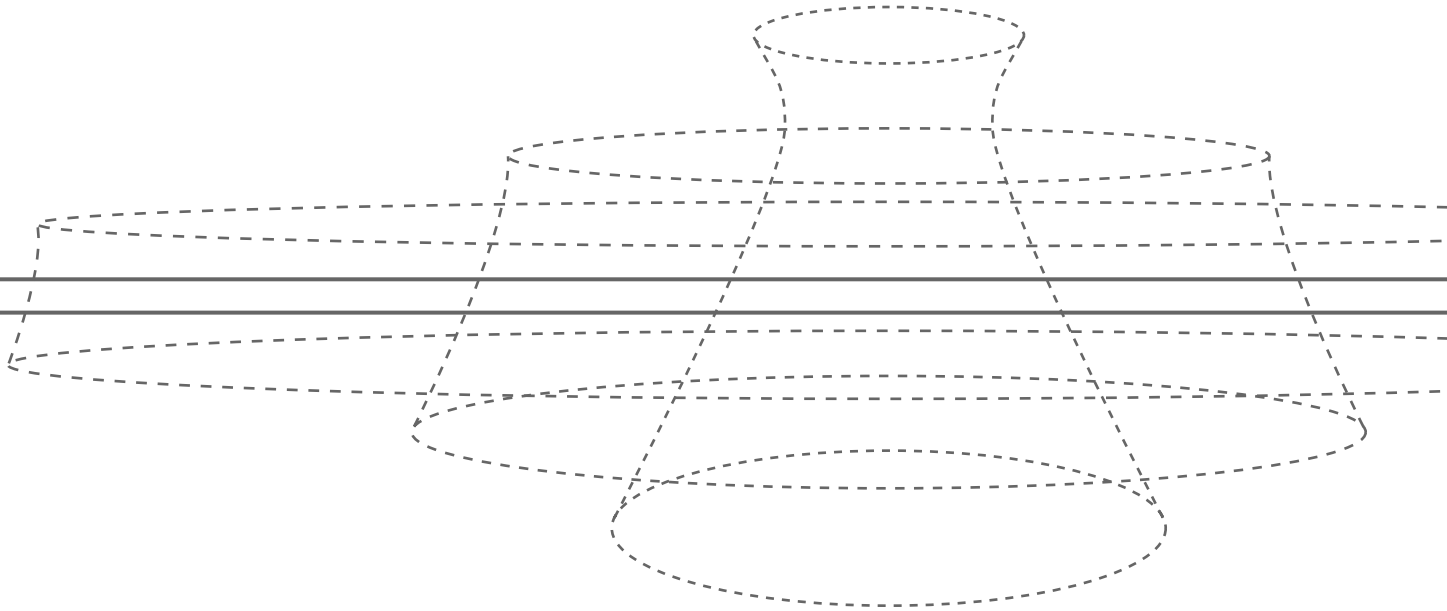


As the action of the ego is lessened the capacity for processing reality increases and the rate at which it does this increases, simultaneously.

As the sides move towards the parallel (of the sides of the idealised cylinder) the angle  $x$  decreases infinitesimally, the diameter increases towards infinity and the length of the sides decrease infinitesimally. In combination with the overall capacity the length of the cylinder indicates the rate at which reality can be processed. This rate increases infinitely.

It should be noted that increased capacity does not mean an increase in volume but an increase in ability (to process reality).

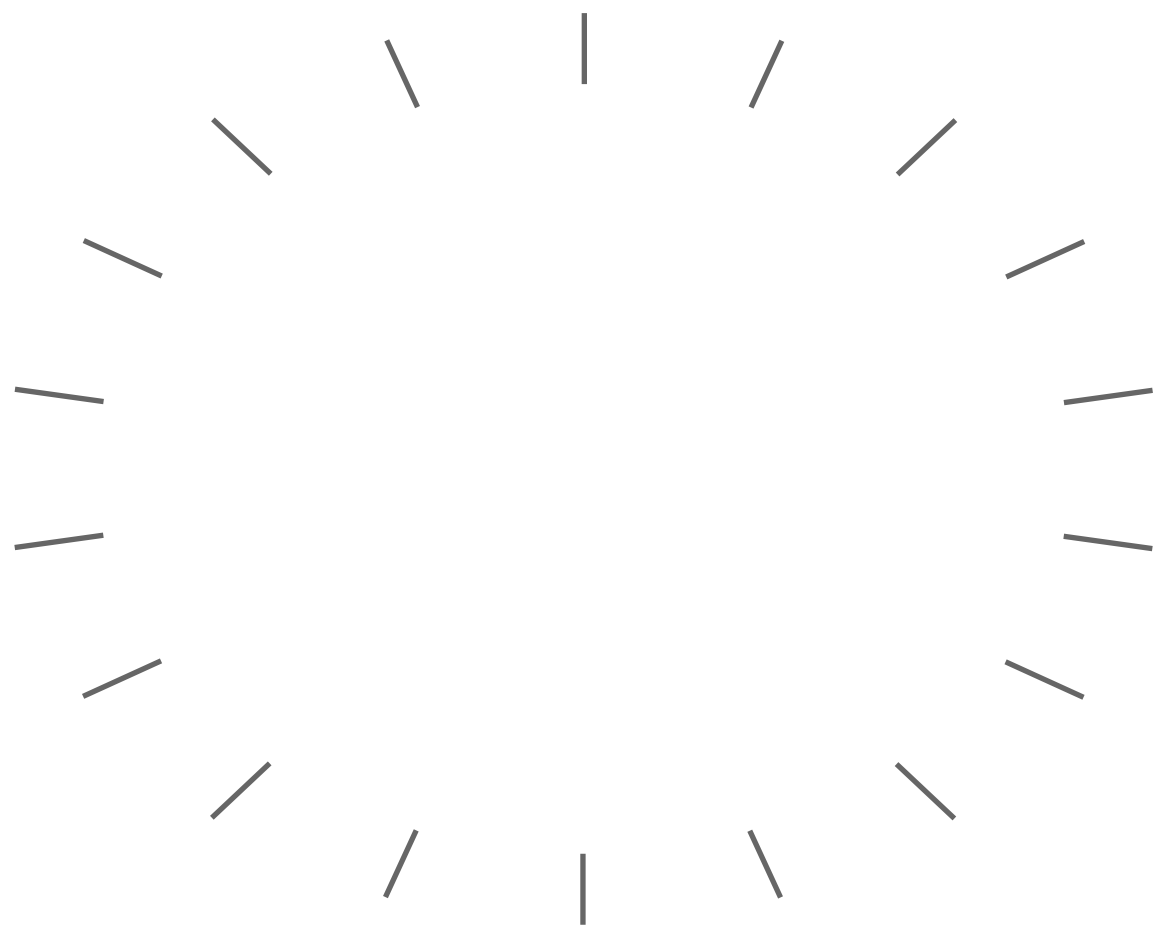




$\infty$

$x = \infty^{-1}$





INFINITE SPACE IS BEING PROCESSED  
IN INFINITESIMAL TIME

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