DAVID AES \AVON \LANGUAGE AND CULTURE NOTES

*avon lyn nineveh*

*absolutes 15 a·... preface vl to vl...*

*abstracts 435 an·... prefix vl to cnt...*

*authorities 6,525 ara interfix vl, cnt, vl*

*establishments 189,225 an·tha interlock vl,cnt,cnt,vl*

*concretes 12,615 nyn, dant fix cnt, vl, cnt*

*amenities 189,225 mna·yn interface cnt, vl, vl, cnt*

*manifests 435 ...·na , ...·dai postfix cnt to vl*

*embodiments 6,525 ...·na·ay , ...·dai·o postface ... vl to vl*

*keys—syllibic vowels*

*face preface/fix, interfix, postfix/face fix*

*au as in auto au, a, o au, o*

*a as in ale a, ae, e ae*

*e (i, y) as in me (king, -ly) i oe*

*o as in no o, oa oa*

*u as in tuna u eu*

*i, ai (y) as in mine, aisle (my) ai ai*

*oi as in coin oi oi*

*u as in unit eau eau*

*ao as in tao ao ao*

*aou as in loud/lewd aou aou*

*aeo as in aeon/deo aeo aeo*

*io as in dio io io*

*a’ as in at a a*

*a” as in alight u u*

*e” as in end e ue, e*

*y as in myth, in y, i i*

*distinctive sounds, engendered vowel*

*ae / a long a androgynous, (obscure),* ***any, all***

*ao ow as in out andgyn female, (fertile),* ***within, internal***

*a a as in at female,* ***in***

*am / om a as in all female/male, (split twin),* ***and***

*aeo ae-ow (cat’s meow) andgyn omni,* ***and or***

*on / an o as in on male/female, (shift split),* ***or***

*o o as in go male,* ***out***

*oa long o as in oak andgyn male, (infertile),* ***without, external***

*oe / e long e as in phoenix neuter, (undefined),* ***not, none***

*distinctive sounds, ungendered vowel*

*ai / ei long i*

*oi as in boy*

*e e as in ten*

*i e as in tea*

*u u as nut*

*ue u as in due*

*distinctive sounds, conditional vowels*

*y / i short i*

*v special, vibrant*

avon sphere \ social, cultural contexts

avon·human intercourse

introduction \ the first modern contact between man and lyn occurred during the twenty-third century. that contact was made by a task group of armed colony-explorers. the ships were nearly lost in hyperspace, as a result of a catastrophic data corruption in their linked navigation systems, and the crash translation required to restore them to normal space crippled the hyper-drives. forced to proceed, utilizing light drives, their search for a habitable world brought them to the ao system. the planet they had prayed for was not only inhabited by a sentient race, it was inhabited by what appeared to be humans. due to the effects of traveling at relativistic speeds, their astonishing discovery could not be communicated to earth, as their only means of communication had been telepathy, and their earth-side ‘path contacts had died of old age during their light speed transit.

interface \ the stranded human explorers were welcomed by the avon lyn of ajea, and invited to settle the sparsely populated southern continent. human and avon were too much alike, and it was easy to take each other for granted, and act on false assumptions. the initial friendship turned to open conflict within a generation, and forced the two societies to appraise each other more carefully. human and avon had roughly six hundred years to adjust to each other and establish an interface between their vastly different cultures and technologies allowing the almost genetically identical aliens to co-exist. in that time, human expansion throughout the galaxy had continued with fevered dispatch. a long range survey and mapping mission, mounted by the assiciated establishments, the first human interstellar nation, made formal first contact at ajea.

balance of power \ the interface developed between the native avon and the immigrant humans became the precedent for human-avon relations. a fortunate decision, as it turned out that avon had a vastly older interstellar society than the relatively new aea. avon space was not controlled by star ships and industry, but by ancient athenic traditions and their yn caoi, psionic gateways interlacing and interlinking avon worlds. for avon, the abyss was a place reserved for the individuals brave enough and powerful enough to thrive in the void. (the test of a dai is to kiss the sun, literally.)

relations \ the essence of human-avon relations was the careful regulation of technological trade. the psionic technology possessed by avon could make them appear as gods, but the mastery of that technology, and the innate gifts that their methods depend on, assured that such power resided only in the hands of the most responsible members of the avon race. the genius of human applied physics, the tools and weapons which humans possessed would have a devastating effect on avon culture if unchecked, but the artifacts, locks and keys of avon applied psionics would be no less dangerous to humans.

