

Plotinus and the Principal of Incommensurability

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My thesis as to the real underlying secrets of Freemasonry have to do in part with who we really are, where we came from, and a lost technology that was used to build the megalithic stone edifices located around the planet, some of which were constructed surprisingly recently. The most important and most obvious of these three in Hermetic and Masonic thought speaks to the 'who we really are' part, which we will continue to explore in this paper. As my previous paper demonstrated, the natural world reflects an underlying single aspect that expresses as posterior attributes in the phenomenal space. I have demonstrated that this is the same exact One thing that the observer is, and that the ego with which we identify arises as a necessary construct.

In this study we will look at the principal of incommensurability which points to this same teaching. A deep understanding of the principal of incommensurability leads one to the realization of how the natural world we observe arises, and how the natural world operates at its most fundamental level. It points the way to our True nature and how the ego arises. This is important for any study of how the natural world operates, as without this understanding, appearances are mistaken for reality (reification), and any assumptions thereby made about what is observed are flawed. In the same way, any study of the ego and its machinations is flawed without an understanding of that from which it springs.

Three philosophers that shaped early Masonic thought are Pythagoras who lived around 500 b.c., Plato who lived around 428-348 b.c., and Plotinus, 204-270 a.d. Pythagoras and Plato lived at a time when an advanced understanding of the underpinning of the natural world was understood. In Plato's Republic lies the math which describes the behavior of this underpinning, and Plotinus in particular spoke to how what is real actually exists and creates the phenomenal world.

Plotinus was a Greek speaking philosopher who wrote the famous Enneads from which much of our Masonic language and thought comes from. Plotinus advanced a tradition of thought that began with Plato. Historians of the 19 century invented the term Neoplatonism and applied it to Plotinus and his philosophy. In his philosophy there are three principles: the One, the Intellect, and the Soul.

Plotinus taught that there is a supreme, totally transcendent One, containing no division, multiplicity or distinction; beyond all categories of being and non-being. His

One "cannot be any existing thing", nor is it merely the sum of all things, but "is prior to all existents".

His "One" concept encompassed thinker and object. Even the self-contemplating intelligence must contain duality. Plotinus denies sentience, self-awareness or any other action to the One. Rather, if we insist on describing it further, we must call the One a sheer potentiality (dynamis) or: without which nothing could exist. Plotinus explains it is impossible for the One to be Being or a self-aware Creator God. Plotinus compared the One to "light", the Divine Nous (first will towards Good) and to the Sun.

The essentially devotional nature of Plotinus' philosophy may be further illustrated by his concept of attaining ecstatic union with the One (henosis). Porphyry (another that shaped early Masonic thought) relates that Plotinus attained such union four times during the years he knew him. More than this though, Plotinus spoke of how this One expresses as the natural world through an initial division. This division is demonstrated as incommensurate principals of the One thing. Lack of understanding of incommensurability is why our understanding of the natural world and the sciences built on observations using the human senses are flawed at their root, and similarly why most are aware only of the ego and not it's incommensurate counterpart.

The most elemental object which demonstrates this hidden secret of the cosmos, this misunderstood mandate of the natural world, is the magnet. Do not make the mistake of shrugging off the simple magnet which is so ubiquitous in our modern world. Magnets are at the root of virtually every device we use and yet scientists and engineers alike do not really know how they work (though there are some few modern researchers like Ken Wheeler that do now understand, and can demonstrate this understanding in the laboratory, as we saw in my previous paper). The magnet is the dynamo which propels the cosmos and is an effective way to come to an understanding of the construct of the Divine Principal.

Magnets are like the fractal known as the Mandelbrot in that magnets are self-similar like Mandelbrot fractals are. Self-similarity can be found widely in nature. Specifically this is true in magnets because if broken in half, one does not end up with a north pole magnet and a south pole magnet. Rather, we get two new but smaller magnets, each with a north and south pole.

Ken wheeler defines a magnet as a: "point non-specific incommensurate conjugate magneto-dielectric coherent system". This complex sounding description is a completely accurate and concise explanation but needs to be broken down into it's discrete parts and studied in order to be understood. The first part, point non-specific,

we have already demonstrated. A magnet does not have a north pole 'at' a place, as breaking a magnet repeatedly into smaller and smaller pieces will demonstrate.

In this paper we will only be studying the next term in the sentence: "incommensurate conjugate". In order to understand incommensurability, it will be necessary to explore several basic concepts that we do not often, or indeed may never have, closely examined.

