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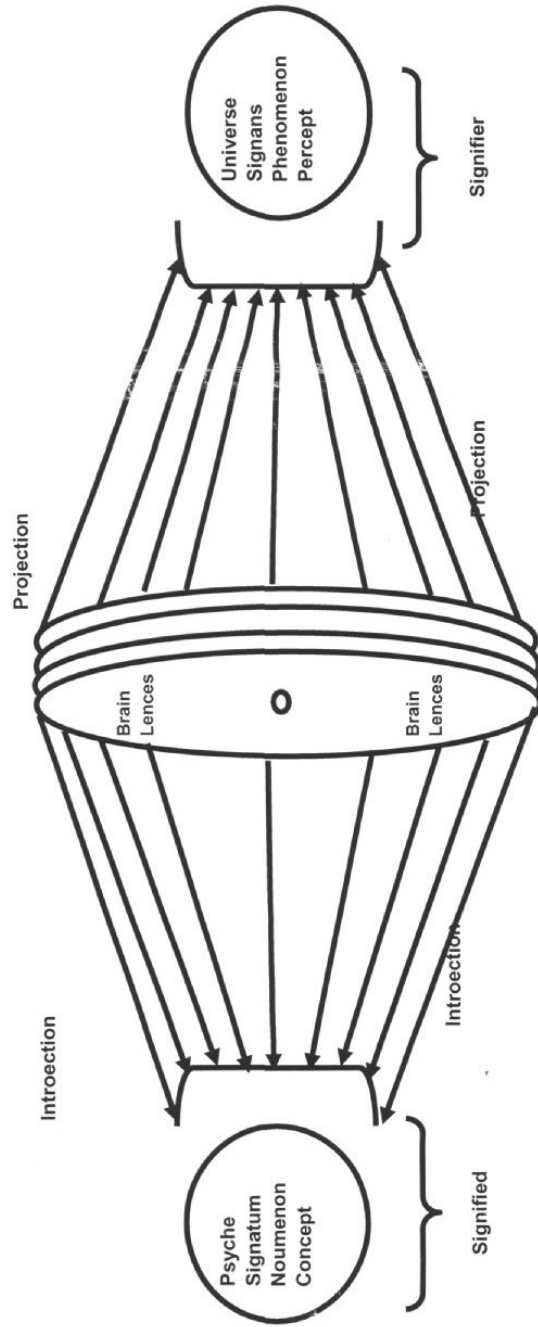
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**THE CORRESPONDENCES BETWEEN SUBJECTIVE PSYCHE OF MAN
AND THE OBJECTIVE PSYCHE OF THE UNIVERSE**
**Correspondences between Subjective Science of Being and Objective Science of
Exact Knowledge and Manifestations**

Subjective-Objective correspondences give us consolation that we are not alone in the universe and that reconcile the antagonistic seeking of finite science infinite subjective metaphysics.

Space introduced into the subject becomes Intellect; Intellect taken into the Object

Scheme of Correspondences between Subjective Psyche of man
and Objective Psyche of the Universe
Scheme # 6



Brain Lenses Focus the Psyche and emanates and projects it as a Universe
Brain Lenses Focus the Universe and projects it behind itself as a Psyche

becomes Space. Space appears in our mind as Intellect; Space is world intellect; Intellect is micro-space.

Time introduced into the subject becomes an emotion; the emotion taken into the Object becomes Time. Time appears inside our minds as emotion. Time is World emotion.

One can imagine the Objective Chance of the universe as objective Fantasy.

Chance appears inside of our minds as Fantasy. Chance introduced into the subject becomes Fantasy; Fantasy taken into the object becomes Chance.

Thought is contracted matter. Matter is contracted Thought. Everything is solid Thought. Things indicate the tiredness of Thought, which is why the appearance of a thing is the end of meditation. Matter is relaxed Thought; it is the inertia of Thought. As Thought is negative energy, matter is positive energy. Matter is energy of which negation is outside; Thought is energy of which negation is inside.

Symmetry appears within our minds as equality. Equality is the behavior of Memory. Symmetry appears within our minds as memory.

Symmetry introduced into the subject becomes a Memory; memory taken into the object becomes Symmetry. Memory is subjective symmetry; symmetry is subjective Memory.

Nature introduced into the subject becomes a Soul. The soul taken into the object becomes Nature. Subjective Nature is Soul. Objective Soul is Nature.

Being introduced into the subject becomes Judgment; Judgment taken into the object becomes Being.

Rex Extensa introduced into the subject becomes Sensuality. Sensuality taken into the object becomes Rex extensa.

Interaction introduced into the subject becomes Perception. Perception taken into the object becomes Interaction. The Interaction of elementary particles between each other within the computation.

