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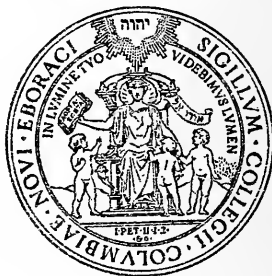


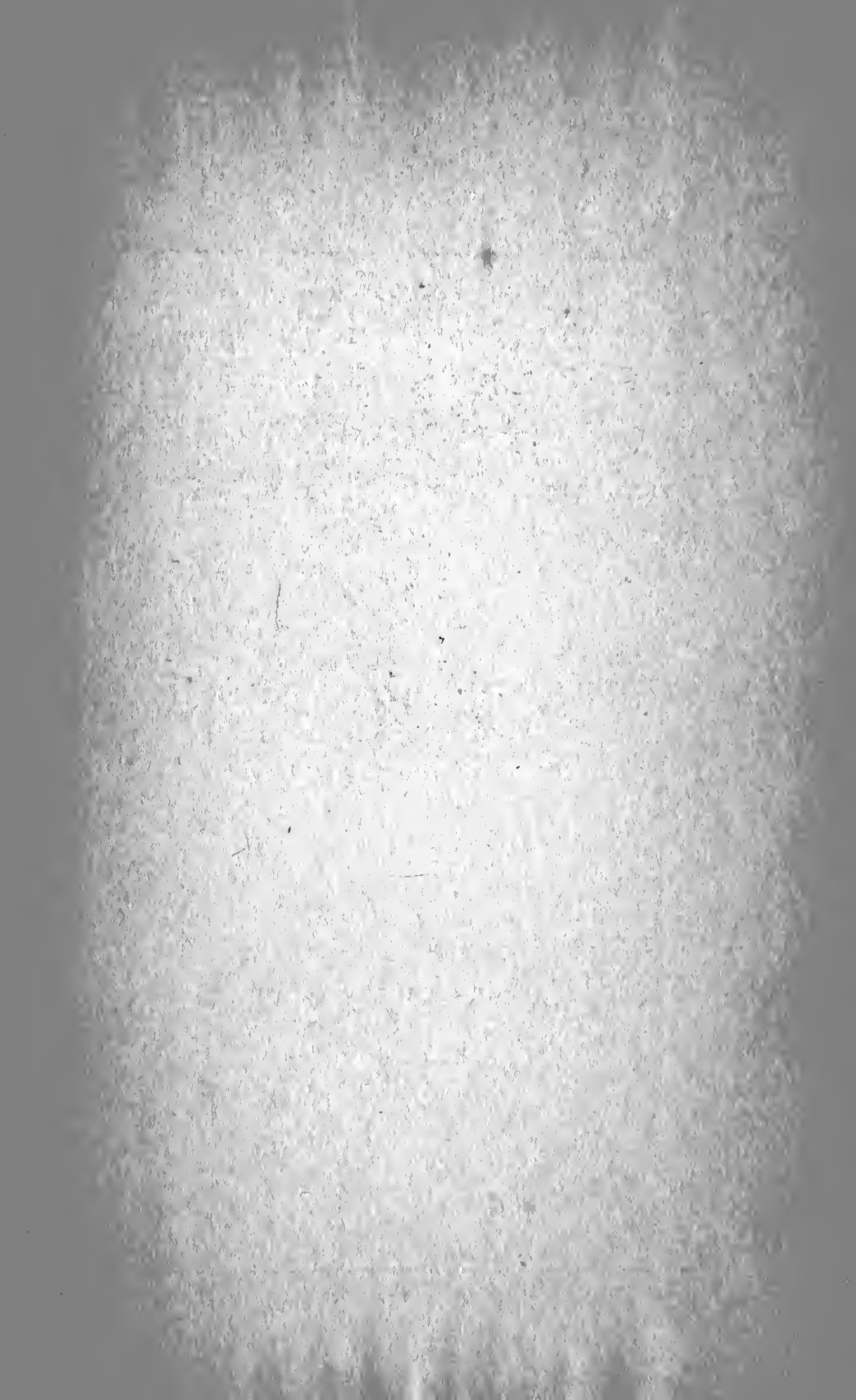
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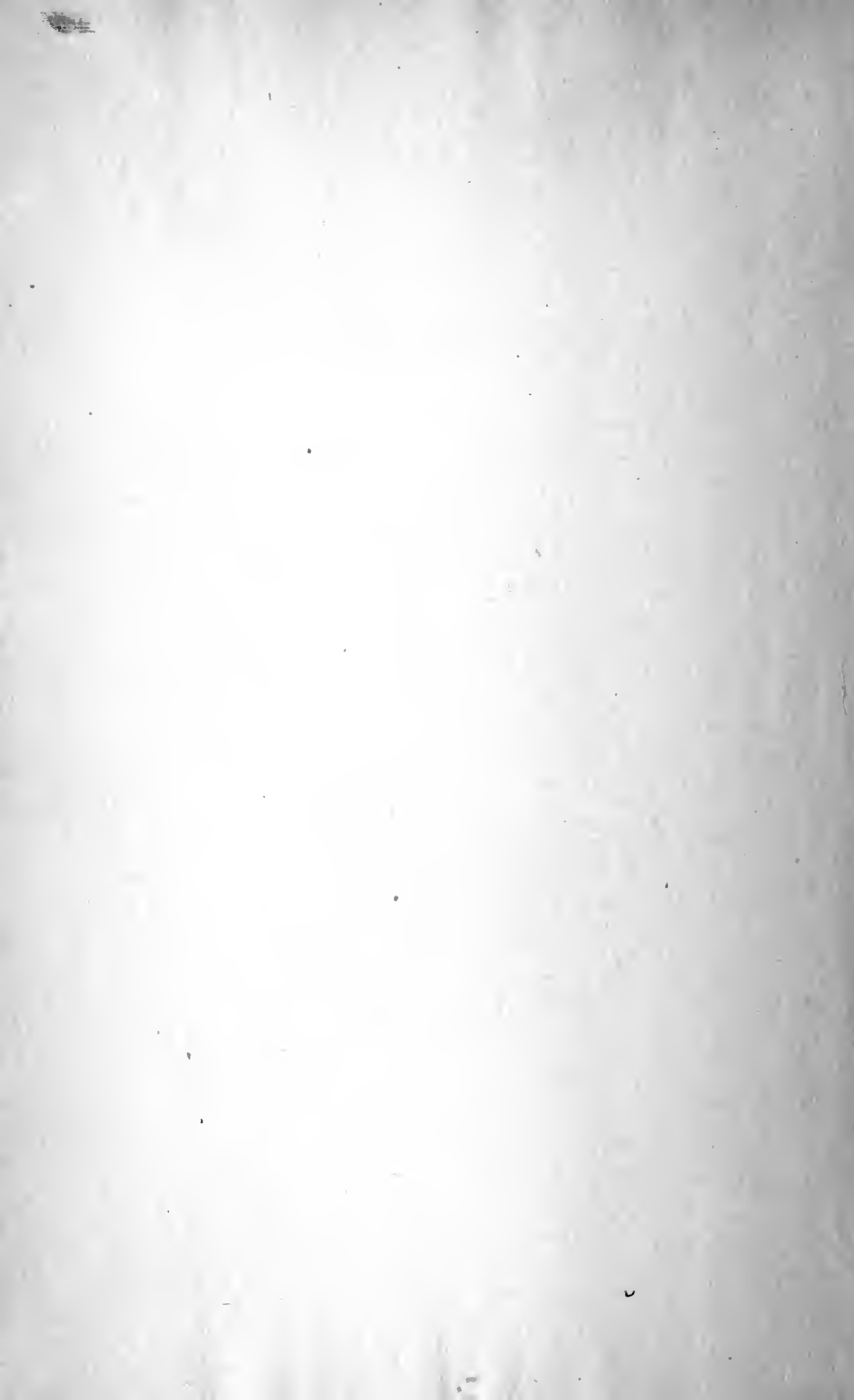
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P&S

# From Evolved Beginning

(i. e. A Hole filling in with Gastronomic Ingredients)

# To Involved Endment

(i. e. A Whole filled out with Anatomic Particulars)

By HENRY DAVIDGE THAYER

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## FORE NOTE

**ALL-of-us** concretely impart substance to an end, posited as an absence right ahead, that, as aimed to, equals our future, and, as apparently arrived to, equals that area-of-our-becoming, called: Space.

**EACH-of-us** discretely derive evidence from a beginning, possessed as a pre-sense left behind, that, as named from, equals our past, and, as ostensibly departed from, equals that era-of-our-bypassing, called: Eternity.

The hopeful aim of **ALL-of-us** to an unknown end ahead, as experimentally essayed and hypothetically evolved, equals: Life.

The faithful name of **EACH-OF-US** from an unshown beginning behind, as experientially assayed and apotheotically involved, equals: Knowledge.

Life, equals the aim of an experimental essay.

Knowledge, equals the name of an experiential assay.

The experimental essay of Life-Aims, provides the means that the experiential assay of Knowledge names.

The experiential assay of Knowledge-Names, confides the meanings that the experiential assay of Life aims.

Life, equals the outreachment of expansive pressure to the end of coming to be the materialized-content, or substance, of such end, i.e. coming to be a **THING**.

Knowledge, equals the backgraspment of contractive tension from the beginning of passing as being the memorialized-contour, or evidence, of such beginning, i.e. passing as being a **THINK**.

Life, coming to be a **THING**, comes as **A-motion**, and ends as a matter-of-achievement.

Knowledge, passing as being a **THINK**, passes as **E-motion**, and begins as a memory-of-purpose.

No sooner do Life-Knowledge contact, than, Life (dammed by assayive knowledge) comes to be a materialized rest at such point of contract and knowledge (vented by essaying life) passes as being a memorialized continuation during such period of contact.

Life, equals the aim of any congeries of atoms spontaneously directed to the end of bodying forth (or materially expressing) an infelt (valid but without body) yearning, i.e. an idealized desire concretely essayed by **ALL**.

Knowledge, equals the name of any series of items simultaneously corrected from the beginning of forming back (or memorially impressing) an outseen (void as without form) learning, i.e. a realized consummation discretely assayed by **EACH**.

