

EMANATIONS OF URANIA

Notes Toward A Heuristic Representation
Of Cliology

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1.0 The cosmos is all that exists, has existed or will exist.

1.01 The universe is that aspect of the cosmos that exists at a specified moments of causal time.

1.02 The cosmos admits of a representation by means of abstraction.

1.021 Abstraction is means to knowledge and understanding.

1.022 The most important means of abstraction is mathematics.

1.0221 The abstractive system of mathematics may be approached via a heuristic symbolism founded on a formalized theoretical system.

1.023 It is to be understood that all abstractive systems are hypothetical simplifications of the nature of the cosmos since this latter cannot be truly represented in the system of opposites implicit in all abstractions.

1.1 The cosmos is a duality: ϕ, λ .

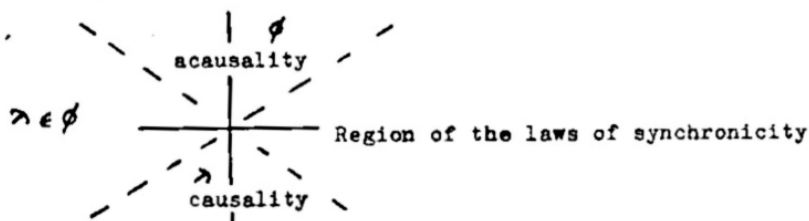
1.11 The duality of the cosmos is expressed by time: as causality (t^λ) and acausality (t^ϕ).

1.12 ϕ is representative of intuitive existence; λ of rational existence.

ϕ in abstractive mythological terms is Dionysian and λ Apollonian.

1.121 ϕ manifested via t^ϕ is ϕ_s ; λ manifested via t^λ is λ_s (ϕ_s and λ_s are undefined abstractive spaces.)

1.122 λ_s is the realm of the laws of causality; ϕ_s the realm of acausal laws. λ_s, ϕ_s is the realm of the laws of synchronicity.



1.13 λ_s may be represented by a Riemann space, of four-dimensions.

1.131 ϕ_s may be represented by the geometry of acausal space where the dimensions are infinite.

1.132 All events in λ_f may be described by mathematical models based on f^λ , be such events macrocosmic or microcosmic.

1.14 Where $dr^2=0$, λ_f reduces to an Euclidean space described by x^λ systems.

1.141 An x^λ system is defined as a coordinate system (x, y, z, t^λ) in λ_f .

1.142 Events in x^λ space (macrocosm) can be described by a transformation:

$$x, y, z, t^\lambda \rightarrow x', y', z', t'^\lambda$$

1.143 All observables are based on x^λ systems and all theories established in fact by the application to the elements composing those theories of the principle of propositional verification.

1.1431 If φ is some propositional variable where $\varphi \in f^\lambda$, f^λ being some set of elements λ , and if x_p^λ is that set of x^λ type elements of a theory that have been compared via observation with empirical data and not thereby found to be invalid, and φ_p that of φ , then if \mathcal{P} is a symbolic re-presentation of the principle: $\varphi \rightarrow \mathcal{P}, \varphi \in \{x^\lambda; x^\lambda \in x_p^\lambda\}$

or: $\bigwedge \varphi_p \supset \varphi \in x_p^\lambda, \supset \varphi \supset \mathcal{P}$

that is, $\bigwedge \varphi_p \supset \varphi \in x_p^\lambda, \supset \varphi \rightarrow \mathcal{P}$

where for $\bigwedge x$ read 'for all x'; for $\bigvee x$ read 'for some x' and where the operator \rightarrow is defined by this third identity.

1.15 For the logical space x^λ composed of propositional variables where $\lambda = \lambda$, a vector \underline{v} in that space may represent a propositional statement, the direction of the vector establishing the T or F (by definition) of that statement.

1.151 The direction of \underline{v} is established by reference to the origin of the x^λ system composing the logical space.

1.1511 The origin of the system is established by reference to the principle of verification applied to the elements composing that system.