The computation of elementary particles taken into the object becomes interaction.

Quanta introduced into the subject becomes Signs; Signs taken into the object become Quanta.

Subjective Quanta are Signs. Objective Signs are Quanta.

Causality introduced into the subject becomes desire; Desire taken into the object becomes Causality.

Gravity introduced into the subject becomes Love; Love taken into the object is Gravity.

Unreal introduced into the subject becomes Happiness; Happiness taken into the object becomes Unreal.

Reality introduced into the subject becomes Suffering; Suffering taken into the object becomes Reality.

Subjective reality is suffering. Objective suffering is reality.

Quantity introduced into the subject becomes Innocence; Innocence taken into the object becomes Quantity.

Subjective Quantity is innocence. Objective innocence is Quantity.

Quality introduced into the subject becomes guilt; Guilt taken into the object becomes Quality.

Subjective quality is guilt. Objective Guilt is Quality.

The purpose of these techniques is to demonstrate that division of primary and secondary qualities in philosophy is pseudo-division, showing that difference in qualities is only positionally transfigurative.

Subject and object are not real ingredients of Being, nor are they logical ingredients of the mind, but are only positionally points; gears for preference, choice, or convention in identification with textual differentials of transfigurative act.

Transfigurative thought meditation is not necessary in order to be restricted upon one and the same sole transfigurative positionally thought. The mind has the ability to change transfigurative points, for example, to change subject and object with one and many.

The Many introduced into the Knowledge becomes One. The One introduced into Existence becomes many. The knowing Many is One. The existing One is many. Nothingness in Knowledge is self-relation. Self-relation in Existence is nothingness. Sorrows in Knowledge are Infinity. The Infinite existence is sorrow.

Perception in existence is paradise. Paradise in Knowledge is Perception.

Conception in existence is hell. The hell in Knowledge is Conception. The existing Concept is hell. The Knowing hell is concept, etc.

The sensual world is the oblivion of space. Remembering space annihilates the sensual world. Space is the oblivion of form. Remembering form annihilates Space.

Form is the oblivion of locality; remembering locality annihilates Form. Locality is the oblivion of individuation.

Remembering Individuation annihilates Locality.

Individuation is the oblivion of analysis. Remembering analysis annihilates Individuation.

Analysis is the oblivion of Difference. Remembering difference annihilates Analysis.

Difference is the oblivion of Asymmetry; Remembering Asymmetry annihilates Difference. Asymmetry is the oblivion of negation. Remembering negation annihilates asymmetry.

Negation is the oblivion of nothingness. Remembering nothingness annihilates Negation. Nothingness is the remembering of everything, which is why in Nothingness appears everything. Everything is the oblivion of non self-Identity. Remembering of non self-Identity annihilates everything. Non-self-Identity is the oblivion of Symmetry. Symmetry is the memory of non self-Identity.

The emotional world is the oblivion of time. Remembering time annihilates the emotional world.

Time is the oblivion of consecutiveness. Remembering consecutiveness annihilates Time.

Consecutiveness is the oblivion of non-contradiction. Remembering non-contradiction annihilates consecutiveness.

Non-contradiction is the oblivion of asymmetry. Remembering asymmetry annihilates non-contradiction.

Asymmetry is the oblivion of self-Identity. Remembering self-Identity annihilates asymmetry. Self-Identity is the oblivion of Alio-notation. Remembering Alio-notation. Remembering Auto-notation annihilates Alio-notation. Auto-Notation is the memory of infinite self-relations of a thing to itself. Infinite self-relation of one thing to itself is memory

for nothingness.

Nothingness is the memory of non self-identity. Non-self-Identity is memory for indeterminism.

Indeterminism is memory for Chance. Chance is memory for Symmetry. But Symmetry is remembering everything, because Symmetry is Memory.

Symmetry is recollection for itself. And by this, itself's recollection for everything and everybody. Remember the symmetry if you want to remember the memory! Remember the memory if you want to bring alive everything by the act of remembering!

Only by forgetting wholeness is it possible for the senses to appear! Only by forgetting wholeness is it possible for perception to appear! Only by forgetting wholeness is intellect possible!

This wholeness is your Pleuromatic Objective Psyche of the Universe.

Remembering Individuation annihilates Locality.

Individuation is the oblivion of analysis. Remembering analysis annihilates Individuation.

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Difference is the oblivion of Asymmetry; remembering Asymmetry annihilates Difference. Asymmetry is the oblivion of negation. Remembering negation annihilates asymmetry.

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Time is the oblivion of consecutiveness. Remembering consecutiveness annihilates Time.

Consecutiveness is the oblivion of non-contradiction. Remembering non-contradiction annihilates consecutiveness.

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