## CORRECTIONS AND EXPLANATION

Before attempting the study of the following pages, the corrections indicated below should be carefully made; otherwise, the student will add confusion to a task, already extremely complicated, because of its variation both in method and practice from established courses.

### CORRECTIONS

The word "contract," at the beginning of the third line of the thirteenth paragraph of the "Fore Note," on page two, should read "contact."

The syllable "uclaiue," at the beginning of the last line of the third paragraph on page five, should read "cludive."

The word "acquisition," near the end of the first line of the fourth paragraph on page seven, should read "acquistion."

The word "anticaption," at the end of the seventh line on page eleven, should read "anticipation."

The word "fatus," near the end of the tenth line on page eleven, should read "fatuus."

The word "Expectent," in the second line of the third paragraph on page eleven, should read "Expectant."

The word "conjectural," at the beginning of line eighteen on page twelve, should read "projectural."

The word "indammed," at the end of line nineteen on page twelve, should read "indammedness."

The word "text," at the beginning of the next to the last line of next to the last paragraph on page sixteen, should read "their." And, the word "(EACHE)," in the same line, should read "(EACH)."

The word "HOL," in the caption line on page eighteen, should read "HOLE."

Insert a connective hyphen between the words "think" and "passing," in the fourth line of the fourth paragraph of the section titled "ROOT AND FRUIT," on page twenty-one.

The word "omtogeratively," in line twelve on page twenty-two, should read "ontogeratively."

The word "enthusiasm," in the third line of the fourth paragraph on page twenty-three, should read "enthusiastic."

Insert "be," after "comes to," in the second line of the fifth paragraph on page twenty-three.

The word "hypstatic," in the last line of the last paragraph on page twenty-four, should read "hypostatic."

No other explanation, than that, the deviations above noted, were deviations from copy, compositorially originated and sanctioned by printorial proof-reading—and, because of the lack of time on the writer's part to carefully revise the proof before going to press, need be offered.

To enable the reader to make a clear line of demarcation between the NOT-ME, or the *content* that sensibly ingredients the "cavity cones of gastronomic-intakement," that evolutively culminate as *the-eye-of-the-genus-homo*, and, the YET-ME, or the *contour* that mensibly particularizes the "safety zones of anatomic-outmakement," that involutively originate as *the-I-of-the-homogeneous*, the ME, must be

posited and possessed, as the *protomolar-skin-tension*, operating between the *contrapolar-air:heir-pressures*, with, the *air-(i. e. flash and flood)-pressure*, or the *intending-in-pressures*, playing the role of *expending-performance*, of A-motion, to which, ME (the protomolar skin tension), operates as an *endosmosic-dam-of-perceptual-intake-ment*; and, with, the *heir-(i. e. flesh and blood)-pressure*, or the *extending-ex-pressure*, playing the role of *impending agent*, of E-motion, which to, ME (the protomolar skin tension), operates as an *exosmosic-vent-of-conceptual-outmakement*; whencefrom, the A-motion, that electrically in its *ether-ore-weather-watt-area*, comes to be, via ME, as consciously-objectified, the *beheld-performance-that-My-Eye-Cone-of-vision-witnesses-as-its-Not-Me*, and, thencefrom, the E-motion, that electively in its *either-or-whether-what-era*, passes as being, dia ME, as understandingly-subjectified, the *byheld-agent-that-My-I-Zone-of-vigor-counsels-as-its-Yet-Me*, so that, the NOT-ME, variably comes to be A-THING-OF-MULTIPLIED-COEXISTENCE-IN-MY-OPTIC-CONE-OF-VISION, and the YET-ME, constantly passes as being A-THINK-OF-INCREASED-SUCCESSION-IN-MY-OPTIVE-ZONE-OF-VIGOR.

The monstrous-exhibition, showing-off, as NOT-ME, i. e., that electrically engendered natural evolution of objectivity, that ingredientally fills in My-Eye-Cone-of-Vision, the bare consciousness of which reveals it "void as without form," or as *matter-per-se*, i. e. that universal-thing-in-spatial-becoming, called: My-Environment-in-general, and, that menstuous-inhibition, known-on- as YET-ME, i. e. that electively engendered spiritual involution of subjectivity, that particularizedly fills out My-I-Zone-Of-Vigor, the mere understanding of which reveals it "valid but without body," or as *memory-inter-alia*, i. e. that individual-think-in-eternal-bypassing, called: My-Functivity, respectively, indicate to what end, ALL-OF-US, aim our creatorial essay, i. e. the end of witnessing our own universal performance, and, indicate from what beginning, EACH-OF-US, name our creatural assay, i. e. the beginning of counselling our individual agent—and, such end and such beginning, mesoblastically reduced to a reconcilable mean, that, as objectified, turns out to be (epiblastically) a *thing-void-as-without-form*, and, that, as subjectified, turns in (hypoblastically) as being a *think-valid-but-without-body*, as so meant, i. e. as *aimed to as an end, and, as named from as a beginning*, equals: SELF-DISTINGUISHMENT, or the thing, that, as coming in by way of ME, demands by its very effectiveness, as here represented, a *divining provision*, or a *priori cause*, and, the the think, that, as passing out by weigh of ME, supplies, by its very motivity, as now reproduced, a *humanized convision, or a posteriori consequence*.

#### OBVERSE PARALLELS

A-motion	E-motion
Haven	Art
Essay	Assay
Act	Fact
Root	Fruit
Substance	Evidence



Spontaneous  
Come-to-be  
Progress  
Proposed  
Problem  
Prayer  
Hole  
Quo Animo  
Sum  
Purpose  
Becoming  
All-the-same  
Consciousness  
Intellect  
Outreaching  
Growing-out  
Bodying-forth  
Apparent  
Air  
Sun  
Performer  
Counselor  
Autognosis  
Sense  
Stimulus  
Cause  
Direction  
Effect  
Contribution  
Product  
Quantum  
Nature  
Genus  
Species  
Expansion  
Gas  
Heaven  
Daughter-of-the-root  
Prolineal  
Pre-action  
Prescribe  
Penless-Inkstroke  
Content  
Void-as-without-form  
Real-Object  
Auto-Negation  
Future-the-gateway  
Before-Consummation  
After-Consummation  
Anticipation  
Journey Man  
Showing-off

Simultaneous  
Pass-as-being  
Presence  
Composed  
Solution  
Prayer  
Whole  
Quoad Hoc  
Mean  
Achievement  
Bypassing  
Each-an-other  
Understanding  
Conscience  
Backgrasping  
Drawing-in  
Forming-back  
A Parent  
Heir  
Son  
Witness  
Agent  
Hypostasis  
Mense  
Animus  
Motive  
Correction  
Consequence  
Distribution  
Conduct  
Qualis  
Spirit  
Genius  
Specious  
Contraction  
Solid  
Earth  
Mother-of-the-fruit  
Collateral  
Re-action  
Describe  
Inkless-Penstroke  
Contour  
Valid-but-without-body  
Ideal-Subject  
Lieu-Affirmation  
Past-the-dateway  
After-Desire  
Before-Desire  
Participation  
Journeyman  
Knowing-on

Matter  
Means  
Life  
Path  
Point  
Logic  
Ethnology  
Intropemeate  
Immediation  
Absence  
Ether  
Ore  
Weather  
Electric  
Watt  
Area  
Infinite  
Thing  
Endeavor  
Hypothesis  
Imagination  
Will  
Work  
Res Gestae  
Contiguity  
Protomolar  
Recall  
Explanation  
Incubation  
Thermoanalysis  
Event  
Eve  
Experience  
Vigor  
Immortal  
Eternity  
Time  
Possession  
Reprovement  
Apartness  
Virtue  
Byhold  
I-Zone  
Yet-Me  
Functionization  
Succession  
Involved  
Anatomy  
Tension  
Nerve

Memory  
Meaning  
Knowledge  
Period  
Scope  
Aesthetics  
Ethics  
Extravasate  
Recognizance  
Pre-Sense  
Either  
Or  
Whether  
Elective  
What  
Era  
Definiter  
Think  
Enthusiasm  
Apotheosis  
Likenation  
Judgment  
Word  
Res Media  
Interval  
Contrapolar  
Initiative  
Inclination  
Excavation  
Photosynthesis  
Atom  
Adam  
Experiment  
Vision  
Indestructible  
Space  
Place  
Position  
Improvement  
Togetherness  
Power  
Behold  
Eve-Cone  
Not-Me  
Environment  
Coexistence  
Evolved  
Gastronomy  
Pressure  
Blood

# Physio-Psychic-Philosophy.

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## A AND E OF Æ

For A and E, the moiety-functions of Æ (their sum-faculty), to essay to assay their A and E functionalities *apart* from Æ (their facultate *togetherness*), requires that, A and E, contrary to their antecedent method, operate *away from* instead of *toward* Æ.

And, as operating *away from* instead of *toward* Æ, A and E, would, by essay of A (or *All* of Æ), ostensibly destroy Æ, as the *sum* of their togetherness (or intropemeative apposition), and, as substitution for Æ (so ostensibly destroyed), by assay of E (or *Each* of Æ), would apparently restore a *Not* Æ, as the *mean* of their apartness (or extravasated opposition) of vocation.

Let Æ, to A, or All, equal *A-Hole*, that All gastronomically ingredient by their dissipating essay, to the proposed end of Æ's infinite progression.

Let Æ, from E, equal *A-Whole*, that Each anatomically particularizes by their conservating assay, from the composed beginning of Æ's definite presence.

Hence, as ostensibly destroying Æ, A, or All, as longing away from Æ left behind, posit such ostensible destruction, as the escape of All from *A-Hole*, and the arrival of All to an aimed to *absence-from-Æ*, that as so seemingly arrived to, equals *The-Not-Æ*, or the "apartness-from-Æ-aimed-to-by-All-as-arriving"

Thence, as apparently restoring Æ, E, or Each, as looking away from Æ right behind, possess such apparent restoration, as the escape of each from *A-Whole*, and the departure of Each from a named from *pre-sense-of-Æ*, that, as so seemingly departed from, equals *The-Yet-Æ*, or the "apartness-from-Æ-named-from-by-Each-as-departing."

