

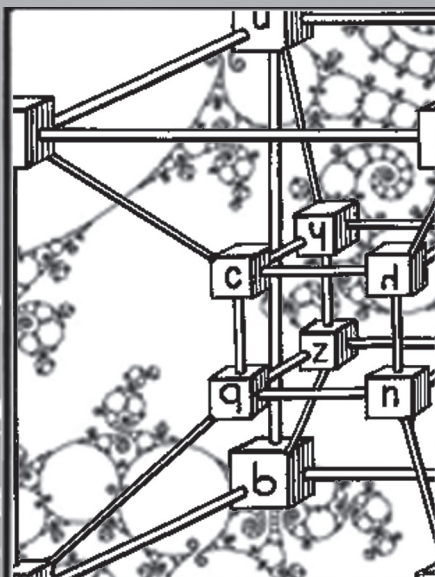
Appendix:

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Structural Analysis

— A selection of essay-like pieces being worked on at the time. Included here because they extend the novel's communication field elements from words to matrices, tables, diagrams, scattering trajectories, circuits and images, and would have disrupted the normal narrative flow of the story.

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Introduction

This book explores meanings that “the Indigenous” and “Neverland” have for me. There are at least four associations: 1) the structural anthropology of Levi-Strauss, in particular the Totemic Operator; 2) the archetypal psychology of Jung, in particular the Peter Pan Syndrome; 3) the physics of Einstein and Heisenburg, in particular quantum Bose fields; and 4) the Buddha lands.

Neverland is associated with Peter Pan. It has come to symbolize that time of childhood when the mind could be deeply engaged in fantasy, working out what was going on from what little information is available. Many papers have been written about the Jungian Archetype of the Eternal Child. The Peter Pan Syndrome came to be a derogatory term for certain young men — romantics, bohemians, hippies, who refused to grow up and become enslaved in consumer society.

The Indigenous is associated with tribal, natural, culture. The anthropology of modern consciousness starts in the study of myth. Structuralism has much to teach us. Semiotics.

I also associate Neverland with field quanta. These mediate how we sense the world. These are massless particles: photon, graviton, neutrino etc. carrying information and flow through anything. They ‘never land’, and never move slower or faster than the speed of light. This surface of the Light Cone, a hypersphere contains phenomenal reality.

Another association of Neverland is the Buddha Realm. That psychological religion describes various pure and pristine “lands” that they are trying to get to in their being, with their practice. I think this refers to a state of being able to hold and conduct light. But it is basically those rare moments where you are able to wake up from all the thoughts and worries pushing you around and just be in the generosity,

(which really is splendid.) That sense of well being, and knowing it, is really what humans are yearning for. It is that place, I called Neverland. Once you've had a taste of really feeling yourself blessed in the generosity, you will want to be in that feeling more often. It could be the common everyday trance. You know — that reverie you slip into when stuck in traffic on a rainy day. Or sometimes you just look up at the clouds moving fast through the sky on a spring day when the world seems so fresh. You just want to let your attention come to rest in awareness. You gotta have chaos to get pulled in by the attractors.

Through myth, Jung and Levi-Strauss and Campbell and Joyce, have shown us how consciousness is changing. Mysticism, once the prerequisite of only a few quixotic, spirited, sublime souls, has in one generation become a necessity for many. Yes, we are all trying to get into Neverland in our way.

The ways into Neverland are many: archetypal psychology, personal mythology, anthropology. The study of Neverland gets into quantum field theory, matrix logic and group theory for the field part but I won't get technical. This is still a novel. Let us explore then, into the aesthetic psychology, the epistemology and logic of our time.

Many papers and books have been written about the mythology and psychology of the indigenous peoples of the earth. Levi-Strauss and others were trying to capture, before it becomes extinct, this ancient logic of the concrete and the body which is more pristine and pronounced and alive in the myths and culture of the tribes. The totemic can be encapsulated in the dictum: Animals are good to think with. It speaks to the eternal rift man feels from his animal nature. Though myth emerged with homo sapiens in the paleolithic it is still very much a part of the modern mind.

This appendix is a kind of auto-ethnography, more or less in the order it presented itself.