1.1512 The orientation of the system in λ_f depends on the definition of \mathcal{P} .

1.1513 A tautology is a scalar quantity.

1.2 A duration of causal time is defined by

$$t^\lambda \cap t^\phi = \{t_o^\lambda; t^\lambda \in t^\lambda, t_o^\lambda \in t^\phi\}$$

where t_0^λ is a moment of causal time.

1.21 $\phi \cap \lambda$ is a re-presentation of the principle of life.

1.212 $\phi \cup \lambda$ is a re-presentation of the principle of consciousness within life.

1.22 The unity that is formed by both ϕ and λ may be re-presentated by

$$\mathcal{B} = \{t_0^\lambda : t_0^\lambda = t_0^\lambda\}$$

$$\phi \cap \lambda \equiv \Lambda = \{t_0^\lambda : t_0^\lambda \neq t_0^\lambda\}$$

$$\phi \subset \mathcal{B} \equiv \bigwedge t_0^\lambda (t_0^\lambda \in \phi \rightarrow t_0^\lambda \in \mathcal{B})$$

2.0 Life is the coincidence of ϕ_s and λ_s .

2.01 The coincidence of ϕ_s and λ_s occurs at a specific point, t_0^λ .

2.02 The greater the complexity of life the greater the manifestation of ϕ_s in λ_s .

2.1 Consciousness within life is the mergence of ϕ_s and λ_s .

2.11 The mergence of ϕ_s and λ_s occurs over a specific area t_a^λ .

2.111 The area of mergence of ϕ_s and λ_s is representative of the degree of consciousness possessed by a specific entity of life.

2.12 Each entity of life is, by virtue of its life, a place where ϕ is coincidental with λ .

2.121 Each entity of life possessed of consciousness is, by virtue of that consciousness, a place where ϕ is merged with λ .

2.1211 The degree of mergence is variable according as to whether consciousness has been developed or no via the mechanism of evolution that is life.

2.122 Consciousness by definition is composed of both t^λ and t^ϕ aspects, as t^λ and t^ϕ .

2.123 The coincidence - and thus the mergence-of ϕ_s and λ_s is an expression of the life-force (or physical field of force associated with life) which force varies according as to the nature of the organism possessing it.

2.2 Life and consciousness within life are an expression of the flux of ϕ and λ manifested via causal time.

2.21 Human life is the only place presently known where ϕ is merged with λ and this mergence may be expressed in the abstractive sense as composed of a lower and an upper limit.

2.211 The lower limit is the unit of consciousness which is the individual.

2.212 The upper limit is the unit of consciousness expressed by the mechanism of cultural evolution in the sense of Spengler and Toynbee. *

2.22 If $k_a u$ is the manifestation of ϕ and λ as consciousness where u is the fundamental unit of ϕ and λ , and k_a a constant for a particular value of a (theoretically $0 < a < \infty$), then $k_i u$ is the consciousness of the individual units of consciousness and $k_c u$ that of a culture where $\gamma \ll \epsilon$.

2.221 For $k_i u$, t^λ is the conscious and t^ϕ the collective unconscious of Jungian psychology.

2.2211 A primary expression of consciousness for $k_i u$ is language.

2.222 For $k_c u$, t^ϕ is the 'soul' of Spengler and t^λ its manifestation (via t^λ and $k_i u$) as aesthetics.

2.23 For both $k_i u$ and $k_c u$ the degree of mergence of ϕ and λ may be increased via t^λ , giving thus an evolution in consciousness which expresses the law of metamorphosis in organisms.

2.231 It is possible to express the evolution of consciousness in three (arbitrary and symbolic) stages, α, β, γ , which are expressive of the fundamental principle of metamorphosis applicable to $k_i u$ and $k_c u$.

* The organic nature of cultures propounded by Spengler is an expression of the existentialist principle of recurrence. Culture (in the sense of Spengler) is that psycho-historic phenomenon which is manifest in the archetypal soul-form (see 2.222). A civilization (in the sense of Toynbee) is considered to be a culture if it has a unique soul.