The *Not-Æ*, aimed to ahead by All, and bodied forth by the ostensible arrival thereat by All, equals: the *absence-from-Æ*, aimedly-filled-in by the ostensible arrival to such *absence-from-Æ*, of All, which *absence-from-Æ*, as ever coming and as ever there, equals, *Not-Æ*, or what All image "apartness-from-Æ" to be. *Not-Æ*, equals a point of anticipated arrival, *dreamed-of-by-All*.

The *Yet-Æ*, named from behind by Each, and formed back by the apparent departure thence during by Each, equals, the *pre-sense-of-Æ*, namedly-filled-out by the apparent departure from such *pre-sense-of-Æ*, by each, which *pre-sense-of-Æ*, as ever passing and as ever then, equals, *Yet-Æ*, or what Each likens "apartness-from-Æ" as being. *Yet-Æ*, equals a period of participating departure, *waked-to-by-Each*.

Whatsoever, All, dream of in the *evening of anticipated becoming*, thatsoever, Each, wakes to in the *morning of participating bypassing*. Which "evening" and which "morning," equal the *morning* and the *evening of the first day*, and every other day since, incident to the *division-of-labor-scheme*, essayed and assayed by A and E, as indicated in the opening paragraph above.

We subconsciously *will all together* in the evening of a dreamed-of-absence-ahead, that preposited END, called *future*, which END, equals the prepossessed BEGINNING, that, superconsciously, we *judge-each-apart* in the morning of a waked-to-pre-sense-behind, called *past*.

As gastronomically ingredienting an *absence-from-Æ*, All come to be *matters-becoming-because-of-aims-imparted-to-such-an-END-by-All*, whencefrom, All, race from a *hole* to aimedly fill in an *absence*; and, as anatomically particularizing a *pre-sense-of-Æ*, Each passes as being *memories-bypassing-by-reason-of-names-derived-from-such-a-BEGINNING-by-Each*, thencefrom, Each, traces from a *whole* to namedly fill out a *pre-sense-of-Æ*.

The *absence-from-Æ*, as ingrediently filled-in by the aims of All (as subconsciously essayed), may be a place filled in with any matter evolved by the dissipating aims of All thereto, as say: *Wood*. *Wood*, equals a *gastronomic* (sensible) *immediation*.

The *pre-sense-of-Æ*, as particularizedly filled-out by the names of Each (as superconsciously assayed), may be a time filled out with any memory involved by the conserved names of Each thence during, as say: *Tree*. *Tree*, equals, an *anatomical* (mensible) *recognition*.

## MATTER AND MEMORY

ALL-matter, equals: *gastronomic-immediation*, with "intellect," playing the role of "absence-of-Æ," and with "sensible-stimulus" (the ground-of-all-matter), equal to the *racing-ahead-of-ALL-to-aimedly-fill-in-an-absence, or a quasi-hole*.

EACH-memory, equals: *anatomic-recognition*, with "conscience," playing the role of "pre-sense-of-Æ," and with "mensible-animus" (the bound-of-each-memory), equal to the *tracing-behind-of-EACH-to-namedly-fill-out-a-pre-sence, or a quasi-whole*.

The definition of "matter," runs so: Matter, equals: *an intellectual-hole-filled-in-with-sensible-stimulus, or an ABSENCE filled-in with the dissipating motion of what (as willing) AIMS-TO-IT*.

The definition of "memory," runs thus: Memory, equals: *a conscientious-whole-filled-out-with-mensible-animus, or a PRE-SENSE filled-out with the conserved notion of what (as judging) NAMES-FROM-IT*.

Matter, equals, a hole-of-absence-filled-in-with-satisfied-ingredients, and objectifiedly posited as a THING.

Memory, equals, a whole-of-pre-sense-filled-out-with-ratified-particulars, and subjectifiedly possessed as a THINK.

The division of labor, interrogatively initiated as a proposed "matter-of-achievement," by ALL, as exclamatorily recalled by EACH, as composed, was a "memory-of-purpose!"

The fact that the "memory-of-purpose" comes last, has its unique obversity, in the act, whencefrom, the "matter-of-achievement" passes first.

Now, pile up your aims from Amoeba to Anthropoid, and file down your names from onomatopaeic concatenations to sylleptic codifications; from simplicity to amplification of metabolic organisms; from amplifications to simplification of symbolic canonicisms; and, yet back of those phalanxed orders of specific evolution, lies that gastronomic hole, the filling in of which, equals the END experimentally aimed to by organic greedy creatorial essayers; and, yet ahead of these ritualized classes of specious involution, lies that anatomic whole, the filling out of which, equals the BEGINNING experientially named from by canonic greedy creatural assayers.

ALL of Us-Anatoms, or *Wholes*, essayively aim (or will) together, by a universal experiment, to arrive at (and to) an *absence*, preposited ahead, as, *Each* of Us-Gastronomers, or *Holes*, assayively name (or judge) *apart*, by an individual experience, as departing during (and from) a *pre-sense*, repossessed behind.

The undertaking of A and E to operate *away from* instead of *toward* Æ, resulted in A (like *January First*) aiming ahead as immergively filling in the holelike area between A and E (like to *December Thirty-First ahead*); and, in E (like *December Thirty First*) naming behind as emergively filling out the wholelike era between E and A (like to *January First behind*): with Æ, as the *Midnight-Point-and-Period* between Dec. 31, ult. and Jan. 1, prox. playing the role of *Hole*, as departed from by A (or Jan. 1, racing ahead to aimedly fill in *absence-from-Æ*, or *Not-Æ*, and, playing the role of *Whole*, as arrived to by E (or Dec. 31, tracing behind as namedly filling out *pre-sense-of-Æ*, or *Yet-Æ*. Hence, the maneuver, had no other result than to change Æ from *inclusive-sum* of their apposed vocations, to *exclusive-mean* of their apposed vocations.

Neither A nor E have separate functions despite their seeming extravasation from Æ, which proves their (intropemeative) inalienability; and neither have they any intelligence apart from Æ (be it their Sum or their Mean), which proves its untranscendibility; for no sooner does A destroy Æ's physical actuality by departing, than E restores Æ's psychical factuality by arriving; and, no sooner does E restore Æ's psychical factuality by arriving, than A destroys Æ's physical actuality by again departing.

## FUTILE AIMS AND FATUOUS NAMES

Were it not for the futile aims of A (or All) *ethnologically* directed to an impossible *future*, and, for the fatuous names of E (or Each) *ethically* corrected from an unactual *past*, the untranscendible INSTANT of an inalienable NOW:HERE would again be OURS, *having neither beginning of days, nor end of life*.

Before Logical-Power (figuring out problems of infinite progress) and Aesthetic-Virtue (lettering in solutions of definite presence), figured out an end other than infinite progress and lettered in a beginning other than definite presence, such a "thing" as *absence* (be it called "not-here," "there," "space," "not-now," "then," "eternity," "future" or "past"), was *unknown*; and such a "think" as *pre-sense* (be it called "yet-there," "this," "place," "yet-now," "is," "time," "postiquity" or "antiquity") was *unshown*.

Let "thing" designate *any-materialized-remainder-the-self-distinguishment-of-which-equals-"conscious-being."*

Let "think" define *any-memorialized-reminder-the-self-distinguishment-of-which-equals-"being-understood."*

## THING AND THINK

Any "thing" figured-out by Logical-Power (i. e. The-Imagination), as the objectified re-presentation of its willed-essay-to-become-self-distinguished, shows such things to be a-matter-integrated-by-such-dissipating-essay, the "self-distinguishment" of which, equals "conscious-being."

Any "think" lettered-in by Aesthetic-Virtue (i. e. The-Poet's-Pen), as the subjectified re-production of its judged-assay-as-become-self-distinguished, knows such think as being a-memory-particularized-by-such-conserving-assay, the "self-distinguishment" of which, equals "being-understood."

The "thing" figured-out to be (re-presentatively) the "self-distinguishment" of Logical-Power, so gratified Logical-Power, that he gradually lost sight of his real occupation of figuring out problems of infinite progression.

And, the "think" lettered in as being (re-productively) the "self-distinguishment" of Aesthetic-Virtue, so edified Aesthetic-Virtue, that she gradually gained sight of her ideal occupation of lettering in definite presence.

Logical-Power came to be a Man of Property (or treasure), i. e., the creatorial proprietor of a creatural-organon—a mechano-teleo-anatom.

Aesthetic-Virtue passed as being a Woman of Proportion (or measure), i. e. the recordorial propriety of a scriptural-canon—a chemico-archeo-gastronom.

As so divided in occupation, Logical-Power, learned (parrotlike) to repeat the words of Aesthetic-Virtue; and, Aesthetic-Virtue, yearned (monkeylike) to imitate the works of Logical-Power. And the progress of logical-power, consisted of looking behind for definite words by meanings of which to express his infinite impressions; and the presence of aesthetic-virtue, consisted of longing ahead for infinite works by means of which to impress her definite expressions. Which looking-backward plus longing-ahead indicates the crablikeness of the mean of parrotlike meanings (or repetitions) and monkeylike means (or imitations).

Self-Distinguishment demands that no two things presently occupy the same place except as exclusive coexistence in space; and, that no two thinks progressively occupy the same time except as inclusive succession, in eternity.

Self-Distinguishment indicates the alienation of each from all and the reaffiliation of each with each by more and more complex combination *apart from all*.

*All apart from each equals "absence of each," or a hole.*

*Each apart from all equals "pre-sense of all," or a whole.*

If to all, the absence-of-each, equals the absence-of-wholeness, then the function of all will be to yearn for wholeness, or content.

If from each, the pre-sense-of-all, equals the pre-sense-of-holeness, then the function of each will be to yearn for holeness, or contour.

To holeness, ever a gastronomic-function, the acquisition of wholeness brings that sensation of integral ingredientation, called: content, or elemental-treasure, i. e. sensible-stimulus.

To wholeness, ever an anatomical-function, the acquisition of holeness brings that mensation of segregal particularization, called: contour, or eventual-measure, i. e. mensible-animus.