Incommensurability is defined as: "Two domains with nothing in common". What one is, the other is not. Incommensurable domains are incapable of being compared. For example, whatever space is, counter-space isn't.

Let's explore space and counter-space for a moment. The universe consists of two domains: space and counter-space. In this manner we live in a binary universe. 0 on it's own is not very interesting. 1 on it's own is not very interesting. It is only when we combine zeros and ones that something interesting happens. Space and counter space are like the binary computer wherein the zeros and ones in of themselves are not interesting, but combined they exhibit emergent properties of recognizable data. We will see that all incommensurate conjugate systems have a boundary layer of emergent properties.

Space and counter-space are the only thing the universe is made of, and the two are defined as incommensurate.

What is space?

We all have a pretty good idea on what space is. We have direct constant personal experience with space. Space is defined as the distance between things. But what is counter-space? Counter-space is the secret to magnetism, nature, the cosmos, and life but has been overlooked by science until recently as it can not be directly intuited or experienced. What are the properties of counter-space? What distinguishes it from space? To discuss this, we need to understand the principal of incommensurability, also referred to as the "field of incommensurability".

As there are only two domains in the universe, space and counter-space, space and counter-space are incommensurate domains. To understand this, let's look further at what incommensurate means: Incapable of being compared, having nothing in common, what one is, the other one isn't. So by definition we know that whatever space is, counter-space isn't. For example, if space is big, then counter-space is small. If space is expanding, then counter-space is contracting, If space is Euclidean, then counter-space is non-euclidean, if space is phenomenon, then counter-space is noumenon.

Noumenon means inaccessible to experience, exists without sense or perception, unknowable through human sensation.

Counter-space is like zero in the binary system. Zero is nothing. How can we experience nothing? Why should we even pay attention to counter-space if nothing about it can be known? Because, using the binary example, without zero, the nothing, the no-space, we would not have the 1, or space. Space and counter-space, these 'two which are one' create the vagaries of experience and the universe. Only through the direct experience of 'something' can we indirectly know 'nothing'. Only through direct experience of space can we indirectly perceive the notion of counter-space. 1 would not exist without zero as a reference. In a similar manner, space would not exist without counter-space as a reference.

Now let's look at the term conjugate in Ken Wheeler's definition of a magnet: "a point non-specific incommensurate conjugate magneto-dielectric coherent system". Conjugate means together, especially in pairs, acting or operating as if joined. Having features in common, but opposite or inverse. Though space and counter space are incommensurate in principal, in the magnet they are acting and operating as if joined.