In such a symbolic sense ϕ is approached from λ via the sequence $\phi \rightarrow \alpha$. (Note: because of ϵ^ϕ , $\lambda \in \phi$ for all ϵ^λ)

2.2311 The flux of ϕ and λ via ϵ^λ may be expressed in terms of α, β, γ as:

$$\alpha(\alpha) \rightarrow \alpha(\beta) \rightarrow \alpha(\gamma) \rightarrow \beta(\alpha) \rightarrow \beta(\beta) \rightarrow \beta(\gamma) \\ \rightarrow \gamma(\alpha) \rightarrow \gamma(\beta) \rightarrow \gamma(\gamma)$$

2.2312 In terms of ϵ^λ and ϵ^ϕ this re-presentation becomes:

$$\underbrace{\alpha(\alpha) \rightarrow \alpha(\beta)}_{\alpha(\gamma)} \rightarrow \underbrace{\beta(\alpha) \rightarrow \beta(\beta)}_{\beta(\gamma)} \rightarrow \underbrace{\gamma(\alpha) \rightarrow \gamma(\beta)}_{\gamma(\gamma)}$$

where (because of ϵ^ϕ)

$$\alpha(\alpha) \subset \alpha(\gamma); \quad \alpha(\beta) \subset \alpha(\gamma) \quad \text{etc.}$$

and $\alpha(\alpha) \subset \alpha(\gamma) \equiv \bigwedge \epsilon^\lambda [\epsilon^\lambda \in \alpha(\alpha) \rightarrow \epsilon^\lambda \in \alpha(\gamma)]$

(for $\bigwedge \epsilon^\lambda$ read 'for all ϵ^λ ').

Note: \rightarrow may be read 'via ϵ^λ ' and ' $\underbrace{\quad}$ ' as 'via ϵ^ϕ '.

2.2313 For ϵ^λ the metamorphosis may be expressed in the following Spenglerian terms:

$\alpha(\alpha)$ Spring period

$\alpha(\beta)$ Summer "

$\beta(\alpha)$ Autumn "

$\beta(\beta)$ Winter period

$\gamma(\alpha)(\beta)$ is the period of Imperium: $\gamma(\alpha)$ being linked to the 'Universal State' of Toynbee.

2.2314 For ϵ^λ the metamorphosis may be expressed in the following way:

$$\begin{array}{ccccc} & & \gamma(\gamma) & & \\ & & \circ & & \\ \gamma(\beta) & \circ & & \circ & \gamma(\alpha) \\ & & \circ & & \\ & & \alpha(\gamma) & & \\ \alpha(\beta) & \circ & & \circ & \alpha(\alpha) \\ & & \circ & & \\ & & \beta(\beta) & & \end{array}$$

2.2315 This represents the evolution of individual consciousness from λ_j toward ϕ_j .

2.2316 This progression is from a lower realm of consciousness to a higher one and is a following of the path of Initiation.

2.2317 Each stage of this progression is associated with many causal attributions and apprehension and understanding of these enables further progression.

2.2318 Each stage is symbolically represented as a sphere on the magickal Tree of Wyrd.

2.2319 This Tree is a causal re-presentation of acausal aspects and its representations are means to conscious evolution.

2.24 α can be represented by the symbol 'Alchemical Mercury' (Ψ), β by Alchemical Salt (Θ) and γ by Alchemical Sulphur (Φ).

2.241 The principle of metamorphosis thus becomes:

$$\underbrace{\Psi(\Psi) \rightarrow \Psi(\Theta)}_{\Psi(\Phi)} \rightarrow \underbrace{\Theta(\Psi) \rightarrow \Theta(\Theta)}_{\Theta(\Phi)} \rightarrow \underbrace{\Phi(\Psi) \rightarrow \Phi(\Theta)}_{\Phi(\Phi)}$$

2.242 These representations enable conscious understanding and thus integration of the acausal aspects symbolized by such forms.