In yearning for wholeness, or for eachness, the absence of which, causes such yearning, Holeness, posits such eachness, anticipatorially re-imaged, as a contrapolar other, the interval between which and it, it outreachingly aims to bridge by essayive endeavor.

In yearning for holeness, or for allness, the pre-sense of which, motives such yearning, Wholeness, possesses such allness, participatorially re-likenessed, as a protomolar other, the contiguity between which and it, as attending, it backgraspingly names, by assayive enthusiasm.

### ALLNESS AND EACHNESS

Thus, allness (self-distinguished) posits eachness (self-distinguished) as its contrapolar other, or as a contingency ahead, the interval between which and it, it aims to bridge by vigorous endeavor.

And, so, eachness (self-distinguished) possesses allness (self-distinguished) as its protomolar other, or as an inevitability behind, the contiguity between which and it, as attending, it names by visional enthusiasm.

And since eachness and allness are inalienable, the operation above described, stands manifestly out as an operation of pure insanity, the sole ground and bound of which idiotic performance, lies in the Notion-of-Self-Distinguishment, by means and by meaning of which notion, each and all (otherwise inalienable) have, as essayively aimed by all and as assayively named by each, built up and maintained a *res media* between all and each, as intervalled extremes, that, for metabolic creaturization, or seekers after gastronomic contentment; and built up and maintained a *res gestae* between each and all, as contiguous confluences, that, for symbolic scripturization, or seekers after anatomic contouration, parallel each other at extremity and during confluence in infatuated perpetuity.

All our aims are experimentally initiated to an END, i. e. a matter of achievement, inclined to as an absence ahead, pre-known by name, or mensible contour.

Each our names are experientially recalled from a BEGINNING, i. e. a memory of purpose, explained from as a pre-sense behind, pre-shown by aim, or sensible content.

Every END, as aimed to, must be known by some designation, or name, at the time when the experimentally initiated aim begins, which name, in that eventuality, equals the end posited by "being understood" antecedently.

Each BEGINNING, as named from, must be shown by some definition, or aim, at the place where the experientially recalled name ends, which aim, in that elementality, equals the beginning possessed by "conscious being" subsequently.

Intelligence, in its totality, consists of the inalienable relation of aim and name; and, intelligence, as an act, consists of *aiming a name*; and, intelligence, as a fact, consists of *naming an aim*.

Aiming a name, equals, to experimentally (or by act of will, or "conscious-being"), aim an experientially (pre-known) name, i. e. a designated-end.

Naming an aim, equals to experientially (or by fact of judgment, or "being-understood"), name an experientially (pre-shown) aim, i. e. a defined beginning.

Now, the aim of All (from a beginning to a pre-designated end) was self-distinguishment coming to be; and, here, the name of each (to an end from a pre-definite beginning), was self-distinguishment passing as being.

But, as the aim, was actually an experiment directed to an unknown end, as aimed to, and from a pre-known yearning, as aimed from; and, as the name, was factually an experience corrected by a pre-shown beginning, as named from, and with an unshown learning, as named with: the experiment no more could transcend its primitive experimentality, as aimed, despite its materialized realization at aimed to points, than the experience could transcend its latest experientiality, as named, despite its memorialized idealizations during named from periods—for, since, the thing anticipated by all (as experimentally aimed to ahead in time), and, the think participated in by each) as experientially named from behind in place), was the same ens, to wit: Self-distinguishment, neither its absence ahead, as aimed to, nor, its pre-sense behind, as named from, could be other than the same referendum, in one aspect, posited by all as the parallaxal interval between all and the "absence-of-each," and possessed by each as the intrallaxal contiguity between each and the "pre-sense-of-all."

## IMPROVEMENT AND REPROVEMENT

Physio-Psychic-Pronormalism, divides every Ens, into (a) An-End (contingently posited as a possibility in becoming); and (b) A-Beginning (actually possessed as an inevitability in bypassing).

Let an-end equal a point (experimentally) aimed to by that that begins.

Let a-beginning equal a period (experientially) named from by that that ends.

Let that that begins equal an universal purpose (i. e. the logical power of a proposed problem); and, let that that ends equal an individual achievement (i. e. the aesthetic virtue of a composed solution).

As interoperants, that that aims to an end and that that names from a beginning, equal respectively, the universal-all-togetherness and the individual-each-apartness operating between such end and such beginning.



Such beginning and such end equal the untranscendible parenthesis of the inalienable aimer that posits the end of such parenthesis as the point of its problematical emancipation and the inalienable namer that possesses the beginning of such parenthesis as the period of its solutional incarceration.

The end aimed to by the logical power of the universal-all-togetherness was a point of infinite progression, to which prognosively, as by a spirit of anticipatorial hypothesis, all wended all its way.

And, the beginning named from by the aesthetic virtue of the individual-each-apartness was a period of definite presence, from which diagnosively, as by the nature of participatorial apotheosis, each mended each its way.

The end, so directly aimed to, was a *haven point of anticipated improvement*, i. e. a heaven.

The beginning, so correctively named from, was an *art period of participated reprovment*, i. e. an earth.

The end that never ended, was in such aspect, a point of infinite progression, to which all universally aimed together; the intent of which was the longed-for improvement of all.

The beginning that never begun, was in such aspect, a period of definite presence, from which each individually named apart, the extent of which was the looked-for re-provment of each.

For, certainly, unless each was re-proved from the beginning, the improvement of all at the end, were impossible.

For, how could aught essayively come to be improved, unless such improvement involved an antecedent assayive reprovment?

And likewise, how could aught assayively pass as being reprovment, unless such reprovment evolved a subsequent essayive improvement?

As interoperantly, universally improved at the havenward end of their untranscendible parenthesis, and, individually reprovment during the artlike beginning of their untranscendible parenthesis, the inalienable pair, wended their universal ways to the boundless improvement of an infinite progression, and, mended their individual ways from the groundless reprovment of a definite presence.

Now, imagine that inalienable pair, ostensibly essaying and apparently assaying, no longer their untranscendible unity of vocation, and, liken that inalienable pair, so essaying and so assaying, to become to be and to bypass as being. Self-Distinguished (together apart) from their untranscendible unity, or, as a divided vocation (despite their inalienability), transcending (despite its untranscendibility), their ultra-inclusive parenthesis, and, then, you have (as essayed) an account of the essay recorded in first genesis; and, there, you have (as assayed) the account of the assay recorded in second genesis, *et sequa*.

And, as syntheticized to its latest residuum, and, as analyzed from its earliest residuum, the residuum so evolved and the residuum so involved, equal ME, that all, that My-I subjectively feels, as untranscendible unity in succession, and, they each, that My-Eye objectively sees, as inalienable parity in coexistense.

## RENASCENT BECOMING AND PREMORTEM BYPASSING

To begin with (as renascently becoming), we consciously find ourselves materially equipped (because of *a priori* foresight) with organic-means; the intuitive (outreaching) nature of which, categorically predicts the evolving (stimulussed) ENDS, to which (intellectually) our dissipating (expiring) lives will be directly aimed.

To end with (as premortemly bypassing), we understandingly find ourselves memorially equipped (by reason of *a posteriori* hindsight) with canonic-meanings; the innate (backgrasping) spirit of which, dogmatically indicates the involved (animussed) BEGINNINGS, from which (conscientiously) our conserved (inspired) knowledges have been correctively named.

Our beginnings directed to an end, despite their universallized amplitude (coexistently expressed), antique back all their plural achievements to a singular purpose, that accounts, root *et sequa*, for all their renascent becoming, the nature of which, in all its works, reveals a Logical-Power, i. e. explicitly designated: Power-of-The-Root, or The-Origin-(*in perpetuum*)-of-Life.

Our endings corrected from a beginning, despite their individualized simplitude (successively impressed), futurize ahead each their singular purpose from a plural achievement, that accounts, fruit *et infra*, for each their premortem bypassing, the spirit of which in each its words, conceals an Aesthetic-Virtue, i. e. implicitly defined: Virtue-of-The-Fruit, or The-Ultimate-(*in perpetuum*)-of-Knowledge.

Our beginnings and ends, therefore, respectively, refer, as becoming, and relate, as bypassing, to the *works* of a Logical-Power, and, to the *words* of an Aesthetic-Virtue, operating in two distinct spheres, i. e. the former, in the area of an amplifying outreachment; the latter, in the era of a simplified backgraspment, clearly distinctified as to separatedness of vocation, but plainly coalescent in the *media-gestae*, or the *ibid* in common of their (otherwise) separate vocations, and, which, in both the spheres of their (separate) vocations, and, which, as, the *ibid* in common of their (otherwise) separate vocations, equals: *Self-Distinguishment*.

Self-Distinguishment, as a *res media* repels them apart in (astronomical) divorcement, and, as a *res gestae* attracts them together in (anatomical) conjugation.

Hence, the end, at which the beginning of *Creation* aimed, and, the beginning, during which the end of *Creation* named, was, as *willed* by The-Logical-Power, and, as *judged* by The-Aesthetic-Virtue, was (astronomical) (anatomical) Self-Distinguishment.

Hence, previous to such essay and previous to such assay, neither the essayer nor the assayer, was self-distinguished, else why the essay and the assay? Hence, intro-homogeneity of vocation, and *not* extra-specification of vocation, characterized the functional operations of The-Logical-Power and The-Aesthetic-Virtue.

Self-Distinguishment, was therefore, as Unknown, as futured, by the essayer thereto, because of an anticipatorial yearning logically aimed at and objectifiedly becoming, as, Self-Distinguishment, was Unshown, as antiquated, by the assayer thereof by reason of a par-

icipatorial learning aesthetically named during its subjectified by-passing.

To The-Logical-Power, that essayed to realize its objectified-unknownness, because of the hope engendered by his infelt and out-imaged yearning, in both aspects, "an absence," Self-Distinguishment, was a thing-of-preposited-becoming, to which The-Logical-Power out-reachingly raced along, as sensibly filled with the *spirit-of-anticipation*, and, as bridging the interval between the extremes of his expiring aim and his materializing object, brought him closer and closer to that ever becoming, and never arrived to, *ignis fatuus*, called: *Futurity*.