contact \ direct contact between these two interstellar nations was restricted to the ao system, and the world ajea, where the first contact had been established twice by exploration ships from earth. contact between individual humans and avonai was much harder to restrict, however. within the aea were other worlds which were discovered already inhabited by humans, and in some cases shared by human and avon, that had long been lost from the threshold uniting avon.

origins \ the presence of avon and humans together on these “seed” worlds, and the established genetic compatibility of humans and avon, contributed to the popular theory that the two races had been acquainted in another age, perhaps even, at some long forgotten time, had been one race. avon myths suggest another possibility, but not surprisingly, these myths are largely ignored, or viewed with hostile skepticism.

dual citizenship \ avon custom easily adapted to the intrusion of humans. the covenant was extended, and humans invited to assume the stations of authority, responsibility and autonomy through which human culture could represent itself, and be duly recognized. in exchange, avon were allowed to qualify independently as citizens in the aea, allowing avon culture to represent itself, as it always did, through the quality of its individuals. the benefits of this relationship are many, but in simple terms, the wisdom and experience of the avon were invaluable to the human race as it explored its awakening psionic potential, and the spirit and versatility of man was precious to a culture that had endured unchanging for untold millennia.

service \ avon typically gained their aea citizenship through service to the aea. many avon were tempted by the aea military branches for the higher risk, shorter term of service, and prepared for their duty tours by completing the appropriate avon devotions. the qualifications demanded by avon traditions vastly exceeded the minimal requirements of the services they entered, assuring that they found themselves swiftly among the elite. the emphasis on striving to attain an ideal, rather than competing for glory in accomplishment, made the excellence of these avon tolerable, even inspiring, for their human peers.

recognition \ over the two hundred years of formal contact, aea recognition became an important factor in avon politics, particularly for natives of ajea. ideals and uniques, leaders of houses, schools and courts, served the aea as part of their training and refinement for the mantles they sought, or were entitled to assume. the regulation of contact also made ajea one of the key centers of trade and industry, and the only inter-stellar-national market. perhaps the most exciting port in the galaxy to visit, or live in. ajean nobility had the advantage, avon by birth, and aea citizen by service, they were in the perfect position to profit, but one of the quirks of avon culture, recognition within avon society, though an art in itself, was free to anyone who had the nerve to assume it.

avon beliefs and practices

authority \ most of the traditional avon cultural traits became ingrained in the blood of the race before it split from the lyn. the organization avon into a multitude of houses, representing various heredities and bloodlines, is an ancient characteristic of lyn civilizations. the majority of the avon population lives in the wild, naked and free from obligation. this primal environment nurtures survival traits in nature’s own harsh way, and it is a life with raw beauty and unexpected physical, mental and spiritual depth. civilized avon learn the principles of responsibility, obligation and authority governing the entrance and participation in civilization as they grow up, passing through the rites of naming to become a part of the domestic base of the governing society.

participation \ avon civilization is built on the willing and productive participation of individuals. avon custom allows individuals to choose their own level or participation in and benefit from society. those who do not choose to participate are regarded and treated the same as animals. those who do participate are named—in a system of rank-titles representing status and proven ability.

responsibility \ avon society encourages each individual to rise to her personal level of excellence in a system where an individual is judged only on the grounds of her ability to fulfill the obligations of the responsibility she assumed. each individual is motivated by the pursuit and cultivation of her own identity through the roles she chooses for her participation in society. opportunities are created through the three schools of thought, for the real as well as ideal objectives. each sphere contains its own spectrum of shades and variations on the three predominant themes of a central, unifying perspective on existence. most individuals are able to establish themselves in a career. professionals of specialized trades or arts are not cut off from high society, as they usually have patrons or relatives with house, school or court affiliations willing to represent them. the most common affiliations are between houses and professionals. patronage is the backbone of a dynamic economy in avon society. for those individuals who are named but who have no house affiliations, custom regards them as members of the house of the unique, house avon. this house, representing the entire species, is by its nature both large and central to avon life.