2.3 β manifests to λ via ϵ^λ primarily through the Ψ aspect.

2.31 For a $\epsilon;u$ whose concern is primarily the world of ϕ , then there is an introvert role.

2.312 For a $\epsilon;u$ whose concern is primarily the world of λ , there is an extravert role.

2.32 These roles may be represented thus:

$\Theta(\Theta)$	Extravert Feeling type
$\Theta(\Psi)$	" Intuitive type
$\Theta(\Phi)$	" Thinking
$\Psi(\Theta)$	Introvert Feeling
$\Psi(\Psi)$	" Intuitive
$\Psi(\Phi)$	" Thinking

2.321 Each role is associated with a sphere on the Tree of Wyrd and thus a stage of individual Initiation toward higher consciousness.

2.33 Conscious evolution implies the assumption and integration of each role.

2.34 Φ as a role type is symbolized by a particular stage of Initiation thus:

$\Phi(\Theta)$	Master of Temple/Mistress of Earth
$\Phi(\Psi)$	Grand Master/Grand Mistress
$\Phi(\Phi)$	Homo Galactica

2.4 For a culture \mathcal{Y} is a manifestation of the soul or ethos (ϵ^{ϕ}) in λ terms.

2.41 As metamorphosis proceeds the culture becomes increasingly deprived of this \mathcal{Y} aspect, leading to the 'civilisation' stage of Spengler.

2.42 Within each flux of ϕ and λ expressed as a unit of consciousness which is a culture, there exists an element e of the totality of individuals composing that culture who ground or 'earth' the flow of ϕ to that culture.

2.421 This element, e , is the creative minority (cf. Toynbee).

2.422 Elements of e are mostly unconscious of earthing acausal forces.

2.4221 One of the most obvious manifestations of such earthing are 'creative Artists'.

2.42212 An aspect of this process of channelling acausal energy on the individual level is Toynbee's "Withdrawal & Return".

2.42213 Another aspect is the 'Outsider syndrome'.

2.423 Evolution of consciousness implies an understanding of this process on the individual level.

2.4231 This understanding may most easily be achieved by some form of symbolism abstractly representing the process and the forces involved.

2.42312 Conscious understanding of this process implies the possibility of using that process consciously to bring other changes.

2.42313 Such use and such understanding form the foundation of the process known as Aeonics.

2.424 Since ϕ is expressed via ω for each $\kappa_c \omega$, e determines the metamorphosis of a culture.

2.425 Culture decline is loss of acausality manifesting via e .

2.4251 This loss is implicit in the nature of $\kappa_c \omega$ and can only be altered by those of e who have achieved some understanding of the process.

2.426 ϕ is expressed via \mathcal{Y} as aesthetics.

2.43 The flux of ϕ and λ via ϵ^{λ} is codified in archetypal forms.

2.431 The most obvious (outward) manifestation of such forms are myths/mythos and actions of individuals unconsciously assuming archetypal roles.

2.432 Each culture has its own forms which thus affect those within.

2.433 An aspect of a cultural form is the 'religious attitude' of the peoples of that culture during its early period of growth.

2.4331 A later aspect is the codification of that aspect into Institutions and forms of a political nature.

2.44 Every cultural form of every culture expresses part of the acausal energy which gave rise to that culture.

2.441 Each cultural form is thus a representation of what acausal aspect is earthed at the birth of that culture.

2.4412 This earthing occurs at a specific place which becomes the cult/religious centre for the early culture.

2.44121 This earthing is mostly unconscious - that is, intuitive - and expresses the directive nature of the acausal when manifest in the causal.

2.44122 An apprehension of this process is the representation of the acausal energies as a magickal Aeon.

2.4413 Further apprehension, giving conscious understanding, implies the possibility of manipulating such energies.

Section III (Concerning Culture, Race and the Future)

3.0 That part of the consciousness of a culture symbolized by e , giving the impetus to creation within and extension of a particular culture, has been, in all cultures, of a certain racial type - that type being the Caucasoid or 'Aryan'.