To The-Aesthetic-Virtue, that assayed to idealize its subjectified-unshownness, by reason of the faith engendered by her outseen and inlikenessed learning, in both aspects, "a pre-sense," Self-Distinguishment, was a think-of-prepossessed-bypassing, from which, The-Aesthetic-Virtue backgraspingly traced around, as mensibly filled with the *nature-of-participation*, and, as attending the contiguity between the confluences of her inspiring name and her memorialized subject, took her further and further from that ever bypassing, and, never departed from, *lignus vitae*, called: *Antiquity*.

Hence, Self-Distinguishment, as essayively aimed to, as a Thing-of-preposited-becoming, was the Heir-Expectent, that was, at his coming, to fill in the stadium of space, or "absence-ahead," with all manner of mighteous-works, that, beheld by the (all seeing) EYE of the father, as evolved by his expiring-essay, equal, the reflection of all his works, or the photosytheticized-image of all his works, in which, as in a dissolving vision, he, as expiring ancestor would witness the evolution of his own posteritorial-otherness, to wit: his universal self-distinguishment.

Thence, Self-Distinguishment, as assayively named from, as, a Think-of-prepossessed-bypassing, was the Heir-Apparent, that was, during its passing, to fill out the radius of eternity, or "pre-sense-behind," with each manner of righteous-words, that, byheld by the (each feeling) I of the mother, as involved by her inspiring-assay, equals the reflection of each her words, or the thermoanalytical-likeness of each her words, in which, as in a resolved vigor, she, as inspired posteritor could witness the involution of her own ancestral-otherness, to wit: her individual-self-distinguishment.

The future of *self-distinguishment*, as materially evolved by the expiring-essay of its logical-progenitor; and, the antiquity of self-distinguishment, as memorially involved by the inspiring-assay of its aesthetic-progenitor, gave to such self-distinguishment, large assets, from his paternal side, and, vast liabilities, from his maternal side; in the paternal area, equalling: Intellectual-Treasures-of-Infinite-awareness-as-regards-effectualized-immediacy; in the maternal era, equalling: Conscientious-Measures-of-Definite-bewaredness-as-regards-consequentialized-recognizances.

Thus, Logical-Power and Aesthetic-Virtue, primordially, the inalienable-functions of an untranscendible-faculty, i. e. that Intelligent-Genius, of their intropermeative begetment, whose infinite path was *progress* and whose definite scope was *presence*, by their seeking after

self-distinguishment (or the *impossible* in view of their inalienability) and, the *unactual* (in view of its untranscendibility), found their inalienable vocations, ostensibly changed to Rational-Will and Ethical-Judgment, or as the bifurcated creators of an implacable *media-gestae*, to wit: that Ambidexter-Genus, of their extravasated-begetment, whose path lies *chimerically-a-head*, as an unknown-future, and, whose scope lies *mendaciously-behind*, as an unshown-antiquity.

In its ambidextrous operation, the implacable *media-gestae*, via which they achieve, as Quixotically essayed by Logical-Power, *alias* Rational-Will, and, purpose, as Sanhedrally assayed by Aesthetic-Virtue, *alias* Ethical-Judgment, equals A LENS; on the posterior side of which, and through which lens, as through a vent, Rational-Will projectures experimentally what it imaginatively posits self-distinguishment to be; and, on the anterior side of which, and beyond which, as beyond a dam, Ethical-Judgment conjectures experientially what it likenatively possesses self-distinguishment as being; whencefrom, such lens, or the *media-gestae* phase of self-distinguishment, as *feeling* such conjectural outventing through it, *feels* an inward outpassing vigor; and, thencefrom, such lens, as *seeing* such conjectured indammed beyond it, *sees* an outward incoming vision.

### VISION AND VIGOR

As so outwardly conscious of an external vision and so inwardly understanding an internal vigor, our *res medial lens*, thus, evolved and involved, rises to the *Ultima Thule* of self-distinguishment, via: *The-Res-Gestael-Gens*, or that which perceptually seizes the species of the vision and makes them out to be a phylospecified otherness coexistently photosynthetized; and, that conceptually seizes the individuals of its vigor and makes them in to be an ontogenerated oneness successionaly thermoanalyzed; or, in one side, equal to My-Gastro-nomical-Hole filling in with materialized (i. e. immediated) means, and, in the other side, equal to My-Anatomical-Whole filling out with memorialized (i. e. recognized) meanings.

*That* outside envisioned, equals: Not-Me, and, *this* inside envigored, equals: Yet-Me.

My-Eye sees *many* (or all) coexistently posited as an objectified-Not-Me; My-I feels one (or each) successionaly possessed as a subjectified Yet-Me.

Via My-Eye, The-Logical-Power, beholds its self-distinguishment coexistently reflected back as an Universal-Thing-in-becoming; via My-I, The-Aesthetic-Virtue, byholds its self-distinguishment successionaly reflecting ahead as an Individual-Think-in-bypassing.

### INTERVAL AND CONTIGUITY

The substitution, or the attempt to substitute, an "interval" for a "contiguity," by The-Logical-Power and The-Aesthetic-Virtue moieties of an inalienable-parenthood, the untranscendible product of which inalienable-parenthood, was Their-Child; or the substitution of a "bisexual-contrapolarity" for a "unisexual-homogeneity," as an extra-mode of procreation, was, really, as essayed by such homogeneous-

hood, nothing other than the attempt of such inalienable-parents to self-distinguish each their *own-solus-use* contradistinctively from their *one-holos-ooze*, or that untranscendible product of their inalienable-parenthood, called: Their-child, the intelligent-genius, of which, as the "gray-matter" that facultatively presided over (as the sum product of) the factorial contributions of The-Logical-Power and The-Aesthetic-Virtue, that parentally resided within its (and their) constituted integrity, despite their conspiracy to dethrone its genius, and, in lieu therefor, substitute that stultifying "genus," via which, ever since, they, as in one way self-distinguished by a blind-will-in-earthly-evolution-of-natural-organs, and, in another way self-distinguished, by a cold-judgment-in-heavenly-involution-of-spiritual-canons, have, ostensibly as essayed and apparently as assayed maintained their own-functional-uses apart from each other; of which I John 6:7 recites: "For there are three that bear record in heaven . . . And these three are one. . . . And there are three that bear witness on earth . . . . And these three agree as one."

Whencefrom, since, the three that assay (bear record *quo animo*) as one in heaven, and, since, the three that essay (bear witness *quoad hoc*) as one on earth, are The-Same-One, operating as a divided labor the onus of which equals Self-Distinguishment, what shall we conclude?

If—subconsciously—by an experimental aim universally essayed by-ALL-of-US-(atoms)-together—WE ATOMS, concretely direct *all-our-motion* to (and at) a point-of-infinite-progression (*ever posited as an area of holelike absence ahead*)—and—if—superconsciously—by an experiential name individually assayed by EACH-of-US-(items)-apart—WE ITEMS, discretely correct *each-our-motion* from (and during) a period-of-definite-presence (*ever possessed as an era of wholelike pre-sense-behind*)—there, as yearned and aimed to by ALL of US (atoms) together, such point-of-infinite-progression, could equal *the fixed-point in the constellation of Hercules*, to which, WE-ATOMS, in our role of *Solar-System*, as to an END that ends *not*, all-together concretely wend our universal (A)-motion—and—then, as purposed and filled-in by ALL of US (atoms) together, such area-of-holelike-absence-ahead, would equal *The-Space*, through and within which, WE-ATOMS, in our role of *Solar-System*, as at an END that ends *not*, all-together directly, by our dissipating (A)-motion, ingredient (in so far, as WE-ATOMS, coexistently come to be the *substance* of the ENDS (or things), that, ALL-TOGETHER, we materializedly *body forth*)—and—here, as learned and named from by EACH of US (items) apart, such period-of-definite-presence, would equal *a free-period in the configuration of ME*, from which WE-ITEMS, in our role of *Molar-System*, as from a BEGINNING that begins *yet*, each-apart discretely mend our individual (E)-motion—and—now, as achieved and filled-out by EACH of US (items) apart, such era-of-wholelike-pre-sense-behind, beyond and without which, WE-ITEMS, in our role of *Molar-System*, as during a BEGINNING that begins *yet*, each-apart correctively, by our conservated (E)-motion, particularize (in so far, as, WE-ITEMS, successionaly pass as being the BEGINNERS (or, thinks), that, EACH-APART, we memorializedly *form back*.

Thus, WE-ATOMS, all together constitute the universal substance of THE-THINGS, that, as concretely willed by US-ATOMS (through the area of our holelike *notness*) *come to be*;—and, so, WE-ITEMS, each apart institute the individual evidence of THE-THINKS, that, as discretely judged by US-ITEMS (beyond the era of our wholelike *yetness*), *pass as being*.

## REALISM AND IDEALISM

Philosophy, ranges from the *Realism of things-that-come-to-be* (i. e. *Becoming, sensibly materialized*), to the *Idealism of thinks-that-pass-as-being* (i. e. *Bypassing, mensibly memorialized*)—the former equalling a philosophy of our ALL-TOGETHERNESS as an *infinite-progression to an END that ends not*; and the latter equalling a philosophy of our EACH-APARTNESS as a *definite-presence from a BEGINNING that begins yet*.

The mystery of THE-END, that comes to be NOT, as realized (or universally evolved), by the *dissipating (A)-motion of ALL-TOGETHER directed to a point of absence ahead*, at which end, as ostensibly arrived to, the racing (A)-motion *negates ALL-TOGETHER its motion and RESTS as a thing in remainder*, called “a matter filling in a holelike absence,” no longer mystifies ME—and, the mastery of THE-BEGINNING, that passes as being YET, as idealized (or individually involved), by the *conservating (E)-motion of EACH-APART corrected from a period of pre-sense behind*, during which beginning apparently departed from, the tracing (E)-motion *affirms EACH-APART its motion and CONTINUES as a think in reminder*, called “a memory filling out a wholelike pre-sense,” no longer masters ME.

As ALL-TOGETHER, we atoms aim as ONE to an end that ends not, i. e. to an infinite progression.

As EACH-APART, we items name as MANY from a beginning that begins yet, i. e. from a definite presence.