organization \ avon acknowledge three spheres of authority, which correspond with the three spheres, or domains of existence, the physical, the mental and the spiritual. these domains of authority are centered in three key cultural institutions; house, school and court. each institution is defined largely by the activities and thus the abilities required of an individual to maintain. what is called a devotion. an individual who has adeptly mastered a devotion (body, mind, spirit), or the essential disciplines of a domain is called an ideal, and can act as an independent authority in that sphere of civilization. an individual is not limited to one devotion, nor is an individual required to attain full mastery of a devotion. however, as social status is directly dependent on an individual’s achievements, those who are able usually pursue all three devotions throughout life. the highest authority is three times an ideal, a “perfect” or “unique” expression of the racial potential in body, mind, and spirit. in proper translation, such a person is called an inspiration. in terran languages he would be called an emperor.

heritage and genealogy \ avon treat their offspring as manifest, living inheritance—the culmination of proud ancestry traced backwards from the youngest generation. tradition dictates that ancestry is traced through the mothers, and traditional avon genealogies—and likewise, matters of legitimacy and inheritance—are matrilineal. traditional practices were challenged by the fact that avon have extremely accurate ways of determining the true legitimacy of offspring—a special talent for reading the secrets of genes, to determine an individual’s bloodline from the blood itself. this capacity allowed the emergence of a patriarchal power structure which did not depend on the subjugation of female sexes. a man could be sure of his progeny, and could reasonably sire large numbers of offspring in a society where women were not legally bound to and dependent on a given man. independence was not the only advantage women obtained from this arrangement. a great deal of power and autonomy was retained by females. unfortunately, this kind of sexual equality created a quality of segregation and contributed to the division of house and court authority. it also contributed to discrete inheritance practices. mothers and fathers had separate claims of legitimacy to their children. mothers’ legacies became related to breeding and education, while fathers’ legacies selectively became related to titles and authority. ironically, the forms of the law do not in any way discriminate between the three sexes, only on the *role* that an individual played in conception and birth of a child in question. the fact that two of the three sexes have no real options as to what role they can assume is regarded as unfortunate, but irrelevant to the issue of heritage. a fathers offspring are entitled to his position in society, while a mother’s offspring are entitled to her place in society; a somewhat fine distinction. as it happens, the sex of the child is relevant to the question of inheritance only in terms of requisite status.

androgyny \ mane pride \ one of the defining characteristics of lyn psychology; a deeply rooted reverence for the quality and nature of hair that objectively separated lyn from the beasts. in the bitter polar climes of their native realm, a goodly length of hair was the only natural protection against cold the lyn had. in the winter, they would wear their hair braided a hand-span at the neck with the rest worn loose to be wrapped around the face as a muffler. in the summer, the entire length would be braided. in times of war, the braid would be banded in wire or armored with plates, which protected the neck and spine. the mane is considered to be the embodied banner of pride. the longer one lives, the longer one's pride becomes. significantly, the association of pride came from the simple fact that individuals who took pride in their hair took care of it. a person's pride was visibly displayed as a vibrant and lustrous mane. the fact that both women and men were maned provided some basis for sexual equality. no sex had a greater natural claim to personal pride. however, the more telling impact of mane pride upon sexual equality was its contribution to de-emphasizing the apparent difference between the sexes. while mane pride has a notable impact on the androgynous character of the race, its most profound impact is on crime and punishment. the highly visual meter of status and honor, as based on pride had its advantages in limiting bloodshed, as well. in general application, both in war and in justice, the defeated or dishonored would be shorn. grievances were often settled by the sacrifice of a certain length of one's mane.

androgyny \ binding \ it is a lyn tradition—that has lingered—for women to bind their breasts, especially if they were hunters or warriors. there was a practical origin to this, being the hindrance of loose breasts in fighting, riding, running or working. it was necessary, if a female were to really compete with the androgynous femæl women who developed breasts only during and for a limited time after pregnancy. between mane pride and this practice, the race developed a remarkably androgynous look. this can be considered partly responsible for the strength of the androgynous and neuter pronouns. on a first look, and on the battle field, one didn't know who was what.