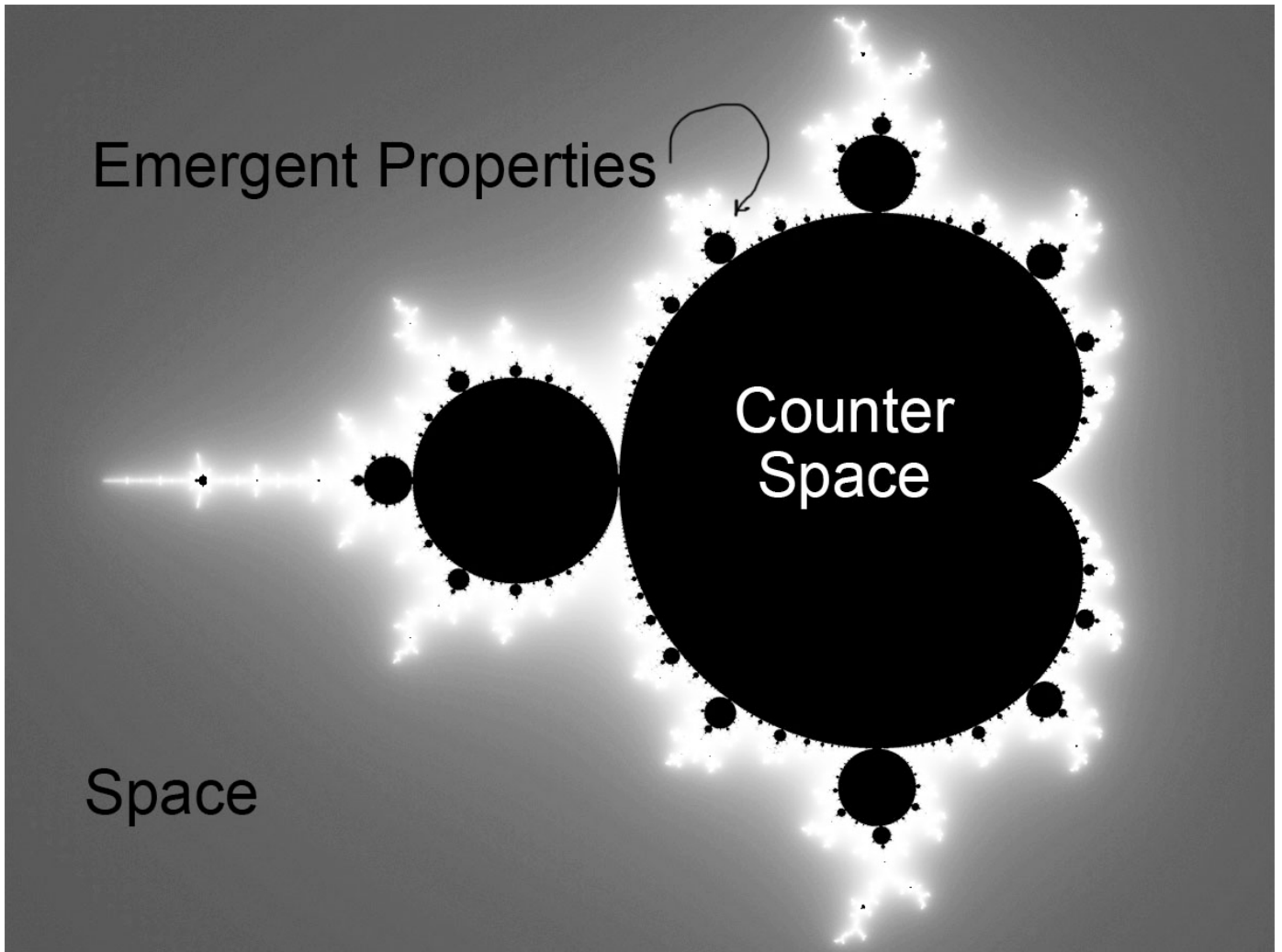
Space cannot exist without counter-space. And counter-space cannot be intuited without awareness of space. One cannot exist without the other. They are a conjugate relationship. This is the principal of incommensurability. The principal of incommensurability states the following:

Incommensurate domains exist in nature.

Incommensurate domains act or operate as if joined.

Domain separators exhibit the property of self similarity, i.e. they are fractal.

$z = z^2 + c$ is the function called the Mandelbrot Set. It's black interior space can be seen as a quasi black hole and corresponds to counter-space. The outer area expands, therefore corresponds to space. The fractal, the interesting pretty part that is self similar as you zoom in, is the domain separator. All domain separators have self similarity. Thus, self similarity is an emergent property of incommensurability.



In physics, dark matter corresponds to the domain of counter-space, and dark energy to the domain of space. Dark matter is counter spatial contraction, and dark energy is spatial expansion. The domain separator between the two corresponds to the observable universe.

Let's look at another scale of organized matter: the black hole. The black hole corresponds to the domain of counter-space. The photon sphere corresponds to the domain of space. The black hole corresponds to spatial contraction, and the photon sphere can be thought of as spatial expansion. The event horizon separating the two is the domain separator. The event horizon is an emergent property of the interaction between space and counter-space.

Let's look at the atomic scale: here, the nucleus of the atom, i.e., the strong force, corresponds to the domain of counter-space. The electron shell corresponds to the domain of space. And the weak force exists as the domain separator. As the weak force

can bring things together, i.e. fusion, it can also tear things apart, i.e. fission. The poorly named weak force is an emergent property of the interaction between space and counter-space.

In the beginning God said let there be light, and there was light. In other words in the beginning it was dark, void. Darkness was upon the face of the deep. Counter-space is all that there was. God said let there be space, and there was space. Once the incommensurate conjugate system of space and counter-space formed, the boundary layer between the two exhibited the posterior attribute of complexity. This complexity is shaped by consciousness to become the observable space.

The ego and the Self are an incommensurate conjugate system. As soon as the I thought arises, the ego arises. We all know the ego. It decides what the things it observes means. It creates a division between what is experienced and the experiencer. It fills our head with thoughts and determines our behaviors (i.e. our responses to stimuli). The ego is analogous to space. The Real self can not be known or intuited. It is counter-spatial. The boundary layer between the two is that which is experienced.

In a future paper we will further explore what it means that a magnet is a point non-specific incommensurate conjugate magneto-dielectric coherent system and how understanding this can lead us to an understanding of the great secrets of antiquity and help us to realize who we really are.

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