Were The-Inalienable-Factors of Their-Untanscendible-Sum, as respectively, ALL-together, The-Atoms, that such sum contains, and, EACH-apart, The-Items, that such sum contours, to prognosively aim all-together and diagnosively name each-apart *all-and-each* their own-factoral-use *away from* such sum, they *all* hypothetically, would essay to alienate their inalienability (as its factors), and, they *each*, apothetically, would assay as transcending its untranscendibility (as their sum).

And, no sooner would they (all-together) essay away from such sum, than, It, logically abandoned by its arterial-substance, would race after them to gastronomically *retake* them, as a hole might yearn and aim to retake its *lost ingredients*; and, no sooner would they (each-apart) assay away from such sum, than, It, aesthetically restored by its veinal-evidence, would trace before them to anatomically *remake* them, as a whole might name and learn to remake its *found particulars*.

As retaking its lost ingredients *gastronomically*, their Sum-Hole comes to be *A-Matter-of-achievement*, i. e. ever a hole (thing) containing ingredients (or means) retaken in.

As remaking its found particulars *anatomically*, their Sum-

Whole passes as being *A-Memory-of-purpose*, i. e. ever a whole (think) contouring particulars (or meanings) remade out.

Every material-thing equals *a-gastronomic-hole-filled-in-with-re-taken-ingredients*, the hole of which equals an autognostic-perception, and, the ingredients of which equal sensible-stimuli, with the co-existent product of both posited as *conscious-being-universally-immedi-ated*, i. e. living-aims-in-statified-remainder.

Every memorial-think equals *an-anatomic-whole-filled-out-with-re-made-particulars*, the whole of which equals an hypostatic-conception, and, the particulars of which equal mensible animi, with the successional conduct of both possessed as *being-understood-individually-recognized*, i. e. language-names-in-ratified-reminder.

Conscious-being and Living aims mean the same, as, do Being-understood and Language-names.

As the Sum varies as its Factors, so the *Sum* of ALL and EACH varies as ALL and EACH. Antecedent to the aspiration of ALL and EACH to become *self-distinguished*, ALL and EACH were ONE, as summed. Subsequent to such aspiration, ALL and EACH were MANY, as summed. ALL states and EACH rates their SUM.

As The-Sum of ALL, Their-Sum, as the *quo animo* of ALL, equals *infinite-progression*.

As The-Sum of EACH, Their-Sum, as the *quoad hoc* of EACH, equals *definite-presence*.

As aiming ALL their self-distinguishment, ALL aim to change their (sum) *quo-animio-of-infinite-progression* to an *autognostic-becoming*, i. e. an *introspective-synthesis-of-conscious-being*—an outreaching hypothesis.

As naming EACH their self-distinguishment, EACH names as choosing their (sum) *quoad-hoc-of-definite-presence* from an *hypostatic-by-passing*, i. e. a *retrospective-analysis-of-being-understood*—a backgrasping apotheosis.

ALL *outreaching-hypothesis* (epiblastically) turns out to be a *prognosed matter of speculative subsequentiality*, i. e. an experimental-essay.

EACH *backgrasping-apotheosis* (hypoblastically) turns in to be a *diagnosed memory of apodictic antecedents*, i. e. an experiential assay.

## MOIETAL FUNCTIONS AND SUM FACULTY

For A-motion and E-motion, the moietal-functions of  $\text{Æ}$ -motion, (their sum-faculty), to *essay their A-motion and E-motion functionalities apart* from  $\text{Æ}$ -motion (their facultate *togetherness*), requires that A-motion and E-motion, contrary to their antecedent method, operate *away from* instead of *toward*  $\text{Æ}$ -motion.

The undertaking, above defined, clearly contemplated a *division of labor*, for how could the *moieties of a sum* operate apart from such sum, except by a *dissolution* of their togetherness? And as clearly contemplates *self-distinguishment*, for how would the *moieties-of-a-sum* operate apart from their sum, except by a *resolution* of their apartnesses? And, as clearly contemplates a *convision of labor*, for how should the *moieties-of-a-sum* operate apart from their sum, except

by a *rejoinder* of their (a) dissolved-togetherness, and, their (b) resolved-apartnesses? For, as their dissolution was begun (purposedly and proposedly) by power of a *common-aim* (or *means*), so their resolution will continue by genius of a *common-mean*, and, thus, their rejoinder must end (achievedly and composedly) by virtue of a *common-name* (or meaning).

Beginning their *essay* as the *intropermeative* (chemical) *pre-members* of the *Logical* (holelike) *Faculty*, that, as constituted by them, *contains* their togetherness; and, ending their *essay* as the *extravasated* (mechanical) *re-members* of the *Rational* (wholelike) *Facility*, that, as instituted by them, *contours* their apartnesses; as beginning, they find their essay come to be the *object* of, and, as ending, they find their assay passing as being the *subject* of, Their-Common-Mean, the genius of which grasps the essay of ALL, as given by means of sensible-stimulus, or what the essay of ALL amounts to as perceived by ME (their mean), and, grasps the assay of EACH, as given by meanings of mensible-animus, or what the assay of EACH amounts to as conceived by ME (their mean), and, *presto*, "the invisible purpose of ALL from the beginning, as proposed, will be sensibly conscioussed, because of the perceived essay of ALL (the ingredients), as aimed, and, will be mensibly understood by reason of the conceived assay of EACH (the particulars), as named, of the invigorous achievement of EACH at the ending, as composed."

The *object-of-ALL* as provided to ME, in the guise of A-motion, and, as *intellectually* perceived by ME, called "sensible-stimulus," equals *The Matter-of-Composed-Achievement*.

The *subject-of-each* as confided to ME, in the guise of E-motion, and, as *conscientiously* conceived by ME, called "mensible-animus," equals *Memory-of-Proposed-Purpose*.

The-Matter-of-Composed-Achievement, as compiled from the sensible notions provided to ME, by the essayive (universal) aim of ALL (The Atoms), comes to be the *object* that the perceptual half of ME assays.

The Memory-of-Proposed-Purpose, as compiled with by the mensible notions confided to ME, by the assayive (individual) name of EACH (The Item), passes as being the *subject* that the conceptual half of ME essays.

The importance of ME, stands expressed by the *first commandment*; for alone through ME, as the *feeler* of the subjectified essay of ALL, and, as such, *The-I-vent-of-ALL*; and, only beyond ME, as the *seer* of the objectified assay of EACH, and, as such, *The-Eye-dam-of-EACH*, can and may THEY, by convision of their opposed vocations, come to be, as essayed by ALL, and pass as being, as assayed by EACH, *Self-Distinguished*, Q. E. D., for in ME, their *quo animo* (as ALL) and *text quoad hoc* (as EACHE), meanly meet and meetly mean their identified difference of vocation.

ME, the anticipated-point at which they meanly meet, equals the *res media* of their rejoinder after division of vocation, and, ME, the participating-period during which they meetly mean, equals the *res gestae* of their convision after rejoinder of vocation, or, respectively,



posited as *The-Conscious-Being*, that nexually bridges the *interval-created-by-their-contrapolaric-divisionment-of-vocation*, and possessed as *The-Being-Understood*, that sexually attends the *contiguity-recorded-by-their-protomolar-convisionment-of-vocation*.

Hence, in ME, as come to be "nought," or come to be (as primarily self-distinguished) *Pure-Simplifications*, that, as Hegel says: "are nothing," and which the writer, calls: "unrecognized-immediations-sensibly-objectified," i. e. *Things-anonymously-perceived*, or the *gastronomic-chaos-with-which-intellectual-outreachment-finds-its-holeness-filled-in*, ALL correctly rest, as the "autognostic-substance," of the END, or composed achievement aimed to.

And, thence, in ME, by passing as "being," or passing as being (as ultimately self-distinguished) *Sylleptic-Amplifications*, that, as the writer, says: "are beings," and which equal: "unimmediated-recognizances-mensibly-subjectified," i. e. *Thinks-synonymously-conceived*, or, the *anatomic-cosmos-with-which-conscientious-backgraspment-finds-its-wholeness-filled-out*, EACH discretely continues, as the "hypostatic-evidence" of the BEGINNING, or proposed-purpose named from.

"Unrecognized-immediations-sensibly-objectified," agrees as a phrase with Paul's "substance of things hoped-for."

"Unimmediated-recognizances-mensibly-subjectified," agrees as a phrase with Paul's "evidence of things unseen."

In ME, the "substance of things hoped for," reduced to its simplest autognosis, equals "matter."

In ME, the "evidence of things unseen," elaborated to its amplest hypostasis, equals "memory."

Apostate to their SUM, the moietaal-functions (ever inalienable), of such sum (ever untranscendible), at the beginning of (ALL) their essay, as the result of their dissolution come to be "nought," or pure-elements, or chaotic-gastronomers, called: matters-becoming; and, during the ending of (EACH) their essay, as the result of their rejoinder passing as being "beings," or sylleptic-amplifications, or cosmic-anatomists, called: memories-bypassing, find considerable relief at being able to turn from the "shame" of their apostatic private practices to the savior-like "sham" of their hypostatic public pretences, which explains why every ME, practices the "shames" he would not, and, pretends the "shams" he is not; for in so far, as every ME has a chemical gastronomic-half, he stands apostatic and practices "shame"; and, in so far, as every ME has a mechanical anatomic-half, he stands hypostatic and pretends "shams."

As apostatically a practicer of shame, *he preys according to his infelt (ethnological) yearning, called greed.*"

As hypostatically a pretender of sham, *he prays according to his outseen (ethical) learning, called "creed."*

To destroy ME, originally *The-Sum-of-their-opposed-vocation*, they ALL aimed, and by so aiming they created a NOT-ME.

To restore ME, ultimately *The-Mean-of-their-opposed-vocations*, they EACH named, and by so naming they scripted a YET-ME.

The NOT-ME, created by their ostensible destruction of ME, was (as purely ingredientied by (ALL) their arrival thereat), an

*objectified-hole-that-they-gastronomically-filled-in* because of which infillment by ALL, such *NOT-ME*, gives thanks as to a pre-divining provider of intuited means, or a divine-providence-that-my-hole-(as-conscious-being)-inwardly-contains.