androgyny \ sexual discrimination \ sexual discrimination is largely proscribed by avon laws and traditions, on the surface. broad as those prohibitions are, they do not guarantee equal rights or privileges. as a result, there are different traditions and techniques for men and women with regard to fighting skills and social roles. an individuals options are not dictated by sex, but in reality, a person of the female sex is at a great disadvantage, and often must make a greater effort than a man to attain equivalent rank or status. the war of the sexes is much more subtle among avon descendants. the differences in the lives of members of separate sexes only increased as they adapted themselves to compensate for the differences inherent between members of the separate sexes. for all the apparent androgyny of avon culture, the equality of the sexes is separate but equal, and competition between the sexes on every level is fierce and often fevered. no quality attributed to a given sex escapes apprehension by members of other sexes. a universal motto of avon is “there is nothing you can be or do that i cannot be or do”.

sex \andgyn \the third sex. an andgyn, although potentially capible of male and female reproduction, is not a hermaphroditic sex. the andgyn gender is a sexual-asexual reproductive system, unifying generative organs. normal gammate production results in the formation or three sperma to one ova, and sperm and ovum require different conditions to reach fertile maturity. the sexual organ is composed largely of voluntary and smooth muscle tissues. the head of the organ functions both as uterine body and penetrating body, depending on whether it is retracted into the depths of its vaginal throat, in the same position as a woman’s uterus, or fully extruded and elongated. at full extrusion, the gonads may be withdrawn from the abdomen, and nested within the inverted vaginal throat, in the base of the penal shaft. after a few days of exposure to lower external temperatures, sperm fully mature, allowing the andgyn to impregnate a fertile recipient.

sexual identity \ because avon biology accommodates itself to three physically distinct sexes, and somewhere between seven and nine gender roles, sexual identity is extremely important to an individual's well being in avon society. one of the major rites of passage in avon life is the time of choosing, which coincides with the onset of heat and the initiation into the devotion of mna. individuals explore their sexuality, striving to establish a sexual identity around which to resolve their adult identity. certain individuals cannot depend on maintaining a given gender throughout the course of their life. some individuals are capable of alternating or multiple reproductive roles, while others are limited to one, or in some cases no sexual role. the socially acceptible gender roles accommodate the healthy recreational and reproductive roles common to physical challenges to sexual identity. obscure sexuality or perverse sexual orientations can cause an individual to be strongly excluded from the bosom of society.

sexual integrity \ a person’s integrity is not dependant on their sex, or sexual status. sex, and sexuality are recognized as powerful resources for self expression, as well as valuable commodities in the exchanges of life. the essence of sexual integrity is not what a person has so much as what they choose to do with it. sex is an intimate part of life, and thus an intimate part of a person. to possess their sexual integrity, for the sake of over-all integrity, avon do not impose qualifications or restrictions on sex, but on intimacy. sex is kept in the open, and every effort is made to focus on the issues of intimacy. in confronting intimacy, avon invoke the full weight of their beliefs in honor, responsability and obligation. children are trained to understand and respect boundaries of intimacy. the road to intimacy is largely one way, and breach of intimacy is a mar on one's honor. presumption is a dangerous thing in the lyn psychology. the crime of rape is that of making an assumption on another's intimacy and thus an insult to another's honor. since dueling is a traditional method of resolving grievances, a raped woman will often call her antagonist out and duel him to the death. a woman who is not trained can be represented by one of her acknowledged intimates.

physical intimacy \ mating \ protocols of intercourse \ life presents circumstances that impose intimacy on individuals. to deal with this fact, in keeping with the spirit of avon beliefs, it is openly acknowleged. mating is a way to define and exert control on the intimacies of life. one of the most common forms of mating is coupling, and it applies to situations where two people engage in a form of personal intercourse, whether it is dancing, fighting, making love, teaching, working or living together. when imposed, the ritual of a mating defines a limited state of intimace. a temporary state which the mated parties exist in which they may engage in intimate activity. whatever degree of intimacy is involved is dissolved with the mating. no party may claim rights to intimacy bounded by mating outside of the mating bond. no one may presume on intimacy without some form of mating without fear of penalty. in general, a mating is casual in form. any one may propose a mating, and a person may propose the mating of other parties, even if the parties in question are unacquainted. all that is necessary is that a proposal is expressed, and that the parties to be mated accept the proposal. the legal terms, the party with which the proposal originates is referred to as the suitor. the party or parties that accept the proposal are referred to as the suit or suits. dissolution of any form of mating is permitted at the conclusion of the proposed mating act, the fulfillment of the suit, or the retraction of the proposal. disengaging from a mating is also allowed, but a disengaged mate is subject to suit, and arbitration. in any situation, the act of sexual intercourse is always a singular mating. no situation entitles a person to presume to sexual intimacy, not even marriage. intimate relationships usually involve an open mating—each party must propose it, and each party must confirm it, and any party may thus dissolve it—in which the normal freeing of constraints regarding the body and intimacy are mutually suspended. parties of an open mating are permitted to engage in intimate contact with a mate, as a tacit proposal of mutual intimate contact.