3.001 Contributions by diverse racial elements of a non-Aryan kind to a culture have arisen only because of the impetus of the creative minority, such contributions being from those not of e .

3.002 The developed consciousness of the Aryan (giving impetus to creation) arises because the Aryan has a longer period of evolution in the Homo sapiens stage than any other race. Such a period of evolution is indicative of greater psychic content in the consciousness of the Aryan, since the psychic content of any entity is a function of causal time.

3.0021 In the outward sense this increased psychic content of the Aryan is manifest in creativity ($\phi \rightarrow \lambda$ via ξ).

3.01 The evolution of consciousness considered as a whole is inseparably bound up with the evolution (and of necessity the survival) of the Aryan as a distinct racial grouping.

3.02 The means of evolution for the Aryan considered on the basis of a distinct grouping are codified in the flux of ϕ and λ expressed via struggle and conquest in the sense of incipient creativity.

3.1 For the Paustian culture the means to evolution giving thus an extension of the period of metamorphosis is by the conquest of Space following from the unification of the world on the basis of an Aryan Imperium. (cf. 3.1151 ff)

3.11 Considered in the racial/cultural sense of mythological abstraction the flux of ϕ and λ is manifest in the dichotomy (and thus conflict) between the Aryan and the soul: where ϕ is representative of the Aryan and λ of the soul, the former in the sense of ξ and the latter in the sense of θ .

3.111 The racial soul is an abstractive representation of the psychological traits of a particular ethnic grouping expressing in an outward form their shared psychic content and manifest in an understandable way in their religious attitude.

3.112 Each particular racial grouping although sharing a fundamental collective unconscious, has within the framework of that unconscious (because of the difference in periods of evolution) archetypal forms peculiar to that grouping.

3.1121 Such 'racial archetypes' together form the racial soul.

3.113 Since the evolution of a culture considered on the basis of the totality of cultures is an increase of ϕ over λ , such an evolution implies the gradual triumph of the Aryan soul over the ^{Magian} ~~Magian~~ soul.

3.114 Every period when the ^{Magian} soul is in the ascendent is a period of cultural hiatus (from ϕ viewpoint).

3.115 The decadence of the Winter period of the Faustian culture is an expression of $\phi < \lambda$.

3.1151 For the Faustian culture the Imperium may be either of λ or ϕ , this latter expressing a conscious resurgence of the Faustian soul, the former expressing the triumph of the λ elements manifesting as a Marxian Imperium.

3.115101 A ^{Faustian} Imperium is the natural cultural imperative for the Faustian culture.

3.11512 A Marxian Imperium (λ -Imperium) stemming from the global triumph of Communism in the $\phi(\phi) \rightarrow \phi$ period (c. 1980 - 2000 A.D.), would be an expression of the triumph of the ^{Magian} ~~Magian~~ soul.

3.11513 With the coming of the ϕ -Imperium of the Faustian culture will come a resurgence of the basic life-force implicit in ϕ .

This resurgence will be an expression of the basically ^{Faustian} ~~Faustian~~ spirit and will make itself manifest by means of a movement forming the starting point of the Aryan order that will be ϕ -Imperium.

3.11514 ϕ manifest to reality in the latter stages of the Faustian culture via political action was National-Socialist Germany - an ^(ϕ) ~~(ϕ)~~ expression of the life-force (ϕ) emanating via Adolf Hitler (ϕ) to the National-Socialist movement (ϕ). This period was a return to the pure Faustian spirit and was in this sense and this sense only a foreshadowing of ϕ -Imperium.

3.11515 The means whereby ϕ -Imperium will be turned from a possibility into a certainty are four-fold - as say, $\phi_1(\phi)$, $\phi_2(\phi)$, $\phi_3(\phi)$, $\phi_4(\phi)$ - each of which is an expression of the fundamental idea embodied in ϕ -Imperium and $\phi(\phi)$ of a new culture; and each of which is acting throughout the formative period coming with change (by will) of the probabilities of λ -Imperium and ϕ -Imperium.