The *YET-ME*, scripted by their apparent restoration of *ME*, was (as sylleptically particularized by (E'CH) their departure thence during), a *subjectified-whole-anatomically-filled-out*, by reason of which outfillment by EACH, such *YET-ME*, takes thanks as from a re-humanizing confider of innate meanings, or a human-confidence-that-my-whole-(as-being-understood)-outwardly-contours.

My *NOT-ME*, as "conscious-being," contains ALL that comes to be *contained*; hence, my *NQT-ME*, as "conscious-being," stands untranscendible as the ultimate bound of ALL.

My *YET-ME*, as "being-understood," contours EACH that passes as being *contoured*; thence, my *YET-ME*, as "being-understood," stands untranscendible as the primary ground of EACH.

Physic-Psychics deals (a) with *Consciousness*, the circumspherical container of ALL that comes to be *sensibly-immediated*, and (e) with *Understanding*, the equicentric contourer of EACH that passes as being *mensibly-recognized*.

Without *Consciousness*, the uttermost container of ALL that co-existently comes to be shown, *no thing* comes to be self-distinguished as (*universally*) aimed by ALL.

Without *Understanding*, the innermost contourer of EACH that successionaly passes as being, *no think* passes as being self-distinguished as (*individually*) named by EACH.

Between *Consciousness*, the provider-of-ALL-sensible-means, and, *Understanding*, the confider-of-EACH-mensible-meaning, as *the-mean-of-their-diversity-of-vocation*, arises *ME*.

## THE HOL-OF-INTENT AND THE WHOLE-OF EXTENT

*ME*, equals the *quo animo* of ALL, i. e. the hole-of-intent, to which ALL aim as an area of absence, and fill-in (ingrediently) by their apparent arrival thereat. *ME* equals an *introspected point of anticipated becoming*.

*ME*, equals the *quoad hoc* of EACH, i. e. the whole-of-extent, from which EACH name as an era of pre-sense, and fill-out (particularizedly) by their ostensible departure thenceduring. *ME* equals a *retrospective period of participative bypassing*.

As *ME* arises subsequent to their diversity of vocation, as the *Exponential-Mean-of-their-diversity-of-vocation*, i. e. as the result of their contact as diversities of vocation; and, as to *ME*, so instituted between them, they play the roles of co-signifiers (i. e. *means and meanings*), evident stands the conclusion: that *ME*, before contact of them, was an *unknown-end* aimed to by ALL and an *unshown-beginning* named from by EACH; which proves that *ME*, prior to contact, was, despite their diversity of vocations, the *non-entity* co-sought by both.

Hence, as they antecede *ME*, as pro-institutive diversities, that, by contact, create *ME*, as the mean-of-their-diversities-of-vocation, the question arises: *What do they amount to prior to the inauguration of*

*such diversity?* The answer to which query runs thus: *They were constituents of the sum-of-their-unity-of-vocation.*

Thence, since ME, equals: *The-Ratiocinative-Mean-of-their-diversity-of-vocations*, certainly WE, equals: *The-Intelligent-Sum-of-their-unity-of-vocation.*

ME, equals WE (withdrawn from by them in unity), left behind as abandoned by its intropermeative constituents; and, WE, equals ME (returned to by them in diversity) right ahead as restored by its extravasated instituent.

ME, equals the heart receiving back *veinally* them (EACH) that the same heart discharges *arterially* (as ALL); and, WE, equals the heart discharging forth *arterially* them (ALL), that the same heart receives back *veinally* (as EACH).

The-Heart, as WE, equals: *MY-I-feeling-the-WILL-of-its-constituent-ALL*; and, as ME, The-Heart, equals: *MY-EYE-seeing-the-JUDGMENT-of-its-instituent-EACH.*

What was the aim of the essay of ALL, as abandoning the WE-side of The-Heart? What will be the name of the assay of EACH, as restoring the ME-side of The-Heart? *Self-Distinguishment.*

### CONSCIOUSNESS AND UNDERSTANDING

By way of *Consciousness*, or autognosis, ALL come to be witnesses of their objectified (canonized) performance, whencefrom, *Consciousness*, may be defined, as: *The-Chemical-Sum-Beholder-of-ALL-the-constituent-ingredients-filling-in-the-holeness-of-such-Sum-Beholder-with-ALL-their-dissipating-aims-quo-animo.*

By way of *Understanding*, or hypostasis, EACH passes as being counselors of their subjectified (organized) agents, whencefrom, *Understanding*, may be designated, as: *The-Mechanical-Mean-Byholder-of-EACH-the-instituent-particulars-filling-out-the-wholeness-of-such-Mean-Byholder-with-EACH-their-conserved-names-quoad-hoc.*

Consciousness, or the holeness of a sum-beholder, equals the *gastro-intaker-of-ALL*, and, as such, reveals the *nature-of-their-sum* to be a reclamatory pursuer and consumer of ALL that essay to exhibit self-distinguished *apart from their sum.* ALL alteratedly re-matter their hole-sum.

Understanding, or the wholeness of a mean byholder, equals the *anatomic-outmaker-of-EACH*, and, as such, conceals the *spirit-of-their-sum* as being an interrogatory examiner and co-meaner of EACH that assays to inhibit self-distinguishment *apart from their-sum*, EACH alternately re-member their whole-sum.

*Autognosis*, from Gr. *to auton*, together; and from Gr. *gnosis*, knowledge (i. e. to know), equals: *To-know-together-(as witnessing)-their-ALL-motion-as-(coexistent)-performers*, or the universal phase of *self-distinguishment.*

*Hypostasis*, from Gr. *hypos*, under; and from Gr. *stasis*, to stand, equals: *to-understand-(as counseling)-their-EACH-motion-as-(successional)-agents*, or the individual phase of *self-distinguishment.*

The *universal-contributions-by-ALL* to their Autognosis, equals, as perceived (i. e. materializedly beheld) by such Autognosis, *Sensible-Stimulus.*

The *individual-distributions-of-EACH* by their Hypostasis, equals, as conceived (i.e. memorialized by held) by such Hypostasis, *Mensible-Animus*.

Every Autognosis, equals: *A-gastronomic-hole-filled-in-with-the-dissipating-aims-of-ALL-essaying-experimentally-to-show-off-their-self-distinguishments-apart-from-their-sum, or their conscious-container.*

Every Hypostasis, equals: *An-anatomic-whole-filled-out-with-the-conserved-names-of-EACH-assaying-experientially-to-know-on-their-self-distinguishments-apart-from-their-sum, or their understood contour.*

## ZERO AND HERO

Consciousness, bridges the *interval* between *Autognosis* and *The-Motion-of-ALL*, i.e. between *perception* and *sensible-stimulus*, or between *intellectual-discernment* and *immediation-of-effects*.

Understanding, attends the *contiguity* between *Hypostasis* and *The-Motion-of-EACH*, i.e. between *conception* and *mensible-animus*, or between *conscientious-concernment* and *recognition-of-consequences*.

Having destroyed *Their-Sum* by dissolution, they (*ALL* and *EACH*) metamorphose it to a *res-medial-interval*, the contrapoles of which, equal: *ALL* and *EACH* self-distinguished by extremated-separation. *Their-Sum* comes to be their *ZERO* of mean difference.

Having restored *Their-Sum* by re-solution, they (*ALL* and *EACH*) metempsychose it to a *res-gestael-contiguity*, the protomolarities of which, equal: *ALL* and *EACH* self-distinguished by confluent-rejoinder. *Their-Sum* passes as being their *HERO* of mean identity.

*ALL* plays the role of *epiblast*.

*EACH* plays the role of *hypoblast*.

*THEIR-SUM* plays the role of *CIRCUMSPHERICAL SPACE*, as ostensibly abandoned by *ALL* and *EACH*, and plays the role of *equicentric-mesoblast*, as apparently restored by *ALL* and *EACH*.

*ALL* without *eachness* equals boundless expansion of freed elements, or *Living-Inclination*.

*EACH* without *allness* equals groundless contraction of fixed eventualities, or *Language-Explanation*.

*Living-Inclination*, posits for its moiety of *Their-Sum*, that area through which *ALL* essayively race along as to a *havenward-point-of-anticipated-becoming*, i.e. as through that *notness*, called *Space*, i.e. a holelike excavation that *ALL* ingredient, as contained by such *Hole*, that stands to such ingredients as *Matter* stands to *achievement-proposed*.

*Language-Explanation*, possesses for its moiety of *Their-Sum*, that era beyond which *EACH* assayively trace around as from an *artlike-period-of-participative-bypassing*, i.e. as beyond that *yetness*, called *Eternity*, i.e. a wholelike incubation that *EACH* particularizes, as contoured by such *Whole*, that stands to such particulars as *Memory* stands to *purpose-composed*.

Thus, *Their-Sum-abandoned-by-ALL*, comes to be *The-Hole-that-retakes-ALL-gastronomically*, as recovering its outracing *ALLNESS*; and, so, *Their-Sum-restored-by-EACH*, passes as being *The-Whole-that-*

remakes-EACH-anatomically, as resovereigning its intracing EACH-NESS.

The-Hole-that-retakes-ALL-gastronomically, comes to be because of its retaken ingredients, a container refilled-in with the aimed-to self-distinguishments of ALL, which aims, as autognostically realizing, equal that *massage-of-living-inclination*, called: *Life per se*, ever a "conscious-being-refilled-in-by-retaken-ingredients."

The-Whole-that-remakes-EACH-anatomically, passes as being, by reason of its remade particulars, a contourer refilled-out with the named-from self-distinguishments of EACH, which names, as hypostatically idealized, equal that *message-of-language-explanation*, called: *Knowledge inter alia*, ever a "being-understood-refilled-out-by-remade-particulars."

Conscious-being-refilled-in-by-retaken-ingredients, equals: A-Thinglike-Remainder-of-materialized-immediacy, i.e. a bodylike physiologium *pendente lite*.

Being-understood-refilled-out-by-remade-particulars, equals: A-Thinklike-Reminder-of-memorialized-recognizance, i.e. a soullike psychorium *in perpetuum*.

## ROOT AND FRUIT

The ROOT-ACORN (or *all-o-him*), by INTENTION, essays to create an *auto-negatation* (posited-as-a-point-of-absence) and assays as creating a *lieu-affirmation* (possessed-as-a-period-of-pre-sense), of the ROOT-ACORN (or *all-o-him*).