emotional intimacy \ bonding \ protocols of sexuality \ mating is not the only method of resolving the issues of intimacy. by nature, mating is a tentative solution, a means for individuals to explore their options with a degree of autonomy and integrity. the protocols of mating are a neccessity, given the stout code of honor that has evolved around avon sexuality. however, there is more to life than social and physical intercourse, and sexuality is more than a physical or social quality. emotional intercourse is not defined by sexuality, but it is emotional intercourse that makes relationships into more than exercise. physical intimacy is easier to engage in than emotional intimacy, which is why mating plays such a crucial role in avon lives, but emotional intimacy allows a life to transcend mere rationality, and acquire meaning. relationships based on emotional intimacy create bonds that effect the identities of the parties involved. bonding involves individuals wharing who they are with others, not just what they are. in terms of intimacy, particularily sexuality which it a particular vulnerability, the degree of sexual intimacy defines emotional relationships into those of acquaintance, comrade, friend, family and intimate. within those relationships expressions of affection, antagonism, love and hate, take on different qualities and manifestations. bonding and mating are practices that interweave, individuals who are not emotionally very intimate can be mutually intimate mates, and individuals who are deeply in love can be physically uninvolved.

intercourse, the body and intimacy \ since nudity is socially acceptable, clear lines of social and sexual intercourse are defined, and civilized people observe the boundaries of intimacy very strictly. these limits are taught in the discipline of *ma,* the discipline of touch under the devotion of *na,* the mastery of the body, or the art of self possession. social neutral, or unprovocative, contact is limited to the following.

hand and foot

forearm and shin

arm and thigh, outer

back torso

social familiar, appropriate contact between friends and family but mildly provocative or presumptuous contact between strangers, is limited to the following. in public, an individual receiving this kind of attention, and obviously not wanting it will be assisted by a responsible citizen making a mild inquiry. this is called witnessing, and at this level is a social courtesy, to remind an impertinent individual that people are watching. this kind of contact is permissible for arresting, restraining or assisting an individual during or as a result of an incident.

shoulder and hip

back loin, buttocks

spine, back of neck

arm, inner

flank, side of body, underarm to waist

chest

socially intimate, appropriate contact for intimate friends, close family members or examining physicians but highly provocative or presumptions contact between strangers, is limited to the following. unwanted contact, when witnessed, can be regarded as assault even if no force was used.

face, throat, breast and abdomen

intimate contact, appropriate contact limited to the individual or between an individual and an intimate partner, platonic lover, or intimate family member. acceptable contact for a close examining physician, but extremely provocative contact between strangers is limited to the following. unwanted contact, when witnessed is regarded as attempted rape and all responsible citizens present are expected to assist, and detain the perpetrator. *ma* deals with intimate personal contact, education individuals in sensuality and introducing sexuality through masturbation. avon are encouraged in this for the specific reason that premature sexual copulation inexplicably negates the onset of *av’yn,* which is vital to individual longevity and potential immortality. non-coital intimate contact does not interfere with the onset of *av’yn* but petting has a strong tendency to lead unwittingly to premature sex.

thigh, inner

lips, nipples, nose, ears

eyes, mouth, tongue, genitals and anus

mutually intimate contact, or contact initiated with an intimate part of the body qualifies as sexual contact. acceptable only between acknowledged intimate partners, mated or married individuals. unwanted mutually intimate contact is regarded as rape. premeditated (cold) rape, is a crime equal to murder. passionate (heat) rape carries the lesser charge equal to manslaughter. true intercourse is introduced through the discipline of *mna*, the art of sex, which is begun at the onset of *av’yn.* sexual initiation is a social institution, a rite of passage firmly rooted in the code of civilization of the lyn. each individual is required to participate twice, once as an initiate, and once as a mentor, to complete *mna.*

avon perspective—art, science, religion, philosophy

soul \ a soul defines itself. what words cannot define, they can characterize, so that the truth may be recognized as it is encountered. the existence of a soul is absolute, at once all and nothing. the qualities of a soul are both infinite and eternal. a soul is not a question, nor is a soul an answer. a soul is a statement. a soul is an expression, a unique, individual creation. one soul can give birth to all souls, for that which can conceive of itself, can conceive of others, and in conceiving of others, can conceive of others that can conceive of themselves, and those that can conceive of themselves and each other can conceive of that which can conceive of itself. that one soul, dreaming of many, makes an invitation. the souls, dreaming of themselves, realizing the same truth, making the same invitation, are revealed to each other. thus souls born dreaming alone, become souls dreaming alone together.