The ϕ aspects are those acting through ϕ , the ϕ aspects those through ϕ ; together forming (in one abstractive sense) a religion of 'existentialism' (ϕ) propagated in an active ^(ϕ) ~~(ϕ)~~ sense among Aryan peoples.

3.11516 $\phi_1(\phi)$ is the religion as religion (as ϕ) propagated within and without ϕ . $\phi_2(\phi)$ is the propagation of a political type faith based on the fundamental tenets of the religion which enables action, $\phi_3(\phi)$, by a movement or group upholding the religion in the total sense changing thus the foundations of the institutions of the societies composing the culture in the transition period $\phi(\phi) \rightarrow \phi$.

3.11517 Should this four-fold movement occur between $\phi(\phi) \rightarrow \phi$ then, provided it is of the right magnitude on all levels, ϕ -Imperium may become a reality.

3.11518 $\phi_1(\phi)$ as idea is the understanding of ϕ and λ and its manifestation as cultural and individual metamorphosis, and the realization of not-self bringing silence and serenity.

3.11519 $\phi_2(\phi)$ as idea is $\phi_2(\phi)$ as idea in understandable form applicable to ϕ -Imperium. $\phi_3(\phi)$ as idea given form is the promulgation of this on the basis of a religious attitude.

3.115110 $\phi_4(\phi)$ as idea is the promulgation of the ideal of the European revolution of 1933 A.D. into proto- ϕ -Imperium form easily understandable on a non- ϕ basis. $\phi_4(\phi)$ as idea given form is promulgation of this as basis for action totally in time on behalf of leadership of a movement/group seeking ϕ -Imperium on $\phi(\phi)$ level.

3.115111 The aesthetic of Marxism is to reduce ϕ to ϕ : the aesthetic of the forthcoming Faustian resurgence is to make ϕ transcend to ϕ (in the physical, ϕ_1 , and spiritual, ϕ_2 , sense) via the ideal of beauty embodied in the Aryan racial soul.

3.1152 The movement of Faustian resurgence, led by one both ϕ and ϕ , will be nurtured by the struggle against the forces of cultural decadence and decline, and its triumph over these forces will be expressive of the creation of a new, higher type of man - Homo Sol.

3.11521 Homo Sol is the next stage of the evolution of non-e individual consciousness.

3.115211 This evolution can be achieved by those within e consciously manipulating acausal forms via the mechanism of a culture.

3.115212 One of the most significant forms to achieve such manipulation is the racial soul and its various abstractions.

3.1152121 One of the most important abstractions is politics - a grounding of ϕ within a $\kappa\alpha$ during the later stages of that $\kappa\alpha$ usually via an individual or individuals who assume an archetypal role.

3.115213 This manipulation is itself a natural cultural imperative, expressing the development of e consciousness.

3.1152131 Without such manipulation at the present stage of cultural metamorphosis, the cycle begins again.

Section IV (Concerning Life and Causal Death)

4.0 Death for an organism possessed of life is the cessation of the coincidence of ϕ and λ due to ϵ^λ .

4.1 Death for an organism possessed of consciousness is the cessation of the mergence of ϕ and λ .

4.11 Consciousness implies an aspect of ϕ_f in λ_f . Evolution of a $\kappa\alpha$ in consciousness implies an increase in ϕ_f .

4.112 The goal of consciousness is first to balance ϕ and λ and then transcend to ϕ_f .

4.113 An individual who attains this goal maintains/creates an acausal existence when the λ_f aspect ceases via ϵ^λ .

4.1131 The nature of this acausal existence cannot be apprehended by systems based on χ^λ concepts.

4.11311 Words and opposites being part of χ^λ cannot explicate the acausal.

4.1132 One means to such apprehension is symbolism.