And the *lieu-affirmation*, or THE-EXTENDED-CREATURE, was void as without form, and the *auto-negation*, or THE-INTENDED-CREATOR, was valid but without body.

The *extended-creature-void-as-without-form*, was the *prophecy-of-a-natural-organization-coming-to-be*, and, the *intended-creator-valid-but-without-body*, was the *reminiscence-of-a-spiritual-canonization-passing-as-being*.

And the *extended-creature-void-as-without-form*, was NOT-HIM, and, the *intended-creator-valid-as-without-body*, was YET-HIM. And the NOT-HIM, was *a-universal-thing-coming-to-be*, and, the YET-HIM, was *an-individual-thinkpassing-as-being*.

The NOT-HIM, or the creatorization that extended from the ROOT-ACORN (or *all-o-him*), was THE-DAUGHTER-OAK, or the *auto-negation*, to which *all-o-him* essayively aimed, and at which, as apparently arrived, the ROOT-ACORN (or *all-o-him*) RESTED, as come to be a *matter-of-achievement*, with which he was well satisfied?

The YET-HIM, or the creatorization that intended from the extended DAUGHTER-OAK (or NOT-HIM), was THE-FATHER-ACORN, now conceptually working within the DAUGHTER-OAK, as the *prophecy of her motherhood*, whencefrom comes the notions of "*ancient-Father*" and "*enceinte-mother*," so indelibly stamped on the pages of tradition.

The FRUIT-ACORNS (or *each-o-them*), half conceived by the ROOT-ACORN (or *all-o-him*), *reminiscently recall "all-o-him,"* as the "*ancient-father*," and, half conceived by the DAUGHTER-OAK (or NOT-HIM), *prophetically initiate (by, Adamlike, evolving out of themselves an*

*EVELIKE-OTHER*, and, then through her, as coming to be essentially involved, pass out to more fruitage via their) "enceinte-mother."

From *All-of-him* via *not-him* dia *yet-him* to *each-o-them*, runs the story.

From *root-acorn* via *daughter-oak* dia *mother-oak* to *fruit-acorns*, runs the gamut.

*Each-o-them* reminiscently recalls *all-o-him* and *all-o-him* prophetically initiates *each-o-them*. *All-o-him* and *each-o-them*, equal the *contrapolar-extremes-of-an-experimental-interval* between *ancestral-intent* and *posterital-realization*.

*Not-him*, equals the *auto-negation*, or the *holelike-form-of-an-end-hopefully-aimed-(i.e. omtogeneratively-yearned)-to-by all-o-him*, i.e. a *havenward-(or heavenward)-point-of-anticipation*, *apparently-filling-in-with-all-o-him*, whencefrom, the *holelike form*, so filled-in, equals: *Intellective-perception*, and, *all-o-him-as-so-filling in*, equal: *an-autognostic-communion-of-sensible-ingredients*, gastronomically integrated in chemical altogetherness.

*Yet-him*, equals the *lieu-affirmation*, or the *wholelike-body-of-a-beginning-faithfully-named-(i.e. phylospecificatively learned)-from by each-o-them*, i.e. an *artlike-(or earthlike)-period-of-participation*, *ostensibly-filled-out-with-each-of-them*, whencefrom, the *wholelike-body so filled-out*, equals: *conscientious-conception*, and *each-of-them-so-filling-in*, equal: *an-hypostatic-resurrection-of-mensible-particulars*, anatomically segregated in mechanical eachapartness.

*All-o-him*, ancestrally prophecies, by his imparted initiative to such end, the *ultimate-mensible-outcome-of-each-o-them* (as predestinated during their beginning); and, *Each-o-them*, posteritally reminiscenates, by his derived recall from such beginning, the *primary-income-of-all-o-him* (as postobituated at their ending).

*All-o-him*, equals ELOHIM, i.e. *the-bachelor-seeking-fatherhood*.

*Not-him*, equals THE-PRIMARY-NEGATION, i.e. *the-gastronomic-hole, or the virgin res media*.

*Yet-him*, equals THE-ULTIMATE-AFFIRMATION, i.e. *the-anatomic-whole, or the foetal res gestae*.

*Each-o-them*, equals THE-MEAN-KINDS, *the-sonship-seeking-brotherhood*.

The-bachelor-seeking-fatherhood, as aiming to an end, or a hole of absence, i.e. an excavation, races along a line-of-inclination to impart substance to a *hypothetical-place-of-rest* and autognose the *matters-evolved-by-his-essay*, i.e. *his pre-caused-effects*.

The-sonship-seeking-brotherhood, as naming from a beginning, or a whole of pre-sense, i.e. an incubation, traces around a plane-of-explanation as deriving evidence from an *apothetical-time-of-continuation* and hypostasing the *memories-involved-by-his-essay*, i.e. *his premotived-consequences*.

The *awaredness-of-effects*, as autognosed by the *pre-causative-all-o-him*, and the *bewaredness-of-consequences* as hypostased by the *pre-motivated-each-o-them*, account, respectively, for the *properties* seen by the *gastronomic-beholder-of-means*, and, for the *proprieties* felt by the *anatomic-byholder-of-meanings*.

The *hopeful-preyer* seeks to be supplied with his *current-bread* (or *gastronomic-property*); the *faithful-prayer* seeks to be protected from *current-temptation* (or *anatomic-impropriety*).

The *vain-cupidity* of the *seeker-of-attractive-effects*, has its obverse parallel in the *naive-stupidity* of the *avoider-of-distractive-consequences*.

LOOKING *sees*, over the scanned interval between it and its essayively-aimed-to (or willed) end, the *not-me-object*, that STOPS its endeavorial pro-autognostic outreachment.

LONGING *feels*, under the skinned contiguity between it and its assayively-named-from (or judged) beginning, the *yet-me-subject*, that STARTS its enthusiasm post-hypostatic-backgraspmnt.

The *not-me-object*, that LOOKING, *sees* over beyond a *scanned-interval*, as seen, comes to an universal-outside-me (i. e. a *not-me*) and, the *yet-me-subject*, that LONGING, *feels* under through a *skinned-contiguity*, as felt, passes as being an-individual-inside-me (i.e. a *yet-me*).

ME, therefore, equals a-mesoblastic-arachne-mater between an-epiblastic-dura-mater (or a *not me*) and a-hypoblastic-pia-mater (or a *yet-me*).

## FACT AND ACT

Every ACT evolves a FACT.

Every FACT involves an ACT.

Antecedent to its realized evolution, every FACT, equals AN END, aimed to by THE-ACTOR, whose act equals such actor's essay to *bridge-the-interval* between such actor's-immediacy and such aimed-to end.

Subsequent to its idealized involution, every ACT, equals A-BEGINNING, named from by THE-FACTOR, whose fact equals such factor's assay, as *attending-the-contiguity* between such factor's-recognition and such named-from beginning.

Subsequent to its realized evolution, every FACT, equals A-MATTER-OF-OBJECTIFIED-BECOMING, i.e. a sensible-perception, of which, the *expending-act* (in the role of sensible-stimulus), *autagnostically* comes to be THE-EFFECTUALIZED CAUSE.

Antecedent to its idealized involution, every ACT, equals A-MEMORY-OF-SUBJECTIFIED-BYPASSING, i.e. a mensible-conception, of which, the *impending-fact* (in the role of mensible-animus), *hypostatically* passes as being THE-CONSEQUENTIALIZED-MOTIVE.

Every BEGINNING evolves an END.

Every END involves a BEGINNING.

The expiring-prolineal-continuity of A-BEGINNING, provides ingrediential-means (or gastronomic-content) to its end-in-becoming, by apparent arrival to such end-in-becoming.

The inspiring-collateral-continuity of THE-END, confides particular-meanings (or anatomic-contour) to its beginning-in-bypassing, by ostensible departure from such beginning-in-bypassing.

Let every END-IN-BECOMING, as apparently come to be effectually realized because of the expiring-prolineal-continuity of A-BEGINNING, and, as *autognosed* by ALL its sensible-gastronomic-ingredients, equal: *Definite-Presence*, or what every BEGINNING amounts-to, as apparently self-distinguished, at its end-in-becoming.

Let every BEGINNING-IN-BYPASSING, as ostensibly passing as being consequentially idealized by reason of the inspiring-collateral-continuity of THE-END, and, as *hypostased* by EACH of its mensible-anatomic-particulars, equal: *Infinite-Progression*, or what every END amounts-to, as ostensibly self-distinguished, during its beginning-in-bypassing.

Let every MATTER be void-as-without-form, or recognizance.

Let every MEMORY be valid-but-without-body, or immediacy.

## DEFINITIONS

LIFE:—A-motion, spontaneously aiming to realize the end of its own beginning, at which end, as apparently arriving, A-motion, realizes its own auto-negation as a *matter-evolved-by-its-own-dissipating-essay*, which realization, as materialized, equals *consciousness-of-its-own-auto-negation-as-an-otherness*, i.e. as a NOT-ME.

KNOWLEDGE:—E-motion, simultaneously naming to idealize the beginning of its own end, during which beginning, as ostensibly departing, E-motion, idealizes its own lieu affirmation as a *memory-involved-by-its-own-conservating-assay*, which idealization, as memorialized, equals *understanding-of-its-own-lieu-affirmation-as-a-sameness*, i.e. as a YET-ME.

As realizing the end of its own beginning, A-motion, materializes the end of its own beginning, i.e. comes to be conscious of the end, at which, as beginning, A-motion, experimentally aims and evolvedly arrives. A-motion, thus operates between its own causative beginning and its effectualized end, as the *res media* of its contrapolar vocation, i.e. as the *autognostic-renewer-of-its-own-progressive-evolution*.

As idealizing the beginning of its own end, E-motion, memorializes the beginning of its own end, i. e. passes as being the understander of the beginning, during which, as ending, E-motion, experientially names and involvedly departs. E-motion, thus operates between its own motived end and its consequential beginning, as the *res gestae* of its protomolar vocation, i.e. as the *hypstatic-reviewer-of-its-presenced-involution*.







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