self \ even before a soul embraces the awareness of other souls, the darkness of a soul embraces the light of other souls, filling the emptiness of its existence with the certainty of others, both as a foundation for its own reality, and a medium for the realization of its self. a soul dreams its dreams, innocent of consequence, immune to concern, often unaware of those who chance to share its dream. but already it is evolving. its attention expands to encompass a growing understanding of its condition, and its will develops as it struggles to grasp the essence of its awareness. as the soul evolves, it creates. constantly grasping existence anew and refining its understanding, recreating its universe. the power of its dreaming creating dreams. and in its dreams, it begins to experience moments of clarity. the questions and answers that it eternally weaves suddenly resolve and it awakens to a world.

mind \ a relationship between the body and the spirit is easier to describe than the relationship of mind and soul. like the soul, a mind is a possession of itself, but unlike the soul, the mind is vulnerable. in a way, mind is a soul’s way of transcending itself. a soul can touch, and can be touched, only through its mind. mind exists at a crucial threshold, as a premier interface between the individual and the innumerable. where every soul is a thing of innate perfection, each mind is a unique work of art. a mind is a soul’s way of representing itself. a mind is also a soul’s way of influencing itself. the power of a mind is derived of itself, in the expression of its soul. mind is key to existence. the function of mind, to make dreams into reality. the ambition or promise of mind, to realize the ideal. in the world, the mind is the seat of the soul. the mind is so central to existence that people are often blind to it, though nothing within it is ever hidden from the soul. if the soul could be said to be the light of our awareness, then the mind is the lens through which that light is focused. a lens shaped by the soul, by experience, and intimately personal, yet exposed to everything. a possession of itself, a mind is also an object, a thing that can be grasped, manipulated, probed, and even possessed by, or shared, with another. no intimacy can compare to what the mind can invite, and it is this that makes the awakening of psi potential particularly difficult and dangerous. in order for the mind to influence reality, it must open itself, and become vulnerable. only a strong, stable, healthy mind can bear to be so naked to reality. only an open mind can touch naked reality.

psi \ avon civilization was founded on their unique understanding of existence, their technology grounded in psionics, not physics. human civilization, still coming to terms with its psionic potential, struggled with the avon paradigm of dreaming, and paradoxes of thought. avon science regarded the existence of the soul as a fact, and its expression through mind and self as foundational and pivotal to the existence of reality.

psionics and technology \ the practice of psionics is founded on a natural relationship between body and spirit and mind. astonishingly, genetics is not a direct factor in the psionic phenomenon. genetics is not wholly the answer to evolution, but only that part which considers the inheritance of capability. there are profound limits, both in terms of matter and of design, to the structuring of the complex of form and function we call the body. but, as far as that goes, avon are heir to a more generous genetic legacy due to their testing in a far harsher environment than a merely planetary ecology. man, too, is facing a harsher environment than in its infancy and is adapting to thrive in it–somewhat abetted by certain demonstrative examples. the height of genetic evolution is the appearance of inheritable potential, more so than manifest expression. that is, the height of genetic evolution is its contribution to the evolution of mind. psionics is a less confined issue as the depth of potential and breadth of possibilities are greater and have free access beyond the bounds of organism. the role of mind in the universe is a pivotal one and as such plays a common role in racial evolution towards the stars. the most ideal technology is entrenched in the arts of the mind and the study of that essential interface. there are basically two forms of manifestation of the mind’s evolution. the direct influence of the mind upon creation through art and the indirect influence of mind through artifice. these are but points on a continuum really. in order for either to suffice for the needs of growth and survival, however, each progresses only through apprehension of and access to what is essentially spirit. this domain of being is even harder to compass than the mind for that it beggars the sanctity of the mind’s order with its endless paradoxes. suffice it to note that it is spirit that is the only road, the only channel through which the absolute truth of power and potential can ever be harnessed and which protects that which by its definition is exceedingly fragile and delicate. in the spirit does the mind learn what gossamer film the universe truly is—how fleeting and beautiful. any stable path proceeds along all three domains in concert and in unison for to stint on any is to damn the passage to futility. (it is to this that the trials of av come to point and purpose. she is just one among all students in a class more intrigued with its own whims and follies than with the promise of the goal to attain.)

psionics and reality \ all that we can ever truly know, we know only in the mind. the world we exist in is a field of raw information which our perceptions are somehow able to make sense of. but the world we are aware of is an image, created and interpreted by our minds from that information. what that information really is or what it represents we are unable to know, because it can only be observed indirectly—through interaction. there has really been no serious investigation into the very basis of mental ability, as there has never been a coherent recognition of the mind's role in the very expression of existence. for this reason, much of the work related to the issue has been disorganized and incoherent. neither physics nor psychology is equipped to explore this possibility, as each is founded on assumptions which outright deny the possibility of mind as an intimate component in the structure of the universe. there are fundamental constants that unite the many profound phenomena found in fiction with the natural process of psychic existence in which we all are grounded. the study of the mind as a component of reality falls under an unborn science; a field of study we can call psionics. the topic of psionic ability is a murky one at best. mind over matter is an ancient saying, but taking it seriously makes people understandably nervous. understanding the state dependent nature of psionics, and the effects of basic interpretation on freeing these abilities is a prerequisite to even beginning an inquiry into the subject. it is in the interest of perusing these points that i have selected this as the environment of my first work of published fiction.

psionics and divinity \ the mind will manifest anything which it chooses to accommodate. in truth, all exists in spirit. in the invisible, intangible possibility of being and becoming. the mind recognizes the dynamic and represents it as such. the commonplace majesty of flesh to the potentially mind shattering super-dimensional. in such a tapestry, there is a dangerous complexity superseding the inevitable simplicity of interpretation. all the mysteries have a symmetry, a resonance to carnal and spiritual understanding. there are those which we might call angels, and find that the title is granted, but in understanding our angels are found well acquainted with the carnal mysteries. indeed, the distinctions between angels, demons, gods and men are profound considering all share the same condition of being, embodying the same truth. the distinctions have to do with responsibility and the application of the art.

psionics and dreaming \ worlds overlap. the manner in which they relate to each other can be expressed in hyper spatial terms, but only in a great enough mind. higher minds exist almost for that reason alone—as much as it is vital that a mind exists that can encompass the expression of a possibility, there has to be a mind that can encompass the possibilities of a possibility. however, the distinction exists only as there is a need for such expression to be distinct. defining one world from another is an occupation of vast elocution, an effort surpassed and given way to action purely through understanding. the relation between the world inhabited by the reader and the world experienced by the character is vast in its own way. waves broadcasting many possibilities have broken on the shores of our world but in common favors none. the greatest of events have an echo in our place, but in our caution, only the most gruesome of trials fit our compass. the consequences of hope and vision, the greatness of an individual that defies the dark condition of our toil, so humbles us that it is only in thought, in dream, in spirit that we dare lift up our voices. the world visited in our great epic knows an echo of our condition, but dares to embrace the fire in our souls ... lending action to the service of creation. the story is a sketch. a suggestion of the path from the stark shore of our condition through the majesty of the infinite expression.

dreaming spirit will

application association articulation

dreamer soul mind perspective self

structure perception interpretation

dream body attention

living a story, embodying a dream \ if you take this from the point of monadic theory, looking at the theater of existence, these are the things that come clear. it is only by abandoning our obsession with possessing the world that we can hope to possess our selves. this does not mean to abandon life. it only means to abandon the notion of dominating life. if you allow life to be its own creature you can finally become your own creature. the world itself is a collective unconscious, not because all things are unified in one unconsciousness, but because our unconsciousness—this selfless part of ourselves—is able to share the world. our bodies belong to the world, because that is what they are made of. our minds, however, are our own and can only be our own. our bodies allow us to belong to the world—to life—it is a way of giving ourselves to each other. the worlds within our minds are as much ours as our minds themselves are. but even there, we can share these worlds. if we allow them to come to life, and embrace within them this life, these worlds become as real and valid as the world in which we first attained our self possession. do not be mistaken, however, and fear that allowing life to exist in your mind will deprive you of the sanctity of your mind, because to this life your mind is the world. none may take dominion over this world because this world is you and you are the domain. you are irreplaceable. in this right, you are a god. the full realization of this is, a self possessed entity is its own creator and creation. to embrace life, you must embrace the body of the world you live in, but that body is defined by your own spirit. the gift of self possession is two fold. the gift of the phoenix is immortality—you cannot die but that you rise again from your own ashes. the gift of the dragon is infinity—shape changing, endless possibilities of self expression. but the only way for this to come about is to realize that you are at once dragon and phoenix. selfless and self possessed.

awakening to a dream \ you who were a god—who lost yourself in the shadow of your own world—could not become less than phoenix, even though you shed the dragon, your will. you have pretended to be unconscious of yourself. but, you were not. you always knew what you were doing. you were hiding. from yourself. which was not directly possible, so you sought to hide from the possibilities of your self. but because you were phoenix, you could not resist embracing life. though this brought you measures of pain and pleasure, the most profound consequence was what you learned along the way. you discovered the elegant simplicity of your self. perspective. you rediscovered yourself. now that you no longer wish to hide from yourself you are puzzled by the limitations you accepted as your disguise. you wondered how to reattain your divine self without losing this new maturity. the realization that you had evolved. naturally, you didn't know how to answer, because you had already learned all you needed to know. it was not a new answer you sought at all, but an old one. a timeless truth. how to let go. how to accept. how to let go of hiding; how to accept the possibilities of yourself. the reason it is so difficult is this. you are hiding in your own shadow; your dragon. the piece you are missing is the full embrace of your own dragon, your spirit. it is already embracing you. it is a part of everything around you and within you. you must embrace it. it is your will. to be whole, you must command your will and unite yourself. take possession of your own shadowed depths. take comfort in knowing that you are alone only in yourself, in the infinite community of life, you are at once part and apart from life. your own creature, but a partner in the infinite expression.

awakening to yourself \ here is one last gift, the reason there is this loneliness is because of your own understanding. the magic of understanding is its power to unify within a point. this point is your self. this understanding cannot be shared because it creates unity. if a million individuals understand the same thing they become one in that understanding. even in your own mind, your many masks and voices become one in understanding. this is you. since, ultimately, only you can understand yourself, you cannot escape this one grain of isolation. but, every soul that understands itself is like you, alone in this understanding. but, even though we cannot give up this isolation without giving up our selves, we can be alone together. that is what the world is for. we can share this one sweet suffering, by respecting each other's right to be who and what we want to be. each survives by accepting the other. an individual has one abiding responsibility, the possession and care of itself. each individual takes this singular truth and grows in it. attaining perspective. evolving in complexity. sophistication. elegance. and ultimately, divinity.

realization \ it is not an error to seek to find oneself. nor is it fruitless. however, there is only one place for each of us to search. within our own selves. to thine own self be true. you cannot cheat your self and win. you can only exist in the moment of such cheating, if you attempt it.

house

school

court

a circle of peers in authority

an association of equals for the arbitration of suits

forum

hall forum

resolution before an assembly of the people

house forum

resolution before the parties in question

arena forum

resolution by confined combat

field forum

resolution by unconfined combat

arbitration

quorum

arbitrated by an assembly of the court

tribunal

arbitrated by selected representitives of the court

duel

arbitrated by champions of the parties in question

feud

confined by a neutral party with executive power over the parties in question

purge

executed by a neutral party ideal at the direction of the inner court

suit

bid

a proposal or offering, requiring a second party to commit to an agreement, or an application for consideration in light of an open contract.

plead

a request or inquiry, soliciting general assistance, or specific priviliged aid or response

appeal

a request or demand for reconsideration of judgements, sentencing, or contract

accuse

a demand for examination or alleged wrong-doing or harm

aquit

a request to exonerate or dispell wrongful claims or judgements in light of new evidence

sue

a request or demand for considered resolution in binding contract

pit

a demand for satisfaction in open contest in risk of injury and or death

sentence

confine

condemn

exile

damn

nao

ma

mai

imai

mna

mnao

mnai

imnai

nai

inai

month

wane

1 week

execute

empty

1 week

resolve

wax

1 week

plan

full

3 days

passion

week

work

5 days

wend

4 days